

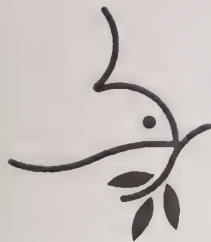
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November 12, 2014

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Amy Gingerich
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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
(Established 1861)

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No. 1

EDITORIAL

"Beloved, I would above all things that thou mayest prosper and be in health, even as thy soul prospereth."

"Even as thy soul prospereth." This is the only basis upon which we should wish or pray for good health and prosperity—for ourselves or for anybody else. For many a man good health and material prosperity has been a curse, simply because the soul did not share in the prosperity. "Seek ye first....." (Matt. 6:33).

This is the first number of Volume XXII of the Gospel Herald. As we enter a new year in the history of the paper we feel anew the responsibility of the work of supplying reading matter for upwards of fifty thousand readers, counting on this basis, approximately four readers to every home where the paper goes. We ask an interest in your prayers that the work may continue to grow and be a blessing to all to whom our influence reaches.

Good Friday.—By the time this reaches the eye of the reader the day set apart in memory of our Savior's resurrection will have passed into history. That day is generally observed—by Christians to the glory of God; by worldlings to their own hurt. But there is another day, not so generally observed, that has by some been set apart in memory of an event equally important as the resurrection of our Lord. We refer to the day usually known as "Good Friday." Why that name was given to the time set apart to commemorate the crucifixion of our Lord we are not able to say. Neither are we able to say why churches generally do not pay as much attention to Good Friday as they do to Easter, for the redemptive work of Christ upon the cross is of paramount importance. We are glad

that some of our congregations hallowed this event by repairing to the house of the Lord on Good Friday and giving God praise and worship for this great deliverance of our souls from the bonds of death. Here is hoping that the day may not be far distant when churches generally will make Good Friday, as well as Christmas and Easter, a day of worship and praise.

Ascension Day.—While we are on this subject, we might call attention to another day, also not so generally observed, but which has been set apart by some in memory of another of the great events connected with the career of our Savior on earth. We refer to the day known as Ascension day. Unlike Good Friday, this day lies just ahead. Ascension day has been celebrated in some communities by the establishment of a special meeting on this day which is kept in memory of the glorious ascension of our Lord.

Our mind goes back to the time when the disciples were together drinking in the treasures of truth which fell from the lips of our risen Lord. Suddenly He departed from them and took His triumphant flight to glory. Two men in white apparel informed the disciples that this same Jesus should come again in like manner in which they watched Him ascend. They went back to the upper room in Jerusalem, and there continued steadfastly in prayer until they were endued with power from on high. The event was sanctified by the outpouring of the Holy Ghost and the conversion of three thousand souls. That our blessed Lord should return at the end of the present age to receive His own unto Himself has ever since that day been the fond hope of the Church. There is no more appropriate time to fan this hope into a mighty flame than on Ascension day.

JOHN 17:21

The kind reader is invited to read and to meditate upon both the text that stands at the head of this column and the entire prayer of which this text is a conspicuous part. This is the kind of unity for which Christian people should work and pray.

There are two kinds of conservatives in the Mennonite Church that **MUST** be held together by "the bond of perfectness" if we are to realize our dream of a whole church solidly united upon a whole-Gospel platform.

The first of these classes insists that we **must** remain loyal to "all things whatsoever" our Lord commanded His disciples; that the Church **must** be disciplined according to Gospel standards; and that an attitude of loyalty to Christ of necessity means separation from the world, since "if any man love the world, the love of the Father is not in him."

The second class referred to insists that we **must** hold together as a united church; that "we must hang together," or the chances are that "we will all hang separately;" that schisms have a demoralizing effect in that members become discouraged or confused and many are lost to the Kingdom; that during the time that shepherds quarrel among themselves the prowling wolves around enter the flock and carry away the lambs.

To both of these contentions we join in giving hearty approval. The two things emphasized are vital to the welfare of any church, and to turn aside from either means disaster. For light on the matter of obedience to God, read Jno. 14:15; 15:14; Gal. 1:8,9; 1 Jno. 2:2-4. For light on Gospel unity read Eph. 4:1-16. Both obedience and unity are included in our Savior's prayer in behalf of His disciples, and both are implied in His command to make disciples of all nations. Matt. 28:18-20.

But there is such a thing as emphasizing one or the other of the above-

named points in a way that makes the very emphasis defeat its own purpose. Emphasize loyalty in a way that the unity of loyalists is discredited or ignored, and the danger is that the Church will be wrecked on the shoals of censoriousness and strife. Emphasize unity in a way that loyalty is ignored and loyalists discredited, and we may expect similar results to the Church in the mire of liberalism and indifference to truth. Where champions of loyalty and champions of unity go after one another as they would after enemies, you may look for either a shattering of forces or divisions, usually both. And the reason for such results may be found in the fact that under such circumstances the only two classes that are capable of keeping the Church in proper Gospel order are wasting their energies and their resources in combating each other when they ought to stand together in battling against a common foe.

When brethren who are given to emphasizing loyalty combine with this an emphasis on the importance of unity on the part of all loyalists, and brethren given to emphasizing unity combine with this the importance of scriptural loyalty; that is, when both classes put equal emphasis on both points; the two together will constitute but one class of God's noblemen who, as a united body of soldiers of the cross and pillars of the faith, have a message which has the power of Heaven back of it; they constitute a united body, standing on a platform against which the gates of hell can not prevail.

Notice, we commenced this message with a **MUST**. That raises the question in the minds of some: Can it be done? We answer, YES—if we go about it in the Gospel way. "With God all things are possible." Depending upon our own selves—our own wisdom or wit, our own shrewdness or goodness or talents—we can do nothing but fail. At our best we are but "unprofitable servants." But trusting in the living God, with "the love of God shed abroad in our hearts by the Holy Ghost" so that we "love one another with a pure heart fervently," so completely armed with "the whole armour of God" that all carnal weapons are excluded, and united in faith and spirit, there can be no question as to either loyalty or unity; for, "If we walk in the light as he is in the light, we have fellowship one with another."

This discussion would be incomplete if we did not include another **MUST**, fully as vital as the one so far considered. We refer to the must of "Walk as children of light." We yearn for an ideal Church, and it is well that we should; for "Where

there is no vision, the people perish." But vision alone will get us nowhere unless we "walk." And walking will get us to the wrong place unless we "walk with the Lord." This of necessity means to coöperate with Him according to His Word,—in doctrine, in daily life, in organization, in discipline, in soul-winning, in everything concerning which He gives us light. Love and loyalty to both God and the Church are dependent upon our readiness to take God at His word and conduct our lives in accordance with His expressed will. "Be ye followers of me" should never be heard except in connection with "even as I also am of Christ."

When problems arise, the first place to go for a solution of them is at the Throne. And the more intense the problem the more fervent our prayers should be. Corresponding to this increase in faith and fervor there is a rise in our spiritual stature—in all things pertaining to life and godliness; a corresponding growth in the spirit of humility and meekness, and deepening of spiritual life; a corresponding advance in loyalty and love, in faithfulness and longsuffering, in righteousness and peace, in a burden for souls and for the welfare of the Church.

Speaking of problems, those that give us most trouble are usually of our own creation. One of the most perplexing of these is the one arising from the idea that we dare not insist on maintaining full-Gospel standards for fear that some will leave the Church. That simply means the putting off the day of evil and intensifying the problem at some future time. Another problem arises from the disposition to accept the letter of the Word without the Spirit. The "take it easy" road also leads to many perplexing problems. Let us stand up like men, dismiss our imaginary problems and attend to the real ones NOW, look to God for light and leadership, "fight the good fight of faith" with weapons that are "not carnal," and (though there may be defections from the Church, as there were in the days of Christ and the apostles and in every generation since that time) in our own hearts and in the Church we may confidently expect that the Word of God will grow mightily and prevail. Acts 19:20.

One of the reasons why we have so many sickly, puny church members to-day is that they are all the time eating of the forbidden fruit.—Gabriel Shenk.

I can testify with the brother I heard say not long ago that he has gotten more joy out of his tears than he ever did out of his laughter.—A. S. Horst.

Doctrinal

In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine: continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD

III. His Reality

By Orrie D. Yoder

For the Gospel Herald.

The fool hath said in his heart, There is no God.—Psa. 14:1.

After God has revealed Himself so definitely and in so many ways there should be absolutely no question in regards to His reality, yet it is alarming how souls living in enlightened Christian lands are crying out, "Is God real?" Modernistic, Atheistic and Pantheistic clouds and storms are sweeping over our own land until thousands of souls are crying out of the remaining ruins, "Is there really a personal God?" It is sad indeed that people in heathen lands, who "are without excuse" (Rom. 1:20) are blinded by "the god of this world" so that they cannot discern the true reality of God, but it is multiplied sadness when we behold the thousands who wilfully choose to let Satan close their eyes to the reality of God. II Thes. 2:11, 12; II Cor. 4:4. Instead of praising God for bringing them from heathendom to the light of Christianity individuals and groups of individuals are so deluded to-day that they glory and joy to lead souls who once embraced the blessings of Christianity back to a state where they not only think they no longer need God, but where there is no God (so they think).

That is the world, but coming home, how about the Church? Is it not just as appalling to think that there are thousands of professed Christians, and many in the Mennonite Church, who have never experienced a full reality of God. How about the individual who knows little, or nothing of the person and work of the Holy Spirit, or who confesses that he (or she) has never studied the subject of the Holy Spirit, does such an individual know God as He has revealed Himself? Experimentally speaking they must answer with the Ephesians of old (Acts 19:2) "We have not so much as heard whether there be any Holy Ghost."

Far, far too many professed Christians of to-day worship God just like the heathen believes in and worships his god of wood or stone. The heathen believes in his unseen god, he prays to him, sacrifices to him and

worships him just as if his god were real. But does his god hear? No, not for two reasons. First, his god is vanity, and second, consequently there is no living relation between him and his god. Just so do many worshipers worship the true God. Although God is real, they have never by living faith laid hold upon Him as such, and consequently their worship has never become a living relationship and a Holy Spirit fellowship between them and the true God.

It is time that we in our own church awaken to a clearer vision of the reality of God. Why should we be satisfied to have modern superstitions and cloudy visions of God hinder and imperil the progress and safety of our own beloved Church? Why should we be satisfied with heathen-like worship which leads us to pray and sacrifice much (which is right) but never gets us into vital and living relationship with Him and never brings us into the real presence of God by the fellowship and indwelling of the Holy Spirit. John 4:24; I John 3:24.

Ministers, Christian workers, fathers and mothers, if we desire to see the present and rising generation of our own people to be untouched and unharmed by the fatal modernistic and atheistic darts of the enemy, we must awaken and bring our people face to face with the reality of God. The God whom we worship must become real to us, and more, the God whom we serve must become so real to us that we will always choose to whole-heartedly trust and obey Him rather than the modern gods of this age.

Let us worship God in spirit and reality. Let us stand (and also walk) upon the immovable foundation of the undeniable evidences of the reality of God as He has placed them before us in a thousand ways. Let the inerrant Word of God, the apprehensible voice of His Holy Spirit, and the irrevocable history of God's reality in His dealings with His people in the past, and of His revelation to mankind through Christ, the God-man, enlighten us to the reality of God, as a "sun" that will shine through all the storms, mists, and clouds of unbelief and modern infidelity, even unto the end of time.

Harrisonburg, Va.

The border line Christian is that individual who is not entirely separated from the world. He is the first to fall away in time of spiritual stress.—Homer North.

"The whole life of human progress is suspended on the evergrowing influence of the Bible."—William Seward, Secretary of State under Lincoln.

THE LIFE BEYOND AND HOW TO OBTAIN IT

By Oscar K. Buzbee

For the Gospel Herald.

God's laws never change; they can not be revoked. When He speaks, His words stand for ever and ever. No matter how righteous we live in this world, we must all suffer the first death. But through His great love and mercy He has given us a way through His only Son Christ Jesus whereby we may enter into His kingdom where life is endless and where sorrow never comes. It is my desire to be a companion with those who are seeking this eternal home. The scripture teaches that words can not describe the blessings that are prepared for the faithful. It is needful for us, therefore, to be clothed with all the armor that can be received in order that we may be able to withstand all evil powers. Let us notice a few passages that give proof that God will reveal Himself to all who seek Him. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jno. 7:17). "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight" (Luke 10:21). "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:8).

We will look at a few passages from the Old Testament. "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Psa. 25:14). "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever" (Psa. 111:10). "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 2:3-5).

We need the fellowship of Christians to-day, and for the lack of this fellowship the love of many has grown cold. It gives a joy within the soul that nothing else can give. It strengthens the inner man to meet with those who are of the true faith. It seems that to-day we can find few people whom we can depend upon as being honest and whom we can trust. Conditions are changing and these changes are noticeable to almost ev-

ery honest man. Spiritual lukewarmness and hypocrisy are probably the causes of part of the visible change. Many testify to living a righteous life, but their lives are far from what they should be. This makes it harder for those who are sincere and causes Christ's name to be reproached by this false testimony. It does not matter where we live. It is how we live that counts. God can and will hear prayers on earth or sea, if we obey Him. In this life we must prepare for the next, for we will have no chance after this life is past.

I have seen fathers and mothers look on the face of a little child who had been called away. They seemed to love the child so much that they would have been willing to die in its stead, and yet they made no preparation to be with these little ones beyond the grave. Some one may ask, Is it possible to meet these little ones again? Yes, it is possible for us to be unbroken families in that kingdom. I believe that many families have passed on who will meet again yonder. And I believe it is possible for those who are living to-day to have that same privilege. To be counted worthy to enter into that home, we must shape our lives like unto Him who has called us while living here in this life. We must be born again, and go counter to the nature we were born with to ever gain a crown.

"And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was in building" (I Kings 6:7). The same applies to us who are spiritual stones in His body or temple to-day. We must be prepared here for the temple up yonder. We must possess the nature of humbleness, love, and be as little children to enter in. The great difference between living here and there is that we have to suffer many things in this life, and there all will be joy, for nothing will be there to harm us. Here we often need to repent and constant prayer is necessary so that we may have daily fellowship with Him and not yield to the carnal desires. There all carnal lusts will be left behind. In this life we will never find a place to dwell where we will be free from trials. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus" (Rev. 22:17, 20).

Olney, Okla.

6034

Preacher's Page

LIVING SERMONS

By Rebecca Kauffman

For the Gospel Herald.

Have you stopped to consider when a sermon you hear,
That you're preaching a sermon each day of the year,
On high mountain top, on desert or plain,
In times of rejoicing, in sorrow or pain,
Wherever you are, and howe'er you may be,
The world and its people your sermon will see.

We preach by our acts—more mighty they are,
Than eloquent words, or fine writing, by far!
Actions speak louder than words, so they do;
Just watch you will always find this to be true.
Your acts and deeds as noticed by men
Prove mightier far than the tongue or the pen.

This sermon you preach does not end in a day,
Nor a month, nor a year, nor when life fades away;
But it lives on forever, the good or the ill
Till God in His mercy all time will fulfil;
Then, there as He sits on His great judgment seat,
He will quickly divide the chaff from the wheat.

Nor does it end here, for eternity too
Will show the effects of the sermon from you!
For if you have lived in the pathway of sin,
You are sure to have carried another soul in.
While if you have striven for truth and for God
You have influenced others to tread as you've trod.

So let us consider our thought, word, and deed,
And pray to the Father and all His Word read.
Let us pray that He'll help us to ever be strong
That we may lead no one in paths that are wrong.
We will pray Him to come and to dwell with us too,
Then we know that our sermons will always ring true.

SERMON OUTLINES

PRESENT WORLD EVILS

By J. M. Nissley

Text, "Love not the world" (1 Jno. 2:15).

1. Covetousness.—Luke 12:15.
 - a. Love of Money.—1 Tim. 6:9, 10.
 - b. Leads to Stealing.—Rom. 13:9.
 - c. Unscriptural Methods of Business.—Prov. 20:10, 14, 23.
 - d. Extortion.—Ezek. 22:12; 1 Cor. 5:11.
 - e. Lying.—Rev. 21:8, 27.
 - f. Business on the Lord's Day.
 - g. Credit Business.—Rom. 13:8; Psa. 37:21.
2. Social Evils.—Gal. 5:19-21.
 - a. Flirting.—Prov. 6:25; 10:10.
 - b. Evil Associations.—Psa. 1:1; Prov. 4:14-17.
 - c. Doing Things in the Dark.—Jno. 3:19; Eph. 5:11, 12.

- d. Not to Marry.—II Tim. 3:2.
- e. Divorce Evil.—Matt. 19:3-9.
3. Worldly Pleasure.—Eph. 5:1-5; 1 Jno. 2:15.
4. Intoxicating Drink.—Prov. 23:31-35.
5. Revelling.—1 Pet. 4:3.
6. Dress.—Zeph. 1:8; Prov. 7:10; Jer. 4:30, 31.
 - a. Sex Distinction.—Deut. 22:5; 1 Cor. 11:4, 5.
7. Pride.—Ezek. 16:49; Prov. 16:18; 29:23.
8. Literature.—Acts 19:18, 19.
9. Alluring Pictures.—Ezek. 23:14-16.
10. Despising Authority.—Jude 8; II Pet. 2:10; Heb. 13:17.
11. Disobedience to Parents.—II Tim. 3:2.
12. Organizations:
 - a. Lodges.—Jas. 5:12; II Cor. 6:14-18.
 - b. Labor Unions.—Acts 19:24, 25; Rev. 13:16, 17.
 - c. Boy Scouts.—Prov. 22:6.
 - d. Life Insurance.—Psa. 118:8.
13. Educational System.—I Cor. 8:1; Rom. 10:2; II Tim. 3:7.
14. Religion.—II Tim. 3:5; I Tim. 4:1, 2.
15. Popularity.—Luke 6:22.
16. Results of these Evils.—Eccl. 11:9.
Lead to Poverty.—Prov. 21:7.
Hinder Christian Growth.—Luke 8:14.
Draw Affections from God.—II Tim. 3:4.
Produce Spiritual Death.—I Tim. 5:6.
War against the Soul.—I Pet. 2:11.
Altoona, Pa.

THE LIVING GOD AND HIS GIFTS

1. The Living God—as contrasted with idols (I Thess. 1:9).
2. The Living Savior—in resurrection power (Rev. 1:18).
3. The Living Spirit—quickenings dead souls (Rom. 8:2).
4. The Living Word—nothing can kill it (I Peter 1:23).
5. The Living Faith—proving its life by works (James 11:26).
6. The Living Works—proving a living faith (Heb. 9:14).
7. The Living Sacrifice—a reasonable service (Rom. 12:1).
8. The Living Water—a fountain within (Jer. 4:10).
9. The Living Bread—a food from heaven (Jer. 6:57).
10. The Living Way—into God's presence (Heb. 10:20).
11. The Living Stone—the Church's one foundation (I Peter 2:5).
12. The Living Hope—of future glory (I Peter 1:3).

—Selected.

A LETTER FROM A MINISTER AND HIS WIFE TO A BROTHER AND SISTER IN THE HOME CONGREGATION

(Contributed)

Dear Bro. and Sister:—Since we are housed up with influenza and unable to see you all, we take this means to express our deepest appreciation for the gift you mailed us. Truly this was very unexpected to us and above all we feel undeserving of such a large gift.

But above all we are appreciative of the spirit of love which you have for us that has prompted this gift. Again we appreciate the fact that you have consecrated your all (even your farm) to the Master's service. We are sure that the Lord will bless

you both temporally and spiritually through this consecration.

We surely desire to express our appreciation to you for your interest and loyal support of the work of the Church. Your faithfulness has often given us courage to press onward in the responsible work to which the Lord has called us.

Here we wish to commend you for the way that you are bringing up your family. It is a help to us in bringing up our children. We had wanted to tell you how much we appreciated the length you made your daughter's dress when she was received into the church. We hope this will help others to take the same stand.

We will close, wishing you God's richest blessings and we assure you that this gift will be used in a way that will make others happy and that the church may be built up and strengthened. Pray for us that the Lord may use us to this end.

THE DUTY OF THE LAITY TOWARD THE MINISTRY

By Levi Blauch

For the Gospel Herald.

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thes. 5:12, 13).

In order to obey this text the laity needs to know how the officials of the Church are concerned about them. If the latter are true to God and the Church they will be deeply concerned and put forth an effort to shepherd the flock according to the teaching of the Word. Great indeed is their responsibility. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

The laity also have a great responsibility. They are commanded to obey the leaders, and are responsible for their conduct in the Christian warfare. In Heb. 13:7 Paul says, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." The laity should show by their obedience that they have confidence in the work and teaching of the ministers. "Obey them which have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that is unprofitable for you"

(Heb. 13:17). Just as obedience in the home on the part of the children brings joy and satisfaction to the parents, so it is in the Church. The laity should be obedient to the faithful leaders who are called of God and ordained by the Church to shepherd the flock over whom the Holy Ghost has made them overseers. The minister is powerless when the congregation is indifferent, stubborn, and self-willed. But if the congregation is obedient to God and the Church it is a pleasure to the pastor. Read I Cor. 12:28 and let us as laity prove ourselves faithful to God and the Church. Pray earnestly, sincerely, and daily, not forgetting the ministers. The ministers should show love and respect for all the members, for they are commanded to be ensamples to the flock. I Pet. 3:3.

The laity needs: first, prayer life; second, study life; third, charity life; fourth, obedient life to God and the Church; fifth, a life wholly consecrated to the Lord. If the laity would be more deeply concerned and live as close to God as they would like the officials to live, then the officials could do more outside work and more souls could then be won to Christ. The Church would have more power. It is evident that the power of God does not manifest itself through the ministers only, but God oftentimes speaks through the laity, provided they are consecrated to God, His Word and work.

The laity should never show partiality among the ministers, but instead should respect them all alike. "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (I Tim. 5:21). "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (Jas. 3:17). This verse should be carefully and prayerfully studied by both minister and laity. A congregation without a faithful shepherd can not get along; a shepherd without faithful members can not succeed. Faithfulness to God is demanded from bishops, ministers, deacons, and members. Without this faithfulness, without this connection between officials and members, a congregation cannot glorify God.

Johnstown, Pa.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.—Matt. 2:11.

THE PREACHER'S RESPONSIBILITY

(Ezek. 3:17-21)

There is a threefold responsibility mentioned in the text:

1. That of a Watchman.

This is not only a position of great responsibility but one that is often dangerous. He is there for the interests of the owner or establishment. He is not to loaf or sleep on guard, but to be alert and protect said interests to the best of his ability. More than one faithful watchman has lost his life while doing his duty.

Ezekiel was to be a watchman unto the House of Israel, which was God's possession, and while in a sense he was there for them, and they were looking to him to give the signal or alarm in case of danger, yet he was there to protect God's interests.

Viewing it in this light how great and high is the calling of the preacher and what responsibilities are his! Paul told the Ephesian elders that they were overseers of the Church of God.

As a watchman the preacher must be on the lookout for either good or evil tidings. He must know the spiritual status of his flock and report to headquarters as he makes his rounds.

2. That of Hearing the Word from God's Mouth.

He must hear from God. God will tell him what to do, what course to take. His heart and mouth will then be full of the words of God, not his own. There will be inspiration, flow, and glow. There may not be oratory, but the mighty eloquence of the Spirit. Is there not a famine in the land for the Word of the Lord? We would not discredit books of Spirit-filled writers. Perchance some of us need to read more of them. We would not discredit study. Most of us need to study more. But above all things we need to pray more and hear God speak. The man who has the words of God will be correct in his theology and doctrine though he may not be able to give theological definitions. Theory is dead when only human, but if clothed with the spirit will impart life.

3. That of Giving Warning from God.

His responsibility here consists of delivering the message God gave Him. It is God's message. He is not responsible for it, only for delivering it. It is a message of warning.

The message is directed to two classes, the wicked or nonprofessor and the righteous or professor.

His warning to the wicked is to be that of death or judgment. If he persists in his wicked way and if he fails to warn him he will be lost and the

messenger will be held accountable.

What about the preacher who takes judgment of the Bible and cries peace, and prophesies smooth things?

We have no authority to cease thundering the Law from Mount Sinai. A sermon on hell once in a while would awaken the professor as well as nonprofessor.

Again he is to warn the righteous that he sin not, and be lost. We must warn them of the danger of the soul. There is danger of backsliding and even apostatizing till there is no place of repentance found (Heb. 6:4-6; 12:16, 17). This apostasy is predicted for the last days. It is upon us. (II Tim. 4:1-5; II Pet. 2:1-3; I Tim. 4:1-12).

The tendency of man is not to become more spiritual; but less, as the time draws near. We are in an age of compromise and many people are building again the things they once destroyed. Many (some of them preachers) instead of influencing their children and impressing them with the old paths are being influenced by them in a worldly way.

Warning is needed to-day as much as in Ezekiel's day along these lines. God's Word has not changed. Sin is still sin. The penalty for it remains the same. The message the preacher is called to deliver is the same and if we fail to deliver it and warn the righteous as well as the wicked, many will go astray and be lost and their blood will be required at the preacher's hand.

Some one will say, "But there is danger of being too radical." I should think more danger of being too liberal. Again some one says, "We must not be pessimistic." That is often an excuse for not delivering or not agreeing with one who delivers God's message.

Of course the preacher's heart must be full of love, and when he preaches against the popular sins of the day and the judgment for the same he must have the right spirit. He may have all this and yet his message may not be accepted. They will call him a pessimist, say he is clubbing, etc., and too often, yea, generally, this comes from those who are not walking in the light. This does not, however, give the preacher license to withhold even the truth, though he may not be encouraged and backed up by ministering brethren at times. To keep himself free from the blood of men he must deliver the warning whether they will hear or whether they will forbear (Ezek. 2:6, 7).—E. Moyer in "Gospel Banner."

Power of Prayer:—Jesus answered and said, All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—Matt. 21:22.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE FAMILY BIBLE

Sel. by Emma Weaver

How painfully pleasing the fond recollection
Of youthful emotions and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies, with peace from
on high.

I still view the chairs of my sire and my
mother,
The seats of their offspring as ranged on
each hand,
And that richest book which excels every
other,
The family Bible which lay on the stand.

That Bible, the volume of God's inspiration,
At morn and at evening could yield us de-
light,
The prayer of our sire was a sweet invoca-
tion,
For mercy by day and for safety through
night.

Our hymns of thanksgiving with harmony
swelling,
All warm from the hearts of a family band,
Half raised us from earth to that rapturous
dwelling,
Described in the Bible that lay on the
stand.

Ye scenes of tranquility, long have we parted,
My hopes almost gone, and my parents no
more,
In sorrow and sadness I live broken-hearted,
And wander unknown on a far distant
shore.

Yet how can I doubt my dear Savior's pro-
tection,
Forgetful of gifts from His bountiful
hand?
Oh, let me with patience receive His cor-
rection,
And think of the Bible that lay on the
stand.
Lancaster, Pa.

LIFE'S HIDDEN SPRINGS

Sel. by E. W. Bricker

There is an ancient story centred
in the land of the Philistines which
tells of a people so peeved over the
prosperity of Isaac in their land, that
they choked up the wells which were
the secret of wealth and comfort. In-
stead of causing trouble, the ancient
patriarch with his servants cleared
out the stones, rubbish and dead car-
casses cast into the wells, until these
clogged springs functioned again for
the good of the people.

As one looks at life to-day he can
see where many of the springs which
have served the people, refreshing
their spirits and sustaining their lives,

have become choked up by the flip-
pancies, vanities and false standards
of life. As a result, fertile valleys are
in danger of being turned into moral
deserts. We need those who know
the value of life's hidden springs and
who are determined that they can be
unearthed and again released for the
good of mankind.

One of the finest springs in the
moral life of the nation used to be
what was called "The Family Altar,"
where the father of the home at some
period each day gathered his family
round the Word of God, and after
reading some portion, led the
thoughts of the family to "the Throne
of Grace." There are thousands of
men in the heat of the business and
professional world to-day who can
look back upon those experiences in
the old home, and who frankly admit
the influence of those experiences are
still with them and vitally affect their
lives. It is to be regretted that this
spring is not so functioning to-day.
It has been clogged and choked up
with a hundred things people have
felt more important. The rush of life
to-day has disintegrated the family
circle, and the home has degenerated
largely into a house. The various
members of the family entering com-
mercial life has made it next to im-
possible to assemble as in the days of
the simpler life. For the good of the
home and for the moral well-being of
the nation, however, something must
be done to open this hidden spring.
Religion in the schools and the
church can never quite take the place
of the religious atmosphere of the
home.

For the good of our country another
spring which is increasingly being
choked up and must be opened is
that of loyalty and love toward the
Christian Church. There are modern
Philistines who spend much of their
time casting stones into this well in
their endeavor to bury the springs of
church life and efficiency. We recog-
nize that churches are quite imperfect
and have sometimes failed to satisfy
the deepest longings of the people,
but on the whole the Christian Church
has been a wonderful spring, convey-
ing the water of life to dying souls,
and by its influence causing an other-
wise moral desert to blossom as the
rose. It will never do for a nation to
neglect its altars, or turn its back
upon places of worship. If we allow
sport to take the place of the sanc-
tuary, and make Sunday a holiday
with no thought of gathering to wor-
ship God, we are simply throwing
rubbish into a spring that has poured
forth its blessing upon the people, and
strengthened a nation's life.

We need to open afresh the springs
of God's Word. No book has had
such an influence on the Anglo-Saxon

people as the Bible. There was a
time when its refreshing waters were
buried in a dead language, but men
like Wm. Tyndale, and others, gave
their lives to open the springs for the
common people. There is a danger
of losing the spring again by the
rationalistic rubbish some would cast
into it. There was a time when the
laws of Moses were as a well to the
people, but the Pharisees and Scribes
poured into them such a mass of hu-
man folly that the well became chok-
ed. So it has been with the Gospel.
Christ's sacrifice for sin is the great-
est spring ever opened for the good
of mankind, and yet this spring has
been somewhat choked with false
views of God and Christ.

And so it is that the springs which
alone can bless mankind can only be
kept open at a real sacrifice. It is so
easy to clog the springs of life with
the rubbish of materialism and self-
ishness, and then wonder why the
vital elements of a country are lack-
ing. It takes men of vision, patience
and courage to discover the hidden
springs, and to give their very lives
that they may be unearthed till they
burst forth as fountains again to re-
fresh the land. We owe a real debt
of gratitude to those who are devot-
ing their lives to the opening of bur-
ied wells, that blessing and moral
growth may be evident in the lives of
the people, and that we might con-
tinue to prosper in the higher and
nobler things of life.

Calgary, Alta.

HOME MOTTOES

Truth seeks no corners.
A good name is a sound inheritance.
Conduct hath the loudest tongue.
Denying a fault doubles it.
True sincerity seeks no witnesses.
He who would gather roses must
not fear thorns.

He who keeps off thin ice will not
slip through.

Patience and resignation are the
pillars of peace on earth.

Nothing is more precious than time,
but nothing less valued.

Hope is the only thing that keeps
the heart from breaking.

There is no better looking glass
than an old friend.

Slander is the homage which vice
frequently pays to virtue.

Religion should be the rule of life,
not a casual incident to it.

Sail Ahead

"Live for something, have a purpose
And that purpose keep in view;
Drifting like a helmless vessel,
Thou can't ne'er to life be true.
Half the wrecks that strew life's ocean
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide."

—D. Carl Yoder.

SUNDAY SCHOOL LESSON

Lesson for April 14, 1928—II Chron.
30:1-27

HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

Golden Text.—The Lord is gracious
and merciful.—II Chron. 30:9.

Introductory.—Hezekiah was the son of a wicked king. The fact that he turned out to be much better than his father is an effective answer to the idea that wicked parents always stand in the way of and make it impossible for children to rise to a higher level. Every child is fortunate who is blessed with godly parents, and unfortunate when one or both of the parents are sinful or ungodly. But that is no assurance that children of godly parents will walk in the footsteps of their godly ancestors, nor that children of ungodly parents can not walk on the way of holiness if they will. God's promise, "My grace is sufficient for thee," reaches all classes of children of whatever parentage, on condition that they accept this grace and "walk as children of light." No sooner had Hezekiah come to the throne and made a study of conditions than he began the work of vigorous reform.

The Passover Proclaimed (1-9).—One of the things included in the reforms instituted by Hezekiah was that of bringing his people back into obedience to God's Word. The ordinances of the Lord's house needed to be kept, and the king proceeded with vigor to get things in readiness for the keeping of the passover. But there were obstacles in the way. In the first place, they could not keep the passover at the regular time, the first month, for the priests had not sanctified themselves in time for the proper observance of the feast at that time. But there was a provision in the Law that in case any were not ready for the observance of the feast the first month they might keep it the second month. It was therefore decided to put off the feast until that time. This being decided, they set at work vigorously to make the necessary preparations. A proclamation was made throughout the land, calling on the people to make the necessary preparations, giving instructions as to how it should be done. The king was heartily supported in this work by both priests and people, and by the time appointed everything was in readiness. Here let us observe:

1. There are no obstacles in our way so great but that they may be overcome if we take God and His Word and follow His directions.

2. Faithfulness to God means obedience to His commandments. As the passover feast was neglected during

the days when people wandered away from God, so now, when under the leadership of a righteous king the people were coming back to God, they were getting ready to keep this long neglected feast. Read I Jno. 2:2-4.

3. To keep the ordinances of God acceptably in His sight it is necessary to get into proper spiritual condition. Of the communion it is said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." A literal physical observance of any ordinance will profit us nothing if we are not in proper spiritual condition. Preparation must precede performance. And God's Word is the proper authority which tells us about such preparation and performance.

4. Much depends upon the leaders in any church. In most cases it is, "Like priest, like people." When Judah's kings were bad, the people drifted; when righteous men ascended the throne, the people were brought back to God, at least in a measure. Let the Church apply itself diligently to the work of keeping supplied with faithful leaders.

5. Don't place too much emphasis on the idea that it is impossible to bring the people up to full-Gospel standards. True, there are some peo-

ple who insist on "walking after the course of this world." But even then the number to go that way will be greatly diminished when the leaders are of the Joshua 24:15 type. Usually when "my people would have it so," the leaders are with them in also wishing to have it so.

Keeping the Feast (25-27).—With the preparations for the feast in mind, we may reasonably expect an event noted for enthusiasm and a God-honoring spirit. In this expectation we are not disappointed. The Word tells us, that—

1. There was a great crowd of people present (v. 25).

2. "There was great joy in Jerusalem." Not since the days of David and Solomon had such a wonderful feast been held (v. 26).

3. "Their voice was heard and their prayer came up to his holy dwelling place, even unto heaven" (v. 27).

In other words, when the people of God are in earnest, especially when they are blessed with the leadership of Spirit-filled men, there is not only satisfaction and joy among the obedient worshipers, but their prayers are heard and answered before the Throne. May there be similar faithfulness and joy in our Gospel feasts of to-day.—K.

Bible Meeting Topic

STORIES OF BIBLE CHARACTERS—

SAMSON (Jr.).—Judg. 13.

Topic for April 14

MOTTO

"Out of weakness made strong."

OUTLINE STUDY

I. A Deliverer Called to be a Nazarite Unto God from Birth.

1. The announcement to Manoah's wife. Judg. 13:2-5.
2. The angel of God also shown to Manoah.—Judg. 13:6-14.
3. The parents offer an offering unto the Lord.—Judg. 13:15-23.
4. The child Samson is born and blessed of God.—Judg. 13:24, 25.

II. Samson is Moved by the Spirit of God Mightily.

1. When a lion roared against him.—Judg. 16:5-7.
2. When he paid the Philistines who found out his riddle.—Judg. 13:8-20.
3. When the Philistines tried to take him captive.—Judg. 15:14-20.
4. When God gave him back the strength he had lost by sin.—Judg. 16:28-31.

III. Samson Lost His Power by Sin.

1. He followed after harlots.—Judg. 16:1, 4.
2. He used his strength for pleasure.—Judg. 16:3-14.
3. He let love of women deceive him.—Judg. 16:15-20.
4. God let the enemy make him a prisoner.—Judg. 16:21-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Strength."
2. Tell the Story of the Angel Visitor.
3. Tell a Story of Samson's Strength.
4. Why Did Samson Lose Strength?
5. How Did His Strength Return?

For Others.

1. What is a Nazarite?
2. Lessons from Samson's Life.

SEED THOUGHTS

"The whole meaning of Samson's history is, that he was a Nazarite. His strength lay in being a Nazarite; his weakness in yielding to his carnal lusts, and thereby becoming unfaithful to his calling. In both respects he was not only a type of Israel, but, so to speak, a mirror in which Israel could see itself and its history. Israel, the Nazarite people—no achievement, however marvelous, that it could not and did not accomplish! Israel, unfaithful to its vows and yielding to spiritual adultery—no degradation so low, that it would not descend to it! The history of Israel was the history of Samson; his victories were like theirs, till, like him, yielding to the seductions of a Delilah, Israel betrayed and lost its Nazarite strength."—Edersheim.

"Christian walk prayerfully, oft wilt thou fall
If thou forget on thy Savior to call;
Safe shalt thou walk through each trial
and care,
If thou art clad in the armor of prayer."
—Selected.

Gospel Herald

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MENNONITE PUBLISHING HOUSE
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THURSDAY, APRIL 4, 1929

Field Notes

A committee to arrange the program for the annual meeting of the Illinois Sunday School Conference met at the Old People's Home, Eureka, Ill., on March 25.

Bro. B. B. King of Ft. Wayne, Ind., was scheduled to begin a series of meetings at the Chicago Mennonite Mission on April 3. The meetings are to continue until April 14.

Bro. Amos S. Horst and family expected to spend Easter Sunday with the brotherhood at Oronogo, Mo. They were on their way to their home at Ephrata, Pa., after spending the winter in Texas.

A series of meetings will be held, the Lord willing, at the Marietta Mennonite Mission at Marietta, Pa., from June 20 to 30, with Bro. Elias Kulp of Bally, Pa., in charge. The prayers of God's people are solicited in behalf of these meetings.

Bro. and Sister Homer M. Kauffman and Sister Mary Schload of Scottsdale spent Easter with home folks in Lancaster Co., Pa., while Sister Ruth Ressler of Johnstown, Pa., spent the holiday with her parents at Scottsdale.

Bro. E. S. Hallman of Falfurrias, Texas, is expecting to spend a few weeks in the near future with the brotherhood at Lake Charles, La., Lyman, Miss., and several other points in Louisiana and Mississippi, conducting meetings and holding communion services at Lake Charles and Lyman.

Bro. C. D. Esch, missionary on furlough from India having a temporary

residence at West Liberty, Ohio, returned to his home last week after spending several weeks at Falfurrias, Texas. He left Falfurrias on Sunday night, March 24.

Bro. Rhine W. Benner of Roaring, W. Va., was a visitor at the Publishing House on Friday of last week. He stopped here on his way to his home, after conducting a series of meetings at the Mission at Peoria, Ill. Good interest and attendance marked the meetings, and two souls confessed Christ as their Savior.

Bro. N. E. Miller of Springs, Pa., is expected to fill an appointment at Elizabethtown, Pa., on Saturday evening, April 6. On Sunday, April 7, he is scheduled to preach at Strickler's Church near Middletown, Pa., in the morning, and in the evening at Stauffer's Church near Bachmansville, Dauphin County, Pa.

Bro. Wm. G. Lauver, missionary on furlough from South America, began a series of meetings at the Mission at Baden, Ont., on Sunday, March 31. The meetings are to close with an all-day meeting on April 7. Previous to this Bro. Lauver held evangelistic meetings at the Delaware Church near Thompsettown, Pa., in which nine souls stood to show their willingness to follow Christ.

Bro. B. P. Swartzendruber and wife of Upland, Calif., who made an extended tour through the East and South this winter, are at present visiting among friends and brethren in the vicinity of Falfurrias and Tuleta, Texas. They expect, D. V., to attend the General Mission Board meeting near Garden City, Mo., in May, after which it is their intention to return to their home in California.

Among visitors at the Publishing House last week were Bros. N. E. Miller, Springs, Pa., Chester Lehman, Henry Weaver, Daniel Lehman, and Bro. and Sister Ernest Gehman and little daughter, all of Harrisonburg, Va. They came here from Mason-town, Pa., where they were taking part in a special series of meetings from Good Friday to Easter Sunday. Good interest was shown in these meetings and a number of Scottsdale people were in attendance.

An all-day meeting was held at the Mennonite Church at Pinto, Md., on Good Friday. A meeting was also held the evening previous, and besides people from the local district, a number of brethren from Virginia took part in the program. The interest and attendance were good at these meetings. The work at Pinto is quite encouraging. At the meeting on Thursday evening one brother was

received into the church by water baptism. The brethren at Pinto have also taken steps to open a mission Sunday school in a schoolhouse some distance away.

We are pleased to learn of the marriage of Bro. D. H. Bender, President of Hesston College, to Sister Anna M. Kreider, daughter of Bishop J. M. Kreider of Palmyra, Mo. The ceremony was performed by Maurice A. Yoder at Bro. Bender's home at Hesston, Kans., on March 27, 1929. For several years previous to his assuming the principalship of Hesston Academy and Bible School Bro. Bender was office editor of the Gospel Witness and Gospel Herald. The workers of the Publishing House extend their congratulations and wish Bro. and Sister Bender many happy years of Christian service in their new relationship. L.

Correspondence

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers:—We had very mild winter weather till the first of the year, then January and February were quite cold. The coldest was around 35 to 40 degrees below zero, with quite a lot of snow. As spring was approaching the snow was nearly all gone, until the last week when we had several snows but they too were soon gone again.

Health is pretty good again. Mrs. George Johnson was in the hospital about ten days but was able to go home again last Thursday.

Two Martin families visited in the home of Joe Gingerich one Sunday last fall. One was from Amenia and the other from Fargo, N. Dak.

Jerry Yoder of Wolford, N. Dak., and a Miss Slabach of Indiana visited several days with the former's sister Mrs. Joe Stoll, in January.

Emery D. King and family of Harrisonville, Mo., arrived here Feb. 21, to make this their home. They seem well pleased with their new location and we are glad to have them with us. The writer and family visited in their home to-day.

We begin services to-day again in the church we rent for the summer.

We now have five families here, and our little church will be pretty well filled when all are able again to come out to Sunday school and Church. There will be forty-four enrolled. We invite others to come to worship with us.

Bro. Joe Gingerich preached to us to-day from Prov. 29:18, first clause.

Remember us in your prayers.

Mar. 24, 1929. Fannie Stehman.

Collegeville, Pa.

The time of the year is fast ap-

proaching when we again expect to partake of the sacred emblems of the bread and the cup. Let us remember the words of I Cor. 11:26; "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." Many that were with us a year ago, will not be with us this year. We hope they may drink it new in His kingdom. I therefore appeal to all to make their peace, calling, and election sure. If we cannot have sweet fellowship here, how can we expect to have it in eternity? The following are the places and dates for communion and baptismal services in our district:

Communion

Skippack, April 28.
Providence, May 5.
Vincent, May 12.
Bally, May 19.
Norristown, May 26.

Baptism

Bally, April 7.
Norristown, April 14

March 25, 1929. Warren G. Bean.

Tuleta, Tex.

Dear Herald Readers:—A very interesting and we believe, profitable Bible Conference was held with the congregation at Tuleta over March 9, 10. About thirty of the brethren and sisters from Falfurrias were with us. Four bishops, two ministers and one deacon were present, as well as a number of other brethren with their families who are spending some time in the South. Though meeting with each other as strangers, there was fellowship in the faith, and each session was a real inspiration to us. The meetings closed Sunday night with a missionary sermon by Dr. C. D. Esch of India.

Bro. A. S. Horst and family, who have been located with us for several months have just left for their home at Ephrata, Pa. We greatly appreciated their stay and ministry here and wish them God's blessings wherever they go. They were accompanied by Bro. Julius Stutzman of Ohio, who is also returning to his home.

Others will soon be leaving for their home states, but we hope to welcome them and many others to our pleasant land again in the future.

We feel to say yet with the Psalmist, "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3).

Cor.

Bowdill, Ohio

(Pleasant View congregation)

Dear Herald Readers:—We have been enjoying nice spring weather which seems to have arrived earlier this year than usual. We rejoice to know that the Lord is so faithful in granting to us these natural blessings which add much to our pleasure and enjoyment in life.

Those who were unable to worship with us on account of sickness are able to be out again.

We expect to reopen our young people's Bible meeting again soon. It was discontinued through the winter months.

Plans have been started for a series of meetings at this place some time this summer. Let us pray that this might be a time of spiritual refreshment, that through the teaching of the Word, Christ's Church at this place might be strengthened and built up, and become more firmly established in the faith, also that sinners might receive a conviction of their lost condition and turn to God.

March 26, 1929.

Cor.

Detroit, Mich.

(Route 9, Box 2860)

Dear Herald Readers, Greetings:—It is with great joy and pleasure that I write regarding some of our happenings in our work in Detroit. We are a small group of Christian workers, striving hard to do God's work. We are now preparing our Easter program and expect to have a happy Easter.

We have had the pleasure of having a number of visitors of late from different parts: Bro. Menno Stiener, Bro. Clarence Stiener, Sister Stiener and daughter, Sister Alta Stiener, all of Fairview, Mich., and Bro. and Sister Smith, parents of Sister King, of Ohio.

We appreciate our never-tiring Bro. and Sister King. Bro. King met with an accident two weeks ago, and has suffered from a broken right arm as a result. Nevertheless he never stopped his work as a minister for our Father in heaven.

We always seem to have a busy week with our membership—Bible Class on Thursday evening, Teachers' Training Class on Tuesday evening, with Bro. King as our instructor. Our Mission is a little over two years old and we are small in number, but we stand ready and willing to do God's will and we ask for your earnest prayers.

May God's blessing be upon you all.

Mar. 27, 1929.

Evelyn White.

Port Trevorton, Pa.

(Susquehanna congregation)

On Saturday, Mar. 16, Bro. John A. Brillhart and his son, J. Frank, of Scottdale, Pa. (formerly of this place), came and paid us a short visit. Bro. Brillhart had services from the 17th to the 20th and two precious souls accepted Jesus as their Savior and are under instruction at this time. Pray for them that they may hold out

faithfully and trust in the One who is able to keep that which they have "committed unto him against that day." The interest was very good and many people throughout the community came to hear Bro. Brillhart break the Bread of life. Bro. Frank also gave interesting talks before every service. We thank them very much for their visit and pray that the Lord may bless the work in their home Church.

In the Master's name,

Mar. 27, 1929. Lee Swineford.

Archbold, Ohio

(Central A. M. congregation)

Dear Herald Readers, Greetings in the Master's blessed Name:—On March 17, a very inspiring baptismal service was held here when twenty-seven precious young souls made their vows to God in the presence of many witnesses. It not only brought joy and gladness to the children of God here on earth, but we have reasons to believe that there was joy in heaven that these were willing to forsake sin and live for their Master. May the prayers of God's children continue to ascend to the throne in behalf of these dear souls that they may live the overcoming life.

Yours in Him,

March 27, 1929.

Cor.

Schellsburg, Pa.

Dear Herald Readers:—At a meeting on Sunday afternoon, March 24, we elected the officers of the Sunday school for the coming year, as follows: Supts., W. E. Replogle, Irvin Weyant; Secy., Scott Beam; Treas., Effie Hoover; Librs., Ross and John Weyant; Chors., Sisters Swacy, Hoover and Grime.

We expect to begin our regular Sunday school and preaching service on Sunday afternoon, April 7, at 2 o'clock. We invite all who can to come and be with us, for we appreciate the presence and help of others. Everybody is well at this writing.

Mar. 27, 1929. W. E. Replogle.

Topeka, Ind.

(Emma congregation)

Dear Gospel Herald Readers, Greeting in Jesus' Name.—On Sunday, March 24, we had a very interesting mission meeting in the afternoon and evening. Those on the program were Bros. D. D. Miller, D. D. Troyer, S. L. Weldy, and Ray Yoder, and Sister Ruth B. Miller, missionary on furlough from India, who gave us an interesting talk on Glimpses of the India Mission.

The meetings were well attended, both afternoon and evening. On Sunday evening, March 17, a number of students from Goshen College had

(Continued on page 13)

Miscellaneous

SOMETIME, SOMETIME

By L. L. Hershberger

For the Gospel Herald.

Sometime, sometime, somewhere,
Beyond the vale of care—

Sometime, somewhere,
There'll be a sunny shore
Where cares and trials are o'er,
And tears shall be no more—
Sometime, somewhere!

Sometime, sometime, somewhere,
Removed from every care,

To dwell somewhere,
Beyond life's stormy sea,
Our crown of bliss shall be
In God's eternity—
Sometime, somewhere!

Sometime, sometime, somewhere!
O bliss beyond compare!

Sometime, somewhere,
When heaven will be our home,
'Mid glories of God's throne,
Where naught but bliss is known—
Sometime, somewhere!

Nappanee, Ind.

HELPING PRESENT AND FUTURE GENERATIONS BY ENDOWMENT

By Orie O. Miller

For the Gospel Herald.

We of this generation cannot prize enough, nor acknowledge too often, the help we receive in our lives, in our service and in opportunities for service from endowments built up and passed on by those who have gone before. Most of us are endowed with healthy, strong bodies because of clean-lived forbears; with standards of frugality, simplicity in life and conduct because of their example. From them is being passed on to us a faith, ideals and forms of worship, organized church activity, avenues and equipment for Christian service, ideals of family life and of world evangelism which our own growing Christian experience and the Word confirm to us as true. These endowments all minister to our joy and efficiency in Christian living and service. The least that we can do, and be true stewards of these inherited assets, is to use them so that their capital value may have definitely increased as we pass them on to those following us, not as the servant who received his one talent and later handed back just what he had received, but as the other two who traded and used theirs and turned back double.

This brings us to the thought in this brief message. The endowment funds now being encouraged and accumulated by the various agencies of the Church will, if properly gathered, held, and used, be one way in which we can contribute to this cumulating heritage. In no past generation has

so little effort been required to make a living and a surplus than in ours. To many this very fact brings fears as to the Church's ability to stem the inroads of temptation and sin resultant from this material prosperity. Is it not intended, however, by Providence, to be an opportunity to us? We are responsible to God in this day not only for the way we use these opportunities for making money but as well for how and where we spend it. The Church is right in affording avenues through which the Christian can serve those coming after with his accumulated wealth.

Those in the Church responsible for and directing the gathering and use of these various endowment funds, as well as other monies given to the Church, need to give much and prayerful thought to the influence of their service, both on this and coming generations. It seems to me that the following are at least a few points to which they need to give constant and serious concern.

1. It has become apparent to many that certain institutions of the Church have no assurance of benefiting the coming generation at all or of continuing to serve the present one efficiently without the help of endowment funds. Endowments for our Church schools are as essential as buildings, libraries, and equipment, as essential to a Church school as a meetinghouse is to a congregation. Under present day conditions they

cannot grow normally unless these endowments grow. This generation serves well the next by a wise study of what institutions can serve best if aided by endowment and under what conditions funds had better be used as given.

2. Of equal importance are the policies and manner of accumulating, holding and using these funds. Just as our meetinghouses, the buildings and furnishings of our various church institutions, ought to reflect our faith and ideals, so should our policies in gathering and holding endowments. "Not slothful in business" should characterize us here. There is a "separation from the world" applicable in method and practice in accumulating and holding endowments of which we need to be examples to those coming after.

3. The functions of endowments need to be safeguarded to the end that they actually will contribute to the Church's continuing program. History shows many disappointing experiences along this line. We should profit by them.

That the special and unique blessings of our day may be directed by the Spirit into forms and avenues of usefulness where they can effectively serve His Church and her work until He, the Bridegroom, comes should be a matter of concern and intercession with us more often than it is.

Akron, Pa.

PRESENT-DAY MENNONITE YOUNG PEOPLE'S PROBLEMS

VII. BALANCED

By M. T. Brackbill

For the Gospel Herald.

It is an interesting observation that Nature endeavors to maintain in all her realm a system of balances. There are temporary unbalancings and deviations from the mean, but there is nearly always, sooner or later, a return to normalcy.

There are balances in the physical human body that Nature tries hard to maintain, and which she does maintain to a surprising degree in spite of the unbalancing effects of wrong living. There are balances in the spiritual body which the Holy Spirit endeavors to maintain and does maintain to a surprising degree in His children in spite of the counter forces of the evil one. These balances are often temporarily upset, and sometimes irreparably, with disastrous results. Just as asteroidal fragments are sometimes pulled so far out of their orbits that they are plunged to the earth never again to follow celestial trails, so youth once strong and

admirable, pulsating with noble purpose and high resolve, may, by being drawn too far by this world's carnal attractions, be plunged to abysses where the stars no longer pull or heavenly ideals spur on. There are limits of retrievability.

There are many ways of becoming unbalanced. In these days of specializing and intensiveness in everything, it is easy to gravitate to one thing and be swallowed by it. There is business, for instance. With modern machinery, instruments, and methods any reputable business is most interesting and fascinating; but there is danger at the fascination point of a business becoming an octopus. It will cut into one's devotion, go with him to church, and may even eventually suck all the spiritual life out of him.

There is a similar tendency to-day in education to early sidetrack the student and make a specialist out of him. It is unbalancing. Our day may necessitate it, but nevertheless it is quite opposed to the rounded out cultural training that enriches and stabilizes. Absorption in any one

field of learning will distort a man, cause him to unduly magnify his own particular interest, and belittle and misinterpret everything else. Too many medical students, as well as other students, are taking their doctor's degree and at the same time denying that there is a soul. Since they do not study it, dissect it, or see it through a microscope, they do not believe in it. Darwin was once a devout Christian, but his interest in biology grew until it supplanted everything else, his religion included. However, when he was old he was broadminded enough to see its effects upon him, and he said, if he could live his life over again he would read a great poem every day and listen to some good music. Too bad that he could see no greater need.

We dare not fail to see that our soul's need should be the first consideration. There are faculties of the soul that atrophy with disuse. If we do not exercise our faith it will vanish. If we do not cultivate our religious thought and sensibilities we shall become unresponsive to spiritual truth and guidance. If we neglect the soul's need, its manifestation will become so slight that judging from ourselves, we might conclude with the skeptic student that there is no soul. If we neglect prayer and companionship with God, we not only deny ourselves the attending blessings of such privileges, but may even come to disbelieve that there is a God.

On the other hand, it is possible to make religion an obsession. It is possible to be as far from the mean on the side of fanaticism as on the side of unbelief. We are too material to become completely absorbed in the spiritual. We are too spiritual to become completely absorbed in the material. Boiling temperatures, I should think, would be as undesirable to the tongue as lukewarm.

There should, of course, be concentration on something, a conscientious thoroughness, a degree of mastery. But each one must decide for himself to what extent he can submerge himself in his business without endangering his greatest welfare, physically, mentally, and spiritually.

There is a proper balance, with sufficient latitude, in everything. Avoid the extremes as the old sailors did Scylla and Charybdis. Not "holier-than-thou" Pharisaism, nor lukewarm indifference; not indecisive and convictionless, nor too cock-sure and dogmatic; not too narrow in views, employments, and interests, but richness; not distraction either. We should make provision in our program for work and recreation, for sweating and thinking, for personal improvement and helpfulness to others, for social contacts and divine

companionship, for reading and meditation, for present prospects and dreams for the future, for tears as well as smiles, for purifying and safeguarding discipline, as well as for satisfied longings.

We should have a forte, but should not make it a fort from which to shoot at everything else. We should not go off on a tangent, tearing loose

from restraining forces that keep us in proper orbits, nor slow down and be overpowered by forces in the other direction. There is danger in overspecializing. There is folly in over-dabbling. Every man that stoeth for the mastery is temperate in all things."

Harrisonburg, Va.

FIFTY MENNONITE LEADERS

XII. BISHOP JACOB HOSTETTER (1774—1865)

By Ira D. Landis

For the Gospel Herald.

Jacob Hostetter, third bishop of the Erisman-Manheim District was born in a log house on the Hostetter farm southeast of Manheim, Lancaster Co., Pa., on Aug. 13, 1774. Here he grew to manhood, learning sobriety, industry, economy and good morals. His education was from the Bible, including the Apocrypha, Martyr's Mirror (since 1748 available in the German), works of Menno Simons and Dietrich Philips chiefly. He was a man with a commanding figure, being more than average in height, with a broad, high forehead, long locks as was then the custom, and plain dress. He had a cheerful disposition and was a wise counsellor. Mechanically inclined, he made some of his own farm machinery and wagons in the basement, while his wife did the spinning upstairs. He did his own tailoring, his own shoemaking, and later in life, some fine work in basketry, from both hickory and grasses. He was, however, a farmer by occupation, farming the lands (not wooded) now owned by Cephas and Emanuel Hostetter, between whose buildings the log house was situated wherein he was born, lived much of his life, and died.

He was a descendant of Jacob and Anna Hostetter, Swiss Mennonite refugees from the Palatinate, probably near Mannheim, who settled on the north side of the Conestoga, within the present Lancaster City limits at least by 1717. Here they brought up a family of eight children from whom, were descended the three Bishops—Christ Bomberger I and II, and the subject of this sketch—of the Hammer Creek District. He bought a five-hundred-acre tract in the Manor and thither most of his children resorted, some of them now leaders in the River Brethren Church. The third generation included a Jacob, who was married to Maria Metzler, of Manor who located in the Manheim district on the Hostetter Homestead above referred to.

Jacob, the subject of this sketch, a

son of the latter, was married to Elizabeth Miller of Hanover, York Co., Pa., in 1800. To this union were born twelve children. The following ten grew to maturity surviving their father: John of Manheim; David (father of Cephas, Sarah, and Emmanuel) on the home place; Susan, wife of John Shaeffer of Lancaster; Barbara, wife of Joseph Hershey, Manor; Ann, wife of Christian Wisler, of Wissler's Mill; Maria, single; Jacob, father of Annie Martin, Neffsville, of Sun Hill; Martha, wife of John Stauffer, of Marietta; Catherine, wife of Christian Erisman, of Sporting Hill; and Fanny, wife of Deacon David Hershey, of Manheim (mother of Amos Hershey, Manheim and Mrs. S. K. Nissley, Lancaster). At least seven of these through the influence of a godly home, accepted the faith of their fathers.

He was ordained to the ministry in 1807 at the age of thirty-two to serve the Hernley and Reist congregations. The latter had a church home on the farm, in Penn Township, now owned by John Reist and in 1860 built at Kauffman's. In 1831 he was ordained as bishop for part of the present Isaac Brubaker District, including Erisman's, Reist's, Hernley's, Erb's, Landisville, and Chestnut Hill. He was preceded in this district by John Lehman, at the beginning of the century, and later, by Samuel Nissley of Landisville. He saw the church growing and his work increasing while Peter Eby was moderator of Lancaster Conference. Upon his death in 1843, this responsibility also was his. The Board of Bishops at that time included Christian Bomberger, Hammer Creek; Jacob Zimmerman, Weaverland; Henry Sherk, Rohrerstown; John Muma, Donegal; Michael Gingrich, Lebanon; Christian Herr, Strasburg; and, apparently before 1845, John Brubaker (grandfather of Pre. John B. Snavely) bishop assistant to Jacob Hostetter in home district. Conference met semiannually as at present. Traveling to and fro of course was first by horse-back, later by carriage. Bishop Hostetter seldom traveled outside of his Conference District. He did his work faithfully, both as a preacher and as a bishop, teaching both by precept and example, and giving much time

thereto, especially in later life.

His correspondence was profuse for his time, written in German script, folded and mailed without the envelope. His letters (showing character and disposition of author) sometimes opened thus:

"I hope these lines may find you well, which would afford me sincere pleasure, but should it not be the case, we must receive with patience what the Lord may see fit to bestow upon us. Afflictions are often sent to us of God as means by which we may be drawn nearer to Him. This has already been the experience of many, and through afflictions many have been converted to God. I have often said the enjoyment of health is the noblest gift of God that we can enjoy in the time of grace. May God give grace to all that from Him have obtained the light, that they may live to the glory of God, for not one will regret it in that eternal world of joy, when this life is past. I repeat that we should be zealous to work out the salvation of our never-dying souls in the days of health."

To show the nature of his preaching, may we note the following from his writings:

"Man was not created and placed in this world to seek his pleasure in the perishable things of earth. This is only a preparation for heaven. Our heart is truly a desert where the voice of the preaching of repentance is heard and the Spirit is at work to convince man of sin. A repenting soul that realizes the misery of sin becomes restless and burdened and his sinful heart is broken and mellowed like melted wax. A penitent soul is truly sorry so much evil clings to him. The fruits of true repentance are manifest in a changed heart. The tempter is not idle when a person is ready to turn from his service, for which cause we watch and pray. How necessary to enter the school of the Master: 'Take my yoke' (Matt. 11:29). What else is that but—Receive my doctrines and commandments, which will be a heavy yoke indeed for the old man but an easy, light burden for the new man, born of God? If the confession of sins was necessary at the baptism of John, how much more so for the baptism that Jesus commanded to be administered in the revered name of the Trinity? Baptism is called the counsel of God (Luke 7: 29, 30) and it is rejected by man to his eternal loss. When the Holy Ghost does not move man to act, his actions will avail nothing. The baptized person renounces his own will, the devil, the service of sin, intemperance, and the world in general, and vows faithfulness to the Lord by the help of God to this end. To arise to a new beginning and newness of life is according to the truth as it is in Jesus. Eph. 4:21-3. Christ prayed on the Cross in great agony, 'Father, forgive them.' May we be like-minded! Learn of Jesus true meekness and humility of heart. Then will we not be conformed externally to this world, which is nothing less than an abomination in the sight of God. May we watch and pray and walk in humility, for humility brings us great blessings and opens the way to obtain grace from God. If the guards before the gates of the city fall asleep, the enemy that is before the city may easily enter and spoil it; just so it is when we cease to watch over our hearts and neglect prayer; then comes the enemy to spoil the city of the heart; for Satan is ever busy in his efforts to lead man from the narrow into the broad way, because he is the enemy of the happiness of the souls of all men."

On April 6, 1865 he laid his armor by after a ninety-year pilgrimage, fifty-eight years of which were spent as

a minister, and thirty-four as bishop and leader in the faith he cherished, nourished and multiplied. One thousand people on Sunday, April 9, ascended on the premises of their shepherd, when Bishops John Brubaker and Benjamin Herr in the German appropriately spoke from Heb. 13:7, 8. At the funeral of his widow who died July 3, 1873, aged ninety-one, there were at least three hundred teams scattered over the premises. The services chiefly in German were from Rev. 14:13, after which she was interred alongside her bosom companion on the Emmanuel Hostetter farm to await the resurrection morn.

Peter Nissley (I), with whom he labored, at his demise wrote:

"He always spoke with great eloquence and Christian zeal. With weeping eyes he would address the audience, so that every penitent heart would melt to tears. Often did I see his attentive hearers with weeping eyes gaze upon the aged minister as he proclaimed the joyful news of salvation to repenting sinners. How many hundreds of all ages whose funeral sermons he preached, he saw lowered into the grave, but at last also his long-wished for hour arrived. This he awaited with Christian fortitude, saying with Simeon of old: 'Lord, now lettest thou thy servant depart in peace.....' (Luke 2: 29). His field of labor was very extensive. He went forth to preach and to ordain bishops, ministers, and deacons, wherever new ones were needed or vacancies occurred. He was ever ready to obey his Lord and Master's will on earth, and now has gone to the mansions above—the believer's rest—where amid eternal joys, he may glorify God in a more perfect obedience."

Landisville, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

SELF-EXAMINATION PREPARATORY TO COMMUNION

By H. F. Reist

For the Gospel Herald.

TEXT: Examine yourselves, whether ye be in the faith.—II Cor. 13:5.

As we think of the approaching communion, and the symbols which represent the broken body and shed blood of our Lord and Master, the question may arise in some minds. Why these symbols?

Human nature is so constituted that we need something tangible, something concrete, to typify things abstract, things that cannot be seen. We are prone to forget. It requires that which the hands can handle and the mind readily grasp to keep us in constant remembrance of the things typified. Thus in the communion "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

According to this testimony the communion is for the express purpose of keeping before us two fundamental truths concerning the person of Christ and their vital relation to us, namely: (1) The vicarious suffering of Jesus; (2) His coming again. The first takes us back to the cross where Jesus paid the penalty for our sins by His shed blood, thus giving us access to God; the second reminds us of the glorious hope of His return to gather His own unto Himself, "and so shall we ever be with the Lord."

The death of Jesus was necessary

to reconcile man to God. There was no human being worthy to atone for the sins of the world. Jesus alone, who was without sin, was able to furnish the sacrifice necessary to pay the penalty for sin and make it possible for us to return to God.

When we meditate upon the closing scenes of Christ's earthly life we can but in a small degree comprehend the price paid by Him and the Father for our redemption. Paul tells us that it will take "ages" for God to reveal in their fullness the riches of His grace in redeeming us.

During the Passion week we see Him as the Man of Sorrows and "acquainted with grief." The supreme hour of His life had come; the consummation of His life work was at hand. We see Him weeping over the city of Jerusalem because of the wickedness of its people and their unwillingness to repent and accept the Messiah of Scripture. We see Him forsaken except by a few, who later also left him. He was alone. In the garden of Gethsemane He wrestled alone with the Father in agonizing prayer while the disciples were asleep. Three times He sought for another way, if possible thereby to redeem man, but each time expressing a willingness to make the sacrifice foreordained if necessary. In this hour of bitter conflict, when it appears as though Satan was trying to crush out His life under the burden of the sin of the world and thus frustrate the work of the cross, He bore it all alone. No one but the

Father, who suffered with Him, could comfort and help. There are times in our experience when our friends and loved ones cannot understand nor help us. In those hours when we are alone we, like Jesus, can turn with implicit confidence to One who always can help to lighten our burden.

On the cross we see Him mocked, forsaken, alone. There for six long hours He hung, praying for His enemies, making provisions for the care of His mother, speaking words of comfort and assurance to the penitent thief, and finally, crying with a loud triumphant voice, He committed Himself to the Father and died. All this was done for you and for me because He loved us so. Thus did the innocent die for the guilty; the just for the unjust. He died that we might live, the supreme sacrifice of an unmeasurable and boundless love.

As we turn and look into the future it is with a radiant hope. He is coming again—not to suffer, but as Lord of lords and King of kings, to reign with the saints. It is this great and glorious hope that gives us comfort and the incentive to endure unto the end.

His sacrifice and return are the two great truths which He wants us to remember, and which are typified in the communion. The realization of the significance of these great truths and their relation to us brings a consciousness of our dependence upon Christ alone for salvation, upon His finished work, and not upon our own morality or good works.

Let us examine ourselves, therefore, whether we are in "the faith." If we do not believe in the atonement nor in the second coming of Christ we are not in "the faith," and therefore cannot partake of the sacred emblems worthily. "The faith" implies all those truths concerning the great plan of redemption as revealed in Holy Writ.

Paul says, "Examine yourselves." I am glad he puts it that way. The admonition is not, "Examine others," but "Examine yourselves." God wants us to partake of these precious symbols worthily, therefore He wants us to first examine ourselves to see that we are worthy. Do we from the heart believe in Jesus and His redemptive work? and trust Him for redeeming grace? Is He precious to our souls and does the hope of His return fill us with joyful anticipation? If so, we can worthily partake of the communion.

Every sincere child of God has that feeling of unworthiness born of a consciousness of imperfections. Certain spiritual heights are still unattained; occasional defeats are suffered, and spiritual progress seems to be made very slowly. This feeling

does not necessarily disqualify us to partake of the communion. In our present state no one is perfect. As long as we live we shall be conscious of new heights to gain and of limitations hindering us. If we are right with God and with a sincere desire and purpose seek to live according to His will we can worthily participate in the communion service.

However, if there is known sin in the heart, any ill-will towards any human being; or anything that in any way mars our fellowship with God and robs us of the joy of service for Him, we cannot commune worthily. If such should be our condition it ought to spur us on to get right with God and man.

"Examine yourselves." Are you in the faith? Is your heart right? Are you true to your convictions? Are you living up to the knowledge you have by His grace? If so, you can partake of the communion worthily.

May we with the Psalmist pray in all sincerity, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).
Falfurrias, Tex.

CORRESPONDENCE

(Continued from page 9)

charge of our young people's meeting. They rendered an interesting and instructive program. We are always glad to welcome those from other congregations to worship with us.

On Sunday evening, April 9, Bro. A. J. Miller of Springs, Pa., expects to be with us and tell us of the conditions in Russia. We are looking forward to an interesting meeting.

Health is fair at present. There was considerable sickness during the winter and there were a number of deaths.

We are glad to welcome spring again.

Pray for the work at this place.
Mar. 27, 1929. Cor.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

1. What is the population of the world? 2. What is the number of people who belong to church? 3. How many unsaved people die every minute? N. S.

Answer.—The following statistics are gleaned from the World Almanac and Book of Facts for 1928:

1. Estimated population of the world, 1,849,500,000.

2. Nominal Christians, including children: Protestants, 206,900,000; Roman Catholics, 331,500,000; Orthodox Catholics, 144,000,000; Total, 682,400,000. Non-Christians: Jews, 15,630,000; Mohammedans, 209,020,000; Buddhists, 150,180,000; Hindus, 230,150,000; Confucianists, Taoists, 350,600,000; Shintoists, 25,000,000; Animists, 135,650,000; Miscellaneous, 50,870,000; Total, 1,167,100,000.

3. It is estimated that 150,000 people are born every day, and that 100,000 die in the same time. Approximate calculation reveals that to make this number about 40 non-Christians die every minute. If we take the great number of people among nominal Christians whom we could hardly consider saved, we assume that the statement sometimes heard, that an unsaved person dies with every tick of the clock, supposing the clock to tick seconds, is not exaggerated.

J. L. H.

Is it wrong for the Christian not to return thanks after the meal? Do we have any record of Jesus returning thanks? If so, where do we find a record of it? If not, what necessity is there for doing it? L. S. K.

This is one of those things which are more profitable when we seek to find the spirit rather than the letter of it. The nearest scripture bearing on the question at issue is that found in I Thes. 5:18—"In everything give thanks." Whether this is to be before meals, or after, or both, "let every man be fully persuaded in his own mind." The same may be said with reference to the question as to whether these thanks should be expressed audibly or silently. But for any man to go to the table several times daily and habitually eat his meals without the giving of thanks indicates a lack of appreciation and reverence for the Giver of all good gifts which is not what we expect from a devoted Christian.

In response to the question of what was the record of Jesus on this question, we might cite you to John 6:11, where Jesus gave thanks before the feeding of the multitudes, and to I Cor. 11:24, where it is said that He gave thanks before He distributed the communion.

But may we say again, let us look at this matter as a Christian privilege rather than as Christian law. When we are in the real spirit of thanksgiving it is as natural for us to give thanks for our daily meals as it is for us to say, "Thank you," when some friend does us a kindness.

I pity a class with a teacher who does not realize his need of getting something from God.—Milo Kauffman.

RUINED BY RUM

Scl. by Ruth Bowman

Ruined by rum! oh, how sad!

The noble, the brave are laid low;
The great and the small, the rich and the poor
Are slain by this merciless foe.

Ruined by rum, they sink down

To misery, wretchedness, and shame;
They're objects of pity wherever found,
And rum alone is to blame.

Ruined by rum is the soul

Of the drunkard who lies 'neath the sod;
For the Bible declares the drunkard shall not
Inherit the kingdom of God.

Ruined by rum are the homes

Where once the poor victims had dwelt;
The orphans' sad cry, the widow's low moan,
Feebly tell of the anguish they felt.

East Earl, Pa.

SPECIAL MEETING

Mount Joy, Pa.

Report of a two-day Bible meeting held at the Mount Joy Mennonite Church March 9, 10, 1929.

Organization: Mod., Elmer G. Martin; Sec., Elam M. Bomberger; Chors., D. M. Wenger, Elias Eby.

Topics Discussed: *Place and Power of Prayer in the Christian Life*, Noah W. Risser; *Book Study from I John*, Aaron Mast; *II Timothy 2:15*, Ira D. Landis; *Regeneration*, John H. Mosemann; *Sermon*, (Josh. 4:6), Aaron Mast; *Christian Growth*, John K. Charles; *Sermon* (Acts 2:42), Aaron Mast; *Evangelistic Sermons* (Rev. 19:16 and Luke 16:25), John S. Hess.

Some Thoughts Presented: Fellowship is the keynote of the Epistle of John. If sin is the root, sins are the fruit. Sin breaks our fellowship with God. Get right inside and the outside will come all right. "Study to shew thyself approved unto God," and not to the everyday world. Let the world know where you stand. Our religion should change our life, conduct, and associations. Keep the world out of the Church. A servant of God will not sin willfully. There is no superiority in the Church. Pray for those who can teach or preach better, that they may have more power and your jealousy will vanish. If we are ready to meet Pentecostal conditions we will have Pentecostal power. You never saw children born in the kingdom of God except there be travail and labor. If we conform in politics we are as much conformed to the world as if we are conformed in dress. If you expect to keep steadfast you must do it on your knees. If we realized the value of souls no effort would be too great to win them. Salvation is instantaneous but growth is a daily continual growing. The reading of God's Word is a feeding from God. Pattern after Andrew. There is joy in soul-winning that is hardly equalled by any joy on earth. If we are not growing look to the root. Young people need our sympathies more than our criticisms. We ought to leave an heritage for our children that is worth more than money. The fallacy in loving the world is because it is passing away. If we wish to live by the world standard, why join the Church? Best on this earth is the Christian life.

Some people say that we are too serious-minded. I don't believe we can possibly be too serious-minded to be consistent Christians.—Margaret Horst.

CONDENSED REPORT

Of Lancaster Conference Spring Session, 1929

The meeting was called to order by Moderator Noah L. Landis. There were present 11 Bishops, 124 Ministers and Deacons from the Conference District. Among the visitors were Bishop Denton Martin from the Washington County, Md., district, and four ministering brethren from the Virginia district. Also one from the Southwestern Pennsylvania Conference district. Bishop Benjamin Zimmerman of the Cumberland County District could not be present on account of failing health.

The usual concern for the work and the upbuilding of the Church was manifest in all the testimonies. The meeting felt the guiding presence of the Holy Spirit. Secretary Mack presented the report of the work of the Bishops Board, the items on same, then being approved by Conference.

What follows is quoted from his report:

Gingerich's Chh. cn., Lebanon Co., Pa.,
March 19, 20, 1929.

At a joint meeting of both the Bishop Board and the Mission Board the following members were appointed by the different bishops to serve on the Mission Board for three years, namely,

Bro. Westenberger appointed Bro. Isaac Smith.

Bro. Noah Landis appointed Bro. John S. Hess.

Bro. Isaac Brubaker appointed Bro. Eli G. Reist and Amos H. Hershey.

Bro. Wm. Graybill appointed Bro. Wm. H. Lauver.

Bro. John Sauder appointed Bro. S. H. Musselman and Joseph Graybill.

Bro. John Moseman appointed Bro. Harry L. Herr, John F. Charles and Howard Kreider.

Bro. Noah Mack appointed Bro. Abram Keagy.

Bro. Noah Mack appointed Bro. John Seitz for Bro. Benj. Zimmerman.

Bro. Noah Risser appointed Bro. Christian Heistand.

Bro. C. M. Brackbill appointed Bro. John H. Mellinger, John B. Hershey, and Musser Herr.

Decided that the plan of the Welsh Mt. Local Board to raise funds to build an annex to the Welsh Mountain Good Samaritan Home for old people be approved, namely, that a general offering be lifted in the various churches throughout the Lancaster Conference District and that the balance be supplied out of the General Mission Fund.

Recommended that the building of a meeting house at Cottage City be submitted to the Board of Missions and Charities and they proceed as the Lord leads.

MENNONITE BOARD OF EDUCATION

Special Called Meeting, Feb. 16, 1929

A Special Called meeting of the Mennonite Board of Education was held west of Goshen, Ind., on Saturday, Feb. 16, 1929.

The meeting was called to order at 10 o'clock A. M. by the Chairman, D. A. Yoder, President of the Board. Prayer was offered by D. D. Miller.

The roll was called by the Secretary, when all but four members of the Board responded, either present or by proxy. A quorum was declared present to transact the business of the Board.

The Chairman explained the purpose of the meeting as set forth in the notice calling

for the meeting. The meeting was called for to receive and to act upon the report of a special committee appointed to look into the advisability of erecting a dormitory for men on the campus of Goshen College, and suggest plans for its erection and maintenance. The brethren S. C. Yoder and C. L. Graber were the Committee appointed.

S. C. Yoder reported to the meeting the need of a dormitory for men, on account of the unsuitableness of the present men's dormitory and its inadequate accommodation for the number of men in the College, and also showed the advantage of affording accommodations on the campus for all the men in the school.

C. L. Graber and O. O. Miller presented the financial plan, by which a corporation composed of brethren, agreed to erect a suitable dormitory upon the campus and enable the Board, in the course of years to have full possession of the building, and in the meantime, through a lease of the building, have the use of the same.

After discussions and explanations, which seemed ample to give a clear appreciation of the plan proposed by the committee, the following resolution was passed by the Board:—

Resolved, That the Board of Education approves of the plan offered by the Committee on construction of a dormitory for Goshen College, provided,

1. That the organization, The Mennonite Education Financial Corporation, composed of brethren who have offered to finance the building of the dormitory, safeguard their organization from control by others than members of the Mennonite Church.
2. That the land upon which the building is to be erected be in no wise estranged from the use of the school and the purposes of the Board.
3. That the use of the building erected upon the said land be restricted to the uses of the school and the purposes of the Board.
4. That no encumbrances be placed upon the building and the land by the Financial Corporation, other than are necessary for the construction and equipment of the said building.
5. That a lease of the building by the Board be so arranged that no embarrassment to the Board shall result therefrom and no financial obligation revert to the Church, and, That a committee of three brethren, members of the Board, be appointed to confer with the brethren of the Financial Corporation in drawing up the lease agreement, which agreement shall be finally approved by the Executive Committee of the Board.

Upon motion, the brethren D. A. Yoder, D. D. Miller and H. S. Bender were appointed the committee to confer with the Financial Corporation with regard to the lease of the proposed building.

Upon motion being made and acted upon favorably, the Executive Committee of the Mennonite Board of Education was authorized to transfer title to the Mennonite Educational Finance Corporation, for the consideration of One Dollar, (\$1.00). The following described property, to wit:—

Beginning at a point 50 feet west of the northeast corner of what is known as the Goshen College campus of Goshen College, Goshen, Indiana, thence in a straight line west, 139 feet; thence in a straight line south, 350 feet; thence in a straight line east, 139 feet; thence in a straight line north, to the point of starting.

A motion was passed upon as follows:—

That the Executive Committee of the Board be authorized to act for the Board in approving plans, appointing all necessary committees and taking final action relative to the erection and leasing of the building proposed by the Mennonite Educational Finance Corporation.

The following report was received from the Financial Agent, O. O. Miller and the recommendations accepted by the Board:

"Accumulating experience in holding and investing the growing endowment funds, leads the Endowment Committee to feel that the original instructions from the Board should be clarified and enlarged to the intent that these funds may be more advantageously held and more adequate income be made possible.

"We recommend that the Endowment Committee be authorized to make investments in the name of the Board of Education of any part of its present and accumulating funds, and such investments be made only after endorsement by the Board's Financial Agent and approved by the Board's Executive Committee."

Upon motion it was passed, That we hereby authorize the officers of the Board to make application to do business in the state of Kansas.

It was resolved, That the coming Annual Meeting of the Board be held during General Conference time, that proper authorities be petitioned for one day's session (forenoon and afternoon) for this purpose, and also for a place in the general program for an educational program.

A Resolution of condolence to the family of our late Brother T. M. Erb was ordered to be written by the Secretary and sent to the persons concerned.

The Secretary was ordered to express to the people of the home the appreciation of the Board for the accommodations afforded for this meeting.

Adjournment, sine die.

D. A. Yoder, President.

S. F. Coffman, Secretary.

Married

Schlegel—Noel.—On Feb. 20, 1929, Bro. Dell Schlegel and Sister Elma Noel, both of the Salem congregation near Shickley, Nebr., were united in marriage, Bro. D. G. Lapp officiating. May God abundantly bless them through life.

King—Rath.—On Feb. 27, 1929, at the home of Bro. A. I. Yoder, the officiating minister, occurred the marriage of Bro. Nelson King of the Graff, Ohio, and Sister Anna Rath of Bellefontaine, Ohio. Both are members of the South Union congregation.

Hipeher—Bard.—On March 23, 1929, Jacob D. Hipeher of Manor Twp., Lancaster Co., Pa., and Sister Emma A. Bard of the Chestnut Hill congregation were united in marriage at the home of Bro. Seth E. Ebersole. May the Lord's blessings accompany them through life.

Ruth—Landis.—Bro. Henry L. Ruth of the Line Lexington, Pa., congregation and Sister Susan A. Landis of the Salford, Pa., congregation were united in marriage on March 20, 1929, at the home of the officiating minister, Bro. Aaron N. Freed, Souderton, Pa. May the Holy Spirit be their guide through life's journey.

Boyer—Kaufman.—On March 7, 1929, Bro. Clifford Boyer of the Clinton Brick congregation, near Middlebury, Ind., and Sister Edna Kaufman of the Middlebury congregation were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Silas Yoder. May the blessings of God attend them through life.

Obituary

Leight.—Bro. Abram Leight was born Feb. 25, 1859; died at his home near Chambersburg, Pa., Mar. 19, 1929; aged 70 y., 22 d. He was for many years a member of the Mennonite Church. He is survived by his second wife, whose maiden name was Hoover, and by three sons and four daughters. Funeral services were held at the Chambersburg church March 22, conducted by Bros. D. E. Kuhns and J. P. Grove. Text, Jno. 11:3, first clause. Interment at Norland cemetery, near Chambersburg.

Martin.—Esther W., daughter of Christian K. and Grace E. (Weaver) Martin, was born Jan. 16, 1929; died March 17, 1929; aged 2 m. 1 d. Death was due to a complication of diseases after an illness of nearly two weeks through which she was very patient. She is survived by her parents and grandparents, besides many other relatives and friends. Funeral services were held on March 19, at the home by Bro. Ira D. Landis and at the Weaverland Mennonite church by Bro. I. B. Gould, assisted by Bro. Landis. Text, Ex. 2:9. Interment in the adjoining cemetery.

Bowers.—Henry S. Bowers was born Feb. 19, 1851; died March 11, 1929; aged 75 y., 20 d. He was a faithful member of the Mennonite Church for many years. His seat at church was seldom vacant when health permitted. He was united in marriage to Emaline H. Hershey, who preceded him in death four years ago. He is survived by one daughter, Mrs. Elmer G. Gochbauer, with whom he made his home, also one brother, Benjamin Bowers, and one sister, Mrs. Harry Frew. Funeral services were conducted at the East Petersburg Mennonite church by Bros. Frank Krider and John Gohman.

Bixler.—Joseph A. Bixler, son of Henry and Susan Bixler, was born in Grundy Co., Ill., July 23, 1856; died at his late home in East Lewis town, Ohio, March 7, 1929; aged 72 y., 7 m., 11 d. Death was due to complications arising from an attack of influenza. He moved to Ohio from Illinois about 44 years ago. On Dec. 25, 1881, he was united in marriage to Amanda Burkley, who with a sister, Mrs. Elizabeth Foreman, remains to mourn his loss. He united with the Mennonite Church about 40 years ago and remained a faithful member until death. Funeral services were conducted at the Midway Mennonite Church on March 9, in charge of Bros. A. J. Steiner and Daniel Lehman. Text, Psa. 138:7.

Maust.—Daniel Webster Maust was born Aug. 1, 1857 in Somerset Co., Pa., where he lived most of his life; died March 14, 1929, of heart trouble; aged 71 y., 7 m., 10 d. He is survived by his widow, 4 daughters, 5 sons, 26 grandchildren, and a large circle of friends. He was a faithful member of the Springs Mennonite Church from early life and was always interested in her various activities, being one of the Sunday school superintendents and serving as teacher most of the time since. He served in the office of deacon for nearly thirty-eight years. The funeral was held on March 14 at the Springs Church, conducted by Bros. N. E. and G. D. Miller.

Kaufman.—Catherine Spiker Kaufman was born near New Castle, Pa., Aug. 30, 1865; died Feb. 27, 1929; aged 63 y., 5 m., 27 d. On Jan. 1, 1889, she was married to Jonathan Kaufman. To this union were born 4 children, 2 dying in infancy. She is survived by her husband, 1 son, Chauncey M., 1 daughter, Mrs. Margaret Lantz, 1 granddaughter, Marjory Kaufman, and 3 brothers, John Spiker, Wayne Co., Ohio, George and Joseph Spiker, New Castle, Pa., besides many other relatives. In early life he united with the Mennonite Church and remained a faithful member until death. She was a kind

neighbor and friend, always ready and willing to give aid and extend a helping hand wherever it was needed. Funeral services were conducted on March 2, at the home of her son, in charge of the home ministers. Interment in the Amish cemetery.

Earnest.—Katie (Roth) Earnest was born at Noble, Iowa, Feb. 1, 1861; died at Milford, Nebr., March 18, 1929; aged 68 y., 1 m., 17 d. She was united in marriage to Benjamin Earnest, Sept. 28, 1880. To this union were born 5 sons and 1 daughter. One son preceded her in death in infancy. Surviving are the husband, 4 sons (Nicholas, Christian, Benjamin, and Elmer), 1 daughter (Mrs. Peter Stutzman), and 17 grandchildren, 5 brothers, and 1 sister, besides other relatives and friends. Her loss will be keenly felt in the home and community, but our loss is her eternal gain. In 1887 she gave her heart to the Lord and united with the church of her choice, in which faith she lived until she was called home.

"All is over, hands are folded
On a quiet, peaceful breast;
All her toils and trials ended,
And dear Mother is at rest."

Sturkey.—Christian P. Sturkey was born on a farm near Archbold, Ohio, March 30, 1857; died on the same farm where he was born and spent his entire life, March 23, 1929; aged 71 y., 11 m., 23 d. He was the last member of a family of twelve children. On March 23, 1888, he was united in marriage to Magdalena Lugbill. This union was blessed with three children (Simon and Clarence, Archbold, Ohio, and Anna Sturkey Richard, Seville, O.). Three grandchildren and many relatives and friends also remain to mourn his departure. About one year ago he complained of trouble in his mouth, which developed into cancer. About three weeks ago his condition became alarming because of the rapid progress the disease was making, but he bore his suffering patiently, committing himself to the Lord. At the age of 71 he accepted Christ as his Savior and united with the Amish Mennonite Church, remaining faithful until death. Funeral services were held at the Central A. M. Church, March 26, 1929, conducted by Bros. E. L. Frey and Henry Rychener. Text, Rom. 8:18. Interment in Lockport cemetery.

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Hochstetler.—Iva (Miller) Hochstetler, wife of Samuel S. Hochstetler, was born in Johnson Co., Iowa, May 16, 1882; died at her home, March 19, 1929; aged 46 y., 10 m., 3 d. She was united in marriage to Samuel Hochstetler, Dec. 31, 1901. To this union were born 5 sons (Camar, Lewis, Monroe, Raymond, and Robert). She united with the Amish Mennonite Church in her youth and remained a faithful member. She was of a peaceful, quiet disposition, devoted to her family and her church, a friend to all who knew her. She will be greatly missed in the home, church, and community, but we know that our loss is her gain. She leaves to mourn her departure a sorrowing husband, 5 sons, 1 granddaughter, her aged mother, 1 brother and 2 sisters (Eli Miller, Mrs. Mahlon Gingerich, and Mrs. Mahlon Shabough), besides many other relatives and friends. For the last three months she was mostly confined to her bed. At times she seemed to show signs of improvement, and all was done for her that loving hands could do. She submitted to an operation for appendicitis as a last resort, but it proved a failure. She endured much pain without murmuring or complaining, being fully resigned to Him who doeth all things well. Funeral services were held at the East Union church, March 21, 1929, conducted by Bros. D. J. Fisher and Joe C. Breneman. Text, Rev. 21:1. Interment in cemetery near by.

ITEMS AND COMMENTS

As an indication of what the world may look for after the skies will be filled with airplanes as the highways are now with automobiles is the increasing frequency of airplane crashes. One of the latest of the larger plane mishaps is that which occurred near Newark, N. J., recently when a huge Ford cabin airplane crashed into a box car filled with sand. Result: 14 passengers killed, and a number of others injured. It is referred to as the "nation's worst plane mishap."

A young man in New York was found recently, soon after having committed suicide. By his side lay a note to his sister in which he explained the cause of this dastardly deed. "This is Nietzsche's philosophy," he explained, "when it is no longer possible to live proudly one can at least die with the semblance of pride." Nietzsche, it will be remem-

bered, was a noted atheist. He held a "philosophy" that was most destructive to life—both in this world and in the world to come.

War Outlawed 2500 Years Ago! (Etruscan inscriptions which have baffled scientists, have been deciphered at last).

A painted terra-cotta slab bearing the newly deciphered inscription: "Agrios and Lati, our delegates to the meeting of the League of the World, which abolished and outlawed war from the earth for all time, returned home." The slab dates from the fifth century B. C.

This is a commentary to Secretary Kellogg's opening sentence in his "covering note" accompanying his new draft of the treaty for outlawing war in which he refers to the age-long aspirations for lasting peace.—Sel.

Ye are not your own; ye are bought with a price.—Paul.

NOTICE OF ANNUAL MEETING

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

The Executive and Mission Committees of the Board will meet in joint session in the above community on Thursday and Friday, May 16, 17. On Saturday the entire Board will meet in an executive and business session to transact such business as may come before it. Sunday, May 19, will be devoted to a Missionary meeting in the afternoon and evening. Monday and Tuesday, May 20, 21, the regular meeting of the Board will be held. The meeting on Sunday, Monday, and Tuesday is open for everybody.

All committees and officers whose duties require a report to the meeting will please be prepared to hand in a written report to the Secretary. It will also be greatly appreciated if those who speak on the program will have a manuscript copy of their address ready for the Secretary.

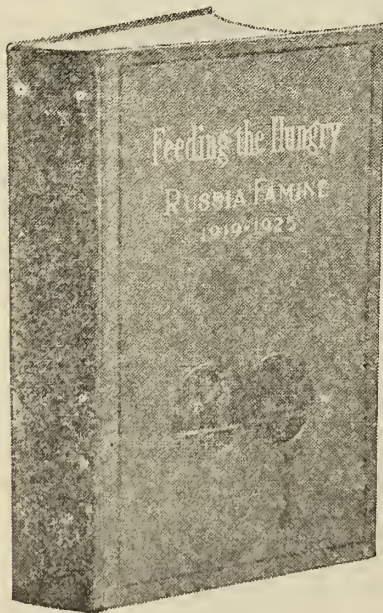
D. D. Miller, Pres.
S. C. Yoder, Secy.

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Scottdale, Pa.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

APRIL 4, 1929

Interests of our Mission Activities

EDITORIAL

"I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him" (Ezra 8:22).

* * *

In an edition of the Mission Manual under which some of our earlier missionaries worked in city missions and in India, the foregoing verse was referred to as the proper standard of God's children in relation to the governments of the countries from which they go or in which they labor. It is still good missionary policy altho it may be that this particular Bible reference has been dropped from the current Mission Manual.

* * *

Ezra would have had plenty of excuses for asking for a military escort. A mere suggestion on his part would probably have been sufficient to procure the order from the friendly king. Nehemiah later accepted the soldiers as his guard (so far as we know) without protest. He might have done as many are doing nowadays, for we protest that in addition to our trust in God for protection we must make all reasonable preparation for meeting opposition—add works to our faith, so to speak—use means as well as prayer, and not ask God to do for us what we can reasonably be expected to do for ourselves.

* * *

All this is reasonable—perhaps even defensible—if we are careful as to where we draw the limits of our defenses and how far we allow reason (human reason) to control our faith in God. But Ezra looked at it from an angle different from that of human reason. Ezra's statement of the

case is in reverse order so far as time is concerned. It seems that he had been talking to the king about the whole matter. The need of some one going to teach the people the Law; the need of reinforcements in the population—more people needed who were grounded in the Faith of Israel. Perhaps the king then raised the difficulty of the long and dangerous journey. There were real dangers: desert sun, lack of water, sickness, weary marches, and robbers, robbers, robbers liable to dash, armed to the teeth, from behind every sand drift on the way. Quick was the reply of Ezra: "The hand of our God is for good upon all them that seek him."

* * *

And now the band of emigrants is ready for the march. The Lord has been good to them. Only people with a pure and unselfish motive would have undertaken such a journey. There was nothing to be gained financially by changing from the fertile valley of the Euphrates to the barren hills of Judea—and most of the people in exile looked at the financial side of the matter. They were like the wealthy Jew of southern California who was asked if he would not like to see the home land of his people back in old Palestine. He replied, "No! southern California is good enough for me. Los Angeles is better for me than El Khuds (Jerusalem). However, from among those who remained in the land of strangers there were some who helped their brethren who were going. In Ezra 8: 24-30, we have an account of the precious metal that was carried by Ezra's band—over four million dollars' worth as we count money—what a haul that would have been for the bandits that swarmed along the routes of the caravans! Twelve men were selected for their honesty and trustworthiness, and the wealth was

entrusted to their care. Every piece was weighed and the value set down on the bill of lading. Every detail had been attended to—to-morrow we go!

* * *

A nervous individual comes to Ezra after sunset. "Don't you think we'd better send down to the city and ask for a band of soldiers? Think of all that treasure! Think of the dangers every mile of the way! The vessels are holy, you told the twelve, they are most precious. Not an Israelite would touch them, to be sure, but those villainous Bedouins! They don't know the difference between holy and unholy. They even live by forgetting the difference between "mine" and "thine." Better ask for the escort. You know how friendly the king has been since the Jews have shown themselves so friendly to him—and the queen would even urge that we take the soldiers."

* * *

It seems as if Ezra hesitated for a moment, then he thought of what he had said to the king on this very subject—and he was ashamed to ask for the escort after what he had told the king. "His wrath is against all them that forsake him." "For good that seek him." "What would the king say? 'Ezra's getting weak-kneed. I thought he professed to trust in the power of his God. Now he's asking for some of my soldiers to protect him. Perhaps his faith in his God is not equal to the occasion after all.' No! I can't ask the king for soldiers after what I have said to him. It would not only disgrace us in the eyes of the Persians, and in the eyes of our fellow Jews who remain here, but it would be dishonoring God. My shame at such a course would be far greater than my fear to go on trusting in God alone." Ezra's mind was made up. Next morning they started. The rest of the story is short but very

satisfactory. The journey was made in about four months—sometimes it took six months—and when they arrived the twelve custodians of the treasure weighed their holy vessels in the Temple chambers in the presence of the priests in charge. Not a piece was missing. What accounted for it? "The good hand of our God," was the all-sufficient answer.

* * *

Let's learn the lesson from Ezra. "The good hand of our God" (Ezra 8:18) is the motive power that will accomplish more things worth while than all the machinery we can call into action. They made an engine down east one time. Nice engine. There were two engines, in fact. One was a little more bright with brass and other shiny metal than the other. They had them both out for a test, and the neighborhood was going to buy the one that turned out best for a threshing engine. They filled them both up with water and fired up the furnace (or whatever the proper place is called). Both engines ran nicely. Then they put on the belt. One (the shiny, brass-ornamented one) began to puff hard, and then it stopped. It took all its steam to run the engine. The other was then tried with the belt. It ran on as if there were no load. They put wheat into the "separator," and still the engine seemed to run freely and without effort. Reserve power. Power enough and to spare. The neighborhood bought the "Best" engine.

* * *

Machinery is a good thing. We should not go back to the days of the flail or the horse-trampled threshing. But there is such a thing as multiplying the machinery until it takes all the steam to run the engine. There was a time in our Church when we had no concerted action. Each congregation was a law unto itself. Conferences, mission boards, committees, more committees, and then advisory committees were appointed and organized, until there was danger that it would take all the spiritual energy in the Church to keep the machinery in motion—while the grain in the sacks was pitifully small in quantity (and quality?). I'm glad there is a movement now toward the simplifying of Church machinery. Let us

give the "good hand of our God upon us" a chance to work.

* * *

God can use very imperfect instruments to accomplish good work. He made faint-hearted Gideon over into a mighty leader, and rough-spoken Simon into the rock-man leader of His Church. But when He wanted a king over Israel to be head of an everlasting dynasty, He chose a "man after His own heart." When He wanted an apostle to testify for Him before kings and governors and the emperor himself, He chose the versatile Saul who was also called Paul. But neither David nor Paul trusted in his own culture or perfection. With David it was, "My help cometh from God," and with Paul it was "I can do all things through Christ which strengtheneth me." The moment we begin to depend upon our shining brass (gold, silver, endowments, annuities, boards, committees, sub-committees, and super-committees), that moment we begin to lose power. The "good hand of our God upon us" can use all these things—and will—if they are handed over to Him for control. Other things equal, the better the instrument, the better the product. But the most perfect instrument is a dead thing and powerless unless the living God gives it power.

* * *

How long could you live the natural life in your own strength and by your own will alone? Ten years? One year? A month? A day? A second? No, sir; not a moment. It is the "good hand of our God upon us" that keeps us breathing, and living, and thinking, and moving. How long could you live spiritually by your own strength? Need we repeat the questions above? No! Not a moment. The "good hand of our God upon us" is what keeps us alive. It is not as one is said to have boasted, "I and God," but God alone that does the work. He may work thru us—if we allow Him to—but to Him is all the glory, and on our part is all the dependence.

* * *

The missionary of to-day can still depend upon the "good hand of our God upon us." He is useless if he depends upon anything else. The missionary of to-day depends upon

that "good hand" for his safety, for his support, for his success in the language study, for his success in soul-winning. He depends upon God to protect him in good report and in evil report. In perils among heathen, and in every other kind of peril (for short read II Cor. 11:25-28), it is the "good hand of our God upon" him that carries him thru. He fails utterly but for that "good hand."

AS SEEN BY A NEWCOMER

By S. Jay Hostetler

For the Gospel Herald.

I cannot speak of the customs and manners and other peculiarities of the Indian people as one can who has lived here as long as the other missionaries. As one lives among them and learns to know them better undoubtedly his opinions and knowledge take different forms and he can see things in their true proportions and more nearly as they really are. It may also be true that sometimes the newcomer sees more nearly the same things here that the people at home would and undoubtedly many things become commonplace to the older missionaries, but are noticed by the "first graders." I am herewith attempting to pass on to you some of the things that have interested me.

One of the first things that attracted my attention here was the dress of the Indians. It varies considerably. Many of the men who are not Christians wear merely a loin cloth. Most of the people wear only one garment, but this is large enough, or rather long enough to cover the body very well. It is generally white and is about a yard wide and five to ten yards long. It is wrapped and folded and wound about the body until the end is reached and this is tucked or folded somewhere where it stays put. No pins are used but all is held by the above process. However many of the men and boys wear trousers and shirts. But usually the trousers reach only to the knees and they do not have their shirts where we are used to seeing them, but they are on the outside of the trousers. Some have collars, but most of them do not. Nearly all of them go barefooted. I saw a young man with his bare feet push the live coals of a bonfire into the fire and he did it without thinking about such a thing as burns, apparently. I believe I would have thought more about burning my shoes than he did about burning his feet.

I have often heard missionaries tell about the Indian bazaars, but I never really knew just what they are. The bazaar is just what the English mean-

ing of the word suggests. It is a place where the various people come together to buy and sell their particular goods. There are regular places here where this is done, and there are particular days of the week when the bazaar is held. It is a little like the community sales held by the farmers in some places in America. There is a bazaar ground just about half a mile northwest of the bungalow here in Shantipur. There are three villages near here—within a mile of the bungalow and on bazaar day there is a constant line of people going past the bungalow to and from the bazaar. The day for this particular one is every Wednesday. Many are held on Sunday and also on other days. This one is called the Purur Bazaar. People come here from many villages round about, and many come out from Dhamtari to buy and sell. It is five miles from Dhamtari and until several hours after it is dark the road has scores of people on it walking back to town from the bazaar. I have seen three separate streams of people going in as many different directions from there, and they formed almost solid lines for a mile away from the bazaar. The women generally have big loads on their heads and they balance these often without the use of their hands. Some people have rice to sell; some have earthen pots; some have brassware; some have rusty padlocks and other trinkets, useful and useless; some have woven baskets; some need to buy their week's supply of rice; some buy other things; and even oxen and buffaloes are sold there. All these people come to the weekly bazaar to do their buying and selling. Soon after we came here, was the annual Marai, which is an especially big day and is connected with the Hindu religion. I went to the bazaar in the afternoon of that day and I think there must have been four or five thousand people there. They had several "ferris wheels" and "merry-go-rounds" and a big procession marched about the grounds. The ferris wheels were about fifteen feet high and were revolved by coolies. There were numerous other forms of amusement to obtain the people's few "pice" similar to those that are in America. (These large meetings are used by the missionaries for preaching, selling Scripture portions and giving out of tracts.—R.).

Religion is of course the most interesting of the characteristics of the Indian because that is what we are most concerned about. I have not seen a great deal yet of the indigenous faiths outside of temples and a few external things. However one notices on the foreheads of a number of idol worshipers small, or sometimes large, red or yellow spots which are an in-

dication that the man has performed his worship that morning.

It is a pleasure to see that those who have accepted the Lord as their God and Savior have different appearances and feelings from those who still live in heathen darkness. They are better clothed and they look more happy as a rule, and their whole appearance seems to be different. There are many "so called Christians" though, just as there are at home in America, who are hardly different from their heathen neighbors except in name. But the Christian community on the whole seems to us who are just getting acquainted to be of different appearance. It is a real pleasure to come to India and see these people who have many years of heathen background take a definite lead in Christian work. They carry on prayer meeting without the need of missionary assistance if necessary; they teach others in Sunday school classes; they conduct discussions in Sunday school; they do much Christian service just as well as many of our home Christians who have years of Christian background and training. This is a real pleasure to see. It shows that not all of the native Christians depend on foreign missionaries to keep their faith and their loyalty to the Gospel and to Christ.

But, of course, there is still a great deal to be desired. They still have not overcome many of their past faults and sins. They still have much room for growth spiritually. They still need to be shown how to serve Christ in a more definite way. And there are still millions of souls to be brought to Christ. And so there is still a vast work for us to do. The task is great, and "the laborers are few." We need the power of God in this great work in order that the Church here may be built up and that more souls may be saved and in turn made message bearers.

Dhamtari, C. P., India.

"FIRST OF ALL PRAYERS"

By Orrie D. Yoder

For the Gospel Herald.

"First of all supplications, prayers, intercessions, and giving of thanks" (1 Tim. 2:1).

The burden of this short message is two-fold, first that there might be more prayer in our Church and missionary activities, and second, that prayer might have its God-given place in all our endeavors. We appeal for more prayer because it is evident that underneath and above our alarming poverty and our sad penury, prayer is the first (and last) and the greatest need that we can know and have. If we are not willing to be used of God to supply the great lack and

need of prayer all other needs must remain unsupplied forever.

As someone has well said, "We can do much for God after we have prayed, but we can accomplish nothing for Him until we pray." Certainly this is in direct harmony with the above Scripture, and is verified by the words of Christ Himself, "Without me ye can do nothing." Applying this logic to our own Church and missionary efforts, we must admit that we could be accomplishing more for Christ and His kingdom, if there was more prayer, and we must conclude that we will never do more for Him until we are willing to do more praying. Yea, if we are ever to meet our God-given obligations to this lost world, we must change our program and put prayer first.

When we speak of prayer, we mean prayer to God, rather than to the people and the Church. We do not mean praying our needs through our Church papers, and through appointed solicitors, but we mean bringing our needs direct to God in prayer, because our needs as we bring them to men may not be our greatest needs as God Himself sees them. Bringing our needs to men may be all right and good as far as it goes, but men may turn a deaf ear to our needs. But, God never does. Men may be willing too, but unable to supply the calls for help as they sound out from our various Church institutions and activities, but not so with God. He knows our needs when we know them and often when we do not know them ourselves. He is willing to supply them when man is unwilling, and able when man is not able, then why do we do so much praying to man instead of praying to God (Phil. 4:19)? Why not do more praying to God, and let Him act more as solicitor, for He is a thousand times more able than we. If He sends us as collector, let go and trust Him, but may we make our requests to God (Phil. 4:6) first and then let Him act as solicitor. The more we pray to God, the less we need to pray to men, and be sure of this: God will never fail us, nor give to us blessings that we cannot use. If the wants of our Church and the goal of her present financial programs cannot be supplied by first praying definitely to God and trusting Him, before we look to man then may He forbid that we should have them.

If workers are needed let us do as the early Church did at Antioch, put prayer first (Acts 13:1, 2), and perhaps there will not be many calls for Mission committees to seek out and locate workers. The workers which were definitely called by the Holy Spirit, were sent forth without any further examination, and their field

was ready for them without first sending a committee to investigate it. Certainly there are at present some calls for committees and investigations, but there is no call for us to try to do what God has shown that He can do for us without expense and without mistake. There is absolutely no call for us to fail to put prayer first in all our efforts. Having put prayer first, we can let God work, and then do only what He leaves for us to do.

Our Scripture above says, "first of all supplications, prayers." Have we put it first on our Mission programs? Is "Prayer and Missions" the first course we offer, or is S. A., India, or Africa Missions and "personal work" our present curriculum and prayer the post-graduate course to be studied on the field if time permits, or left go entirely if there is not time for it? We have no right to boast that we are successors to the Apostolic Church, if such is our practice and program, for they put prayer first on their program. Dear brethren of our own Mennonite Church, as we strive to hold fast to the peculiar doctrines of the faith of our forefathers, let us hold fast to the indispensable doctrine of prayer. Prayer is too, a "peculiar" doctrine and if we let it go, we can do nothing, and be nothing for God regardless of all other doctrines that we may prize and hold dear. "First of all supplications, prayers, intercessions and giving of thanks."

Harrisonburg, Va.

REDEEMED AND CROWNED

By Lina Ressler

For the Gospel Herald.

"Redeemed with the Precious Blood of Christ."

Silently the little motto gave this message, for the room was very quiet. The tiny two-roomed cottage on the alley is still—so very still. The tenant has moved. Many tenants have moved before, moved into other homes, perhaps far away. Sometimes they return to the old home, and may even take with them some forgotten article. But the tenant of the little cottage is gone. He has moved among the "many mansions" and he will never return or care for any of the things in the little cottage or any of the common things of this life.

The motto above tells the life story. Richard knew what being "brought back" meant. His life had been reclaimed from sin, "redeemed by the precious blood of Christ." There was only one earthly tenant of the tiny cottage on the alley, but with him lived every day and always a heavenly Presence, and constant Friend.

The wee cottage is eloquent with memories, for during the sojourn of

the tenant there it was seldom vacant. The cottage with the tiny, well-kept garden was his home. Richard had many friends. Everybody liked the friendly old man who was always so cheerful, but his "inner circle" of friends was small. He liked to tell of his mother in old England, "the best friend I ever had." Happy the boy who can say that of a Christian mother. His mother was a Christian mother, a friend of Billy Bray, the fisherman preacher of England.

After leaving old England Richard had wandered very far away from the Good Shepherd—far away in the dreary wastes of sin. But the Good Shepherd sought him long and faithfully, and when the wandering sheep was found, there was rejoicing and the "sheep" was faithful to the Shepherd.

His place in the church was seldom vacant. The corner of the front seat looks lonely now. As Richard grew older, he had trouble with his hearing, and he could not always understand; but he loved the "Book" and he knew the message came from it, so he paid close attention anyway. His Christian experience, so clear, so definite, so real made his eyes glow and his heart beat strong.

His wants were few, his necessities very simple. A tiny stove, a cot, a few chairs, and few dishes, and "The Book." And he was always so happy in his Christian life.

Now he is gone.

The funeral seemed so pitifully small—so lonely. Just a few dark figures with reverently bowed heads following the lone hearse in the snow. But I can still recall the glow in Richard's heart at his old expression, "I am doing very well."

As the hearse drove up, I looked from the window. Loving hands bore the casket with its quiet burden and placed it within. And it drove on toward the church. One more stop in the house of his God. Just a few friends among whom he had tarried for a while. Eyes were teary—more perhaps at the loneliness of it all than for real grief. But to Richard that meant nothing. He had lived his own life. The opinions and plaudits and blames of others meant little to him. His life was lived as in the sight of his God.

"Oh, won't the cemetery be lovely to-day!" said a girlish voice as she looked at the softly falling snow. It seemed fitting that the earthly Richard should go to the "city of the dead" when it was so beautiful. I am glad she said it that way, for even the earthly resting place of a real "temple of the Holy Ghost" is worthy of a beautiful abode. Can we not imagine the joy in the old heart as he

realizes that the old troubles are all over?

His testimony was well given. It rang true. He considered it a privilege to tell what his Lord had done for him, and usually sealed his testimony with a message from "the Book." I wish we might all be as faithful. Richard did his part. We shall miss him. We needed him. We needed his cheerful, clear testimony. Not all give it that way. I wish we might. We mince, and explain, and excuse. He simply testified—clear, honest, and hearty. He liked to have Levi tell him when his turn came, for he could not always hear when the others spoke. But he was glad to own his Lord and to recommend Him to others.

I wanted to see the little cottage after the tenant had gone. Reverently we approached it thru the snow. It is still, so very still. But his things are still here. Teakettle and coffepot on the little stove, his few belongings all in their accustomed places. Bible and Testament and Lesson Help all in an orderly pile on the little table. The New Testament he had read from cover to cover eleven times, the entire Bible five times. He loved "the Book" and read it to know his Father's will.

In his trunk we found the Bible his mother had given him more than fifty years ago. It had been neglected for a long time, but at last the good seed bore fruit in a faithful, Christian life.

Here are things made by his own hands for use in his little home, all orderly and neat. Here is his cupboard with a few dishes—no luxury, no useless fussiness. Dishes brought in by friends to tempt his failing appetite all placed carefully so they might be returned.

Finished the life and the testimony. So simple, so unassuming. I wish we might learn from this disciple of four score and four years a lesson of simple direct living of our testimony for our Lord and "The Book."

Scottdale, Pa.

THRESCORE AND TEN

God's Word unto your feet hath been
A lamp to light your way
To warn you of the paths of sin
Lest you should go astray.

And God hath said, "I shall be light
For you at eventide"—
And so we come to you tonight
While still you with us bide

With tokens of our love, dear friend,
To brighten all your way,
And may the "threescore years and ten"
Grow on to perfect day

When you shall see His blessed face,
And on your forehead white
The finger of the Lord shall trace
His name in living light.

—By Mrs. W. F. Yarborough

SOUTH AMERICAN MISSION PAGE

January, 1929

GLEANINGS FROM THE ANNUAL MISSION COUNCIL

The Setting

For the second time we held our council in a forest about seven miles out from Trenque Lauquen. The mission owns one tent. Three other tents were kindly loaned by the Western Railway Co. to us for a week. This year it was decided that we spend one full week in the encampment so as to be able to have time for relaxing and to finish our business. Another end desired was sort of an inspirational conference. The grove where we pitched our tents is on a large estancia of about five thousand acres. It was planted by the owners many years ago and has been left to grow up very much as a natural forest. There under enormous trees and thick shade we found room to spread out. The underbrush was cut away leaving an open space for the automobiles, the improvised dinner table and the tents. A cook was secured so that all of the women folks would have time to take part in the business and inspirational meetings. There was plenty of room for the children to run about among the trees amusing themselves while the rest were busy in the various meetings. For recreation the men took turns in getting underbrush for firewood and bringing water in large milk cans or in going to town to get food supplies.

What is the Mission Council?

We take it for granted that most of our readers know the nature of our mission council, yet in order to be sure you get the right idea we will briefly state what it is. It is the most important business meeting of the entire year for the missionaries. It is strictly for the missionaries and for that reason it is all in English. We have no other meeting like it during the year. For that reason the missionaries as well as the children always look forward to this event as one of importance. Some years ago we had only one day for this council, but we found that we were always so hurried with pure business that we had no time left for inspirational meetings. Later we had several days of it. When the time was extended to a week it was thought that in this way we would have sort of a midsummer vacation along with our business.

The Daily Program

The first meeting each morning was the inspirational prayer service.

Each day a different person led the meeting, as the spirit directed, giving a scripture lesson and having about a half hour after prayer. After breakfast the daily business session opened, continuing from 9:30 to 11:30. The afternoon session was usually given over to inspirational talks of some sort. After supper each evening the time was taken for conversation or for some specially prepared program.

The Business Meetings

Since a great deal of the business must be done during the year by the executive committee, it is not necessary for the Council to take final action on everything. It is rather the purpose of these meetings to take up matters relative to the general policy of the mission. Some of the following actions will indicate the wide range of subjects discussed: It was decided to move the printing shop from Pehuajo to Trenque Lauquen;



A Recent Picture of the School Building in Pehuajo

some special decisions were made about changes in the orphanage and in the management of the institution; matters of financing the Bible school and helping needy students were discussed; arrangements were made to tide over the work in the Casares mission until the Lauvers can get back to the field; the reorganization for the missionary body for the year was made as usual and the missionaries were assigned their work at the various stations.

Gleanings from the Inspirational Meetings

A welcome meeting for the new and returned missionaries was held as one of the first sessions. We welcome these to our midst because we greatly need their help, their new and

fresh inspiration, their new ideas, their message from the home Church. They expressed their joy in being ready for work on the field, ready to do the Master's will, to be occupied till He come.

In her talk on experiences while on furlough Sister Lantz pictured to us again the home Church and the inspiration received while visiting among those who love the Lord's work. She emphasized the fact that Bible study in some of the home churches makes them more spiritual and more deeply interested in missions.

In his message from the Board Bro. Lantz impressed the missionaries with the fact that the board members are a hard working group of men and that their deepest concern is for the progress and welfare of the work in all parts.

In Sister Snyder's talk, *Why I Resolved to Come to the Argentine*, she gave credit to mission study, missionary sermons, missionary programs and Bible study as the things that help people to find themselves in

the Lord's service.

In speaking of the Canadian church and the Argentine Mission, Bro. Snyder feels that the churches are coming to their place in their interest and support of the mission cause, and he believes that a greater future awaits the Lord's work because of this.

Prayer and its answers was discussed by Sister Emma Shank. She felt that missionaries rarely rise to the greatest possibilities of service because of being too busy to pray much, that they should learn the lesson of taking time for prayer.

In his talk on the goal of the Argentine Church, Bro. Hershey emphasized the following goals: To get each Church member into the Sunday school; To get more tithers; To raise

the weaker members to a higher standard; To get evil habits out of the lives of the weak members; To get every Church member to be an active one; To place more responsibility on the Argentinian Church.

How to create a greater missionary spirit in the Argentine Mission being discussed by Bro. Shank, brought forth the following thoughts: That the Argentine people must be taught how great is the tragedy of a man dying without Christ; That the missionary message must be burned into the lives of a few of the most capable workers who will be the Pauls, the Jeremiahs or the Daniels of their own time.

In his talk on securing and training workers, Bro. Litwiller said the best way to get workers is to pray for them as Jesus told us to do. In Argentine as well as elsewhere we must have workers who are trained to think, to study, to select, and to create.

Sister Rutt in speaking on a Place for Every One and Every One in His Place brought out the following salient points: The Lord gives the gift, the grace and the work; it is a blessing to missionaries that they are not all alike; some have greater and more capabilities than others but every one is fitted for some work for the Lord.

Sister Swartzentruber, on the World's Greatest Need, said: We must see the individual's need and meet it in personal work; we must see society's need and introduce Christ as the only preserver of society; we must see the Nation's need of Christ.

Sister Hallman spoke on the future of the orphanage, bringing out the following points: That the institution will soon be in need of its own buildings and grounds, the present location being too small; New members should not be brought in too rapidly so that the institution can better care for them, the older ones helping in the training of the new ones.

How to help the poor of our towns was discussed by Sister Litwiller. We help them most, not by indiscriminate giving, but by helping them to help themselves; Poor children are much neglected; There would be a great blessing to these children if we could establish a children's clinic.

Sister Gamber speaking on the Secret of Power, said in part: With Paul it was in the indwelling presence of the Son of God; the disciples had most courage when near Christ; the apostles attributed their healing power to the Christ that was working in them.

The transforming power of Christ in missions by Bro. Rutt: How prayer through Christ changes things; Present day evidences of these changes.

Sister Hershey discussed the Place of the Holy Spirit in Missions. The missionary must believe in the Holy Spirit's power, surrender to His leading, obey His promptings. As the Christian community seeks the Lord in prayer, the Spirit's power will come bringing growth.

Bro. Swartzentruber spoke on the mission's finances, bringing out the point that since we have a heavy budget for our work we should aim to conserve our means so as to do as much as possible with what we have. The board expects this of us.

WHAT TO CALL THE INDIGENOUS CHURCH AND CHURCH MEMBERS

By J. A. Ressler

For the Gospel Herald.

We used to call it the "Native Church" in India in distinction from people of other lands, such as missionaries and other Europeans and Americans who happened to be living in India. And the people of India used to be called "Natives" when we talked about them.

Oh, you wondered what that long word, indigenous, in the title means? Some few will know because they did as I did just now, looked in the dictionary, but it means "Growing naturally in the place where it is." I hunted for a general term that would express the proper sense in any land we may be talking about—Europe, America, Argentina, Africa, China, or wherever. And the reason for this explanatory article is that I have just edited an article from South America in which the term "National Church" was used. I am not sure that "indigenous" is the right word. If you find a better one—one you are sure is without objection—let us know.

In India the word "Native" is very objectionable to those born in India and having learned to talk English. "Native Christian" by the Indian is considered a term of extreme contempt. So we have learned to speak of "Indian Christians" and the "Indian Christian Church."

I understand that in South America they have the same difficulty. They have met it by using the word "National" when referring to the church composed of Argentinian nationals—people whose nation is the Argentine but whose church affiliation is with one or the other Protestant body. I changed the name for this time lest some people would not take as much time to work out the problem as I did.

I feared that some might think our people in South America had taken up with a National Established Church in Argentine or something like that, hence for this time we changed it.

If our Argentinian brethren have something to say about their "National" Church, the columns of this paper will be open to them—or at least part of one column.

Scottdale, Pa.

NEWS FROM PORTLAND, OREGON

The Children's Welfare Home

During the month of February we cared for more children than any month for some time. We are glad that the Lord has put it into the hearts of His people to help those poor little ones.

Several children have gone to their homes and new ones have taken their places. We have at this time one little girl nine months old whose mother deserted her. Her father has asked that we care for her until he can make arrangements to care for her himself. One little boy, 18 months old, has been cared for while his mother works. This makes 10 regular children we care for besides those who come during the day ranging between three to six per day.

The Kindergarten work, being carried on this year for the first time, we are sure will bear fruit unto life eternal; for has He not said, "My word will not return unto me void, but it will accomplish that whereunto I send it." The children are learning the little Bible stories, memorizing passages of Scripture, and singing little songs of Jesus' love. They are learning to recognize all the gifts of life as coming from the heavenly Father. Besides this we are made happy to see the principles of kindness, good will, and self-control developed in their lives.

The members of Sister Wenger's Religious Education Class have been helping with the Kindergarten work the past few weeks, thus relieving the regular teacher from some of the work and gaining helpful experience for themselves.

Cottage Prayer Meeting

Our plan for the prayer meetings for 1929 has proved quite successful; yet there is room for much improvement. The first meeting of each month is held in the mission hall; this serves as a stimulant for the month. R. A. Torrey declares in his writing that it is the life and power of the church, develops the membership of the church as well as promotes the fellowship. We believe that no member of the church can afford to miss the prayer meetings. Will you pray for the Prayer Meetings of the Portland Mission and all of its members?

Cradle Roll

Including sixteen on the Cradle

Roll and eleven on the Home Department our present Sunday school enrollment is 195. Our average attendance for the month of February was 128 and our record attendance 138. We have enrolled six new pupils during the month. The average attendance for January was 133 and the record attendance 144. During January eleven new pupils were enrolled. Because many of the people in this part of the city do not permanently locate here, the personnel of the Sunday school is continually changing.

Our Sunday school is divided into fourteen classes; ten of which have pupils of the ages of sixteen and under.

Two new members have been added to our Cradle Roll during the month and we have about eight prospective members whom we hope to gain soon.

A few weeks ago one young girl confessed Christ as her Savior and another expressed a desire to renew her covenant with the Lord. A mother also recently expressed a desire to actually experience the full blessings of the Christian life. Will you pray that these individuals will search deep into the riches of the life hid with Christ in God and that they will follow where He leads.

The Jail and Rock Pile Meetings

Every other Tuesday evening we go to the County Jail for about an hour's service, which consists of songs, prayers and talks to the prisoners who are housed on the seventh floor in four long corridors; hence our services are divided into four short ones of about 15 minutes each. Many of these individuals seem to enjoy the services very much, while others are disinterested. The last Tuesday evening we were down, eight or ten of the men requested the prayers of God's people. This is an opportunity for all to lift those poor, unfortunate ones to the throne of Grace, that the Spirit might lead them to the foot of the cross; that they might accept the blessed plan of salvation that has been provided for them as well as for each one of us. "The effectual fervent prayer of a righteous man availeth much."

On the first Friday of each month similar services are held at the Rock Pile, where about 40 prisoners spend their time in quarrying rock which is crushed and used in road building. Here we have had some very interested meetings. Many of them manifest a keen interest in the messages delivered. Many of these, too, request the prayers of God's people. What a blessed opportunity to lift those souls to God in prayer that He may cleanse their hearts and wash them white in the blood of the Lamb, and make their lives conformable to His own blessed one. Some one was interested

in your and my souls; why should not we be interested in others? May you pray earnestly for the work and workers at the Portland Mission that God may ever work His will in us.

SATAN'S SOLILOQUY

By J. S. Hartzler

For the Gospel Herald.

I think I will visit the — Church this fine Sunday morning and see how my interests are getting along there. Well, from the number of machines, there must be quite a crowd present. Can I believe my eyes? There must be more than a hundred autos here. Then think, how many came a-foot. There I see the Joe Hykes' car, a large, expensive one. The dealer refused to sell to him with less than half the price in cash. He has been owing John Jones and Jake Hanks and possibly a dozen others for years and they can get nothing out of him. I wonder what Joe is doing in the Church. Ah, I see. They knew better than to give him a class, but listen. He is doing most of the talking in the men's Bible class. He is telling what it means to be a Christian. Well, as long as the "blind lead the blind," my work is prospering well enough there.

What is going on in the young ladies' class? I see something that interests me. I kept account, and find that eight of the twelve girls in the class have put their hands to their heads at least ten times, each, to see whether their hair was just right. It is easy to know where their minds and hearts are. One of the others took out her pad and looking glass from her vanity case and rubbed her nose for fear that it was getting red. Her mind was in the same place with the other eight. The teacher is presenting good thoughts, but she is making very little impression. Either the soil is poor or the seed is not sown right. I need not have much alarm for my work in this class. Evidently I'll get most of them.

The old men's class is always interesting. Well, there is John Closefist, Jim Stretcher, Abe Sourpickle, Mike Selfwill and Harry Nogood—five of the eight—all headed my way. The other three, I hate them. I can see Jesus Christ in their faces and I fear the influence that they may have on the others. But the five are so thoroughly "dyed in the wool," that there is but little danger. Then, too, it will help my cause some because three of the five are Church officials.

That young men's class seems to be intensely interested. They have a very fine looking young man for a teacher. But listen, he is quoting Fosdick but, like most of the liberals, he is shrewd enough not to give the

name of the author whom he is quoting. Some of these young men were taught by their parents to fear such men. How well the teacher knows that! How expert he is at sugar-coating those sayings and making them appear harmless! He is teaching good morals, but from what I hear, he will not be able to lead his class to Christ. Hope they keep that teacher for this class. He certainly is a good agent for me. Poor boys! They do not realize that liberalism is simply sugar-coated infidelity.

The Sunday school is dismissed. Now is the time to visit the young mothers' class and hear what the line of conversation is. Just as I thought. The main topic is girls' and children's dresses. This mother is much interested in seeing that her little girl's dress is adjusted so as to give the best impression, that mother is very careful that she does not take the kinks out of her child's hair. Another one says, "Ah, you have a new dress. My, how nice you look! It is very pretty and it makes you look pretty." Well, the time may come when some of these mothers will repent and be saved, for they are sowing seed into their children which will produce a harvest of bitter tears. This may lead them to change, but I am pretty sure of getting the children.

I did not get time to visit all the classes in this school, but the five visited seem to be a fair sample of the others. But the part that appeals as much to me as anything is the leadings of the "higher-ups." Both the superintendent and the preacher teach very sound doctrine, but both are conscious that some of the members have grievances against these officials and have had them for years, and neither have tried to visit the aggrieved parties in the last five years. As long as they work in this way, I need not fear very much what they say from the pulpit. I hope that neither of them will find out that there is such a scripture as Matt. 5:23 and 24.

Things are going along rather favorable for me here. I shall be careful that these people see no "hoofs or horns." I will let them have a good time and help them to believe that this is salvation. I can not expect to get every one, but I certainly have some good agents here, and what is better still, many of them think they are on the right road. What a surprise awaits them!

There are a number of other places where my work is not as promising as it is here, and I will turn more of my attention there. I will not say, "Good-bye" to this people. That might scare them. I may never see some of them again, but I am quite confident that I shall see many of them when we arrive at the Pit.

Elkhart, Ind.

NOMAD WORKERS IN AMERICA

"Foxes have their holes and the wild birds their nests, but the Son of Man hath not where to lay his head." Matt. 8:20.

"Ye know the grace of our Lord Jesus Christ. Though he was rich, yet for your sake he became poor, that ye through his poverty might become rich." II Cor. 8:9.

A rickety automobile of 1912 model stopped beside the road near an orchard where huge apples lighted the trees with flame and gold. The driver of the car leaned forward to question the men and women on ladders who were stripping the trees of their wealth. The woman sitting with him on the front seat held a baby on her lap and a three year old beside her. A row of tow-heads peered through the ragged curtains of the back seat.

"What's the chance of getting a job here?" called the man in the car.

"Full-up!" replied the man who seemed to be directing the work of the apple pickers. "But it's only four miles to Cashmere where there's an apple knockers' employment office. Might try there. Go four miles the way you're headed now!"

The car wheezed down the road into the town and drew up near the Episcopal church parish house where rows of cars much like his own were parked three deep in the side street. The entire family rolled from the car to the soft green lawn in front of the building, where they found the door blocked by job-seekers.

The five children shouted with glee and even the mother forced a wan smile when the man reappeared at the door and announced, "We've got a job, the first in three weeks. That church-guy's all right. He gave a ticket for us to get some hot soup before we go to the orchard!"

This family is only one of thousands who follow the crops all year on the Pacific Coast. Seventy-five per cent of the field workers are Mexican and the language barrier is added to other problems in California where there is a twelve months' rotation of crops. In Oregon, Washington and British Columbia, where ninety per cent of the harvesters are American-born and English-speaking, there is a three or four months' intermission of work. For a few months in the fruit season of the Pacific Northwest many leave their rented quarters in cities to try a "vacation with wages." The families who travel only a part of the year bear the title, "one croppers," or "two or three or four croppers." Children's earnings add to the family paycheck.

People with a Vision

What had the Episcopal church in Cashmere, Washington, to do with

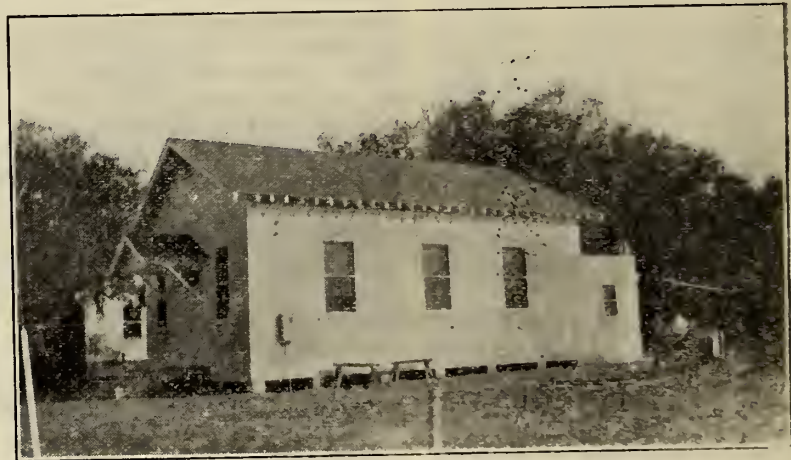
labor distribution? All great, new movements center around a person. Rev. E. C. Schmeiser had come with his wife from a downtown mission in Chicago, both imbued with the spirit of Christian service. After observing one apple season they instituted the free employment service in the parish house, and opened also a reading room with a writing desk. Many workers arrived too early for the jobs and were without means of support until the harvesting provided them with funds. So a soup kitchen was opened with the understanding that all who could do so would pay a small sum after they received wages. Donations of meat, bread, and vegetables from local merchants and gardeners helped to keep down expenses of the soup kitchen.

Cashmere merchants declared that this was the first apple season when they had been free from the annoyance of a score of interruptions every

There is a need for regulating the migratory labor movement by extending to the Pacific Coast the service of the Farm Labor Division of the Department of Labor which now operates chiefly in the Middle West. Until these economic needs may be met, the churches seem to be the only organizations with sufficient vision to pioneer in this emergency relief.

The Council of Women for Home Missions has a well-defined social service program under the direction of its farm and cannery migrant committee. This has been in operation since 1920 and has included six projects in canneries and truck garden centers on the Atlantic Coast. Since 1924 it has also established six projects in the sections that produce apples, berries, hops and cotton on the Pacific Coast. The interest of the Council was stirred by such instances as the following:

A young mother with a six-months-



The New Church Building at Tampa, Fla.

day from strangers seeking direction to employers. The young minister seldom appeared on the street without a string of men trailing along, one talking with him and the others waiting their turns to ask him about jobs, or living quarters or, in some cases, seeking spiritual advice. Before the close of the harvest, workers came for interviews about the most intimate personal and family affairs.

That minister and his wife spent six days a week from 7 A. M. till 6 P. M. in their employment office and often had calls at their home before and after these hours. At the end of the season they were weary and ready to leave for a vacation, but they were radiantly happy and were planning to enlarge their service next year.

The churches in every agricultural community have the same opportunity as in Cashmere in the Wenatchee Valley, Washington, to demonstrate Christ-like sympathy for those who have left their homes to work in sections where specialized crops demand more workers than can supply jobs for the entire year.

old baby in her arms joined other mothers and little children on the truck which started early one morning from the harvest labor camp under the stately fir trees by the Willamette River in Oregon. Men walked beside the truck. After the boisterous crowd of workers reached the field for the day's work, this young mother laid her baby on a pile of canvas sacks. Later a truck driver said:

"I did not see the baby. But, thank God! My horses saw it and shied away from it!"

The young mother said:

"Yes, it was a narrow escape. But the sacks were dry over on that ground where we had finished picking. The vines are wet where I had to lay my baby down this morning."

Near the row of babies on the wet vines, toddlers, bedraggled with the dew, pulled at their mothers' skirts. Children, just a little older, were picking into their parents' baskets for a part of the time, but were often trampling the vines and causing a sharp rebuke from the check-boss. Those same children who were chilled

by the dews and the fog of early morning stayed on into the burning sun of noonday. Sickness was causing a labor turnover of 300 to 500 per cent each year during the harvest period on that big hop ranch.

The manager of the ranch put on a health and recreation service the next fall, 1923, which succeeded in holding his crew to its maximum, 1,000, instead of his losing all but 300 at the end of the first ten days, as in 1922. He completed his harvest eight days sooner than usual. He also saved overhead expense of \$15,000 to offset his investment of \$800 in welfare equipment and in salaries of the workers who administered the day nurseries, daily newspaper, first aid for minor injuries, and evening programs which kept the young people from questionable resorts. The social workers also cooperated with the church people of neighboring towns to conduct religious services on the ranch.

The neighbors of the hop-grower mentioned were impressed by the success of the plan and were ready to cooperate with the Council of Women for Home Missions. As a result, in the summer of 1924, day nurseries, health service and evening entertainments were undertaken with supervision by teachers and college students. The employers paid the greater part of the expenses, while women of local churches provided supplies and some volunteer service. The Council paid a part of the salaries.

The Oregon departments of labor, health, and education started a program to regulate conditions caused by the large number of transients. Any Christian man or woman with a vision of service to their fellow men could accomplish in any part of the United States, a work similar to that carried on in the Oregon farming community. There are two adjoining counties with 25,000 to 30,000 migratory workers every summer.

Women comprised more than half of the 198,147 workers employed in canning establishments of the United States in September of 1919. Only 35,692 workers were engaged by these same establishments in March of that year. The difference represents 162,455 workers brought into the cannery districts, from neighboring cities or from the year-round migrants who travel among the canneries, and the garden-truck and fruit harvests. Many women take their children with them for the easier processes of the industry or leave them to unsupervised play around the labor camps or rented quarters in the towns. Some cannery managers deny children entrance to their plants because of danger from machinery or because of the children's damage to the fruit.

Government statistics are not available for the number of "fruit-followers." An estimate for the one state of California may be based upon the statement of the department of education that there are 20,000 children who have no chance for an education except in the seasonal schools organized by this state department. According to the school census of 1920, the ratio of school children between the ages of 5 to 15 years to the total population of California would indicate at least 117,647 migratory workers in California agriculture.

A Move Across the Border

Mexicans are the preferred laborers in the cotton, citrus fruit, nuts, and vegetables of California, Arizona, New Mexico and Texas, and in the beet-growing district of Colorado. A conservative estimate places the number of Mexicans now in the United States at 1,500,000, with possibly three fourths of that number in the southwestern states. The remainder are scattered through railroad operations of the Middle West and even in the steel industry of Pennsylvania.

In many sections of the Southwest, the Mexicans live in labor camps which the California Immigration and Housing Commission and the state boards of health in other states find it difficult to make sanitary. The language barrier, the difference in customs and the constant shifting from crop to crop present difficulties for religious effort which make it the more surprising that the Protestant Church has already in its membership more than 15,000 Mexicans in Southern California. The Roman Catholic Church, to which the majority of these Mexican workers are adherents, has a few social service centers for them, but none in agricultural districts, so far as reported.

Health and recreation centers will go far toward winning to American standards the masses of dark-skinned neighbors who are pouring into the labor vacuum of the Southwest and whose children, born in the United States, are growing up to American citizenship. The Council has already appointed one full-time Spanish-speaking worker among the migratory Mexicans in the Imperial Valley, and has received requests for organization in other centers as soon as it can enlist sufficient financial support.

On the Atlantic Coast the migrants in the cannery and truck garden centers are from Russia, Italy, and other European countries. The Gulf states report their shrimp cannery workers to be the "crackers" or other "poor whites." The large cotton area of the Old Southland is harvested largely by the resident Negroes, but the volume of migration to the North and West has left some of the southern

cotton sections in need of transient harvesters. Secretary James J. Davis of the U. S. Department of Labor reports that in 1926 his Farm Labor Division took 227,000, the surplus of cotton pickers and 7,200 cotton choppers from the burnt-out districts of Texas where the cotton was a failure, to the great cotton sections of Arkansas, Louisiana, and Mississippi where there was a shortage of labor.

Beet-sugar workers deserve an entire story of their own, with their increasing numbers, mostly Mexicans, for the summer and fall months, in Idaho, Michigan, Ohio, South Dakota, Iowa, Colorado, North Dakota, Wyoming, Kansas, and Wisconsin. They are usually brought in on contract for the peak of the labor demand, and are left at its close without any help to locate future jobs. Usually they are without sufficient command of English to get information. The Great Western Sugar Company is endeavoring to establish its beet workers in Colorado in homes of their own, with gardens to cultivate between the beet seasons. Denver charitable agencies complain of the hordes of beet workers who drift to them after harvest, and become dazzled by the white lights and unfitted for later service in agriculture. The churches have here an opportunity to help these needy people to establish homes and community life.

The wheat belt comprises Texas, Oklahoma, Kansas, Nebraska, North and South Dakota, certain sections of Montana, Idaho, Oregon, Washington and Canada, with limited areas in other states. The Farm Labor Division of the U. S. Department of Labor now mobilizes and distributes about 100,000 harvesters annually, from the June harvest in Texas to September and October in Saskatchewan and Alberta. Many of these men follow the wheat for four or five months. Kansas employs 20,000 to 30,000 wheat harvesters in a normal year, Nebraska somewhat less, Oklahoma 12,000 to 15,000, the Dakotas more than any of the three.

Mr. George E. Tucker, director of the Farm Labor Division, estimates that 75 per cent of these are single men or deserters. The 25 per cent who are family men represent occupations ranging through college professors, students, lawyers, journalists, ditch diggers and skilled mechanics who want a change of scene and employment. Of last year's harvesters 55 per cent were under 30 years of age, with the largest group at 24 years. Fifty-seven per cent had served in this capacity for 5 years or less; 43 per cent for more than 5 years; and 19 per cent for more than 10 seasons.

The wheat harvesters live in the

homes of the farmers, or in bunk-houses and barns. They work hard for long hours, and are too tired for week-night entertainments, but where Sunday is a harvest holiday the local churches have a chance to bring Christ's message and help to these voyagers on the golden sea of wheat. The Methodist Episcopal church at Larned, Kansas, has conducted basket lunch meetings on "shirt-sleeve Sundays" in the wheat season, and has coöperated with the county agricultural agent in a wheat harvesters' recreation center.

Several denominations have done effective service among the men who work in timberlands. In the Washington-Oregon-Idaho region the Presbyterian Church, U. S. A., is supporting eleven such workers who bear the name "sky-pilot;" the Christian Church employs one; and the Methodist Episcopal Church, about a half dozen workers. The lumber men are more or less saturated with I. W. W. teaching, and sometimes resent social service organized by their employers, but they are less suspicious of the churches.

The men in the logging industry work only a few months at a time, usually from February or March to June and then suspend operations because of the fire hazard in the dry summer months. They resume work in September or October and work until the heavy snow blocks their camps for the winter. Isolation and lack of wholesome recreation, the short term in a locality, and temptations to squander earnings and to sink into vice of the cities between jobs, make this group especially in need of the ministration of the sky-pilot. Books and magazines, forwarded by arrangement with denominational headquarters, might help make the Church's prayers come true. The sky-pilots cover large areas and can touch each camp at only rare intervals. Thousands of camps still remain without a messenger of Christ, but the agencies of moral destruction surround them on every side.

Clean and decent quarters in the Northwest cities are needed for the lumber-jacks between periods in the timber, with opportunities for reading, writing, recreation and rest without danger of robbery or moral temptation. The First Presbyterian church of Portland, Oregon, has such a center in its "Men's Resort." Other city churches might supply similar aid.

The denominational church boards are doing little or nothing, and the local churches not much more, for the large numbers of loggers in Minnesota, Wisconsin, Michigan, New Hampshire and Maine. The Crossett Lumber Company in Arkansas supports a Y. M. C. A. at a cost of \$7,000, and

maintains a welfare department in the mill town costing \$40,000 annually. The Long-Bell Lumber Company and others have made generous appropriations for welfare work. The Loyal Legion of Loggers and Lumbermen, popularly known as the "Four L," a coöperative organization which held the North Pacific timber industry steady during the World War, continues its service to the mind and body of the timber workers, but in a limited area. Nineteen states report more than 4,000 workers, each, in this lumber industry, ranging from 4,701 in New Hampshire to 24,371 in Washington.

Constructors, Miners, and Fishermen

Other migratory workers are fishermen on our sea coasts, lakes and rivers, and especially in Alaska during the salmon season; miners, oil field workers, gangs of construction workers on highways, railroads, irrigation projects, and hydro-electric developments.

All of these are engaged in essential industries which are contributing to prosperity. Is it right that the workers should have to surrender all the privileges which may be enjoyed by the American home owner? Most important of all, shall they surrender the right to have the Gospel of Christ preached to them by word and deed? How shall they hear without a preacher? And how shall we preach except we be sent?

Will the Church Meet Its Responsibility?

America has become a nation on wheels. Shall leaders in the Church combat the menace which threatens to remove a large part of the population from all grooves? Shall we help to regulate the migration of workers in agriculture, industries, fisheries, timber and other seasonal occupations, through an enlargement of employment service for interstate distribution of labor? The Church may also influence agriculturists to return to diversification of crops. In the emergency before the economic change is wrought, the Church may redeem for Christian citizenship the two million men, women and little children who migrate all year in the United States, looking for work. Shall the migratory workers be an asset or a menace to America? What will the Church do?—By Louise F. Shields, Redondo Beach, Calif., in *The Missionary Review of the World*.

We all say that we want to go to heaven. But I am sometimes led to question the motives of some who say they want to go there, for they do not allow the Word and will of God to be the overwhelming power that shapes their lives.—A. S. Horst.

"WHAT ARE YOU DOING FOR SOULS?"

Address to Christians

Beloved Brethren and Sisters in Christ:—The day of the apostasy is hastening on with rapid strides, and also the day in which the Lord shall come to snatch His own away. Read II Tim. 3:1-6; I Thes. 4:16, 17. The present moment—I am deeply and thoroughly persuaded—is of so solemn a character that I feel constrained to address to you this bit of exhortation.

Godly men everywhere who watch the signs of the times see the moment approaching which shall terminate the present actings of grace. The time has evidently arrived when one must speak plainly and decisively and ask, "What are you doing for souls?" Scripture sets forth a truth which is of cardinal importance to every saint throughout the world, namely, You have a mission to fulfill—a certain work to perform. You have by grace been gathered out of the seething mass of idolatry and wickedness which now threaten Christendom and the world with an overthrow more awful than that of Sodom and Gomorrah. You are a representative of Christ—it matters not what our position, or sphere of action—you are ever to be a channel of communication between Christ and the world. Have you ever considered this? If you have you cannot refuse Him the fruit of the travail of His soul. He who hung between two thieves on Calvary's Cross, a spectacle to men and angels and for you.

Believe me, there has never been in the world's history such a time as the present, and Satan is occupied with none as he is with you. He knows that the tendency of the human heart is downward—ever towards the earth and the things of the earth. His object is to withdraw your attention from Christ while you suppose you are on safe ground and have nothing to fear. Again, He has His eye especially upon you for the purpose of interposing the world in some form—either in dress, in manners, in talk, lack of spirituality or otherwise—between your soul and Christ. He would destroy you with the very truth itself. Dear Christian reader, I warn you; mark the subtlety of Satan, realize your danger and peril, and don't let him cast this blinding dust in your eyes whereby mischief overtakes you; for remember you cannot plead ignorance in that day. Keep this in mind—that you are on safe ground; but only while Christ is your all in all. Therefore, let us earnestly seek a closer walk with God—deeper intimacy with the mind of Christ—that the standard of truth and our po-

sition be maintained in integrity.

May we now ask ourselves, honestly as before the Searcher of hearts, "What are we doing for souls?" How much anxiety have I manifested for the conversion of souls? How far am I discharging my responsibilities? Have I been a help or a hindrance, a contributor or a waster? Which? Beloved, ponder these questions deep down in your heart.

There is a passage of Scripture bearing upon this theme in Psalm 142:4, "No man cared for my soul." God forbid that either the reader or the writer be guilty of such neglect. The statement that many Christians are chargeable with such neglect and guilt would be called an absurdity by many; but alas, alas, the truth as to this, among many of the people of God is most appalling.

Shame, a crying shame (as some one has said), that it should ever be true of saints going to heaven that they are unconcerned about sinners going to hell. God has said, "He that withholdeth corn, the people shall curse him" (Prov. 11:26). Oh, the heartlessness of it! Souls perishing under one's very eyes and no hand stretched out to help, no voice raised to proclaim God's message of love to the lost. Brothers! Sisters! be honest with God. Face the question in His presence. "What are you doing for souls?" Will friends, neighbors, relatives rise up in that day and cry out in their anguish and woe, "I have lived beside him for years." "He knew I was going to hell." "He never warned me." "I'm damned and he never told me how I might be saved." Shall such be the testimony against you in that day?

Dear reader, let me remind you that this glorious day of grace will very soon close. We are now living in the days of "perilous times" (see II Tim. 3:1). Therefore, it behooves us to think seriously of our true state and service. We have taken the place and privilege of those whose eyes have been opened and whose ears have been unstopped—a most glorious position; but on the other hand if we play fast and loose (and I fear there are many who do—God only knows how many) it is a most dreadful position.

God grant that neither the reader nor the writer of these lines be of the fast and loose kind; or a mere professor (one who has the truth in his head and on his lips; not in his heart; who has the lamp of profession and not the Spirit of Life) but may we have purged consciences and truly exercised hearts and be fully out and out for Christ; ever seeking souls which are most precious in His eyes. "He that winneth souls is wise" (Prov. 11:30).

I know all have not the same gift. All cannot speak in public. All cannot preach to multitudes. But surely it is not gift that is lacking so much as grace. It takes no special gift to distribute Gospel tracts, or speak a loving word in season to needy souls. If you have "gift" enough to spend hours talking about the weather, or various questions of domestic, business, social, or political life, you have all the gift that is needed to drop a tender warning message in the ear of a careless one, or to point an anxious person to Christ. We are witnesses for Christ—the channels of communication between the heart of God and the souls of men. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The child of God should ever remember that he has been purchased with a price—the blood of Christ, that he belongs to Christ, that he is already consecrated—by the death of the Lord Jesus, that the blood and oil have been placed on the ear, the hand and the foot: the ear, to listen for His commandments; the hand, to do His biddings; and the foot, to run in His ways. What a position to occupy! Beloved reader, I plead with you. Let not the betrothed one be unfaithful to her bridegroom. Neglect not your privilege and opportunity of "gathering;" but let your life be evidence of work worthy of a glorious reward from the beloved Master. Time is short. The ambassadors shall soon be called home and their embassy be closed forever. The time of rejoicing will soon be at hand. For "the shout of the Lord, the voice of the archangel and the trump of God" will soon resound through the vaulted heavens announcing the return of the long absent One, the "bright and morning star" (Rev. 22:16).

Let us then be up and doing, for in that day how many of us will wish we had been more true and real in our testimony and service down here. And those things we have neglected and foolishly ignored in the day of our pilgrimage, how much more precious than gold will they appear in the light of the judgment seat. Shall we not seek to be now what we shall wish we had been then; do now what we shall wish we had done then? Finally, dear reader, I would earnestly entreat you to consider this great question in the Divine presence. I deeply feel its importance. May you.

E. B. S.—Tract.

If two words were to be named as describing the book of Corinthians it would be **Christian conduct**.—E. S. Hallman.

THE WORD—THE WORLD—THE WORK

The Word

Careful examination of God's Word reveals an amazing fact—the absolute universality of redemption. "God so loved the world" (Jno. 3:16). "Christ died for all" (II Cor. 5:15). "Gave himself a ransom for all" (I Tim. 2:6). "Not willing that any should perish" (II Pet. 3:9). God "commandeth all men everywhere to repent" (Acts 17:30). Says Alexander Marshall (than whom perhaps there is no better human authority): "If there were a single sinner on earth for whose sins Christ did not make atonement, even God Himself could not save such a one." But He did make atonement for all; and therefore, so far as God is concerned, "all men can be saved" (D. M. Panton). And if they can be saved, the Church is not guiltless before God if it unnecessarily spares one ounce of energy to get to the very last man and woman and child on earth the Gospel of Christ! Nor is any regenerate member of the Church guiltless if he likewise fails! God's own Word is the authority: "If thou warn not...., his blood will I require at thine hand" (Ezek. 3:18-21).

The World

Careful examination of world conditions reveals another amazing fact—the almost universal ignorance of the absolute universality of redemption; an ignorance greater numerically than ever before in human history: more millions abroad in total darkness; more millions at home growing up without any, even a theoretical, knowledge of God as revealed in Christ! And the result is, increasing lawlessness, until it has become "the age of lawlessness." And since "lawlessness is sin," this is preëminently "the age of sin!" If it was true in John's day that "the whole world lieth in wickedness," how much more true to-day! A sinning world is a seething world—groaning, travailing together in pain "until now," waiting for the knowledge which its Redeemer commanded the Church to give it, but which it has never received, the knowledge of its redemption: for God sees in it still, in every soul, His as yet uneffaced image!

The Work

And here again, careful contemplation reveals an amazing responsibility—the immediate getting of the Word to the world.—for only by the universal proclamation of the Gospel can the all but universal ignorance of universal redemption be completely banished. The Church's widely heralded watch-cry nineteen hundred years after the birth of Christ was: "The evangelization of the world in this

generation!" But is the world any more nearly evangelized than thirty years ago? In three and one-half years the Church will complete nineteen centuries of history. Will the world be evangelized then? It could be—if the Church would pray, and act!

Says Miss Christabel Pankhurst, England's once renowned equal suffrage champion: "As Nineveh was saved because the people turned to God, so the world could be saved now." The world's unrest, which is apparently leading on to some catastrophic crisis, has become the marvel of the ages. Is that crisis the "great tribulation," predicted to precede His coming? It "could be averted even now," says Miss Pankhurst, "by universal acceptance of Him. . . . Why should not all be on His side?" At least why should not "every creature" be given a chance to choose on whose side he will be? What a challenge to the Church of Jesus Christ! Let it be accepted now, and acted upon, as

God's Challenge to the Church,

His challenge to leave the "old, beaten paths," which may have served their day, but are now wholly inadequate, and to enter with larger vision upon His world-embracing program. The challenge becomes the more peremptory when it is remembered—

1. That the Son of man, who "came to seek and to save that which was lost," said to His disciples on the eve of His departure: "Even so send I you." "Go ye" and evangelize "every creature."

2. That the prayer-sown Word of God (Psa. 126:6) is the divinely ordained instrument of all true revival and evangelization, which God has promised shall accomplish that where-to it is sent.

3. That so great has been the Church's failure to evangelize that if all the Scriptures that the printing press has ever produced could be evenly distributed to-day throughout the world (one copy to each person), there would still remain more than eight hundred million human beings without the story of redeeming love.

4. That sadder still is the overwhelming evidence that the sins and crimes of Christian lands are doing more to nullify Christian testimony abroad than all the opposition of non-Christian lands combined.

America is successfully solving the problem of its intellectual illiteracy. Now let it show that it is able under God to solve the problem of its spiritual illiteracy, and such will be the results that the world will be constrained to follow its example. Nothing but the "Light of the world" can dispel the world's darkness, and the world is groping for that Light. Shall it be given? It shall be! "Now to

him that worketh not, but believeth," and letteth God work,—through such a believer, or such an association of believers, God will work the hitherto impossible, for His hour is even now "at hand."

At the time of the former-rain Pentecost every man heard "in his own tongue the mighty works of God." Oh, for a latter-rain Pentecost, in America and throughout the world, when "every creature" will hear or read "in his own tongue the mighty works of God"—the story of His redemption—in the cross, the tomb, the risen and ascended Lord and the coming King of Glory. Pray, and praise God in advance, for world-wide revival and evangelization!—Circular by Great Commission Prayer League.

THE SIGNS OF THE TIMES

Selected by Harriet Castor

When the disciples asked Jesus, "What shall be the sign of thy coming, and of the end of the world?" Jesus answered, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:4-7). Let us see how these very things have already come to pass.

In the great World War nation was arrayed against nation in a terrific conflict. Thirteen million youths of the world met their death in that awful struggle. This war did not usher in the end; it was only one of the many that are to come.

Read Ezek. 21:26, 27. A marvelous fulfillment of this prophecy is seen in the following facts: A few years ago there were forty-one royal dynasties in the world. Twenty-four thrones, including the greatest land empires, collapsed and vanished in seven short years. Back of these events is the guiding hand of God preparing the way for Christ's coming.

The greatest famines of history have occurred within the last few years. The great Chinese famine was followed six months later by the Russian famine, said to be the greatest the world has ever seen. In January, 1919, a thousand persons were dying of starvation daily in Petrograd. Up to July, 1922, 2,000,000 Russians starved to death. Millions have died of starvation plus disease. Fifteen dreadful famines have occurred in the last ten years.

Another sign Jesus mentioned was

pestilences. Six million people perished of influenza and pneumonia in twelve weeks at the close of 1918. It has been said that this plague was five times more deadly than the war. It was an epidemic, in many respects, without parallel in the history of disease.

Earthquakes were also mentioned as a sign. They have increased 1,000 per cent in the last fifty years. The seismograph at Washington at the present time can not record all the earthquakes that take place in a day all over the world.

Jesus said, "All these are the beginning of sorrows." In Matt. 24:9-15, He enumerates many other things that are being fulfilled before our eyes.

Read Dan. 12:4. This means in the end of time. Never was there a time when people were going to and fro as they are now. With the advent of the automobile and aeroplane people are going to all sections of the earth. When our grandparents were children they had a hard time to get an education, but now there are schools of all kinds. "Literally thousands of boys and girls of our churches return from college indifferent and even hostile to the faith of their fathers." Thus it becomes imperative that Christ should come back to take care of this condition. He tells us, "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). In those days people were resisting the Spirit of God and the earth was full of violence. The same conditions prevail to-day. Civilization is tottering to-day as it was before the flood. In II Tim. 3:1-5, we have a picture of the last days. We are now living in just such a time.

Men leave God out of life. That is why He says, "Men shall be lovers of their own selves." We are living in a covetous age. Whatever some one else has we want, and, in many instances, we set out to get it no matter what the cost. Covetousness is back of very many of the worst crimes of our day. The boasters, the proud, and the blasphemers, we have all about us to-day. It seems that children are more disobedient to parents to-day than ever before. They do not respect their parents nor anything they tell them. The spirit of the times has its grip upon our young people and swiftly a large majority move on to their own destruction.

"Unthankful, unholy, without natural affection," are mentioned in connection with men of the last days. There never was a day when men and women made as much money or were as well dressed. Is God thanked for it? No, men are thanked. As men and women become rich they lose interest in God. No wonder homes are

broken up and families scattered. Some women think more of these worldly pleasures than they do of their children. They attend bridge parties, dances, theaters, and things of the world, but neglect the training of their children.

We are told that men shall be "trucebreakers, false accusers, incontinent, fierce, despisers of those that are good" (II Tim. 3:3). These conditions are the cause of much crime and misery in the world to-day. Incontinent means having no power to resist. We see it on every hand. The men and women who profess a life of victory in Jesus to-day are hated and scorned by the people of the world.

God's next accusation is, "Traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof" (II Tim. 3:4). People of our day are pleasure mad. Our theaters are packed and our churches poorly attended. There was a time when churches took a stand against theaters and all things of that nature, but that day is long past. When Sunday morning dawns we see people going in every direction to spend the day in whatever manner they please, instead of spending their time and energy in God's service. How sad! In the evenings these same people wend their way homeward, too tired to attend services. How it must grieve the loving heart of God. "Having a form of godliness but denying the power thereof." Much of the worship in the church to-day is form.

The return of the Jews to Palestine is another sign of the times. During the World War the Turkish flag passed out of Palestine and Great Britain's flag now waves in its stead. Ultimately the Jewish flag will take its place. The Zionist movement in 1925 was the most significant sign of the times. It has been reported that 35,000 Jews entered Palestine as immigrants in that year, nearly three times as many as in the previous year. Near Jaffa there is a modern city with a Jewish population of 40,000, with not an Arab or a Christian in it.

Since the World War 56,000 Jews have been baptized. Some rabbis and educated leaders have become dissatisfied with Judaism. Their hearts are hungry and God is working among His ancient people.

The signs mentioned in this article seem to fit our times. Our natural conclusion is that we are rapidly drawing near to the time of the end.

Jasper, Mo.

Joy of Salvation:—With joy shall ye draw water out of the wells of salvation.—Isaiah 12:3.

PRAYER

One reason for lack of power can be found no doubt in a lack of prayer. As long as Moses lifted up his hands in prayer, the Israelites under Joshua prevailed over Amalek; but when he weakened and let down his hands, Amalek prevailed. His hands were finally stayed by Aaron and Hur until the going down of the sun, and the victory was won by the people of God. If we want power, we must be constantly in touch with the source of power.

Hezekiah prayed when Jerusalem was compassed about with the armies of Assyria. As a result the power of God was manifested in the destruction of his enemies and the deliverance of Israel. It was the zeal of the Lord of hosts which gave this victory, because Hezekiah's prayer was heard in heaven.

It is when God's people recognize their helplessness, and humble themselves under His mighty hand, and call upon Him, that He delights to show His power on their behalf. We need the pull of prayer upon the power of God as never before in the history of the Church. Shall we not really give ourselves to prayer until there is a new manifestation of the power of God? What is your answer?—Selected.

HOW PENTECOST MIGHT HAVE BEEN BLOCKED

Suppose that on the day of Pentecost the apostles had been criticizing Peter, do you think the Holy Spirit would have worked so miraculously? Imagine John whispering to James, "It doesn't seem to me that Peter is quite up to himself this morning;" and James replying, "I am disappointed myself. This is a representative audience, and he lacks polish and finish." Suppose Andrew had turned to Matthew and said, "Really that is too bad for Peter to be so harsh on the Pharisees and rulers. There are so many other things upon which we can agree. I do wish he would avoid all controverted subjects." Do you think that if that had been the attitude of the apostles there would have been any conversions?

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers, Greetings in our Master's Name:—Spring is here with all its beauty in nature. March brought with it much of interest. On the fifth Sister Beulah I. Good left for South Boston, Va., where she made a short visit with her parents on her way to Fentress, Va., where she expects to be this summer. Beulah is appointed for the work here, to

return as soon as convenient, which we expect to be early in the fall. We are thankful for her consecrated life.

On the sixth Bro. Jos. R. Driver of Waynesboro, Va., President of the Virginia Mennonite Board of Missions and Charities arrived, accompanied by his sister, Maggie M. Driver. Bro. Driver preached each evening, visited and looked over the field of the Mission work, also preached at the Concord church Sunday morning, March 10, and again at the Mission in the afternoon. He took an early train for home on the 15th. Bro. Driver's visit was much appreciated and we hope sometime he can give us more time. We are glad to have Sister Maggie as a worker for a while. On the 14th Bro. Jno. Yoder and wife of Smithville, Ohio, who spent the winter in Slidell, La., with relatives, arrived in our home accompanied by Sister Lydia Newhauser, on their way to Ohio. Their visits and encouraging talks both at Concord and the Mission on the 17th were appreciated.

Bro. L. L. Swartzentruber, Supt. of the Orphans' Home, West Liberty, Ohio, was also a welcome visitor over Sunday, March 17. His helpful talks in Sunday school and young people's meeting will long be remembered. He left for the Home on Sunday night with two boys (brothers), aged six and eight years. The experience received in getting these boys ready for Bro. Swartzentruber to take to the Home surely impressed us to urge more Christian people to take these unfortunate children into their homes and bring them up in the nurture and admonition of the Lord. Bro. Swartzentruber and wife are doing a great work for the Lord, and may His people open their hearts and doors more freely to take in these dear children, so that more may be admitted and made happy in good homes.

The young brother who was received into the church almost a year ago on the sick bed is still lingering. He needs the prayers of the saints that he may have the grace and patience to endure to the end. Another brother, also in destitute circumstances, is confined to his bed with little hopes for recovery.

The work here is growing, many calls come for comfort and help. At this time there is much sorrow in East Tennessee caused by the loss of lives and homes swept away during the heavy rains on March 22 and 23. No lives were lost in this county but there were some in the adjoining county west of us. Again are we reminded of the uncertainty of life. "Be ye therefore ready."

Yours in His glad service.

Mar. 26, 1929. Wm. Jennings.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

of February 1929

GENERAL

Forks Cong Ind	\$ 38 65
Mt Pleasant SS Va	22 00
Pleasant Grove SS Ill	9 10
A Bro & Sister Mich	20 00
Sonnenburg YPM Ohio	7 00
Falfurrias SS Texas	18 60
Leetonia SS Ohio	20 78
S Union & Walnut G SS O	35 34
Oak Grove SS Ohio	58 12
Kaufman Cong Pa	4 80
Springs Cong Pa	1 20
Rockton S S Pa	1 00
Manson Cong Iowa	30 71
Daytonville Cong Ia	13 20
Liberty Cong Ia	14 40
Sugar Creek Cong Ia	90 10
E Union Cong Ia	20 59
Springvalley Cong N D	12 50

\$ 418 09

INDIA

General

Oak Grove & Pleasant Hill	
Congs Ohio	\$ 28 00
Mr & Mrs Ray Mast	5 00
Mr & Mrs Alvin C Saltzman	30 00
Manitou Cong Colo	50 00
Mrs Annie L Moyer	10 00
A Bro & Sister Mich	20 00
Morrison Cong Ill	5 50
Waldo Cong Ill	17 33
Pigeon River SS Mich	51 74
Palmyra Cong Mo	11 00
LaJunta Cong Colo	10 74
Mt Zion Cong Mo	7 00
Geiger SS & Cong Ont	92 66
Latschar Cong Ont	36 60
Cressman Cong Ont	20 00
Willow St SS Pa	50 00
Landisville SS Pa	45 00
Frazer SS Pa	65 00
E Fairview Cong Nebr	30 16
Sister Elizabeth Eshelman	1 00
Brother B E Stauffer	1 00
Fairview Cong N D	5 00
Lakeview Cong N D	8 50
Zurich SS Ont	5 12
Zion Cong Ore	5 10

\$ 611 45

Missionary

Yoder SS Kans	\$ 75 00
Cora Landes	15 00
A Friend Ohio	10 00
Sugar Creek-Shanesville	
S C Ohio	25 00
Sugar Creek Sewing C O	25 00
Maple Grove Cong Pa	100 00
Berlin Sewing C Ohio	25 00
Trail Sewing C Ohio	25 00
A Bro & Sis Ind	450 00
Cousins of Ida Beare Ia	158 64
Lockport SS Ohio	32 00
Spring Valley Cong Kans	37 50
E E Horst	2 00
First Menn YPM Ont	17 54
First Menn SS Ont	25 00
Kaufman Cong Pa	30 00
Blough Cong Pa	30 00
E M Bd of Mis & Char	150 00

\$1,232 68

Missionary Children

Yoder SS Jr Earns Kans	\$ 2 25
Manson SS Jr Earns Ia	6 00
Conestoga SS Pa	72 96
Freeport SS Pri Dept Ill	10 00
Weaver Sewing C Pa	10 00

\$ 101 21

Evangelist

Ernest H Miller	\$ 10 00
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Biehn & Geiger YPBM

Ont	25 00
Holdeman YPM Ind	4 75
Tobe Schrock	50 00
A Brother Pa	15 00
Vineland YPM Ont	10 00
Shantz Cong Ont	60 00
Markham YPM Ont	22 50
E Petersburg SS YMBC	
Pa	7 50
Manheim Bible S Cl Pa	11 00
E Petersburg SS 3 Cls Pa	22 50

\$ 238 25

Bible Women

Mr & Mrs R P Horst	\$ 12 50
Roanoke SS Birthday	
money from Mrs Peter	
D Shertz Cl Ill	4 00
Manitou Cong Colo	25 00
Ook Grove SS Wayne Co	
Aged Sister's Cl O	12 50
Anna Hoover	50 00

\$ 104 00

Teacher

Fairview Cong Y Mens	
cl N D	\$ 18 00
A Bro & Sis Ind	12 00
Ernest H Miller	10 00
Anna Hoover	84 00
No name reported	39 00
Oreville Old Peo Home	
Workers Pa	30 00
Landisville SS Girls cl 7	
Pa	5 00
Jacob D Mellinger & Scott	
Bushong	8 00
Elizabethtown SS Eliz	
Shearers cl Pa	12 00
New Holland SS Pa	30 00
10 Sisters Lancaster Pa	20 00
Several Sis Landis Valley	
Cong Pa	9 00
A Sis Mellinger Cong Pa	5 00
A Sis Lancaster Pa	5 00
A Bro & Sis Lancaster Pa	5 00
A Friend of India Pa	5 00
Strasburg SS & Cong Pa	53 00
Fairview Cong N D	31 16

\$ 381 16

Primary Village School

Teachers	
St Jacobs SS Ont	\$ 30 00
Ruth Ressler	10 00

\$ 40 00

Orphan

Mr & Mrs Harvey	
Handrich	\$ 10 00
Elizabeth Weber	36 00
Mr & Mrs Edward Selzer	36 00
Stumptown S C Pa	36 00
Fred J Gingerich & Fam	
Ore	40 00
Mrs Emma Rohrer	36 00
Willis K Lederach	18 00
H V Albrecht	40 00
Bethel & Guilford Congs O	12 00
Dora Hostetler & Fannie	
Bontrager	40 00
G Monroe Miller	24 00
J D Hartzler	9 00
Madison Co SS Ohio	4 75
S S & Mary Troyer	12 00
Allensville SS Pri D Pa	12 00
Plain View SS Old Sister	
cl 13 Ohio	9 00
J E Zehr & Family	40 00
Mrs J C Landes	12 00
Mr & Mrs E T Eash	2 00
Mr & Mrs Elmer Hoch-	

stetler	2 00
C H Hochstetler	40 00
Western N Y SS N Y	45 00
Martin SS Girls Inter cl O	40 00
Maple Grove SS cl 19 Pa	12 00
Mr & Mrs J P Handrich	4 50
Mrs Dora Meyers	20 00
Western N Y SS cl 5 N Y	2 00
Science Ridge SS Jr D Ill	23 00
Plainview SS cls 9 & 10 O	9 00
Mr Mrs A J Miller	10 00
Mary C Krupp	19 00
Mr & Mrs A J Yoder	9 00
Clinton Brick SS cl 4 Ind	10 00
Mr & Mrs Wm S Landis	96 00
Mr & Mrs S W Yoder	168 00
Peoria SS Ill	10 66
Mollie Schrock	48 00
Martins Creek SS Grand-	
mother's cl Ohio	12 00
Mr & Mrs Harvey	
Handrich	10 00
Martins Creek SS cl 5 O	7 50
D N Reesor	16 00
R P & Susie Horst	9 00
Elizabeth Schrock	36 00
Martins Creek SS cl 6 O	9 00
Alice Rohrer	10 00
Mr & Mrs H J Kaufmann	36 00
Shore SS Ind	19 96
C A Shantz & Wife	27 00
Elkhart SS Y Mens cl	
15 Ind	7 50
Isaac H Kulp & Wife	76 00
Ella Mac Henning	36 00
Edna B Clemmer	36 00
Souderton Sewing C Pa	36 00
Berlin SS Ohio	12 00
Sycamore Grove SS Mo:	
Class 8	9 00
Class 9	9 00
A Sister	15 00
Cherry Box Cong Mo	20 00
Mabel Groh	18 00
M B Bauman's cl Ont	5 25
Pinto SS Md	10 00
Stahl SS Penna	9 79
Mr & Mrs H D Gnagey	18 00
Nappanee SS Y Sisters cl	
11, Ind	9 00
A W Denlinger & Wife	40 00
Lebanon Co SS Wks Pa	36 00
Strasburg SS Pri & Begins	
Dept Pa	10 00
Willow Street SS Eliz	
Breckbill's cl Pa	30 00
Lititz SS Eliz Garber's cl	
Pa	9 00
Peter Engel	25 00
Landisville SS Pri cl 1 Pa	9 00
Manheim SS Pa	38 00
Elizabethtown SS Pa:	
Loda Longenecker's cl	9 00
Mrs Jacob Shank's cl	9 00
Mr & Mrs E O Brubaker	18 00
S B Landis's cl	18 00
John L Rutt's cl	18 00
A L Gantz	9 00
Mount Joy SS Pa:	
Sisters Bible Cl	36 00
Dora Aungst's cl	36 00
Elsie Lutz's cl	48 00
Sunshine Girls cl	36 00
Mr & Mrs Walter J Herr	48 00
E Petersburg SS 3 cl Pa	9 00
Weaverland YPM Pa	84 00
Plum Creek Cong Nebr	9 00
W Union Cong Ia	6 75
Mande Swartzentruber &	
SS cl Ia	7 00
W Union Cong Ia	6 00
Stauffers SS Md	56 00
Springvalley Cong N D	2 00

\$2,177 66

Widow

Ed M Yoder	\$ 5 50
A Bro & Sis of Los Angeles	
Calif Cong	22 00

Schertz Bros Ill	44 00
Nappanee SS cl 15 Ind	5 50
Mr & Mrs Oba J Miller	5 50
Mrs J N Hartzler	5 50
Almira SS Ont	22 00
Mr & Mrs D S Weaver	44 00
Katie E Hershberger	5 50
Mary B. Nafziger	22 00
Mr & Mrs John Boss	22 00
Joseph Springer	11 00
A Bro & Fam Ind	11 00
Snider Cong Ont	22 00
Peter F Litchy & Family	22 00
Moses Leis & Menno O	
Erb	11 00
No 13523 Penna	11 00
Millersville SS Hettie	
Musser's cl Pa	5 00
Weaverland YPM Pa	22 00
Portland SS cl 13 Ore	5 50

\$ 324 00

Medical

Sterling S C Ill	\$ 3 00
Mr & Mrs Elmer S Hoch-	
stetler	1 00
Ernest H Miller	7 50
A Strassburg SS Teach Pa	5 00

English School Building

Sister Ford	\$ 3 50
Building Fund	
Ernest H Miller	\$ 7 50

New Missionary

Mr & Mrs P A Conrad	\$ 10 00
Sonnenburg Mixed Chor O	8 60
Harold Zehr & Fam	10 00

\$ 28 60

Hospital-Medical Ward

Union SS Ill	\$ 27 17
Metamora Cong Ill	61 25
Hopedale Cong Ill	103 95

\$ 192 37

Personal

Hopedale S C Ill	\$ 13 00
Hospital Furnishings	
Holdeman SS cl 15 Ind	\$ 1 04

Total for India \$5,472 92

SOUTH AMERICA

General

Mr & Mrs Ray Mast	\$ 5 00
Leetonia SS Ohio	1 63
Manitou Cong Colo	50 00
Mr & Mrs L R Troyer	14 00
Springdale Cong Va	31 20
D S & Cora Gingerich	15 00
Science Ridge Cong Ill	11 19
Morrison Cong Ill	7 50
Willow Springs Cong Ill	17 92
Hopewell Cong Ind	8 00
Lower Salford SS Pa	53 00
Souderton T M Pa	18 35
Palmyra Cong Mo	5 50
LaJunta Cong Colo	10 74
Sycamore Grove Cong Mo	18 00
Mt Zion Cong Mo	2 00
Scottdale Cong Pa	24 33
Willow Street SS Pa	30 00
Plum Creek Cong Nebr	10 00
E Fairview Cong Nebr	30 40
Fairview Cong N D	2 50

\$ 366 26

Missionary

J E Suter	\$ 3 00
Souderton Cong Pa	37 50
Pleasant Valley SS Kans	20 00
Bethel Cong Mo	65 00
E Zora A M Cong Ont	75 00
5 Wilnot Congs Ont	150 00
Good's Cong Pa	18 00
Elizabethtown SS & Cong	
Pa	141 08

E M Bd of Mis & Char	450 00	Midway Cong Ohio	27 40	Garage Rent	16 50	Penna Cong Kans	16 00
	\$ 959 58		\$ 115 53		\$753 04	Protection Cong Kans	10 00
Missionary Children		Chicago, Ill.		La Junta Hospital		Hesston Cong Kans	30 00
Weaver's SS Va Jr Savgs	\$ 1 00	J J Hostetler	\$ 10 00	Lydia M Heatwole	\$100 00	Milan Valley Cong Okla	5 80
Salem SS Nebr Jr Earns	1 00	L C Hartzler	5 00	J M Nunemaker	185 00	Pleasant Valley Cong Kans	14 50
Bethel SS Ore	67 50	R Buchanan	14 00	J B Erwin	20 00	East Holbrook Cong Colo	26 78
	\$ 69 50	Science Ridge SS Ill	15 24	Grace Snyder	5 00	Cherry Box Cong Mo	3 50
Evangelist		Harmony SS Mrs J J	10 50	C E Sabin	150 00	W Liberty Cong Kans	11 70
Ed M Yoder	\$ 6 00	Camps cl Ill	54 74	Martin L Weaver	25 00	Kaufman Cong Pa	9 60
Holdeman SS cl 18 Ind	4 37			W W Vandiver	26 00	Springs Cong Pa	2 40
E A Miller	12 00	Fort Wayne, Ind.		E Herman Heatwole	100 00	Rockton Cong Pa	3 00
A Bro & Sis Mich	20 00	Shore Cong Ind	\$ 10 00	Henry Bender	5 00	Blough Cong Pa	18 00
A R Miller	5 00	Iowa City, Ia.		Mrs Bundy	12 50	Howard-Miami Cong Ind	18 89
Elkhart SS Good Samari-		Plum Creek Cong Nebr	\$ 7 66	L A Spahr	12 50	Shore Cong Ind	9 75
tan cl Ind	12 75	Kansas City		Coy Grimsley	20 00	Olive Cong Ind	41 14
E Union Cong Ia	100 00	Melvin J Heatwole	\$ 5 00	W B Morgan	40 00	Leo Cong Ind	25 61
	\$ 160 12	East Bend Cong Ill	45 28	Homer Shelton	5 00	Nappanee Cong Ind	25 00
Bible Reader		A Cheerful Giver	10 00	R L Click	2 50	Holdeman Cong Ind	23 90
D S & Cora Gingerich	\$ 5 00	Ernest H Miller	5 00	Swink Drug Co	5 00	Yellow Creek Cong Ind	17 50
Mr & Mrs Harry Sommers	19 44	Gulphaven SS Miss	5 50	Stauffer & Marsh	50 00	Emma Cong Ind	17 74
	\$ 24 44	Joseph Horsch	10 00	O I Blake	15 00	Berea Cong Ind	5 15
Orphan		Towamencin SS Pa	12 76	Hanagan	12 50	Elkhart Cong Ind	31 50
Markham SS Bg cl Ont	\$ 2 00	Mt Zion Cong Mo	4 50	Bank	25 00		\$368 45
Lancaster SS Mrs		W Union Cong Ia	67 93	Amos G Kauffman	33 23	Personal	
Rohrer's cl Pa	7 00	E Fairview Cong Nebr	38 70	Dr Calonge	300 00	Salem Cong Ind	8 00
Esther & Mary Herr	10 00	Bethel S S Ore	7 68	Frank Gavan	10 00	LaJunta Cong Colo	22 40
Membs of Old Road Cong	5 00		\$212 35	Draper Shoe & Clothing Co	51 00		\$ 30 40
	\$ 24 00	Lima, Ohio		Total for Charitable	\$1,210 23	SW Penna SS Conf Miss Fund	
Orphanage Building		John L Musser	\$ 30 00	Institutions	\$2,978 71	Kaufman SS Pa	14 02
D S & Cora Gingerich	\$ 20 00	A Bro & Sis Mich	10 00	OTHER FUNDS		Blough Cong Pa	30 30
Bessie Moore	30 00		\$ 40 00	Canadian Bible School			\$ 44 32
A Friend Pa	15 00	Philadelphia, Pa.		Geo Fletcher	\$ 5 00	Total Other Funds	\$2,562 58
Salunga SS Anna Steh-		Souderton Cong Pa	\$ 59 80	Board of Education		RELIEF FUNDS	
man's cl Pa	13 00	Peoria, Ill.		Hopedale Cong Ill	\$ 20 00	Near East Relief	
Frazer SS Primary cl Pa	29 00	W Union Cong Ia	\$ 48 16	French Missionary		Deep Run Cong Pa	\$ 67 63
	\$ 107 00	Portland, Oreg.		Middlebury Cong Ind	\$ 10 00	Spring City Cong Pa	103 00
Bible School		Ernest H Miller	\$ 5 00	Goshen College Endowment		Doylestown Cong Pa	45 00
Bethel & Guilford Congs		Toronto, Ont.		J A Brillhart	\$ 25 00	Franconia Cong Pa	168 25
Ohio	\$ 8 00	Three Sisters Ont	\$ 1 50	Sarah Hoover	30 00	Plain Cong Pa	88 00
A Bro & Sis Ill	10 00	Weber Cong Ont	9 45		\$ 55 00	Skippack Cong Pa	62 00
Holdeman SS cl 15 Ind	3 21	Blenheim Cong Ont	8 31	Annuity		Souderton Cong Pa	108 00
	\$ 21 21	First Menn Cong Ont	45 02	A Bro & Sister Kans	\$700 00	Providence Cong Pa	27 00
Personal		Vineland SS Ont	27 76	Endowment for Home for Aged		Boyetown & Hereford	
E Bend SS Y Folks Ill	\$ 10 00	Bank Int on Time Dep	5 85	P D Kilmer's Est	\$955 00	Congs Pa	73 00
Allensville A M SS Pa	14 01		\$ 97 89	Goshen College		Plumstead Cong Pa	12 60
Asso. Sewing Cs of Fran-		Total for City Missions	\$716 67	Middlebury Cong Ind	\$ 10 00	Lower Salford Pa	105 06
conia Conf Dist Pa	100 00	CHARITABLE INSTI-		Rural Evangel			\$859 54
	\$ 124 01	TUTION		White Cloud Cong Mich	\$ 2 00	Canadian Russians	
Tracts & Colportage		Children's Home, Kansas City		Elkhart Cong Ind	10 00	Ed M Yoder	\$ 10 00
D S & Cora Gingerich	\$ 10 00	J B Kanagy	\$ 1 00		\$ 12 00	General	
Publication		S W Bell Telephone Co	21 00	General S. S. Committee		A Bro & Sister Mich	\$ 10 00
Elkhart SS cl 17 Ind	\$ 2 01	Special Support	271 00	Thomas Cong Pa	\$ 14 02	Total Relief Funds	\$879 54
A Friend Pa	3 00	LaJunta SS Colo Jr Savgs	50	District General		SUMMARY	
Hershey SS Pa	31 85	Plum Creek Cong Nebr	10 00	Clinton Brick Cong Ind	\$ 16 37	Dak-Mont Dist Bd	\$ 61 66
A Bro & Sis Lancaster Pa	5 00		\$303 50	Maple Grove Cong Ind	13 79	Franconia Dist Bd	1462 85
	\$ 41 86	Millersville Orphanage		Holdeman Cong Ind	22 76	Ill Dist Bd	308 67
Bible Coach		Towamencin Cong Pa	\$ 78 90	Midland Cong Mich	20 61	Ind-Mich Dist Bd	742 84
Willow Street SS Pa	40 00	Lower Salford Cong Pa	80 00	Clinton Frame Cong Ind	50 84	la-Nebr Dist Bd	540 76
	\$ 260 00		\$158 90	Yellow Creek Cong Ind	17 50	Lancaster Dist Bd	1353 93
Total for S America	\$1,947 98	Orphans Home, Ohio		Berea Cong Ind	2 25	Mo-Kans Dist Bd	517 16
CITY MISSIONS		Special Support	\$269 90	Clinton Brick Cong Ind	13 88	Ohio & E A M Dist Bd	369 28
Altoona, Pa.		Martins Creek SS Ohio	25 00	Maple Grove Cong Ind	16 94	Ontario Dist Bd	723 06
Kaufman Cong Pa	\$ 14 65	Union SS Ill Jr Savgs	4 00	Stahl Cong Pa	5 05	Pacific Coast Dist Bd	107 42
Springs Cong Pa	4 25	A Bro & Sis Mich	10 00	Weaver Cong Pa	7 85	S W Pa Dist Bd	551 25
Pleasant Grove Cong Pa	6 83	Howard-Miami SS Ind	25 00	Blough Cong Pa	17 00	Wash Co Md-Frank Co	
Allensville Cong Pa	22 91	Holdeman Cong Ind	5 50	Spring Valley Cong Kans	40 10	Pa Dist Bd	58 00
Masontown Cong Pa	9 20	Miss Meeting of Logan &		Bethel Cong Mo	6 00	Middle Dist Va	79 00
Stahl Cong Pa	7 70	Champaign Cos Ohio	188 64	Berea Cong Mo	1 30	Menn Bd of Missions &	
	\$ 65 54	Will of Rosa Baumgartner	25 00	La Junta Cong Colo	28 00	Charities, Inc.,	8100 61
Canton, Ohio			\$553 04	Limont Cong Colo	7 25		\$14,976 49
Sonnenburg Cong Ohio	\$ 22 65	Stahl Cong Pa	\$ 5 05	Mt Zion Cong Mo	6 75	India Mission	5,472 92
Oak Grove & Pleasant		Weaver Cong Pa	8 00	Sheridan Cong Ore	5 43	S America Missions	1,947 98
Hill Congs Ohio	10 00	Casselman Cong Md	6 63	Hopewell Cong Ore	1 88	City Missions	716 67
Pleasant View SS Ohio	5 00	Maple Grove Cong Pa	45 50	Filer Cong Ida	4 00	Char Institutions	2,978 71
Martins YPM Ohio	3 25	Altoona Miss Cong Pa	20 48	Nampa Cong Ida	10 33	Gen & Other Funds	2,280 67
Sonnenburg Cong Ohio	3 00	Roanoke Cong Ill	11 12		\$315 88	Annuity	700 00
Canton SS Ohio	5 23	Thomas Cong Pa	12 07	Evangelistic Fund		Relief Funds	879 54
Jay H Eberly	4 00	Special Support	590 96	Mt Zion Cong Mo	\$ 7 50		\$14,976 49
A M SS Aurora Ohio	35 00	Produce Sold	11 23	Brubaker Hospital Bill		Gratefully Submitted	
		Maintenance	10 50	Mt Zion Cong Mo	\$ 5 00	V. E. Reiff, Gen. Treas.	
		Live Stock Sold	15 00	Mc-Kansas Dist. Mission Board		Menno. Bd. of Miss. & Char, Inc.,	
				Palmyra Cong Mo	\$10 00	1711 Prairie Street,	
				Rural Mission Fund		Elkhart, Ind.	
				Mt Zion Cong Mo	\$ 1 00		

GLEANINGS

Andrew Murray Centenary

On May 9, 1928, the one hundredth anniversary of the birth of the late Andrew Murray of South Africa, was celebrated with gatherings at Wellington. The life of Mary Lyon was not forgotten, since reading of her work inspired Andrew Murray to undertake similar work in South Africa, and he wrote to Mount Holyoke Seminary for his first helpers (1873).

Born of a Scottish father and a Dutch Huguenot mother, Andrew Murray was school-ed in Scotland, received theological training in Holland, returned to South Africa, and began his ministry in the Orange Free State. His vision increased until his parish extended over all South Africa. As author he had a world parish, for he wrote 250 books in Dutch and English. Dr. Murray died in 1917 but the various branches of missionary and educational work in which he shared are still carried on with vigor and fruitfulness.

Religious Future of Turkey

The situation in Turkey today is a perilous one for the soul of that new nation. "There are today in all Turkey only fifty men in line to take up the work of the hodjas in the mosques," declares a returned American worker. "Three years ago, at prayer time, the aisles of any train in Turkey would be filled with men saying their prayers at the appointed times. Just recently I traveled across the entire country and saw in all that time but one man performing his religious rites en route. Ramazan, the once closely kept religious festival, is no longer devoutly observed. During it the schools are not permitted to close, neither are the children excused from attendance." Whither is Turkey bound? Will she follow Russia in her disregard of religion as a vital factor in the life of any nation? Will she turn to a purified and reorganized Islam? Or will the religion of the Nazarene, as Christianity is coming to be spoken of there, arouse her enthusiasm by its moral strength and spiritual beauty?—*The Missionary Herald*.

Gospels in Arabia

In Arabia, one of the most difficult countries for missionaries to enter, sales of 2,059 Gospels and Testaments were effected mainly through the efforts of the two doctors and a nurse at the Sheikh Othman Hospital, near Aden. These included 1,985 Arabic Gospels and 26 Arabic New Testaments. As the report points out the three great Bible Societies of the English-speaking World, British and Foreign, Scottish, and American, have since they began to operate unitedly circulated some 647,000,000 copies of the Word; but their work is very far from being completed. With a world population reckoned today at 1,849,500,000 it would seem that "more than half the world still lives in Bible-less homes."—*South African Outlook*.

Freedom for Afghan Women

King Amanulla, who has returned home from a prolonged spectacular tour in the

West, seems bent upon introducing radical reforms into the social and religious life of his country. The attack made by the Amir and Queen Souriya upon purdah burst like a bombshell in the camp of Afghan Moslems. But this does not seem to have hindered King Amanulla in his efforts at reformation. Now His Majesty is said to be waging war against polygamy. As reported, by the *Amani Afghan*, he announced to a gathering of the Afghan Government servants, that "polygamy was one of the chief causes of corruption, and that in future any government servant taking a second wife should tender his resignation." It is doubtful whether the Moulvis and Moulanas of Afghanistan will support this reform, as this would be contrary to their teaching that four wives are allowed to Muslims. But the influence of King Amanulla may be great enough to stifle opposition and to carry through this reform. The abolition of the *purdah* seems to mean that the Afghan women are at last coming into their own.

Conversions to Hinduism

A cable from Bombay reports conversions to Hinduism of numbers of Christians following on the "conversion" of the former Nancy Ann Miller of Seattle, when she became the wife of the former maharajah of Indore. Investigations made by the *Indian Witness* of Lucknow, show that this cablegram was invented by some one to discourage American supporters of Christian missions in India. The only element of truth in the present report is that some Roman Catholics in Goa—a Portuguese possession on the west coast of India, embraced Hinduism under circumstances which reflect no credit on Hinduism. The government of Goa enacted legislation making child marriage illegal for Christians. Some of the Roman Catholic converts did not wish to give up that evil custom. Arya Samajists—a reform movement in Hinduism—who usually preach against child marriage were willing to compromise their principles to enlist converts to Hinduism, and a number of the offended Roman Catholics, yielding to their influence, embraced Hinduism.

Indian Demands Educated Wife

Mrs. Ross Wilson, of Lahore, India, tells the following story: "A splendid Sikh student friend of ours was in, one evening..... He graduated several years ago, and has now passed his examination for a government post. He was talking about his marriage. He said his parents refused to consider the girl who was well educated, that they had heard of, because she did not belong to the right caste. Others that they urged upon him, of the proper caste, were uneducated, and he said, 'Very well, if I am to have a wife with no ambitions, I shall drop mine, and you need not urge me to go on with my Master's degree. I will marry the girl as you wish, but I will apply for a clerk's job.' They gave over, because they did want him to have his M. A. degree. Now he has that, and he says he is entitled to a wife who will be a companion, and whose in-

tellect he can respect. When I mentioned that the proportion was eighty to one, he said, 'I know that, but I think I am now entitled to that one.'"

Open Door to African Dwarfs

Mrs. E. G. Harris writes from Yaounde, in the Cameroun, West Africa: "We spent a Sunday at our farthest inland evangelistic point—a beautiful spot, with a nice little bark church which serves as a school during the week, and has about 200 children enrolled. At daylight, we were awakened by the great drum which resounded for miles through the forest, telling the people that the Sabbath Day had arrived, and that everyone must cease his labors and come to worship. Before the hour of service had arrived the crowd commenced coming, for, of course, it was a great occasion, because white folks were present. A little company of the dwarf people came in to see us. They live far back in the forest, and are very hard to reach on account of their timidity. One of their number is Christian, and he wants to come here to the station and learn something of soul-winning, so that he can go back to his people and win them. Another open door to service."

Tests for Zulu Christians

The Anglican bishop in Zululand writes of the people in his diocese: "The children are delightful little folk, and come gladly to school and church. And the Zulus are a fine race, with dignity, forbearance, patience, and many virtues. The old superstitions and bad traditions in sexual matters cause us some trouble; they cannot be driven out in one generation. But when Europeans ask what sort of Christians they make, we point out these five evidences: they know how to pray, and pray well; they know how to worship, and value their religion; they give well for the support of those who minister to them, and to the funds of the Church, and give labor in building their churches; they set to work to win others to Christ in various ways; they know how to submit to discipline."

A Turk seeks the Secret

An American Board missionary in Syria writes of a Turkish shopkeeper in a small town near Alexandretta who has been reading the New Testament. Recently he said: "I did not imagine that there were such deep truths in Christianity or that such wonderful events were told of in the New Testament. What wonderful power Jesus has!"

The missionary continues:

We hope that this young man may become a leaven among the Turks here. One of the things that has influenced him most is the change seen in the lives of one or two young men, since their conversion. This change is to him a mystery. "How is it that such a great change can take place in one's life? I know all their old words, deeds and actions, but now they have become entirely different men. Is the secret of this in you, or is it in Protestantism?" My answer was that the secret is not in men, but in the New Testament in his hand, in its truths and in the Jesus whom it describes.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Blessed are the pure in heart: for they shall see God."

The coming meeting of the Mennonite Board of Missions and Charities, in Cass Co., Mo., is awakening an active interest on the part of many people. We call it a "Board meeting;" which it is. It is also a general missionary conference, having the Great Commission as its absorbing theme. May our prayers continue to ascend in behalf of the coming meeting. There is not an enterprise in the Church that is not affected by the work of our General Mission Board.

In Mexico they have a society known as "Christeros." The name is applied to religious insurgents who use the battle cry, "Viva Christo Rey," meaning, "Long live Christ, King."

If these people are sincere in thus exalting Christ, why do they not follow the teaching of the Prince of Peace in bringing about His exaltation. Christ has distinctly declared that "All they that take the sword shall perish with the sword." At His birth the heavenly hosts proclaimed His doctrine of "on earth peace, good will toward men," and one of His earliest teachings was that His followers should love their enemies. Those militarist Mexicans are therefore striking down the very cause they profess to promulgate. One of the most effective ways of exalting Christ is to obey His commandments.

Divine Healing.—In the April number of the Christian Monitor is an illuminating discussion on the subject. Under the title, "Is Healing in the Atonement of Christ?" P. W. Philpott favors the reading public with a discussion that is worth reading. We want our readers to turn to that article and read every word of it, although it is a very long article.

Since most of the Gospel Herald readers have access to the Christian Monitor, and since space in these columns is at a premium, we feel that a republication in the Gospel Herald is not necessary. A reading of this article may help many to better understand what have hitherto been for them unsolved problems. There is a world of difference between the way the Bible teaches divine healing and the way it is taught by present-day professional "healers."

"German Idle Put at More than 3,000,000," was the headline of a newspaper article which appeared in a recent daily. It sounds alarming. It reminds one of similar headlines which in times past described conditions in America. Where laborers in large numbers are in enforced idleness it means that many families will feel the pinch of poverty, and sufferings which often lead to serious results. There are few things which awaken anxiety more quickly than the sight of laborers in wholesale numbers being without work.

If this is the case where laborers are idle in the natural pursuits of life, how much more should we shudder as we take a look at the many millions in America and other so-called Christian lands who, though when they united with the Church promised to be true to the Master until death, are as idle in the work of the Lord as if they had never made any promises of faithfulness to God! Long ago the prophet wrote, "Woe unto them that are at ease in Zion!" Well may we repeat the warning. "The whole world lieth in wickedness," largely because the professed servants of God are idle—not enforced idleness, for they are doing it against the command of the Master—and millions are lost for eternity and the harvest is going to waste, because the Gospel field is neglected for want of workers.

ABOUT DRESS

1. It is in everybody's mouth. It forms a chief topic in society gossip, it occupies whole pages in the newspapers, it is the hobby of dress reformers, it is a means of wealth for those who control the fashions, a means of ruin for many who trail after Fashion's follies. Its abuses have been legislated against, both in churches and in municipal and state legislative bodies.

2. Most of the books in the Bible make reference to it in some form or other. Some would have us believe that the Bible is all but silent on dress, but they are either poorly informed or talking against better knowledge. If the books in the Bible mentioning and discussing dress in some phase or other were to be put into one column, and the ones that are entirely silent on the subject were to be put into a parallel column, the first column would have a majority that would be quite striking.

3. So far as we have any record, dress was the first thing mentioned after the fall of man; and with this mention the evident purpose of dress is also brought out. There is a sense of shame that comes over fallen man without the covering of dress which only this covering can take away. We recognize, of course, that it is possible for people to harden themselves on this point until they are "past feeling" (Eph. 4:19), of whom it may be said (in the language of God through Jeremiah), "Nay, they were not at all ashamed; neither could they blush" (Jer. 6:15). Whether the slaves of fashion in this generation will get that far before the masters of fashion decree some other style of clothing remains to be seen. Protection against heat and cold, and serviceableness in manual toil may also be mentioned as one of the purposes of clothing.

4. Dress has been commercialized

until it has become a source of immense revenue for some people and a grinding burden upon the masses of fashion devotees. The average person will pay almost any price for clothing rather than to be counted "out of style." And when once a supply of clothing is purchased the styles change, which calls for a discarding of the old and the purchase of a new supply.

5. The styles in women's clothing have, as a rule, been prostituted to the shameless purpose of enticing the lusts of men. Some have apologized for men who are weak and base enough to fall as victims to such enticement, but what is more needed than apology is condemnation—(1) for the leaders in fashion for perpetrating such villainy; (2) for women and girls who wear such clothing; (Isa. 8:16-24) (3) for men and boys who are weak enough to yield to temptation. Social impurity is a sin that is as unjustifiable for men as it is for women.

6. The Bible gives us clear and specific instructions as to what constitutes proper and improper clothing for the people of God. It forbids and testifies against the wearing of jewelry and other bodily ornamentations, commands the wearing of "modest apparel," and condemns vain display and extravagance. Read Isa. 3:16-24; Jer. 4:30, Luke 20:46; I Tim. 2:9, 10; I Pet. 3:3, 4.

7. Upon churches there rests the responsibility of including the item of Scriptural clothing and legislation against unscriptural clothing in their discipline. After all has been said that can be said in the way of ridiculing oddities on the part of some who stand for a literal acceptance of the Bible standards of dress and of denouncing "clothes Christians" and "ultra-conservatives," after all has been done that can be done in the way of explaining that these things do not mean "form" in dress, and in making common cause with men and women "of the baser sort" in discrediting those who would be obedient to all that is said in the Word of God about proper and improper clothing, these scriptures which we have quoted in the preceding paragraph still stand. The church that ignores "the dress question" in its teaching and discipline stands guilty before God for disobedience to Him, the same as if it had disobeyed any other of God's commandments. And when we say "discipline" we mean both that which is written in our conference records and the government of our congregations.

8. The Church, rather than the world, is the proper body to legislate upon what constitutes proper and improper clothing for its members. We

say this with full recognition of the fact that neither Church nor State has the right to legislate contrary to God's Word, either in adding to or taking from that which God has written. But when it comes to adopting regulations governing the actions of its members, the authority belongs to the body of which the individuals are members. When it comes to the affairs of State, we look to the State as the power in authority. When it comes to the affairs of the Church, we look to the Church as being the body in authority. The Church being commissioned to "teach all nations.... all things whatsoever" our Lord Com-manded, to be true to this Commission the Church must include "all things whatsoever" in its discipline. We being members of this "body of Christ," and professedly "not of the world" even as Christ is "not of the world" (Jno. 17:14, 16—see also Rom. 12:1, 2; II Cor. 6:14-18; Jas. 1:27; 4:4; I Jno. 2:15) it follows that it is to the Church, and not to the world, that Christian people should look for their standards of dress, as well as their standards in everything else pertaining to life and godliness.

But some say, "The churches are so different in their interpretation of what constitutes proper and improper apparel for Christian people. Which is right?" Harder questions than this have been asked. Go to the Bible, like the noble Bereans did, and as you hear these differing standards held forth, see which ones are in harmony with the letter and the spirit of the book of standards for the people of God in the present dispensation—the New Testament.

GOD

IV. His Nature

By Orrie D. Yoder

For the Gospel Herald.

Canst thou by searching find out God? Canst thou find out the Almighty unto perfection:—Job. 11:7.

When we propose to "find out the Almighty unto perfection" our minds soon swamp in the depths of infinity. When we begin to define the nature of God, our finite understanding soon finds itself in incomprehensible realms. Nevertheless, to the question asked above, there is at the least a partial, "Yes." We can find out God to our own salutary satisfaction and as our own all-sufficient portion, just as we are satisfied with and welcome the life-giving, heat-producing and light-reflecting rays of the sun in the sky above us, even though our human minds are far too inadequate to describe the sun and its composition.

Much that we can know and understand about God is perceived when

we study Him antithetically to our own nature. We know a little by experience what it is to be human, but God is divine, a nature which we have not experienced, in reality. We are flesh, but God is Spirit. We are finite beings, but God is an Infinite Being. "We know in part," but God is unlimited in knowledge and understanding. However, what is needful for us to know, God has revealed to us through various methods of revelation.

"God is a Spirit" (John 4:24). Here we have a plain statement as to one of the characteristics of the nature of God. This does not mean however, that God is one of, and one among the many spirits existing in heaven or earth. God is not the Supreme good Spirit among other spirits, but God is a Spirit Being. Our personal Almighty God of all this universe is a Spirit Being and is not flesh, or human nature as we know it. His spiritual nature does not prove, nor should it indicate in the least, that God is a formless Being as some would say.

"God is love" (John 4:8). Here again we have plain words stating that a characteristic of God's nature is love. But this does not mean that God is a benevolent Being who pours out blessings and good will over His creatures regardless of their attitude toward Him and toward good and evil. Nor does it mean that a God of love cannot and will not punish and visit judgment upon sin, and upon those who are guilty of the same.

God hates and must punish sin because He is a God of love. The writers and revelators who tell us most about the love of God likewise speak in the strongest terms about the constant and intense wrath of God against sin and evil. Hence, if our God does not hate sin, we do not know the true God, the God of love. "God is love," divine love, love that is pure and unadulterated. God is love, love that manifests itself in matchless bounties and blessings to those who would be holy and righteous, and in matchless curses and judgments to those who would be vile and sinful.

"God is light, and in him is no darkness at all" (I John 1:5). Here we have another characteristic of God which human eye has never seen in its fulness. The brightest light in this world is darkened with shadows, and whether we take this darkness here to mean natural darkness, or the darkness of sin, with God there is perfect light. With God there is unmingled light, light which no shadow can ever darken.

"The Lord our God is holy" (Psa. 99:9). How natural it is for us to

assent to the holiness of God as we sing it in song, and as it is read from Scripture, but how far are we, as His own professed children, often times divorced from our holy Father, holy Savior, and holy Comforter in our subjective relationship and conduct! Oh, that we to-day might like Isaiah (Isa. 6) get a vision of God's holiness, of our own sinfulness, and that we might be cleansed by God until there exists a living, constant relationship between us, a holy people of God, and a holy God! I Pet. 1:16. Read also Heb. 12:14; Hab. 1:13.

Harrisonburg, Va.

THE CITY OF GOD

By Elsie Eigsti

For the Gospel Herald

We all have a desire deep down in our hearts to go to heaven, and how remarkably strange that we know so little about it! In sojourning in this world we desire to know in detail the character of our destination—how much more zeal should be manifested to seek all the information, prayerfully and reverently, in Holy Writ concerning our eternal abode and the kind of company we will meet there!

How do we as Christians know we are going there? Christ left His apostles with this hope. "In my Father's house are many mansions.... I go to prepare a place for you.... that where I am there ye may be also," and with Paul and Abraham, we look for "a house not made with hands, eternal in the heavens," "a city which hath foundations, whose builder and maker is God."

We are neglecting our highest duty when we fail to look into God's mirror to see if we are on the right way to go there, for He says that he that hath Christ hath life. Assuredly if we seek Him He will show us His face, and in the clear light of His countenance we will be enabled to read our title clear to our heavenly mansion. Many hope to get there by good works, but fail to put their hopes to action, but He says, "Strait is the gate and narrow is the way which leadeth unto life," for many will seek to enter in and shall not be able. It is easy if we take God's way, and impossible if we take our own. "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." By receiving and loving Him with an undivided love, can we attain the hopes of entering therein.

God describes heaven to us as a high and holy place—high, because it is above all other things; holy, because it is inhabited by holy beings only, for sin cannot enter. "All that is in this world, the lust of the flesh,

and the lust of the eyes, and the pride of life," will pass away. Here riches are endangered by moth, rust, and thieves; there we are safe and eternally preserved. Here we grow weary and worn; there we have sweet rest. Here all flesh like grass withers; there we shall live forever. Here we have sickness, heartaches, pain, disappointments, and many tears, there we will find no sickness, and all tears will be wiped away. Here the poor are oppressed, well-meaning people are mistreated or led astray, murder, war, pride, intemperance and corruption are in evidence in every land; there such things are unknown. If we reverse all the weakness of the flesh we will get a faint glimpse of our glorious body. Let us compare the sordidness of this world with the crystal purity and splendor of the New Jerusalem. Think of the dust of the earth, soil and toil, in comparison with the River and Tree of life which refreshes, adorns, and satisfies the dwellers of those eternal mansions. Consider all the defects and disabilities of this life, alongside of the perfection and sublimities which mark the society and estate of those who will walk those streets of gold. Is it not worth the best we can give in our daily efforts, the best of our physical struggles, when we know such a city of unchanging blessedness throws open its pearly gates for our admission? The harder our conflict, the more glorious our triumph. Our sacrifice, self-denial, cross-bearing, separation, persecution, and suffering will be gloriously recompensed. We have only a limited knowledge of the glorious realms that God has, in His all-wise way seen fit to prepare, our perverted minds will not be able to grasp it until we receive our new bodies, for now we see through a glass darkly, but then we will see Him face to face. As for the glory there, it is beyond the power of human tongue or pen to describe. "Eye hath not seen, nor ear heard," the wondrous things in store for God's people. John describes heaven through a vision in Rev. 22, which is a source of encouragement and an endearing promise for every Christian. A more vivid picture cannot be given us.

Nearly two thousand years ago the heavenly host proclaimed the glory of God saying: "Glory to God in the highest, and on earth peace, good will toward men." Saints and angels are still glorifying His name. When we reach the pearly gates we will hear His blessed invitation, "Come ye blessed of my Father, inherit the Kingdom." Who will be there and whom will we meet? Heaven is God's throne. He is there in power and glory. It is the presence and power

of the Holy Trinity that makes heaven a land of infinite bliss. In the great hallelujah songs of glory, the angels will have a prominent part. Heaven will mean more for the saints because of the presence of these celestial creatures, who in this life served as ministering spirits to all the heirs of salvation. What a glorious picture they must present! Calm, majestic, serene, raising their voices in divine anthems, as they surround the great white throne. They will swell the great multitude, that no man can number of all nations, kindred, people and tongues who will stand before the Lamb, clothed in white robes and with palms in their hands. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The last stage of the journey of the Church to the better land is her marriage with the Lord, the Bridegroom. "And to her was granted that she should be arrayed in fine linen" which means righteousness. We have no righteousness of our own, but through Him we become joint heirs. Here will we have our final glorious victory, and this union with the bride will never be broken. This mortal body will have put on immortality, this corruptible, put on incorruption and death will be swallowed up in victory. Rewards and crowns will be given according to our faithfulness. Our hopes will be realized, faith will be turned to sight, and we will be in glory forever. When we think of the endless ages in which we will be in His hallowed presence, in fellowship with the saints and angels and in fullness of bliss and glory in the land where farewell tears are never shed, it sends a rapturous joy through our hearts and souls.

Should we then be so in love with Satan's enticements, amusements, and follies that we lose sight of the challenge to labor so that others may know and find these glorious realms too? Let us renew our strength, for heaven is our goal, and earth is our stepping stone of opportunity to reach it. When our voyage of life is over, the paramount purpose of this scene will not be how much wealth we have accumulated but how many souls we have brought to the portals of Heaven. When Jesus comes may we have our robes shining in purity for the reception of our King, for

"When we've been there ten thousand years
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Greater Works:—Verily, verily, I say unto you, He that believeth on me, the works that I do, shall he do also; and greater works than these shall he do.—John 14:12.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SUPPOSE

By Katie Wenger

For the Gospel Herald.

What sort of place do you suppose

This world of ours would be,

If I did nothing at all for you,

And you did nothing for me?

Suppose I saw no need of you,

And you no need of me;

Suppose the things I'm interested in

Were all that I could see.

Suppose I saw some care-worn soul,

Along some toilsome road,

And never tried by word or deed

To lift his heavy load;

His heart with joy would overflow,

If just a song were given;

Suppose I go my way and claim

I'm on my way to Heaven.

Suppose I saw some careless soul,

Upon the downward way,

And never tried to change his course,

Nor even stopped to pray;

Suppose I saw him hastening on

Into a Christless grave,

And did not try, nor even care,

His deathless soul to save.

Suppose I thought of India dark,

Her millions lost in night;

Suppose I did not try at all

To send the Gospel light;

Suppose I thought of workers there,

And thought the work all theirs;

Suppose I thought they did not need

My money or my prayers.

Suppose I stood on judgment day

Before the Judge on high,

How could I meet without reproach

His keen all-seeing eye?

Suppose to stand on God's left hand

Would be my rightful lot;

Suppose I heard those awful words,

"Depart, I know you not."

Oh! soul of mine, wake up and see!

The work is truly great,

And white the fields for harvest now

Oh! do no longer wait.

Remember He whose crown is set

With gems of rarest hue,

Ne'er sits with folded hands nor says,

"There's nothing I can do."

Linville, Va.

FROM OUR MISSION STATIONS

Reading, Pa.

(Twelfth and Windsor Sts.)

Dear Readers of the Herald, Greeting in the Master's Name:—"Praise ye the Lord, for he is good, His mercy endureth forever." We are glad to report increased attendance and interest in the work at this place. The attendance at Sunday school averaged a little over 100 the past few months. On Easter Sunday the attendance was 120. The highest attendance for the year is usually reach-

ed on that Sunday. We hope, however, that the attendance will continue to increase. We usually give a small package of candy or fruit and an Easter card to each child for Easter. This year we were fortunate in getting Easter cards that were especially interesting, having on them natural pressed flowers from Palestine.

The evening services are also well attended. Bro. J. W. Hess is holding forth the Word of life in a way that is bringing conviction to our young people. A number of them have stood up for Christ in the last three Sundays. We especially ask the Church everywhere to remember these in prayer because some of them will have a severe struggle.

Sister Mary Schload of Scottdale, Pa., visited the Mission Sunday evening, Mar. 31, and gave a very interesting talk, describing some of the work at the Publishing House.

Bro. James Shank of Virginia was with us the evening of Mar. 24, and gave a short talk to the children.

An appeal was made to Conference to have communion here at the Mission, and it was granted. We expect to have communion some time in May. Formerly most of the members worshipping here went to Bowmansville for communion.

Continue to pray for the work at this place.

Apr. 2, 1929. J. B. Gehman.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Feb. 25, 1929)

By Mary Fretz Snyder

"The Lord watch between me and thee, when we are absent one from another." His promises are ever precious.

"When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—THAT IS VICTORY.

"When you are content with any food, any raiment, any climate any society, any solitude, any interruption by the will of God.—THAT IS VICTORY.

"When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—THAT IS VICTORY.

"When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus did—THAT IS VICTORY.

"The perfect victory is to 'put on the Lord Jesus Christ,' and thus to triumph over one's self. Rom. 13:14.

"In all these things we are more than conquerors through him that

loved us. Rom. 8:37."—Dr. John McNicol.

The weather is much cooler. Evenings are fine for sleeping. This is the last month of summer. The Orphanage is progressing as usual. March 6, school reopens. That has meant a great deal of preparation here to get the clothes in order. All except the two youngest, three years old, are in school and kindergarten at the Mission. Four are starting this year. It is a great pleasure to see them give attention to learning.

The great Catholic festival is now past. Our meetings are better attended. Heathenish indeed are these pleasures. It seems that the natural man is let loose. Pray that our converts may be kept from the things of the world. Pray that the missionaries may truly live the life that shines for CHRIST.

Trenque Lauquen, Argentina, S. A.

THE SOUTH AMERICAN BIBLE COACH AND EVANGELISM FUND

By D. Parke Lantz

Many of the readers of the church papers are aware of the efforts put forth by the missionary force in the Argentine and the prayers that have ascended for the advancement of evangelistic work in this neglected continent.

You will all be glad to know that God has blessed the efforts, answering our prayers in a definite way, and that very soon the Bible Coach will be built and out on the road with an assortment of Bibles, Testaments, Gospels, Portions, Tracts and Religious Booklets, in this way sowing the seed of the Gospel which according to the Word of God will not return unto Him void but will accomplish that for which it is sent.

We know that God will supply our needs because He says so and because we have had the experience for which we praise His holy name.

We desire to thank all those who by their prayers and means have made it possible for this coach to be procured at this time and now we ask a continuance of your interest for the workers who will from time to time be assigned to work in it.

The most of the books will be sold at cost and in the case of meeting with some interested persons they will be given free if they are unable to pay for them, and we know that you will be anxious to do what you can in order that all may receive the Bread of Life eternal, so, as our Lord directs, you may use of His money, sending it to your Mission Treasurer, for the "South American Bible Coach and Evangelism Fund."

Bragado, F. C. O., Argentina, S. A.

REPORT OF MENNONITE HOME,
LANCASTER, PA.

Quarterly Report

(January, February, March)

The following contributed to the Home eatables and wearing apparel: Sister Mary Bucher, Bro. Jacob Harnish, Bro. Rohrer Lehman, Bro. Benjamin D. Lehman, Mary Fassnacht, Sister Scott Bushong, Pharus Nissley. We received the following cash contributions: Henry Hershey, \$1.00; Frank Rohrer, 2.00; Mary Harnish, 1.00 Friends of the Home, 2.00; Sister in Faith, 2.00; David M. Ehst, 1.00; H. R. Lefevre, 5.00; contribution box, 11.10.

Services.—Jan. 6. Services were conducted by Bros. Martin and D. S. Metzler. Lesson, 1 Kings 19. Text, 1 Kings 19:7.

Jan. 15. This afternoon we held the funeral services over the remains of Sister Anna Gall, who departed this life Jan. 12; aged 77 y. 3 m. 5 d. Bro Benjamin Kcner was in charge of the services. Lesson, Psa. 90. Text, 1 Thes. 4:13, 14.

Jan. 20. Services were conducted by Bros. Isaac Geigley, Aaron Wenger, Samuel Lehman, and Amos Kauffman. Lesson, Psa. 71. Text, Psa. 23.

Jan. 27. Services were conducted over the remains of Geo. W. Drorbough, who departed this life Jan. 24; aged 82 y. 11 m. 20 d. Bros. Seth Ebersole and John Mosemann were in charge of the services. Lesson, Job 7. Text, Job 14:10-14.

Feb. 3. Services were conducted by Bros. Maris Hess, Jacob Harnish, and Samuel D. Martin. Lesson, Psa. 31. Bro. Hess spoke from Psa. 71:9, and Bro. Harnish from Psa. 23:1.

Feb. 16. This evening the singing classes of the Hess and Lititz churches visited us and conducted a song service.

Feb. 17. Services were conducted this afternoon by Bros. Hiram Kauffman, Seth Ebersole, Daniel Gish, and D. S. Metzler. Lesson, Psa. 145. Text, Psa. 16:5-8.

Feb. 25. This evening the Christian Endeavor Society visited the Home and Mary Brown, one of their members of the Church of God, and had their exercises here, which were much enjoyed.

Feb. 26. Funeral services were held for Sister Mary Brown, who died Feb. 23; aged 84 y. 5 m. 2 d. Bro. Christ Brackbill spoke from Jno. 11.

March 3. Services were conducted by Bros. John Gochbauer, Frank Kreider, and Amos Kauffman. Lesson, 1 Jno. 3. Text, Rom. 12:5; Eph. 3:15.

March 17. Regular services and Council meeting were held by Bro. Jacob Hess and Jacob Harnish. Lesson, Matt. 18. Text, Heb. 12:14.

March 22. This afternoon we were visited by four Virginia brethren: Perry Shenk, J. H. Shank, Timothy Showalter, and John Mumaw, also Henry W. Eshleman from Camp Hill, Pa. Bro. Perry Shenk read Jno. 10:1-18, and all the brethren gave us short and much appreciated talks.

March 31. Services were conducted and also the funeral services for Bro. Martin Lefever, who departed this life this morning; aged 81 y. 14 d. Bros. William Heisey, Hiram Strickler, and D. S. Metzler were in charge of the services. For regular services: Lesson, Mark 16: Text, Luke 24:18. For funeral services, 11 Cor. 5:1-3.

This finished the first three months of 1929 and four of our members have gone to their eternal reward in these three months, showing us that one by one we must depart this life. We are blessed with the desired help just now, but housecleaning time is here again and we hope and trust that the sisters of the different churches will give us a helping hand in this work.
T. E. Moyer, Supt.

NEWS NOTES FROM OUR
SCHOOLS

Eastern Mennonite School

As in previous years, the Missions Committee of the Young People's Christian Association have arranged for Mission Study Classes to meet one evening each week. Five classes have been organized. They meet on Tuesday evenings at seven o'clock. Bro. Harry Brunk has charge of the class in Africa, Sister Mary Wenger South America, Bro. Daniel Lehman Home Missions, Bro. A. D. Wenger Personal Work, and Bro. Chester Lehman Book of Acts.

Sunday morning, Jan. 13, a number of students gave a program at the Mt. Pleasant church. Talks were given on the subject of "Sin," the Sunday School lesson for that Sunday. There was also special music. Sunday, Feb. 24, some students assisted in work at the Gospel Hill Sunday School and also at Morning View.

Baptismal services were held at the School Sunday evening, March 24, at which time the last two of our students and one other united with the believers. Bishop Lewis Shank had charge of the service.

Committees arranged for a Passion Week Program to bring to our minds afresh the sufferings, death, and resurrection of our Lord. "The Triumphal Entry" was discussed in conjoint Prayer Circle on Monday evening, "The Last Words of Jesus" on Wednesday evening, "In the Garden" on Thursday evening. "The Trial" and "The Cross" were subjects for Friday Morning Devotion, and "The Risen Lord" for the Mission Prayer Circle early Sunday morning.

Brothers Henry Weaver, Daniel Lehman, Chester Lehman, Brother and Sister E. G. Gehman and small daughter left last Thursday evening for Pinto, Md., and Manton, Pa., at which places some or all had part in special programs. Scottdale was also visited, and on Saturday afternoon the four brethren visited and sang in the Hospital, Jail, and County Home at Uniontown. A few others were present also. The group returned Monday evening. They report an interesting trip.

Bro. A. D. Wenger accompanied by some members of his family took a trip to Washington, D. C., and Lancaster Co., Pa., over the Easter holidays. Bro. Wenger preached at the Mission at Washington on Thursday evening, at Millersville, Pa., Sunday morning, and at East Chestnut St. Church, Lancaster, Pa., on Sunday evening.

This last Easter Day will long be remembered by those who were here at School over these holidays. According to previous plans, every one from the school went "out" for service and for dinner Sunday. No dinner nor supper was served in the dormitory. About sixty went to Lindale to services, the majority on Bro. Daniel Hartman's truck. The truck took us to Lindale for Sunday school and preaching, then took us to the various homes where we were to spend the day. About five, six, or seven were "dropped off" at each "station" and all except those who had other arrangements were gathered up again in a similar manner when it was time to come "home." A great deal of the time both in going and coming was spent in singing. All seem to have had an enjoyable time.

ANNOUNCEMENT: We take this opportunity to announce that in order to make up the time which was lost in delaying the opening of school after the Christmas holidays, school will close one week later than scheduled. All school

functions will be one week later than is stated in our catalog. Commencement day will be June 12 instead of June 5.

April 4, 1929.

Cor.

SPECIAL MEETING

Tuleta, Texas

Report of a Bible meeting, held at Tuleta, Texas, March 9 and 10, 1929.

Organization.—Mods., A. S. Horst, Daniel Kauffman; Secy., Mark Shank; Chor., Leona Schrock.

Instructors.—Bro. H. F. Reist spoke on Christian Fundamentals; first with reference to Christian doctrine, and second with reference to Christian life. Bro. E. S. Hallman gave us one talk on the character of Job, and brought us the Sunday morning message on "The Lord's Day." Bro. Menno Esch favored us with a character study of Luke, and preached a stirring sermon on Saturday night on the theme, "Brakes on the Wheels of Progress." Bro. C. D. Esch taught the Sunday school lesson on Sunday morning, and favored the congregation with an instructive sermon on "Our One Opportunity" on Sunday evening. There was an open conference led by Bro. A. S. Horst on Saturday evening, and another one on Sunday evening led by Bro. Daniel Kauffman. Brethren Henry Blosser, Alex. Stutzman, Ed. Harder, and Julius Stutzman led at different times in devotional services.

Thoughts Presented.—Without the resurrection the atonement would be ineffectual. A sinner minus his sins is not a Christian. The Christian's growth depends upon his relations to the Holy Ghost. Obedience and blessing are inseparable. It is well for the man or the woman of whom the Holy Ghost can render a biography as wonderful as that of Job. Life is not the outcome of activity, but activity springs from life. Desecrating the Sabbath day "just a little bit" is violating the command to keep it holy. There are some forty-four events recorded in Luke's Gospel that are found nowhere else in the Bible. The "big I" that gives most of so much trouble did not seem to bother Luke. Our one opportunity is to bring the whole Gospel to the whole world, starting at home.

There was a marked interest manifest throughout the meeting, the Spirit of God was in evidence, and we all felt that a profitable meeting was held.

Secretary.

A SMILE, A WORD, AND A
HANDSHAKE

By Rebecca Kauffman

For the Gospel Herald.

A smile, a word, and a handshake,
How much of good they've done!
How little we think when we give them
What good from them may come!

A smile, a word, and a handshake,
How much of good they do!
Maybe some friend discouraged
Will be helped the whole week through.

A smile, a word, and a handshake,
Who can tell what good they do,
How much depends at some life's end,
On these tiny acts from you!

So let's not forget to give them
'Tho they seem so very small,
A smile, a word, and a handshake—
God knows they've helped us all.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25:11.

A Page For Shut-ins

Prepared by Amos S. Horst

TRUE REST

Two painters each painted a picture to illustrate their idea of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall, with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with the cataract's spray, a robin sat in its nest.

The first was stagnation, the last rest.

Christ's life outwardly was one of the most troubled lives ever lived—tempest and tumult, tumult and tempest, waves lashing all the time, yet He was always calm. At any moment you may have gone to Him, and found rest. And even when His enemies were dogging Him in the streets of Jerusalem, He turned to His disciples and offered them, as a last legacy, "My Peace."—Selected.

A GREAT CALM

In the night that the disciples rowed their boat across the sea of Galilee, Jesus lay asleep. The sea became restless, and the disciples worked hard trying to gain a victory over the boisterous waves, but it became too serious for them and they called Jesus.

He arose and spoke to the sea, saying, "Peace, be still." The wind ceased and there was a great calm.

Many people go through life with its varied experiences, battling with the problems that confront them, but they, like the disciples, depend on their own wisdom and strength. They fail, and still the waves are high, the wind strong. The individual that has not before trusted all to God, can still learn to lean on the arms of Jesus, yield himself entirely to the will of God. Let Jesus speak the word, "Peace, be still," and there will be a great calm.

PEACE

Jesus said, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Satisfaction in the heart and peace with God are worth laboring for. People go through concern, anxiety, hard work, and even pain to fulfill their carnal desires. Some peo-

ple are more peaceable than others, either by training from parents, discipline upon themselves, or by the new birth.

Seek peace and pursue it. To have peace in our hearts we must be right with God. Any one that is not right with God has the Holy Spirit striving with him, at least in seasons, to give

THROUGH PEACE TO LIGHT

* Thou wilt keep him in perfect
* peace, whose mind is stayed on thee:
* because he trusteth in thee.—Psa.
* 26:3.

* And the peace of God, which pass-
* eth all understanding, shall keep your
* hearts and minds through Christ Je-
* sus.—Phil. 4:7.

* I do not ask, O Lord,
* That life should be a pleasant road,
* I do not ask that Thou shouldst take
* from me

* Aught of its load;
* I do not ask that flowers should ever
* spring

* Beneath my feet;
* I know too well the poison and the
* sting

* Of things too sweet.
* For one thing, Lord, dear Lord, I
* plead,

* Lead me aright,
* Though strength should falter, and
* heart should bleed.

* Through peace to light.

* I do not ask that Thou shouldst shed
* shed

* Full radiance here,
* But give one ray of peace that I may
* tread

* Without fear.
* I do not ask my cross to understand,
* My way to see;

* Better in darkness just to feel Thy
* hand

* And follow Thee.
* Joy is like restless day, but peace
* divine

* Like quiet night.
* Lead me, O God, till perfect day
* shall shine

* Through peace to light.

him an opportunity to find the way of life. God's plan is that the individual may have a knowledge of his sins by the reading or teaching of the Word, accompanied by conviction by the Holy Ghost. After this comes a sorrow for our sins, and we confess them to God and call in some praying saints and open our heart to them. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To get peace in our hearts we must believe that God is as good

as His Word, and when we have confessed and made things right with our fellowmen and are willing to turn away from our sins with a sorrowing heart—in other words, when we have done that which God requires of us, why hesitate and fret about the past? Take God at His Word, for He has promised to forgive.

Many a sick room is cloudy because the individual that occupies the room daily has not peace with God. Very often he does not want to get right with his fellow men. A condemned heart leaves no rest to the patient, and not much cheer to those who administer to his needs. When folks are sick or afflicted it brings serious thoughts to them. Often they call for parents or ministers, who upon their arrival, find them much disturbed. After a conversation, Scripture reading, and prayer, the individual probably find the way of salvation. Then he also finds peace with God, and His faith is established.

The individual may have peace, but the Scripture also says that we are to pursue it. This means that after we have the first assurance of our sins forgiven it takes faith and a simple trust to go through the varied experiences of life. Not all of life is joy and gladness. While we live here in this house of clay there are limitations, and we are subject to them. We cannot name all the unpleasant experiences of life. However, no one will receive more than can be endured. One that is common among men is sickness of the body. Folks are confined to their room for a day, year, or a lifetime. When this earthly house gives way the natural things become of less value to us, and we begin to look beyond this world. Then the believer has something that the unbeliever does not have. When things go (as we sometimes think) wrong, then there may be a tendency for our hearts to be troubled. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me." At such times we may find comfort in the beautiful words of Paul: "My God shall supply all your need according to His riches in glory by Christ Jesus."

Following sickness often comes the departure of children or parents. This always brings sorrow, heartaches, and disappointments. Think of Jesus going across the sea of Galilee and in the midst of a troubled water saying, "Peace, be still." Then there was a great calm. So in life, after the trials and disappointments have been gone through, there is a source of satisfaction to the believer because he has done his part and has had faith enough to trust the rest to God.—A. S. H.

SUNDAY SCHOOL LESSON

Lesson for April 21, 1929—Isa. 40:1-11.

COMFORT FOR GOD'S PEOPLE

Golden Text.—As one whom his mother comforteth, so will I comfort you.—Isa. 66:13.

Introductory.—In our last lesson we studied the attitude and work of Isaiah with reference to both the friends and enemies of God. This lesson portrays the comforting grace of God as manifested toward His people. In the limited space at our disposal we shall content ourselves with a passing notice of a number of striking expressions found in this lesson. No one can give this lesson careful study without his soul becoming enriched thereby.

Glimpses from the Message.—Hear the Word of the Lord as He brings this inspiring message to us through His servant the prophet:

1. "Comfort ye, comfort ye my people, saith the Lord." The whole Bible is a message of comfort to the faithful. In this sin-stained and troublesome world there is much to bring sadness to the human heart—sickness, pain, disappointment, persecution, and other things too numerous to mention. But to the devoted child of God walking in the footsteps of our Savior there comes the message of comfort which lifts our eyes beyond this "wilderness of woe" and enables us to look forward with steadfast hope to the endless bliss and glory beyond. "If in this life only"—but thank God it is the life beyond that brightens up even this present world and makes life worth while. "Rejoice, and be exceeding glad; for great is your reward."

2. "Speak ye comfortably to Jerusalem... that her iniquity is pardoned." It is one of the Christian's most blessed privileges to speak encouragingly to his fellow believers. And even in speaking to the unsaved concerning their sins let it be in the spirit of Jno. 3:17—"God sent not his Son into the world to condemn the world, but that the world through him might be saved." If there is anything that should make us rejoice and praise the Lord it is that His pardoning grace has been applied to our hearts and that we have been "raised up together in Christ."

3. "Prepare ye the way of the Lord." This was spoken of John the Baptist. And let us not forget the message that follows—crooked paths made straight, valleys exalted, mountains leveled off, the glory of the Lord revealed, visible even to the flesh. The faithful John did his work well. Are we doing likewise with ours?

4. "The mouth of the Lord hath spoken it." The pen was Isaiah's, but the mouth was God's. When God speaks, let all the world keep silent. We usually take a reliable man at his word, but it is possible for the best of men to be mistaken at times, since their judgment and knowledge is limited. But when God speaks, we know that it is just so, no different, for "it is impossible for him to lie." It makes this message of comfort all the more precious.

5. "All flesh is as grass." This was the authoritative message in response to the question, "What shall I cry?" It is one of the many assurances, both inside and outside the Book, of the frailty of man. There is nothing enduring in this world. All the substantial use that we can make of it is to prepare for the world to come. "Surely the people is grass." But this "grass" properly cured will constitute a rich harvest for God at the proper reaping time.

6. "Lift up thy voice with strength." Here is the practical part of the message. When the shepherds beheld the infant King they went out

from that place and spread the good news abroad. When the devoted women, upon coming to the sepulchre, found that the Lord had risen, they went forth immediately to make it known. When Christ had finished His work on earth, He left as His last will and testament the command that His disciples should make His Gospel known to all nations. Yes, God's blessings are for us, and we should praise Him for it. But they are not for us alone, as there are "other sheep" that need to be brought into the fold. Therefore, "O Jerusalem, that bringeth good tidings, lift up thy voice with strength." Let it sound to the ends of the world, neglecting not to give vigorous testimony at home.

7. "He shall feed his flock like a shepherd." The tenderness of the faithful shepherd is known to all who are familiar with shepherd life. This tenderness was found in perfection in Jesus Christ the great "Shepherd and Bishop of our souls." The Gospel of Christ, illuminated by the Holy Spirit and made rich through the grace and goodness of God, is a great storehouse of nourishing food sufficient for us all.—K.

Bible Meeting Topic

THE JUDGMENT.—II Pet. 3:7; Acts. 17:31; Jno. 5:22-29.

Topic for April 21

MOTTO

"Prepare to meet thy God."

OUTLINE STUDY

I. There is an Appointed Day.

1. Called the great day.—Jude 6.
2. Called the day of judgment.—II Pet. 2:9; Matt. 11:22.
3. It is a day of wrath.—Rom. 2:5; Job. 21:30; Rev. 6:17.

II. The Time of the Judgment.

1. The last day.—Jno. 12:48
2. At Christ's appearing and kingdom.—II Tim. 4:1; II Thess. 1:7, 8.
3. When the Lord comes.—I Cor. 4:5.
4. The exact time not known by man.—Mark 13:32.

III. The Judge is the Savior.

1. It is Christ's judgment seat.—Rom. 14:10; I Cor. 5:10.
2. God hath ordained Him to judge the quick and dead.—Acts 10:42; 17:31; Jno. 5:22.
3. He shall reward according to works.—Matt. 16:27.
4. He shall order the punishment of the wicked.—Matt. 13:40-43; 3:12; 25:41.
5. It is better to have sin dealt with in this life by Him.—Jno. 5:24; Jno. 3:18; I Jno. 1:9.

IV. The Nature of the Sentence.

1. Upon the wicked.—Matt. 10:41, 42; 40:50; Matt. 25:41, 46; II Thess. 1:9; Rev. 21:8; 20:10, 15.
2. Upon the saints.—Rev. 21:7; Matt. 10:32; Rom. 10:9, 10; Jno. 1:12; Matt. 25:34, 46.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Judgment."
2. A Day of Accounts.

For Young People.

1. The Certainty of the Judgment.
2. The Terror of the Judgment.
3. The One who can Save or Judge.

For Older People.

1. The Time to Prepare for Judgment

PERSONAL THOUGHT

Our lives are more certain of judgment than of anything else. Will we neglect this most important consideration and fail to be ready when it comes?

SEED THOUGHTS

"Should the Death angel knock at thy chamber,

In the still watch of tonight,
Say, will your spirit pass into torment,
Or to the land of delight?

"Many sad spirits now are departing
Into the land of despair;
Every brief moment brings your doom
nearer;
Sinner, O sinner, beware!

"Many redeemed ones now are ascending
Into the mansions of light;
Jesus is pleading, patiently pleading
O let Him save you tonight."

—A. S. Keiffer.

"Oh remember that as certain as the historical fact,—He died on Calvary; so certain is the prophetic fact, He shall reign, and you and I will stand there. I durst not touch that subject. Take it into your hearts, and think about it,—a kingdom, a judgment-seat, a crown, a gathered universe; separation, decision, execution of sentence."—A. Maclaren.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, APRIL 11, 1929

Field Notes

Bro. Menno Esch of Mio, Mich., favored the little flock at Tuleta, Texas, with a message from God's Word on the evening of March 27.

Sister Edith Ebersole has recently been added to the staff of workers of the Children's Welfare Home at Kansas City, Kans. There are at present thirty children in the Home, and all are reported to be in good health.

Attention is called to the article by Bro. Royer on the work of the General Sunday School Committee elsewhere in this issue of the paper.

It is reprinted from the Year Book and contains interesting and valuable statistics.

The Executive Committee of the Sunday School Conference of the Southwestern Pennsylvania District met near Johnstown, Pa., on April 6, to arrange the program for the Conference to be held at Masontown, Pa., in August.

Change of Address.—Bro. Menno Esch and family, from Falfurrias, Texas, to Mio, Mich. After wintering in the South, they returned to their home in Michigan, well pleased with the sojourn in the land of winter gardens.

Bro. and Sister Geo. J. Lapp and daughter Harriet, on furlough from the India Mission field, arrived at San Francisco, Calif., on March 31. We trust that their stay in the homeland will be mutually helpful to them and the home church.

There are at present five applicants under instruction at the Mennonite Mission at Tampa, Fla. They will be baptized on Sunday, April 14, the Lord willing. They are of Spanish descent, one not being able to speak the English language. Remember them at the throne of grace.—S.

A series of meetings will begin (D. V.) at the East Chestnut St. Mennonite Church, Lancaster, Pa., on Sunday evening, April 14. They will be in charge of Bro. Elias W. Kulp, of Bally, Pa. May the saints be comforted and sinners warned to flee from the wrath which is to come.—K.

Brethren Clarence Bontrager of Lyman, Miss., and E. S. Hallman of Falfurrias, Texas, are soon to lend a helping hand to the brotherhood at Lake Charles, La., in a series of meetings. May the Lord abundantly bless the labors put forth, and give them many souls for their hire.

Correspondence

Mifflintown, Pa.

(Delaware and Lost Creek congs.)

Dear Herald Readers, Greetings:—We are grateful to our heavenly Father for the manifestation of His love toward us.

There is some sickness (measles) among some of the families of our congregations.

We are enjoying pleasant spring weather at this place.

On Sunday evening, March 3, Bro. Wm. G. Lauver, missionary on furlough, began a series of meetings at

the Delaware Church and for twelve evenings preached the Word of God to us. He also gave us a talk on South America each evening except the last few evenings. We have reasons to believe that all who were present at these meetings were greatly benefited and some of the visible results were nine confessions. The class of converts is now being instructed and will soon be received into the church.

Communion dates are as follows: Lauver's and Cross Roads congregations, at Cross Roads Church, April 7; Delaware and Lost Creek congregations, at Delaware Church, April 21; Sunsquehanna congregation, May 7.

We crave an interest in the prayers of all God's children for the work at this place.

Yours in His service,
D. B. Brubaker.

Wellman, Iowa

(Lower Deer Creek congregation)

Dear Readers of the Gospel Herald:—The events of this season, Good Friday and Easter, are again fresh in our mind. The fact that Christ was crucified, died, was buried, and arose from the grave victorious over death, hell, and the grave, should be a positive reality to us. Salvation, eternal life, and God's blessings are now freely given to us through Jesus. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "Thanks be unto God for His unspeakable gift."

Reorganization in our religious activities is as follows: Homer Hershberger, Libr.; Loyd Brenneman, new member of the Y. P. M. program committee.

Bro. D. J. Fisher of the East Union Church preached to us Sunday morning, March 24.

March 29, 1929.

Cor.

Windom, Kans.

(West Liberty congregation)

Dear Herald Readers:—This is again the time of the year when our thoughts are drawn to the death and resurrection of our dear Savior, who gave His life for us. As each Easter day comes may it find us living closer to Him and doing more for Him than the year before.

To-day eleven young souls were received into the church by baptism, our bishop, Bro. J. G. Hartzler, officiating.

Next Sunday we expect to hold our council meeting and if the Lord is willing we expect to hold communion in three weeks from to-day, April 21.

Health is fair in this community. Our church attendance is getting towards normal again. It had been affected by influenza and bad weather.

er. We are glad that we can again go to the house of the Lord. I sometimes fear we do not appreciate enough the privilege we have of worshipping Him unmolested.

March 31, 1929.

Cor.

Wolford, N. Dak.

(Lakeview congregation)

Greeting in Jesus' name:—We are surely thankful to our heavenly Father for the many blessings we are continually receiving. On the evening of March 19, we reorganized our Sunday school. Those elected as officers are: Supts., Bros. John Stoll, Jerry Yoder; Secy.-Treas., Sister Rhoda Hostetler, Bro. Joseph Becker; Chor., Bro. Simon Slabaugh.

On March 31, we had the privilege of commemorating the resurrection of our Lord and Savior Jesus Christ, which brings to our minds that we are serving a living God. That gives bright hopes to those who are looking forward to His second coming to receive us unto Himself.

We earnestly ask an interest in your prayers for the work and workers, also for the young people of this place, that we may accomplish much this coming year for the cause of Christ.

Apr. 1, 1929.

Minnie Stoll.

Kitchener, Ont.

Dear Herald Readers, Greetings to all in Jesus' blessed name:—The twelve-weeks' Bible School term closed on March 22. Graduation exercises were held on the evening previous, when fourteen students received their certificates for having completed the full course of thirty-six weeks and passed their examination successfully. Bro. L. S. Weber of Toronto delivered the commencement address.

The young people of the Kitchener and Waterloo congregations sang an Easter Cantata to a large and appreciative congregation on Monday evening, March 25.

The Goshen College Male Chorus, thirty in number, under the leadership of B. F. Hartzler, included several points in Ontario on their trip this year. They were scheduled to be at this place on the evening of March 27. Many had met to hear them but on account of bad roads encountered on their way from Ashley, Mich., they could not be here on time, so Bro. C. F. Derstine preached a stirring sermon on "Can a man trust his Bible?" They were here, however, on the following evening. Every available place in the church building was occupied, probably a thousand being present. The singing was much appreciated. They also sang in the afternoon at the Semiannual Water-

loo County Mennonite Ministers' Meeting in session at the Waterloo Church and the following day, Good Friday, at Elmira in the forenoon and Vineland in the evening.

On Easter day our congregation observed the ordinances of the Lord's Supper and the Washing of the Saints' Feet. In the evening the children of the junior and primary departments of the Sunday school rendered a suitable Easter program.

The Triannual Sunday School Conference of the Waterloo, Kitchener, and Strasburg congregations is to be held here on Sunday, April 7.

Five have recently been received into church fellowship by letter and confession. A class is under instruction at present and will be baptized in the near future.

May God bless you all.

April 1, 1929.

Geo. A. Weber.

Hopedale, Ill.

Greetings to all Herald Readers:—On Sunday, March 24 we reorganized our young People's Meeting for the year. The following were elected: Bros. Homer Springer and Fred Swartzendruber on the Committee, and Bros. Ben Springer and Orin Nafziger on the Advising Committee.

On Easter Sunday we were again permitted to commemorate the death and suffering of our Lord and Savior. Because of unfavorable weather many were absent.

April 2, 1929.

Cor.

Topeka, Ind.

(Maple Grove congregation)

Greetings to the Herald Readers:—On March the thirty-first the primary department gave a short Easter program after the Sunday school services. Baptismal services were held after the program and four young people were taken into the church. The attendance at these meetings was good.

Brother A. J. Miller of Grantsville, Md., worshiped with us on Sunday evening and gave us an interesting talk about Russia. Bro. Miller gave us a few glimpses into the life of the Russian family which were very touching.

The sisters met at the home of Alvin Mullet on Thursday for their sewing. The pieces which are to go to the La Junta hospital were finished, a quilt was made for India, and some sewing was done for a local sister. The attendance was good.

Next Sunday afternoon, the Lord willing, we will hold a members' meeting at this place.

April 5, 1929.

Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting: Easter Day was observed here in both Scottdale and East Scottdale Sunday

schools by special programs in the morning. In the evening the young people's meeting hour was also devoted to the Easter theme. Quite a number of our people attended the special meeting held at Masontown over the Easter period.

Recent visitors with us were: Bros. Leo Mast, Millersburg, Ohio, and Homer Mumaw, Dalton, Ohio, who stopped here a short time while on their way home from Harrisonburg, Va.; Bro. and Sister Amos Horst and two boys, Mark and James, who visited here for a day while en route to their home at Ephrata, Pa., after having spent the winter in Texas.

Sister Sarah McCullough of West Liberty, Ohio, formerly of Cullom, Ill., came to our community last week. She is staying at the home of Bro. Henry Hernley and will probably be with our congregation for an indefinite time.

Bro. J. Irvin Brunk and Sister Ruth Smoker, both workers at the Publishing House, were united in marriage on April 5. We extend to them our best wishes for a long and happy life in their new relationship. They expect to spend the week-end in the vicinity of Hagerstown, Md.

Bro. David Alderfer, his mother, Sister Annie Alderfer, and aunt, Sister Lydia Burkholder, Bro. David Brillhart and Sister Catherine Mumaw, all of Scottdale at the present time, are spending some time with friends in the vicinity of Harrisonburg, Va.

Bro. Charles Shoemaker and family accompanied by Sister Mabel Bittinger are spending the week-end with friends at Springs, Pa.

Bro. Levi Mumaw of this office and Bro. Abram Metzler of Masontown, Pa., are attending a meeting of the Executive Committee of the Southwestern Pa. Sunday School Conference near Johnstown, Pa., to-day.

We ask an interest in your prayers in behalf of the work.

Cor.

April 6, 1929.

In Christ God has made man the second time in His image.—A. Erb.

"MY GRACE IS SUFFICIENT"

Sel. by Emma Weaver

My bark may be tossed in the tempest
That sweeps o'er the turbulent sea,
A rainbow illumines the darkness,
"My grace is sufficient for thee."

O Lord, I would press on with courage,
Tho' rugged the pathway may be,
Sustained and upheld by Thy promise,
"My grace is sufficient for thee."

Soon, soon may this warfare be over,
My Lord face to face I shall see,
And prove as I dwell in His presence,
"My grace is sufficient for thee."
Lancaster, Pa.

Miscellaneous

CLEAN HANDS, CLEAN FIELDS, CLEAN SOULS

(Isa. 52:11; Psa. 24:3, 4)

By Menno K. Stoner

For the Gospel Herald.

The earth is the Lord's and the fullness thereof,

And all that are dwelling therein
Are His by creation, the Holy Word says,
And such must be free from all sin,

If they would ascend to the hill of the Lord,
Or stand in His palace so fair,
To sing with the blest while the ages shall roll,
And dwell with Him evermore there.

But soon after God had completed His work
Of forming the land and the sea,
As well as all manner of creatures therein
And man in His image to be,

The devil came forth for to mar and destroy,
Man fell from his lofty estate,
Then God cursed the ground that provided him food,
And weeds became part of man's fate.

Now ye who are Christians by virtue of faith
In Christ, who was slain on the cross—
Oh, shall it be said that a miserable weed
Is filling your life with its dross?

This body of thine is the temple of God,
The Spirit abideth therein,
Oh, do not defile what the Lord sanctified,
For death is the wages of sin.

Then brother, if it be a sin to pollute
Our bodies where Jesus may dwell,
How great must that sin be to those who persist
In helping to send souls to hell!

Shall we use the ground that God gave to our care
To further the Gospel of truth?
Or must it be said, 'twas an indirect cause
Of spiritual death of some youth?

What then of our houses and autos and lands
Our clothing and bank account fine?
'Twer better to lay up our treasures above
Where they will eternally shine.

And brother, the Christians are looking at you,
Remember Paul would not offend,
But said he would rather subsist without meat
If need be, 'til cometh the end.

And brother, the world too is pointing at you,
Let's give them no cause to find fault,
But may they see Christ in each deed that we do,
True evidence of divine salt.

So, finally, brethren, in all that we do
May we keep this one thought in our mind,
To glorify God in His purpose in us,
And also to help all mankind.

Then let us thus live as becometh a child
Of God, and an heir with the Son,
And when comes the day, we will hear that glad voice,
"Come higher, my servant, well done."
Los Angeles, Calif.

THE GENERAL SUNDAY SCHOOL COMMITTEE

By I. W. Royer, General Secretary
For the Gospel Herald.

The General Sunday School Committee of the Mennonite Church was organized under a constitution by the General Conference in 1915 while in regular session near Archbold, Ohio. According to the constitution the purpose of the committee is to have general oversight of the Sunday-school work of the Church and its duty is to acquaint itself with the various Sunday-school problems of the Church and to devise and execute plans for Sunday-school work, and through its officers report the conditions and progress of the Sunday-school work of the Church as they find it.

The Committee is divided into two bodies: The General Committee which meets every two years in connection with General Conference and reports to General Conference; and the Executive Committee which meets yearly and reports its work to the General Committee. These committees meet in joint session occasionally to review, study, and plan their work.

Much of the work is in coöperation with the Mennonite Publishing House and Mennonite Board of Missions and Charities and the Sunday-school officers of the various conference districts.

The General Committee has appointed a number of subcommittees to study special phases of work that relates to the progress and welfare of the Sunday-school cause. Quite a number of these committeemen are chosen from outside the General Committee. The aim is to have brethren who have church-wide interests at heart and who are qualified for the particular work assigned. Following are the Committees: "Sunday-school Lessons," "Teacher Training Courses," "Literature," "Sunday-school Library," "Sunday-school Record," "Examining Committee for Study Courses," and "Vacation Bible School." In the past years Junior Mission Study courses have been published on South America and India. A booklet with appropriate selections for Easter, Christmas, and Children's Day programs has been prepared by our editors and published. The Vacation Bible School Committee upon request worked out a suggestive course of study with helps for teachers which was used in a number of Vacation Bible Schools this year and which was accorded favorable recognition. There is a growing interest in our church in this line of Christian education. Two years ago eight schools

were reported and the past year eighteen.

The General Mission Board and the Sunday School Committee, jointly, prepare, publish, and distribute, annually, two booklets, one for Easter Season and the other for Missionary Day, the third Sunday in November. These booklets are full of up-to-date missionary facts with suggestive programs for the above-named occasions. The purpose of this is to bring missionary information to our boys and girls and to get them interested in the mission work of the Church. The Easter Season is a very fitting time for the Sunday schools to encourage the Quarter Investment Fund and Savings Fund as promoted by the Mission Board. Missionary Day has proved to be a suitable time for the boys and girls to bring in their earnings and savings. Our reports show that one hundred and sixty-three Sunday schools used either the Investment Fund or Savings Fund, and one hundred and forty-seven Sunday schools observed Missionary Day. Missionary interest and activity among the boys and girls in our Sunday schools has been showing a gradual increase from year to year.

Another feature of the Committee's work has been to encourage more Bible reading among our Sunday-school pupils and in our homes. Our reports show that less than five percent of our people have read the entire Bible. About forty per-cent of our homes report having family worship. Can our Sunday schools put on an urge for more Bible reading in our homes!

The Record Committee prepares, annually, blanks which are sent out to the district Sunday-school officers who distribute them to the Sunday schools in their conference districts to be filled out, and then collect the same for a report to their conferences. The conference reports are then sent to the General Sunday School Secretary who works out a summary report. It has been difficult to get accurate and complete reports because so many Sunday schools have not kept any record and several district conferences have no one appointed to encourage and look after this work. Our Publishing House has a full supply of Sunday-school and class record books which our Committee recommends as practical and efficient. Much improvement has been made in the past few years in keeping records and sending in fuller reports. Ten conference districts report regularly through secretaries who have been appointed or elected for this work. Our aim for next year is to have a report from every conference district and report the same at next General Conference. These reports are of

great value to the Sunday School Committee as a basis of study to learn the conditions of the field and where to place the emphasis in their labors; they also bring information that is of interest to the people in general and give material for our historical records.

The report for the past year gives 229 Sunday schools under the General Conference with an enrollment of 33,899, and a teaching force of 2,703. India and South America Missions report 89 Sunday schools with 2,449 enrolled and 245 teachers. Our Eastern Conferences report 79 schools with an enrollment of 16,613, and 1,380 teachers. The total number of schools is 397; enrollment 52,961; teachers 4,328. Think of this Sunday school multitude—"Give ye them to eat." Pray for these teachers as they "Break the Bread of Life." Let us not neglect to remember our Sunday-school editors and our Publishing House workers as they send out our Sunday-school literature from week to week and quarter to quarter, amounting to more than all our other church literature combined.

Again, let me state that the work of the General Sunday School Committee is largely to study the conditions and needs in our Sunday-school work and coöperate with the various church institutions and organizations in promoting and strengthening the work of the Church. To this end the Committee would labor earnestly and efficiently. Pray that the Holy Spirit may guide and guard in all this work.

Orrville, Ohio.

EASTER

By Ammon Kaufman

For the Gospel Herald.

Another Easter Day has passed into history. What is done, is done forever, and what remains undone can never be changed by man, so far as this day is concerned. The day dawned with a shining sun behind heavy clouds in the eastern horizon, symbolic of the gloom among the disciples early in the morning of that memorable first day of the week.

As the day wore onward the clouds disappeared, and the sun beamed forth his rays and brought joy and gladness to the earth, typical of the Saviour's appearances to those who had learned to love Him, to whom He brought such great joy in the wake of the great sorrow after the crucifixion, that some of them ran to tell others that they saw the Master alive again. "And they remembered his words" (Luke 24:8).

As I sit at my window beholding the rays of the setting sun in the

western skies, and watching the automobiles whizzing by, hundreds of them every hour, I am made to wonder what percent of these travelers saw the risen Christ this Easter Day, or if their chief concern was eating big dinners and enjoying pleasure trips through the country.

My Christian friends, as we read the Easter stories from the Scriptures do we consider them as idle tales or are our minds drawn heavenward, believing that He is risen and has be-

come the first-fruits of them that slept and is now sitting at the right hand of God interceding for us?

He has so gloriously triumphed over death, hell, and the grave that the saying is come to pass which is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:54, 55, 57).

Davidsville, Pa.

FIFTY MENNONITE LEADERS

XIII. BISHOP CHRISTIAN HERR

(1780-1853)

By John L. Horst

For the Gospel Herald.

In about the year 1710 or 1711 a colony of emigrants from Switzerland effected a settlement on the north side of Pequea Creek, in what subsequently became Lampeter township, Lancaster Co., Pa. Among them was Hans Herr, their pastor and leader, who brought with him five sons, who were the progenitors of the numerous family of that name in Lancaster Co., Pa., many of whom still own and reside on the lands originally purchased from the proprietary government by their ancestors more than two hundred years ago.

Christian Herr, the subject of this sketch, was of the fourth generation from the above-named Hans or John Herr. He was born on Oct. 31, 1780, on a farm which lay along the Pequea Creek. By this time the Herrs had become so numerous that in order to distinguish them from each other he was called "Pequea Christian Herr." This title had already been carried by his father, whose name also was Christian, and was later passed on down to one of the sons of the subject of this sketch. Bishop Christian Herr had six sisters, but no brothers. He was brought up as a farmer and received such education as the country schools of that time afforded, which was at least an elementary knowledge of the reading, writing, and arithmetic. Possessing an inquiring turn of mind and a retentive memory, he, by reading and study, acquired a general knowledge of things superior to the average, which put him in a position to advise and help neighbors and friends in many ways. He was frequently consulted in regard to matters of business and was often employed in drawing up papers in connection with the disposition of property, the settlement of estates, etc.

In the year 1800 he was united in marriage to Nancy Forrer, daughter

of Christian and Barbara Forrer, of Conestoga township. To this union were born six sons and two daughters: Benjamin, Elias, Christian, Joseph, Amos, Daniel, Maria, and Anna.

Concerning his Christian life the following notes (written in the German language) in a manuscript book of his, tell the story succinctly:

"In the year 1818, in the early part of summer, I and my wife were received into the church."

"In the year 1823, in the early part of summer, I was ordained to the office of deacon."

"In the year 1835, in the fall, I was ordained to the ministry of the word. May God give me His grace that I also may live and die as a true witness of His people."

"In the year 1840, about midsummer, I was ordained to the office of bishop. O Jesus, Thou seest my poverty, my weakness, my imperfections, as well as also my many temptations. Thou seest and knowest also the great weight (wichtigkeit) which has been laid upon me, much better than I poor worm know it myself. Therefore, O Jesus, do let Thy mercy be magnified upon me, who am a great sinner, and give me Thy beloved Holy Spirit, the true evangelical Wisdom, and the living, saving, faith, and do not at any time leave me alone, but be Thou with and by me; strengthen and support me, protect and keep me, in all my walk and conversation, doctrine and life, so that I indeed may live and die as a true witness for Thee."

In his church duties which were manifold, he was zealous and earnest. He preached the Gospel, visited the sick, and comforted the distressed, not only among those of his own congregation, but also others who seemed to require his aid and advice, as he was respectively promoted from one office to the other, as above noted. Joseph Stroh in writing his biography, says, "As a speaker he had a clear, agreeable voice, a good enunciation, and spoke deliberately, so as to be easily understood. His language was suited to the capacity of

his audience, being the common idiom of the German population of Lancaster County, sometimes by way of elucidation, interspersed with a word, or words derived from the English. He could not be called eloquent...his power lay in the simple, unassuming, but fervent manner in which he addressed his audience. This together with the knowledge of his blameless life and unimpeachable character, carried conviction to the hearts of his hearers." He devoted himself to his ministerial duties to such a degree that nearly his whole time was given to the Master's work.

Bishop Herr was the author of twenty-five German hymns all of which were published in a booklet called "A Biographical Sketch of Christian Herr, also a Collection of Hymns," compiled by Bro. John F. Funk, from which nearly all the material for this sketch was taken. Some of it is copied verbatim. One of these hymns, "Nun gute Nacht, ihr Liebstens mein," is found on page 464 of the Unpartheyisches Gesangbuch, which was largely used among the Mennonite people and others. This hymn also found its way into other German hymn books.

Christian Herr is also noted for his correspondence with John Herr, a leader of the Reformed Mennonite Church, in which he replied to the charges which had been made by the latter concerning the state of the Mennonite Church at that time. Reference to this letter may be found in chapter 8 of the book entitled "The Mennonite Church and her Accusers," by John F. Funk.

All of Bishop Herr's children united with the Mennonite Church, and two of his sons, Benjamin and Amos, also were ordained to the ministry. His wife died in 1831, and some years after her death he took up his residence with his oldest son, Benjamin. As bishop he became the successor of Bishop Peter Eby whose life sketch was printed in the Gospel Herald, issue of Feb. 21, 1929. Toward the close of his life his health gave way and for several years before his death he was unable to leave home. He died on June 23, 1853, at the age of 72 years, 7 months, and 23 days. He was laid to rest at what is now known as the Brick Church near Willow Street, Pa., which was only a short distance from his residence.

Scottdale, Pa.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.—Matt. 2:9, 10.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

PEACE

By Edward B. Frey

For the Gospel Herald.

TEXT: Blessed are the peacemakers: for they shall be called the children of God.—Matt. 5:9.

I can think of no more beautiful subject to speak about than the subject of Peace. Possibly all of us have seen conditions where peace was lacking, perhaps where husband and wife in the home were not at peace. It makes the home anything but godly. It makes it unpleasant and undesirable for all who come in contact with it. Possibly we have seen where close neighbors have been in continual strife and contention. And in larger circles possibly we have seen churches where peace was lacking, and certainly under such conditions the worst there is in man is brought to the surface, and the devil reaps a harvest. Then again we think of when peace is lacking among nations and they engage in organized warfare, when human blood is shed and lives are lost because of the wrath of man. Although it is ten years since the Armistice was signed at the close of the World War, no doubt the thought still lingers very vividly of how all right-thinking people felt when our nation was in the mortal combat. In view of the foregoing I say again, there is nothing more beautiful, more uplifting, more beneficial, or more honorable to be engaged in than to be a peacemaker.

As we think of the words of Jesus in Matt. 24:6, 7 that even unto the last times there shall be "wars and rumours of wars" and "nation shall rise against nation, and kingdom against kingdom," and history shows that our country has never been fifty years without a war, in view of this if the world remains until then, and history repeats itself as it usually does, we may conclude that those who will live another forty years will undoubtedly know of another war. As we think of this certainly there is abundant work for the peacemakers, who, Christ says, are the children of God.

In order that there may be real peace among men the first requirement and absolute essential is peace with God. Peace between God and man was lost when our first parents

hearkened to the devil rather than to God. Gen. 3:4-6. And every child that has been born into the world since that time has been a "child of wrath" (Eph. 2:3) and not at peace with God. I believe it is true of every one as the psalmist says of himself, "I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5). Since this is the condition of the human family, God sent His Son into the world to effect a reconciliation between God and man, to establish peace. He was prophesied to be the Prince of Peace (Isa. 9:6) and when His birth was announced to the shepherds in the field at night a multitude of the heavenly host were praising God and saying, "Glory to God in the highest, and on earth peace" (Luke 2:14) and Rom. 14:17 says, "The kingdom of God is...righteousness, and peace, and joy in the Holy Ghost." "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (II Cor. 5:19). It is a wonderful thought to me that in the absence of Christ in this world we as the children of God, as God's peacemakers, have committed to us this word of reconciliation. It is our supreme and God-given business to go to those who are still the subjects of Satan, not at peace with God, under the power of darkness (Col. 1:13), the children of disobedience (Eph. 2:2). "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

As we go forth with the ministry of reconciliation (and there are those who desire to become reconciled to God) it is necessary that we present to them the terms for peace as God has given them in His Word. Since God and the devil are eternal opposites, it is certain that to be at peace with God we must forsake the devil. Jesus gives teaching on the first point in Matt. 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." When we forsake the devil God also demands that we come out from among his people. "Wherefore come out from among

them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Even to be a friend of this world classes us as enemies of God (Jas. 4:4). We need to be delivered from the power of darkness and translated into the kingdom of His dear Son. Sometimes there are those who seem to desire peace with God but want to reserve the right to enjoy some of the things of the devil and go to some of the places of the devil. God's Word leaves no room for this and even though individuals or churches would grant this they would only be found to be deceivers who delude people with a false hope saying, "Peace, peace: when there is no peace." Let us present the conditions for peace as God has given them that souls may come to Him and be recognized as His sons and daughters.

With those who are at peace with God there is little danger but that they are at peace with one another. We can hardly think of two peacemakers ever being at enmity with each another. "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7). When we are inclined to be at variance with those about us it is evidence that our mind is not stayed on the Lord and we had better closely examine ourselves to see whether our ways really please the Lord. "Only by pride cometh contention" (Prov. 13:10). "The love of money is the root of all evil" (I Tim. 6:10). If by the grace of God we are made free from pride and have humility instead and have the love of money exchanged for the love of God then quarrels and contentions will immediately cease. I know of nothing that pertains to the natural life that we ought not be willing to sacrifice for the sake of peace with our fellow men. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14).

There is one thing that is worth more than peace with man and that is peace with God. We ought to sacrifice for our fellow man only in so far as it does not interfere with our duty to God. We find a beautiful example of a peacemaker in Abraham who was rich in cattle, in silver, and in gold. Lot who dwelt with him also had flocks and herds. There was strife between their herdsmen and

Abraham suggested that, in order that there be no strife, they should separate. Abraham said to Lot, "If thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13:9). In substance Abraham said, "You take just what you want, and I'll take what is left." Lot chose the well-watered plains of Jordan. But we notice that the place of temporal advantage is not always the place of greatest spiritual advantage, for his soul was vexed from day to day with the wickedness of the people of Sodom.

Again we think of Jacob and Esau who were at variance and had been separated for some time. God commanded Jacob to again return to his country but Jacob greatly feared his brother and he prayed God to protect him. He then planned how he would meet his brother. Jacob prepared large flocks of goats, sheep, cattle, and camels to be taken to Esau by Jacob's servants with the explanation that they were a present. When these presents one by one reached Esau they tendered his heart and when he met Jacob he fell on his neck and kissed him and there was peace. These principles are still practical in our day. May we practice self-denial for the sake of peace.

Wauseon, Ohio.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the latter clause of Luke 19:8.

A Sister

"If I have taken anything from any man by false accusation. I restore him fourfold," was certainly a very commendable declaration made to the Lord Jesus by Zacchaeus, the publican or tax-gatherer. The statement indicated that he may have through covetousness stooped to commit the sin of dishonesty in exacting from at least some of the taxpayers more than had been levied by the government. The sentence may also indicate that he had not been living up to the stipulations of certain verbal or written agreements, and by false statements had exacted more than had been agreed upon by the contracting parties.

In either case Zacchaeus was willing to restore fourfold to the one he had defrauded. That is, four times as much as he had taken by "false accusation." The same was a positive evidence of true conversion on the part of Zacchaeus.

J. S. S.

Please explain I Cor. 11:28. Is that an argument for "open communion?" R. C. D.

The verse reads: "But let a man examine himself, and so let him eat of that bread, and drink of that cup."

This means just what it says, and ought to be scrupulously observed by every communicant. The next verse—that referring to the results of communing in a light-hearted way—emphasizes the reason for this conscientious self-examination. Only let us keep this in mind: Those finding themselves unworthy to commune should not therefore stand back from communion but repent before God immediately and be ready to share in the feast, thus showing "the Lord's death till he come;" for if communing would mean condemnation it indicates a condemned state without the communion. Conscientious communicants should include this in the self-examination:

1. Am I right before God?
2. Am I obedient to all the Lord's Commandments?
3. Am I letting my light shine as I should?
4. Am I so given up to God that I will not commune with those who are not "of like precious faith" with the communicant body?

For scripture light on self examination, read I Cor. 11:27-29.

For scripture light on "close communion," read I Cor. 10:16-22.

For a fuller discussion of this subject, see "One Thousand Questions and Answers," for sale by Mennonite Publishing House.

To what extent does a verbal agreement in business affairs bind or obligate us to our fellow man? A Sister.

All agreements or contracts made between two or more individuals, whether they are verbal or written, should be minutely carried out. The verbal agreement is just as binding as the written one, but an unscrupulous person will be more apt to ignore such an agreement or contract if doing so would tend to favor or benefit his own interests. But all true Christians will do their utmost to fulfill all their agreements, or contracts whether they be verbal or written, and if the agreement is of a business or financial nature, and one of the parties of the agreement is a debtor to the other, and he finds it impossible for him to meet the obligation at the specified time, it is his Christian duty to give to the creditor due and satisfactory explanation why he is not in a position for the time being to meet the obligation, but is willing to meet the same satisfactorily at the earliest possible date.

J. S. S.

Married

"We join to pray, with wishes kind,
A blessing, Lord, from Thee,
On those who now the bands have twined
Which ne'er may broken be."

Bender—Kreider.—Bro. D. H. Bender of Heston, Kans., and Sister Anna M. Kreider of Pahrara, Mo., were married at Heston, Kans., March 27, 1929, Bro. Maurice A. Yoder officiating.

Coss—Martin.—On March 19, 1929, Bro. Edward L. Coss and Sister Bertha H. Martin, both of Reiff's congregation near Hagerstown, Md., were united in marriage at the home of the officiating bishop, Bro. Denton T. Martin. May God abundantly bless them through life.

Brenneman—Swartzendruber.—On March 10, 1929, Bro. Ezra K. Brenneman and Sister Katie Swartzendruber were united in marriage at the home of the officiating minister, Bro. D. J. Fisher, Kalona, Ia. May the Lord bless them as they go through life together.

Keeperts—Herr.—On March 29, 1929, at the home of the officiating minister, Bro. John H. Mosemann, occurred the marriage of Bro. Emory Keeperts and Sister Fannie H. Herr, both of Millersville, Pa. May the Lord abundantly bless them through the journey of life.

Brubaker—Gantz.—On March 30, 1929, Bro. David H. Brubaker and Sister Ethel W. Gantz, both of the Petersburg congregation were united in marriage at the home of the officiating minister, Bro. Isaac H. Brubaker. May God's rich blessings attend them through life.

Myers—Wambold.—On March 23, 1929, at the home of Jacob M. Moyer, the officiating minister, Bro. Walter H. Myers of the Deep Run congregation and Sister Eva Wambold of the Sonderton, Pa., congregation were united in marriage. May the blessings of a kind heavenly Father attend them through life.

Brunk—Smoker.—On April 5, 1929, at the home of the officiating minister, Bro. A. J. Metzler, Masontown, Pa., occurred the marriage of Bro. J. Irvin Brunk and Sister Ruth Smoker, both members of the Scottsdale, Pa., congregation. May the blessing of God go with them through life.

Hahn—Kurtz.—On March 31, 1929, at the home of Bro. and Sister John B. Kurtz, parents of the bride, occurred the marriage of their daughter, Doreas S. Kurtz of Smithville, O., to Tims M. Hahn of Denbigh, Va., Bro. J. S. Gerig officiating. May the Lord bless them with a long and happy life in His service.

Brubaker—Schaeffer.—On March 30, 1929, at the home of Bro. and Sister Henry A. Schaeffer of the Midway congregation, Columbiana, O., occurred the marriage of their daughter, Sister Sara E. Schaeffer to Bro. Harvey A. Brubaker of Leontina, O., Bro. E. M. Detwiler officiating. May the loving hand of our heavenly Father lead them through life.

Derstine—Alderfer; Landis—Derstine.—On March 23, 1929, a double wedding was solemnized at the home of Bro. A. G. Clemmer of Franconia, Pa., the officiating minister, when Bro. Stanley A. Derstine of the Rockhill congregation was united in marriage to Sister Adella L. Alderfer of the Franconia congregation, and Bro. Abram K. Landis of the Sonderton congregation and Sister Bessie A. Derstine of the Rockhill congregation, were joined in holy matrimony. May God's blessings be their's through life.

Obituary

Vest.—Mrs. Elizabeth Vest was born in Edinburg, Ind., March 28, 1845; died near Tuleta, Texas, March 25, 1929; aged 83 y. 11 m. 27 d. She was twice married. Earlier in life she moved from Indiana to Missouri, thence to Kansas, thence to Texas, where she has resided during the past year. She has been a member of the Church of Christ for about 45 years, and was strong in the faith. Surviving her are one son, (J. H. Theiss) and many grandchildren. Funeral services were conducted by Daniel Kauffman at the Union Church in Tuleta, Texas, after which the remains were taken to Beeville, Tex., for burial.

Roth.—Lyle Edward, infant son of Edward B. and Anna (Schrock) Roth, was born near Albany, Oreg., Dec. 22, 1928; died at the Portland Sanitarium, March 20, 1929; aged 2 m. 26 d. For the last two months he suffered from pyloric obstruction, but the immediate cause of his death is uncertain. On March 19 he was taken to a specialist, but God saw best to take him home before much could be done. We mourn not as those who have no hope, for our loss is his gain. Little Lyle leaves to mourn his early departure, father, mother, 1 sister, 1 brother, grandparents, 2 aunts, 7 uncles, besides a host of other relatives and friends.

Rife.—Catherine Elizabeth, only daughter of Victor B. and Bessie Rife, was born April 10, 1927; died at her home near Chambersburg, Pa., March 15, 1929; aged 1 y. 11 m. 5 d. Her stay on earth was short. All was done for her that loving hands could do. She will be sadly missed by her parents, grandparents, besides a host of uncles, aunts, and cousins. Funeral services were held at the Upper Strasburg Mennonite Church, in charge of Bro. Irvin Lehman. Text, Luke 8:52.

"All is dark within our dwelling,
Lonely are our hearts to-day,
For the one we loved so dearly
Has forever passed away."

—By her parents.

Lantz.—Eldora Lantz, daughter of Andrew and Nannie Lantz, was born in Howard Co., Ind., Feb. 25, 1906; died of heart trouble March 26, 1929; aged 23 y. 1 m. 1 d. She had been in failing health during the winter, yet her death was a sudden shock to her family and friends. This is the first death in the family. She united with the Mennonite Church when in her teens. She leaves father, mother, 2 brothers, 2 sisters, a grandmother, and many other relatives and friends. Funeral services were held at the Howard-Miami Co., Mennonite Church, conducted by Bros. N. M. Shabaugh and J. S. Horner. Texts, Job 14; II Cor. 5:1.

"'Twas on a lonely day,
The angels came to say,
'Oh, come and go with me,
Where you can always be!'"

Good.—Anna Good, daughter of Gideon and Susanna Weaver, was born in East Earl Twp., Lancaster Co., Pa., Mar. 21, 1856; died Mar. 19, 1929; aged 72 y. 11 m. 28 d. She was married to Daniel Nolt, who preceded her in death many years ago. In 1896 she was married to Noah Good. Her Christian character and advice are memories of her devoted life to her Savior. She was a teacher in the Bowmansville Sunday school for about 30 years. She was fully resigned to the will of God and peacefully passed away. She is survived by her husband, 1 stepson, 1 stepdaughter, 1 brother, and a host of friends. Funeral services were held at the home by Geo. Horning and at the Bowmansville church by Moses Gehman and Isaac Geigley. Text, II

Tim. 4:68. Interment in the adjoining cemetery.

Stauffer.—Margaret P. Stauffer, daughter of the late John L. and Hannah Pennypacker Stauffer, died at her late residence in Spring City, Pa., on March 11, 1929, from the effects of a stroke of apoplexy. She was bedfast only a few days, when she fell asleep and slept till death overtook her. She was aged 90 y. 3 d. She is survived by one brother, Benjamin, and quite a few nieces and nephews. She was a faithful member of the Vincent Mennonite Church for many years. On March 15, 1929, funeral services were held at the house and at the Vincent Mennonite Church by Bros. Amos Koib and Henry Bechtel from John 14:2. This text the deceased had selected some time before her death; also the hymns, "Abide with me" and "No Night in Heaven." Interment was made in the adjoining cemetery.

Bontrager.—Nancy Garber Bontrager was born July 28, 1844, in Wayne Co., Ohio; died at Nampa, Ida., March 14, 1929; aged 84 y. 7 m. 26 d. She was married to Christian M. Bontrager in Elkhart Co., Ind. They were pioneers to the West in 1897. Her husband preceded her in death July 28, 1920. She is survived by one daughter, Mrs. Mary Minton of Nysa, Oreg., and two sons, D. J. Bontrager of Portland, Oreg., and A. W. Bontrager of Bend, Oreg. Seven grandchildren and five great grandchildren also survive. She became a member of the Mennonite Church early in life and continued a faithful Christian until death. Funeral services were conducted in Nampa at the funeral chapel by Bro. Omar G. Miller. Text, Num. 23:10, "Let me die the death of the righteous, and let my last end be like his." Services at the grave by Bro. Amos Shenk. Burial beside her husband in the Morris Hill Cemetery at Boise, Idaho.

Strite.—Catherine (Leshner) Strite was born at Chambersburg, Pa., April 25, 1846; died March 15, 1929, at the home of her son, Daniel M. Strite, near Leithersburg, Md., from general debility; aged 82 y. 10 m. 20 d. She is survived by her husband, John S. Strite, 1 daughter, Amanda L. Eshleman, 1 son, Daniel M., 10 grandchildren, and 26 great-grandchildren. She was a faithful member of the Mennonite Church for many years. She was patient and put her trust and confidence in God. She often expressed her desire that the Lord might take her home. Funeral services were held Mar. 18 at Miller's Mennonite church, conducted by Bros. Denton Martin and Moses K. Horst. Text, Psa. 132:14. Burial in cemetery adjoining the church.

"Rest on, dear mother, your labor is o'er
Your willing hands will toil no more,
A faithful friend so true and kind,
No one on earth like you we'll find."

—By her daughter.

Oberholtzer.—Amos B. Oberholtzer was born at Rothsville, Lancaster Co., Pa., Aug. 29, 1863; died at Lititz, Pa., March 24, 1929; aged 65 y. 7 m. 9 d. His illness was of only ten days' duration, and only the last few days did his condition become acute. Desiring to be anointed, this ordinance was observed the day before his departure. He was a loyal member of the Mennonite Church for forty years. He was a faithful and devoted husband, and a kind and loving father. We will miss him but we yield to an all-wise Providence and say, "Thy will be done." He is survived by his wife, Barbara Stoner Oberholtzer, 8 children (Annie, wife of Benjamin Eberly; Katie, wife of Isaac Sensenich; Ada, wife of Rudy Landis; Sarah, wife of Lloyd Weaver; Mary, wife of Clyde Brenneman; Hettie, Barbara, and Elizabeth at home), 21 grandchildren, and the following brothers and sisters (Mrs. Elam Fahnestock, Mrs. John Snively, Samuel Oberholtzer, and Ada

Oberholtzer). Funeral services were held at the home, conducted by Bro. John S. Hess, and at the Litzitz Mennonite Church by Bros. Jacob Hershey and Noah Landis. Text, Psa. 73:24-26. Interment in the Hess cemetery.

Berkey.—Katherine A. Berkey, daughter of David and Lydia Blough, was born in Wayne Co., Ohio, May 9, 1863; died March 19, 1929; aged 65 y., 10 m., 10 d. She was united in marriage to John Berkey, Oct. 11, 1883. To this union were born 5 children (Orie, Grover, Bertha, Corn, and Lenna), who with father, 8 grandchildren, and 1 brother, survive. Her parents, 4 brothers, 1 sister, and 1 grandchild preceded her in death. She was a faithful and devoted Christian mother. At the age of 16 she accepted Christ as her Savior, was baptized and received into the Amish Mennonite Church. She was always active in the Master's service. Her place in Sunday school and church was seldom vacant. She lived a quiet life and her influence will live on. She has gone to meet her Savior and Lord. She will be missed in the home, church, and community. Funeral services were conducted by Bros. C. Z. Yoder and J. S. Gerig. Text, Jno. 11:1, 2. Interment in Pleasant Hill cemetery.

"Somewhere back of the sunset,
Where loveliness never dies,
Mother lives in the land of glory,
'Mid the blue and the gold of the skies."

Andrews.—Carrie, wife of Robert F. Andrews, was born in Franklin, W. Va., April 16, 1882; died March 2, 1929 near Albany, Oregon; aged 46 y., 8 m., 16 d. She grew to womanhood in the vicinity of her birth. She accepted Christ at the age of 14 and united with the Mennonite Church, to which she remained a faithful member until death. With her parents she emigrated to Moses Lake, Wash., in 1903. On July 16, 1903, she was united in marriage to Robert F. Andrews. To this union were born 8 children, 2 sons and 1 daughter preceding her in death. There remain to mourn her departure, husband, 2 sons, 3 daughters, parents, 2 brothers, and 2 sisters. The past four years they were in charge of the County Poor Farm, where they ministered to those who were in need. The immediate cause of her death was cancer and other complications. She passed away at the Albany General Hospital. Funeral services were held at the Albany Mennonite Church in charge of N. A. Lind and M. E. Brenneman. Interment in the North Palestine cemetery.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful friend so true and kind,
No one on earth like you we'll find."

Schlosser.—Anna Eliza Schlosser was born July 7, 1854 in Montgomery Co., Pa.; died March 20, 1929; aged 74 y., 8 m., 13 d. She was an invalid for eight years as a result of a stroke. She passed away very suddenly and unexpectedly, having been taken to the home of her daughter, Mrs. Henry Landes just a few hours before her death, after spending the winter with another daughter, Mrs. Henry Mininger. She passed many a weary hour during her sickness. Her husband passed away two years ago. She lived to see all her children unite with the Mennonite Church, the faith of her choice. She leaves to mourn her departure, 3 sons and 4 daughters (Vincent, Irvin, Clayton, Ella, wife of Warren Hillegass, Lizzie, wife of Irwin Kulp, Clara, wife of Henry Landes, Sallie, wife of Henry Mininger), 4 brothers and 1 sister (Justin, Frank, John, Howard, and Sallie, wife of John Swartley), 31 grandchildren, and 6 great-grandchildren. Funeral services were held from the home of her son-in-law, Henry Landes, in charge of Bro. Jonas Mininger, and at the Tovauncien church, conducted by Bros. Isaac Kulp and Warren Moyer. Text, Matt. 25:13. Interment in the adjoining cemetery.

"The lights are out in the mansion of clay,
The curtains are drawn, for mother's away,
She suddenly passed o'er the threshold at night
To make her abode in that city of light."
—By the family.

Miller.—Raymond Leslie Miller, son of Samuel B. and Amelia Miller, was born in Johnson Co., Ia., Aug. 30, 1905; died as a result of a collision with a street car at Portland, Oreg., March 17, 1929; aged 23 y., 6 m., 18 d. In 1921 he moved with his father to Hesston, Kans., where he attended Hesston College and Bible School. Here he accepted Christ as his Savior and united with the Mennonite Church. In 1924, with his brother Weldon, he went to Portland, Oreg., where he lived until the time of his death. His mother and 1 sister preceded him in death. He leaves to mourn his sudden and untimely death his father, 7 brothers, and 7 sisters (Anson and Alma, Iowa City, Ia.; Max, Cedar Rapids, Ia.; Barbara, Goshen, Ind.; Maude, Alpena, S. Dak.; Chris and Arthur, Albany, Oreg.; Lloyd, Chicago, Ill.; Marie, Katherine, Helene, and George, Kalona, Ia.; Lydia, Riverside, Ia.; and Weldon, Portland, Oreg.). Besides the immediate family his death is mourned by a host of near relatives and friends. The body was brought to Kalona, Ia., his former home, to the home of his sister, Mrs. H. E. Beachey. Funeral services were held from the East Union church, conducted by Bros. J. L. Hersberger and D. J. Fisher. Interment in the Timber cemetery.

Yoder.—Nancy Yoder, daughter of Jacob and Anna (Bontrager) Stutzman, was born in Holmes Co., Ohio, Nov. 17, 1866; died in Howard Co., Ind., Mar. 18, 1929; aged 62 y., 4 m., 1 d. She was united in marriage to Samuel D. Yoder, Feb. 17, 1887. To this union were born 10 children. Those surviving are: John B., Hubbard, Oreg.; David, Greenwood, Del.; Jacob and Anna (Mrs. Moses Summers), Kokomo, Ind.; Aden, Amboy, Ind.; Elizabeth, Levi and Fannie at home. One daughter, Mary, and an infant son preceded her in death. She is also survived by 19 grandchildren, 4 brothers, and 2 sisters (John Stutzman, Hartsville, O.; Eli Stutzman, Uniontown, O.; Mrs. Sarah Yoder, Mt. Hope, O.; and Jacob, David, and Fannie Stutzman, all of Millersburg, O.), one aunt (Mrs. Lydia Lantz, Elida, O.), one uncle (Joseph Bontrager, Fairfield Co., O.), and many other relatives and friends. Burial in the Christner cemetery, Miami Co., Ind. Truly she was a good mother and of such the good Book tells us. Her children will rise up and call her blessed. Pro. 31:28.

"Death has robbed us of our Mother
Whom we loved and cherished dear,
It was Mother, yes, dear Mother,
Can we help but shed a tear?"

—The Family.

Mishler.—Lynn Mishler (nee Yoder) was born Dec. 18, 1862 in La Grange Co., Ind.; peacefully passed away March 12, 1929, at her home near Hubbard, Oreg.; aged 66 y., 2 m., 24 d. She was united in marriage to Josiah B. Mishler, Aug. 5, 1883. In April, 1902, the family moved to near Hubbard, Oreg. There were fourteen children born to this union. Three daughters and 2 sons preceded her in death. The following survive the loss of a devoted companion and mother: husband, eight daughters (Pearl Kinzer, Salem, Oreg.; Rose Kiffin, Ida Klinkler, and Maud Mitchell, all of Portland, Oreg.; Lilly Broyles, Woodburn, Oreg.; Ruby Kaufman, Hubbard, Oreg.; Bessie Morelock, Seattle, Wash.; and Opal Fillingham, Los Angeles, Calif.), one son (Harley, St. Helens, Oreg.), 2 sisters (Elizabeth Bontrager and Polly Yoder, La Grange Co., Ind.), 2 brothers (D. J. and L. D. Yoder, Hubbard, Oreg.), besides a large number of other relatives and friends. She accepted Jesus as her personal Savior, was received into the Mennonite Church in 1884, and remained a faithful mem-

ber unto the end. She was a most loving and faithful companion and mother. Funeral services were held at the Zion Church conducted by E. Z. Yoder and H. A. Wolfer. Text, Jno. 11:2; S. of S. 6:2, 3. Interment in the Hope well cemetery.

"A precious one from us has gone
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Riesser.—John P. Riesser, a son of Christian and Barbara Riesser, was born March 13, 1854, in Delaware Co., Ind. He was the oldest of a family of 13 children. Ten are yet living. The father, Pre. Christian Riesser, died at the age of 103 years. In Feb., 1879, he was married to Phoebe Miller of Woodford, Ill., who survives him. Their children are: Mrs. Lenore Strubhar of Danvers, Ill.; Mrs. Ella Lantz and Elmer Riesser of Nampa, Ida. There are five grandchildren and two great-grandchildren. In 1901 he came to Idaho where he lived until his death. When a young man he united with the Central Conf. Mennonite Church. He was always interested in the work of the Church and contributed liberally in time and money toward its support. He was a firm believer of the faith as interpreted by the Church of which he was a life-long member. He spent much time in his declining years reading the Bible which he implicitly believed. He keenly realized that his departure was near at hand, and gave directions in many details as to what he wished to be done after he was gone and invoked the choicest of blessings upon those present. His favorite Bible passage heavily underscored is expressed by Paul in 11 Tim. 4:6, 9. Short services were held at the home, Scripture reading, John 11:4-6, and prayer. Further services were held at the Christian Church, conducted by E. E. Zuercher, assisted by Ministers McClain and Jones, of the Christian Church. Interment in Kohler lawn cemetery. Text, Isa. 38:1, latter clause. Lee Lantz.

Zimmerman.—Mary M. Zimmerman, daughter of John and Magdalena Yordy and wife of Bishop Joseph E. Zimmerman, was born at Washington, Ill., July 24, 1882; died at her home in Milford, Nebr., March 27, 1929; aged 46 y., 8 m., 3 d. At the age of two years she moved with her parents to Milford, Nebr. Several years later they moved to Thurman, Colo., and later to Lund, Kans., from which place they moved back to Milford, Nebr. On Jan. 8, 1899, she was united in marriage to Jos. E. Zimmerman. At the age of 16 she accepted Christ as her Savior and united with the Mennonite Church, remaining a faithful member. She was always found at her post of duty, ready to serve or give counsel and willing to make sacrifices. Since the organization of the Sisters' Sewing Circle in the Iowa Nebraska Conference, she has served as president and has been president of the Home sewing circle since its beginning. On July 3, 1928, she went to Savannah, Mo., to be treated for cancer, which seemed to give relief at the time. On Dec. 26 she was confined to her bed and suffered intense pain. She endured her suffering with Christian fortitude, her only wish and prayer being that God might be glorified through it all and that she might be privileged to serve her Redeemer to the last. She is survived by her husband, 3 children (Milo, Alameda, Colo.; Myrtle Bender, Milford, Nebr.; and Stella, at home), 2 grandchildren (Maynard and Gloria Bender), step-father (John Plank, Harper, Kans.), 4 brothers and 1 sister (Peter E., La Habra, Calif.; Simon, Milford, Nebr.; John, Kewanee, Ill.; David, Ashley, Mich.; Fannie Yencley, Milford, Nebr.; Emma Swartzendruber, Wellman, Ia.; Bella Schrock, Albany, Oreg.; Lizzie Erb, Wellman, Ia.), besides many other relatives and friends. Funeral services were in charge of Bro. J. D. Mininger, assisted by Bros. D. G. Lapp, Benj. Schlegel, P. R. Kennel, and Fred Reeb. Text, Rev. 14:13.

ITEMS AND COMMENTS

It is said that there are 4400 Protestant foreign mission stations in the world operated by 28,000 foreign missionaries and 150,000 native helpers.

Newspapers for March 18 reported the loss of some of the most valuable antiques in the collection at the Ephrata cloisters. "The loot comprised several priceless corner cupboards, a square pottery umbrella stand, a dough tray, and several smaller antiques. Access was gained by breaking a 200-year-old lock and cutting the heavy screen which had been placed around the antique collection. The person or persons responsible apparently were well versed in antiques and took only the most valuable relics."—Gospel Messenger.

Most people have the idea that there is a "revolution" being staged in Mexico. If we are to believe those who have been in close touch with what has been going on there during the past few weeks, we must conclude that so far it has been more of a campaign for loot and plunder than it has been an uprising in behalf of cherished principles. It is possible, though not at all probable that the present uprising will be successful and the present government will be driven from power. But if it is, it will mean that anarchy will again be in the ascendancy, as it was in the days of Huerta and Villa. Pray for the peace of Mexico.

The rum forces in America are employing their usual tactics in trying to get the United States entangled in an international scramble. The "I'm Alone" incident,

in which a rum ship was sunk and a diplomatic war between the United States and Great Britain was hoped to be brought about, the matter of furnishing whisky by the wholesale to the foreign legations at Washington, and several other instances of this nature indicate that "John Barleycorn" has lost none of his cunning. The conspiracy has for its object that of making it appear that in outlawing the liquor traffic the United States assumed a bigger job than it is able to get through with. The fact is, the liquor forces were never known to be law-abiding, except when they could control the law-making bodies and have things to their liking—and even then were not scrupulous in obeying laws when self-interest suggested something else. The rum forces of America, including the "upper tens" who for the sake of gain are making common cause with "certain lewd fellows of the baser sort," belongs to the underworld. People with any degree of self-respect are willing to leave strong drink where it belongs—an outlaw.

HOME TEACHING

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.
—Sel.

ANNOUNCEMENT

The Twentieth Annual Meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D.V.) in the Mennonite Church near the Home, on Wednesday, May 1, 1929. Several sermons and a number of addresses will feature the

forenoon, afternoon, and evening sessions. A general invitation is extended to attend the meeting.

D. M. Wenger, Secretary.

CONFERENCE ANNOUNCEMENT

The Mennonite Conference of the Pacific Coast District will be held June 4-7, 1929, with the Bethel Congregation, near Hubbard, Oreg.

A cordial invitation is extended to all to be present with us in this conference.

For further information, complete program, or announcement of your coming please write to either Fred J. Gingerich, R. R. 4, or Chris Snyder, R. R. 2, both of Aurora, Oreg.

Omar G. Miller, Secy.

NOTICE OF ANNUAL MEETING

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

The Executive and Mission Committees of the Board will meet in joint session in the above community on Thursday and Friday, May 16, 17. On Saturday the entire Board will meet in an executive and business session to transact such business as may come before it. Sunday, May 19, will be devoted to a Missionary meeting in the afternoon and evening. Monday and Tuesday, May 20, 21, the regular meeting of the Board will be held. The meeting on Sunday, Monday, and Tuesday is open for everybody.

All committees and officers whose duties require a report to the meeting will please be prepared to hand in a written report to the Secretary. It will also be greatly appreciated if those who speak on the program will have a manuscript copy of their address ready for the Secretary.

D. D. Miller, Pres.
S. C. Yoder, Secy.

BOOKLETS COMBATING PRESENT DAY EVILS

Worldly Conformity in Dress

By John Horsch. The historical position of the Mennonite Church upon this teaching is reviewed and the theory, upheld by some of the present time, that any church regulation with regard to dress is a mere commandment of men is strongly refuted. The relation of dress to immorality and Christian piety in general is plainly shown. Size 5½ x 7½. 48 pages.

Art Paper cover\$ 15

The Yawning Pit of Lodgery

By Clayton F. Derstine. The contents of this booklet first appeared as an article in the Christian Cynosure and is now presented to the public in more permanent form. It is a treatise on the Lodge, in which the writer fearlessly expresses what he conceives to be the truth about this system. Bound in paper cover.

Each\$ 15

Hell's Playground, Theaters and Movies

By Clayton F. Derstine. A striking compilation of facts exposing the dangers and real purpose of theaters and movies. The message of the book seeks to open the eyes of the honest inquirer after the best in life. Contains 40 pages.

Each\$ 20

The Failure of Modernism

By John Horsch. A reply to Harry Emerson Fosdick. A trenchant reply taking up point for point and showing the weakness of the modernist position as defended by Fosdick and many other spokesmen of modern unbelief. Size 5½ x 7 inches. 64 pages. Paper binding.

Each\$ 25

Fallacies of Evolution

By J. D. Charles. A series of three lectures concerning this false doctrine which is being propagated by many scholars and teachers. The author aims to aid the reader in the establishing and confirming of his faith in the truth of the Bible concerning the origin of man.

48 pages. Size 5¼ x 7 inches.

Paper cover\$ 15

Cures for the Seven Prevailing Sins of Society

By L. C. Miller. This booklet deals with the popular sins—Doubt, Covetousness, War, Divorce, Strikes, Theft, and Murder. The author offers this booklet to the world as a challenge to society to apply the principles of the Holy Scriptures for the curing of these ills.

24 pages. Size 5¼ x 7½ inches.

Paper\$ 15

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
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SCOTTDALE, PA., THURSDAY, APRIL 18, 1929

(Gospel Witness)
Established 1905

No. 3

EDITORIAL

"Not slothful in business, fervent in spirit, serving the Lord."

Suppose we change this wording a little, having it read as follows: "Slothful in business, not fervent in spirit"—how much would "serving the Lord" be worth under such circumstances?

Again, suppose you let the first two stand, and drop out the third. Under such circumstances, the greater the fervor, the more dangerous the man. It takes the three to make the balanced, effectual worker for God.

Not long ago it was our privilege to look through a magazine dedicated to the idea of making money. One thing that impressed us was the eagerness which the writers manifested in instructing people as to how they might be successful in the accumulation of riches. And should we not be much more eager to get people to understand how they may acquire the true riches above?

Speaking of riches, "all is not gold that glitters." That constitutes riches only which makes people better, enables them to enjoy life better, and renders them more useful to God and man. The rich man's millions did not keep him from becoming a beggar in hell. On the other hand, Lazarus, though penniless, had the true riches which secured for him one of the mansions above. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

The Lord's Prayer.—We think of several of them recorded in the Gospels—the one which He taught His disciples to pray, the prayer at the grave of Lazarus, that recorded in John 17, the prayer in Gethsemane, that delivered in behalf of His enemies on the cross, etc. But the one we have in mind at this time is that re-

corded in Matt. 6:9-13. Only the mind of the Infinite could conceive a prayer like that. It is perfect as a model in simplicity and directness in appeal, a comprehensive set of petitions couched in very few words. Not for the sake of repeating something wonderful, but for the sake of rising to supernatural heights, should we enter into the spirit of that prayer—that it might be our prayer as well as the Lord's prayer.

The question has often been raised, "Is the Mennonite General Conference an advisory or a legislative body?" It is both. It is an advisory body, giving substantial aid to our district conferences, general board, church institutions, etc., in the various problems before them. In the past it has rendered service by the giving of constructive advice and submitting wholesome recommendations to different organizations in the Church, and we believe will in the future be of still greater service to the Church as such aid will be more generally understood and appreciated. When it comes to matters having a Church-wide importance, affecting general Church policies and doctrines, the General Conference speaks officially for the whole Church as far as its authority is officially recognized and is therefore more than a mere advisory body. In this it has a similar relation to district conferences and local congregations that a national government has to state, provincial, or municipal government. Whether the work of General Conference, or any other conference for that matter, deals with problems local or general, advisory or mandatory, the conclusions reached are all legislative in character. Some people get the words "legislative" and "dictatorial" confused. The first belongs to any deliberate, authoritative body; the second is an attitude that should be assumed by nobody.

FOLLOWING THE FASHIONS

The word "fashion" has been defined as "conventional custom or usage." It has by some been limited to prevailing styles in clothing, but by others applied to everything in which individual action may be swayed by the influence of the masses. It is this latter application that we have chosen for this message.

Religious Liberalism in Educational Circles

Some people take it as a matter of course that since most people laying claims to scholarship subscribe to the evolutionary theory as to the origin and development of the species, it must therefore have a scientific foundation though diametrically opposed to the Genesis account of the creation. But that does not follow by any means. It simply means that among scholarly men, like all other classes of men, it is hard for the average person to keep out of a groove.

Some of the most accomplished scholars have maintained, and the most servile among evolutionists admit it, that Evolution is as yet but an unproved hypothesis; that the "missing link" between man and lower animals has never yet been found; that not one single instance of development out of a lower into a higher species of plant or animal life is known to exist; that there is not a single instance on record where the Bible has been compelled to reverse itself because of the revelations of science, while instances are numerous where men who have opposed the Bible on the ground that it was unscientific, have been compelled later to admit that the Bible was right while they themselves were unscientific in their conclusions. Yet this does not keep the average-sized man who prides himself on his scholarship from joining in the prevailing tendency to brand orthodoxy as being

the product of ignorance and exalting modernism as being the par excellence of enlightenment. It being fashionable to look with contempt upon the idea that a "thus saith the Lord" is conclusive evidence on any point thus sustained, it is but natural that the average man of letters should follow after in this groove. Though only "science, falsely so called" is on the side of religious liberalism, and the incontrovertible evidences of truth are all on the side of orthodoxy, so long as it is fashionable to think in the groove of religious liberalism we may expect mediocre men to trail along.

Other Illustrations

In this the evolutionist is not different from other men.

It is generally conceded that tobacco is injurious to health; that it has no food properties and its alleged medicinal properties are at least of doubtful standing; that it is a filthy habit seldom defended except in an apologetic way; that it blunts the moral sensibilities and dwarfs the growth of the young who use it; that it levies upon humanity an annual tax of several billion dollars for which there is no adequate return. Yet that does not keep millions of men and a rapidly growing number of women—among them doctors, ministers, and others who know enough that we should expect better things from them—from being willing slaves to this filthy habit. Especially since the World War it has become increasingly fashionable to be a tobacco user, and that settles it in the eyes of most people.

The prevailing styles in clothing are so outrageous that few people attempt a defense though most people (including church members) follow after. They are contrary to the letter and spirit of the Gospel, indecent in the way they expose the female form to the gaze of lustful men, violating laws of health and practical service, hideous in the eyes even of even many fashion devotees. Yet with all this (though sometimes crying out against the tyranny and iniquity of fashion) most people are its willing slaves.

Similar observations might be made with reference to intemperance, worldly amusements, and all other things where the popular current runs counter to the standards held forth in the Word of God. It is not that enlightenment, truth, intelligence, common sense, and practical utility are on the side of the popular current (these are all on the side of the standards held forth in Scripture) but because people, either ignorantly or contrary to better knowledge, are in a groove, following the fashions of this world.

The Reason Why

The question naturally arises, Why do men naturally follow after the course of this world instead of conforming to Gospel standards? The Bible is not silent on this question. Ever since the fall of man, natural man has had a perverted nature. "The carnal mind.....is not subject to the law of God, neither indeed can be." "Men loved darkness rather than light, because their deeds were evil." Of those groping in darkness it is said that "the god of this world hath blinded their eyes." The besetting sin which puts man out of joint with God is that of unbelief. This thing we have noticed: People who are noted for their spirituality and faith in God and His Word are never found on the side of religious liberalism. Neither do we find any of them, against better light, walking "according to the course of this world." They who get away from the doctrine of the verbal inspiration and authenticity of the whole Bible as God's Word are like a ship at sea without rudder or compass, "driven with the wind and tossed." No matter how high they may have risen intellectually, socially, politically, financially, scholastically, or ecclesiastically, they are at best but floundering around in the sea of unbelief, not big enough to get out of their groove, walking "according to the course of this world" educationally, socially, morally, ethically, religiously.

The Way Out

is that held forth in Jno. 14:6, Jas. 1:5, and Matt. 7:13, 14. It is only through Jesus Christ and faith in His Word that "Ye shall know the truth, and the truth shall make you free." When Paul and Silas answered the jailer's question, "What must I do to be saved?" by telling him to "Believe in the Lord Jesus Christ, and thou shalt be saved?" they struck the keynote to the solution of the entire problem. Faith in the Lord Jesus Christ is the panacea for every spiritual ill. It moves us to accept Him as our Savior from all sin, and to see the folly of substituting the wisdom of this world for the wisdom of God. They who through faith in Jesus and obedience to His Word are on the Highway of Holiness are not found on the broad way, following "after the course of this world."

Man is God's Image:—And God said, Let us make man in our image, after our likeness; and let them have dominion....over all the earth.....So God created man in his own image, in the image of God created he him; male and female created he them.—Genesis 1:26, 27.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

Put speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD

V. His Justice

By Orrie D. Yoder

For the Gospel Herald.

Justice and judgment are the habitation of thy throne.—Psa. 89:14.

The Lord thy God is a consuming fire.—Deut. 4:24.

Justice is a vital constituent of the character of God. Much is said and much is written about the love of God, but why so little about the justice of God? The people who are inclined to make a "plaything" of God's love, evidently know little or nothing about God, for He is a just God as well as a loving God. The fact of the matter is God's love can not be truly known and perceived until it is seen in the light of His justice. God loves because He is a just God. A God without justice could have extended good will toward us in our sins, but it took a just God to love us and save us from sin.

A just God has given to His children laws and decrees, in accordance with His moral character, which portray to us the unalterable standard of what is right and what is wrong, and attached to this standard we find an unalterable measure of divine justice for every act or deed performed in accordance with, or in opposition to God's divine law. Every act committed in conformity to God's law of right and wrong will be awarded the due blessings of a just God, and every act and deed performed contrary to God's law must be followed by "a just recompense of reward" or penalty. Heb. 2:1, 2. A just God can never fail to bless the soul who obeys Him, and punish the one who disobeys.

Every law of God is tempered with justice, and every act of His love is guarded by His justice. No law of God, however small it may seem to mankind, can be violated without being followed with due punishment, and no nation or individual can be a recipient of God's love and favor who lives in nonconformity to His divine law and will. God's justice has always closed the door to His favor and blessing whenever there is any "sin in the camp," regardless of who it was, or how much God had blessed such an individual, or nation before. Josh. 7; 1 Kings 13; 11 Kings 17:13-18.

How do we know that God is absolutely just? Because we have learned by experience that "God is not mocked" (Gal. 6:7). Thousands of people have tried to set aside the justice of God, but sad, yea, sometimes exceedingly sad, have been the results which always bring the same irrevocable answer, "God is not mocked; for whatsoever a man soweth, that shall he also reap." The warning to us is, "Be not deceived." May we heed the warning rather than suffer the fate of him who must reap the harvest of a **fleshly** "springtime." God's laws are so high and noble that His justice demands the reaping time to continue for three and four generations when such laws are violated. Ex. 20:5.

Let us notice the call of God as it goes forth in love and mercy, but let us not fail to notice the vibrations of justice in the same tones. As we search the Word of God for the loving invitations of a **Savior**, let us not overlook the just sentences of a **Judge**. As we study the "why and wherefore" of Christ our Savior, let us also study the "why and wherefore" of Him who some day shall be a Judge. As we joy and rejoice over the fact that a just God has made a plan through Christ whereby He can forgive us our sins if we confess them (1 John 1:9), let us never for a single moment forget the fact that a just God never has, never can, and never will bless the soul or individual who refuses to confess and forsake sin. One message rings out from both the Old and New Testaments, "Our God is a consuming fire." Deut. 4:24; Heb. 12:29. Harrisonburg, Va.

THE CHURCHES AND PEACE

By Oric O. Miller

Secy. Peace Problems Committee

For the Gospel Herald.

During the past week there came to our desk a pamphlet entitled "A Message to the Churches," the same being a report of the Second Study Conference on "The Churches and World Peace" held in Columbus, Ohio, on March 6 to 8 this year. The Conference was attended by one hundred twenty four individuals, representatives or members of thirty-five different churches and religious organizations.

The study resulted in a series of findings, affirmations, and recommendations which were adopted as the sentiments of those in attendance and as such to be brought to the attention of the various denominational bodies. A cursory reading of the whole report forcibly impresses one, as does most of the current peace

literature, with the persistent way in which reliance on the "Prince of Peace" for power to attain, is ignored. At best what to us seems the major factor—yes, the **ONLY** factor of prime importance in efforts towards peace, is made to seem of minor importance.

However, two of the affirmations of the Columbus Conference did interest us, as indicative of some progress in the right direction in the thinking of some of the churches. They follow:

"We hold that Christians should be good citizens, obeying the laws of the State and being subject to its authority up to the point where obedience to man would be disobedience to God, and that the Churches should teach patriotic support of the State, in the conviction that the State is bound by the obligations of the Pact never to resort to war but to use only peaceful means for the solution of all controversies.

"6. We hold that the Churches should support and sustain with moral approval individuals who, in the exercise of their right of conscience, refuse to take part in war or in military training."

One may say that these are not the sentiments of these Church bodies as a whole, or that under the influence of War propaganda they would quickly become meaningless, dead letters, and so as far as practical results are concerned meaningless anyway. On the other hand, when one remembers that similar findings signally failed of adoption at the first Study Conference, just a few years previous, and that their adoption now is bound to have some effects on those to whom they go, then one rejoices in even this progress on the part of other professing Christian bodies on a point on which Truth has been so clear to us.

Akron, Pa.

GLORY IN THE LORD

We must never forget that repentance is not a mere transient emotion of a sinner when his eyes are first opened, but an abiding moral condition of the Christian, in view of the Cross and Passion of our Lord Jesus Christ. If this were better understood, and more fully entered into, it would impart a depth and solidity to the Christian life and character in which the great majority are lamentably deficient.

There are not amongst us many wise, not many mighty, not many noble. God hath chosen the foolish things of the world to confound the mighty. Human wisdom could not originate the Gospel, human wisdom could not spread it at first, and human wisdom cannot sustain it now. Our wisdom is in Christ and Christ in us. Therefore, as it is written, "He that glorieth, let him glory in the Lord."—Glad Tidings.

BLESSINGS OF THE SURRENDERED LIFE

By Mary E. Hollinger

For the Gospel Herald.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

That little word **self** has a big meaning. If we could see ourselves as God sees us, we might not be so proud of ourselves. We are naturally inclined to walk with the world. Paul says in Gal. 5:24, "And they that are Christ's have crucified the flesh with the affections and lusts." Again in Col. 3:1,2 he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Is there any pleasure in trying to live a Christian life and at the same time walking with the world?

"Ye can not serve God and mammon" (Luke 16:13). We can not be happy by trying to serve God and following the world in all its fashions of sin and folly. The seeming pleasures of this world last but for a season and then vanish away. It is far better to put our trust in God who gives life everlasting. May we then make a full surrender and as Paul says crucify "the flesh with the affections and lusts."

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another" (Rom. 14:19). Does the world respect the one who pretends to be a Christian and still follows the world in many ways? No. The finger of scorn is pointed at such. If we would know the remarks that are made we as Christians would fall on our knees and pray mightily that God would help us to live closer to Him, so that we might be a light and example to those who are still living in sin.

Christ died on the cross to save all people from sin; therefore all people can be saved. "Whosoever will, let him come and drink of the water of life freely." It is a personal invitation, "Whosoever will." May we all give up that self-will and may we truly sing, "A full surrender I have made, I've given all to Jesus." May we live that quiet, peaceful, humble life that patterns after the life of the Master. The world will then respect us, and God will accept us and give us a home in heaven at the end of our life's journey.

"Fully surrendered, Lord divine,
I will be true to Thee;
All that I am or have is Thine,
I will be true to Thee."

Ephrata, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

Dear Herald Readers, Greeting in the name of Jesus:—We are enjoying beautiful spring weather. The Easter season again reminded us of the glorious resurrection of our Lord. In our morning service, Bro. O'Connell gave a sermon to the young people, on Christ's death and resurrection, drawing lessons from nature. The evening service was rendered by the children who gave appropriate recitations and songs. The house was well filled both morning and evening.

On Sunday morning, March 24, Bro. and Sister P. A. Heller worshipped with us. The brother gave an encouraging sermon on the Love of God.

On Thursday evening, April 5, Bro. I. W. Royer, Orrville, Ohio, was at our service, and gave a very helpful talk on Sunday-school work. Sunday-school workers from Pike and Salem, and Central congregations were present.

There are still many sick in our community. Some of our aged members are unable to attend services. A few days ago the mission workers, with Bro. and Sister Lusk, visited a sick lady. She has become interested in the brother's testimony of healing, and wants to have the Bible explained as she says she does not understand it. Those of us who are heirs of salvation certainly can not be appreciative enough for our blessings.

As this is the close of another year for the Mission we take this opportunity to thank the brethren from the neighboring churches for their liberality in bringing in provisions. Supplies amounting to \$405.00 were brought in from Allen, Logan, Champagne, and Fulton counties.

Pray for the work at this place that souls might be added to His kingdom.
April 8, 1929. I. S.

Philadelphia, Pa.

(2151 Howard St.)

Easter post cards were given to the Sunday School on the Sunday preceding Easter. The children were asked to send their card to some sick or aged person during the following week. Just how many did this we do not know but we know of at least a few that did. Thursday evening we met in a service commemorating the suffering and crucifixion of Jesus. The

message was brought by Bro. Arthur Ruth of the Line Lexington congregation. The following morning the writer had the privilege of meeting with this same congregation in a similar service.

Saturday evening found some of us at the home of Bro. and Sister Henry Mack enjoying a season of spiritual fellowship. Sister Mack has not been able to attend the Mission services for the past while. Bro. Bressler led the meeting, bringing forth some precious thoughts and then called for a number of personal testimonies.

Truly blessed was the service held Easter morning beginning at sunrise. We are surely glad for the presence and impressive message of Bro. Bressler. Fifty were in attendance. Bro. Bressler also gave a short but inviting message to the Sunday school following the teaching period. He left for home in the afternoon.

Services on the Easter theme continued in the afternoon and evening with Bro. J. C. Clemens bringing the messages.

A partaker of the above blessings,
April 9, 1929. J. Paul Graybill.

Washington, D. C.

To the Readers of The Gospel Herald, Greetings:—We are encouraged from time to time as we notice an increased interest in the work at this place. We do not expect our numbers to grow and increase by leaps and bounds, but we do expect some, who are willing to meet the full Gospel requirements for full salvation, to unite with us as they get acquainted with us and learn that we stand for "The Old Time Religion," as based on the full Gospel of Christ. We are glad for the good work we believe Sister Histan is doing as a full-time worker in this field. We are also very glad to announce that if present plans can be carried out, we will soon be permitted to worship in a new chapel, just a little larger than the one recently erected in Tampa, Fla. The one to be erected here is to have a full basement under it, which, together with other conditions will make it more expensive to build. It is to be erected on lots which are paid for, located in Cottage City, Md., a suburb of Washington. It is just a little distance from the District line on the Washington and Baltimore Boulevard.

Now lest you become wearied and fail to read all of this letter, we will at once offer you an opportunity to receive a blessing and be a greater blessing as well. If it were possible for us to honestly advertise the fact that we would send ten dollars to any one that could make good use of it, we would doubtless be kept busy

sending out money all over the land and thousands of people would receive a blessing by it. It happens, however, that we are not able to do that, but if the Bible is true, and we are sure it is, if Christ is true, and we are sure He is, then we have a much better offer to make than the one we just talked about. **Christ said, "It is more blessed to give than to receive."** The Mission Board has authorized the writer to appeal through the Gospel Herald for funds to be used in erecting a chapel, which is believed to be a necessary step in the advancement of the missionary activities at this place. If you love the Lord and want to show your love for Him, if you love the Church and want to see her grow and prosper, if you love lost souls and want more of them to be saved, here we offer you an opportunity to prove your love, and receive a blessing. If you will gladly help in the Lord's work at this place, just send your donation to Bro. Eli G. Reist, Mt. Joy, Pa. Give as the Lord hath prospered you, "not grudgingly, or of necessity: for God loveth a cheerful giver."

By your help we will receive a blessing, the Church will receive a blessing, but do not forget that the greatest blessing will be yours, for, "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

We would also have you keep in mind the fact that by your giving the Gospel can be more widely spread and perchance some soul or souls may be saved who would otherwise be lost. Above all, we desire your sincere, fervent prayers, without ceasing, in behalf of us and the work at this place.

We thank you in advance for any help in any way the Lord leads you to give.

Yours for faithful service,
April 11, 1929. R. J. Shenk.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(March 4, 1929)

By Mary Fretz Snyder

Dear Herald Readers:—"As for God, his way is perfect." On March 2, Bros. Hershey and Swartzentruber returned from the Paraguayan trip. They found conditions better than was expected. At Port Casado they found the reason for the reports of much suffering. The Immigration came to Paraguay before preparations were made for their coming. The railway was incomplete and there were no roads through the territory. At this time it was impossible to take them out on the land.

Consequently, temporary homes were erected at Port Casado along the little railway. The coming of 1743 persons into such a small area with temporary housing made living conditions bad. Soon typhoid fever broke out among the colonists, removing 174 persons, children, and old people. Little preparation was made for a change of climate in the way of food and clothing.

The Immigration arrived in December of 1926, but could not get out on their land until late in 1928. Since they are busy building homes and clearing the land things are going fine. The soil is very fertile. Just now the crops are an experiment. What has been tried is flourishing. Our missionaries are glad to be able to give this report. We praise God for all His kind providences. He has promised prosperity to those who honor His name.

Schools have reopened. Every one is busy. The health of the missionaries has been good. Some of the Shank children are attending school at Bragado, living at the Lantz home. The Orphanage children look quite happy studying Spanish lessons each day. We hope that in later years they will divide the Word of Truth rightly. They have not the Christian background of many home folk, but we want to teach them to use all their opportunities now in preparation for future service.

Cooler weather has come, with more rain and clear, blue skies. Watermelons and peaches still taste good. Some varieties of vegetables are getting scarce. To North Americans this almost seems like perpetual summer. But our winter is on the wing.

Many of our young people find it hard to keep from alliance with the world. Finding a life companion, which is so essential to the Spanish woman, leads some into the world again. One of our Christian girls is at present making this compromise. Her fiance cares not for the Evangelical religion. Still she decides to solve the problem by choosing his companionship. Remember our young people as you try to solve your problems of youth at home. Send up a prayer to God in many of the quiet moments of meditation. God bless you all at home.

Trenque Lauquen, Argentina, S. A.

LEAVING HOME FOR HOME

For the Gospel Herald.

Dear Brethren and Sisters in Christ. Greeting in the precious name of Jesus Christ our Savior and Lord:— It may seem strange to you that we call India home but we have put our

heart and life into the service for the Lord in that land for so many years, have become accustomed to the life and manners of the country, know their language as well as our own, and have in almost every way become a part of India, and leaving it seems like leaving home. We bade farewell to Ghatula Feb. 5. Bro. Friesen had moved Bro. and Sister Vogt several weeks before (in his Ford Truck) which gave us time to turn the work of the Church, the station, and the district over to them. We thank God for their keen interest in the work and know that He will bless them in their labors for the lost in that area. They will feel their isolation from the other missionaries but their joy in the service and the added grace they will receive from the Father will compensate for the many pleasures of which they will have to be denied.

It was difficult to have to break the ties that bound us to our people with whom we had shared our labors for so many years. Our Indian brethren and sisters nobly stood by us in every trial and difficulty and we believe they honestly sought to live up to the light which they received, although we can see many mistakes they have made. We had together wrestled with hard problems, and together we had prayed, and we together were often conscious of God's nearness to us. We left our Indian brethren and sisters and Sister Vogt and little Merle standing on the front veranda of the Ghatula bungalow as we started for Dhamtari with Bro. Vogt in his Ford car. But it did not seem that we were leaving India.

During our stay in Dhamtari we visited different stations for farewell visits, and on the day of our departure many of our missionary and Indian brethren and sisters were at the train for the last farewell and to bid us Godspeed on our way to the homeland and to send their greetings to friends and loved ones. One Indian brother said when he bade us farewell, "Oh, you are only leaving for a few days and then you will be back," meaning that even a furlough of eighteen months is only a few days in comparison to years of service. His remark took a little of the sting away from the feeling we had at having to leave for even a short period of time.

The little Dhamtari-Raipur train rumbled along at its characteristically slow speed and we lived right on in it during the night in Raipur until we boarded the Bombay Mail the next morning. The trip to Bombay was uneventful and our stay in the boarding house in Bombay was very pleasant. The time set for the Awa Maru ship to sail from Bombay was Feb. 13, but the boat was delayed so much on account of severe riots in

the city between Hindus and Mohammedans that we were transhipped to the British ship Malwa for Colombo, Ceylon, which sailed on Feb. 15. In the meantime we spent the week-end among the Church of the Brethren (Dunker) missionaries north of Bombay and had the pleasure of seeing their growing work and of renewing acquaintances with friends whom we had not met for years. Our last visits to this Mission were in 1906 and 1917 respectively. Great changes have taken place during these years.

We received our last messages of farewell in Bombay. As we steamed toward Colombo we sent a parting message by wireless to our fellow missionaries. We were beginning to feel that we were really leaving India for the homeland.

God has been good to us in sparing us in health and strength. We cannot say how the sea will be nor how we shall be able to stand the voyage. None of our little family of three have ever been immune from seasickness nor the effects of tobacco smoke and from all appearance we shall most certainly suffer from the latter and probably from the former if the sea should become tumultuous.

Our prayer is that the Lord will preserve us until we again meet loved ones and enjoy the fellowship of the brotherhood in general. As doors open to us to represent the work in India or engage in service for the upbuilding of the cause of Christ we hope to remain active. We do not wish that our furlough should be a period of inactivity although there will be times when we shall hope to enjoy brief rests and preparation for our return to the work we so much love for which we hope to give more years of service.

We want to be at the disposal of the Church in the homeland during our sojourn among you, for we know you are continually holding up your foreign missionaries to the Throne of Grace. Your hearty support of the work and your encouragement have greatly indebted us to you and we assure you that it will be a pleasure to again meet you in your homes and meeting places.

Asking you to ever remember us at the Throne we pray that our joy in the Lord's service may be mutual and that we may be led of Him in all things.

Your brother and sister in Him.

Geo. J. and Fannie H. Lapp.

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

The Preacher.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE CONVICT

Sel. by B. L. Garber

I've wandered far from thee, mother,
Far from my happy home,
I've left the land that gave me birth
In other climes to roam;
And time since then has rolled its years,
And masked them on my brow,
Yet I have often thought of thee,
I'm thinking of thee now.

I'm thinking on the day, mother,
When at my tender side
You watched the dawning of my youth,
And kissed me in your pride;
Then brightly was my heart lit up
With hopes of future joy,
While your bright fancy honors wove,
To deck thy darling boy.

I'm thinking of the day, mother,
When with such anxious care
You lifted up your heart to heaven,
Your hope, your trust was there;
Fond memory brings my parting words,
While tears roll'd down your cheek,
Thy long, last loving look told more
Than ever words could speak.

I'm far away from thee, mother,
No friend is near me now
To soothe me with a tender word,
Or cool my burning brow;
The dearest ties affection moves
Are all now torn from me,
They left me when the trouble came,
They did not love like thee.

I'm lonely and forsaken now,
Unpitied and unblest,
Yet still I would not have thee know
How sorely I'm distressed;
I know you would not chide, mother,
You would not give me blame,
But soothe me with your tender words,
And bid me hope again.

I would not have thee know, mother,
How brightest hopes decay,
The tempter with his baleful cup
Has dashed them all away;
And shame has left its venom sting
To rack with anguish wild,
Yet still I would not have thee know
The sorrow of thy child.

Oh, I have wandered far, mother,
Since I deserted thee,
Thy trusting heart to break, dear,
Beyond the dark blue sea;
O, mother, still I love well,
And long to hear thee speak,
And feel again thy balmy breath
Upon my careworn cheek.

But oh, there is a thought, mother,
Pervades my beating breast,
That thy freed spirit may have flown
To its eternal rest;
And while I wipe the tear away
There, whispers in my ear
A voice that speaks of heaven and thee,
And bids me seek thee there.
Mt. Joy, Pa.

HOME MAKING

Home making is the grandest business of all well meaning men. Home making is a wonderfully productive business. It is what makes men, communities, cities, towns, states, nations—it makes prosperity, character, institutions, literature, education, travel, art, science, mechanism, schools, churches and the cause of all the hum and stir in the world.

The making of a home brings out of man all there is in him, it multiplies his strength, sharpens his wits, quickens his brain and enlarges all the good there is in him.

Home making puts qualities into man which otherwise would not exist. Man does not grow like a plant and fruit, well in a hot-bed, he needs frosts and storms, heat and cold, wet and drouth to put manhood quality in him, which he can get in no other way.

The very friction, worry and discontent of home, often compel the development of patience, under difficulties, self-control and perseverance which could not be secured otherwise.

Men enjoy the home because of its seclusion, dependence and freedom.

In the seclusion of the home is where we have intimate enjoyment of friends. Here is where man casts aside the cares of life and finds love and comfort.

While man boasts of his independence, he however depends upon his Maker and mankind for the best of life. No man can enjoy life who lives for self alone.

Home is loved because here man is the freest. Here he is least repressed and the most natural. Here he is known as he is. Here they can bear with each other because they know each other. Then who can express the charm of feeling at home with friends and home things.

What a sense of relief comes when you enter your home and the strain of society law is laid aside and you just FEEL AT HOME.

Home, Home, sweet, sweet home. Be it ever so humble, there's no place like home.—Gospel Banner.

I CORINTHIANS 10:31

By Mrs. Ira L. Yoder

For the Gospel Herald.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."
—I Corinthians 10:31.

If we are to glorify God in such commonplace things as eating and drinking, what of the many other things that we do? God does not only say, "whatsoever," but makes it still stronger by saying, "DO ALL to the glory of God." That little word ALL means much.

There is nothing so small or so great that can not be done to the glory of God. How about our going to church, are we going for our own glory, to show our piety, our clothes, our able speaking or singing, or have we really lost sight of these things and go to worship Him in spirit and truth, which is the only way to bring real glory to His name? When we kneel in prayer are our tongues engaged in unnecessary conversation and our thoughts on things of the world? How can the minister stand up and deliver a powerful message, if we as God's children act in this way? Let us watch and pray that we enter not into temptation. These, you may say, are little things but the devil takes advantage of them and why should we overlook them?

How can the minister behind the pulpit believe that his members are living to the glory of God, if he has to face daughters, mothers, and even grandmothers whose bodies are so exposed as to shock any pure-minded servant of God? How can he believe that we are doing all to the glory of God if we have the smell of tobacco smoke on us and have been gluttonous in our eating and drinking? Have we put forth the last thread of our strength in our temporal affairs so that Sunday morning finds us habitually late at God's house, but Monday morning finds us up a great while before day, caring for the things which concern this life only? Maybe we have gone to places where we know that we can not glorify God or claim His presence with us. How can we go to picture shows, skating rinks, card parties, etc., where we can not claim the presence of God with us? How can we bedeck ourselves or our children (for whom we are responsible) with the same fashioned things that the world wears and say that we are doing it to God's glory? Remember we are to do ALL to the glory of God. Can we go out among the men of the world and engage in conversation which would bring reproach upon a brother or sister, or help along in some foolish talk which is so common today? Maybe we have spoken the untruth to make things look better on our side or bring us a little more gain.

Let us seek to give God all the glory as it all belongs to Him. If we find that we are doing anything that is not to God's glory, let us ask Him to help us to overcome that we may stand free in that great and notable day of the Lord.

Clarence, N. Y.

Lusts of the Flesh:—Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other.—Galatians 5:16, 17.

SUNDAY SCHOOL LESSON

Lesson for April 28, 1929—Isa. 53:1-12.

JEHOVAH

THE SUFFERING SERVANT OF

Golden Text.—With his stripes we are healed.—Isa. 53:5.

Introductory.—Seven hundred years before Christ, the prophet looked ahead and depicted His terrible sufferings for our sakes. Had he simply predicted sufferings ahead for the long expected Messiah, we might say that it was a mere human guess. But Isaiah tells us, in detailed exactitude, the entire story of our Lord, from the time of His birth until His death—something which any human is unable to do except by inspiration of God. The accurate fulfillment of prophecy must ever stand as one of the incontrovertible evidences of Christianity.

Thoughts on the Lesson.—Space will permit us to notice only a few of the striking assertions found in this lesson. The deeper we get into this "prewritten history" the more we are impressed with the fact that this message is from God, given to us through the instrumentality of a man chosen for this purpose.

1. "Who hath believed our report?" In this the prophet foretold the unbelief of the Jews. Jno. 12:38. Two things seem marvelous in our eyes: (1) that the minutest details connected with the life of Christ should be thus accurately given; (2) that the Jews, in the face of the many clear evidences that Jesus of Nazareth was the Messiah of prophecy, should so determinedly reject Him. But there is no blindness so dense as that of prejudice.

2. "There is no beauty that we should desire him." The idea that Jesus of Nazareth was favored with an attractive personality for the worldling finds no support in Scripture. He is, indeed, wonderfully attractive to those who have entered into covenant relationship with Him; but the enemies of Christ, like His enemies in the day when He walked about on the earth as a man, find nothing attractive about Him. To the child of God He is "altogether lovely." To the enemies of the Cross He is fit only to be crucified. If Christ were living to-day He would be treated in a way similar to that in which He was treated by the Jews while He was here on earth.

3. "He is despised and rejected of men." Some say that He was rejected by the Jews only, while He was whole-heartedly welcomed by the Gentiles. The fact is, however, that while He was accepted by some Jews and also by some Gentiles, He was and is rejected by the majority of

Gentiles as well as by a majority of Jews. As Jesus Himself said (Matt. 7:13, 14), the "few" are on the road to everlasting life, while the "many" are on the road to destruction.

4. "He hath borne our sorrows." This is the secret of His coming to earth. "He came to save his people from their sins." While "we did esteem him stricken, smitten of God, and afflicted," we do not appreciate as we ought that all this sorrow and grief and pain and ignominy was borne for our sakes. Christ is indeed our Substitute in suffering and affliction, "the Lamb of God, which taketh away the sin of the world." This fact alone should humiliate us into the dust, move us to bow in holy reverence before Him, and serve Him with grateful acclaim as long as we live.

5. "He was cut off out of the land of the living." While He voluntarily laid down His life for our sakes, in the minds of the people they went about to kill Him like the vilest of criminals. Not only this, but—

6. "It pleased the Lord to bruise him." Peter tells us that He was delivered by the "determinate counsel and foreknowledge of God." In other words, it was God's plan for delivering sinful man from the bondage and

thralldom of sin and of death. It was the most notable case where God ever caused "the wrath of men to praise him."

7. "All we like sheep have gone astray." It was this that moved the heart of the loving and infinite God to provide a means of escape. The whole human family had forfeited its opportunity for salvation, so that only God could provide for our redemption. Notice this going away was because "we have turned every one to his own way." To follow the dictates of the flesh means to go astray.

8. "He shall see of the travail of his soul, and shall be satisfied." Only the sacrifice of the pure and spotless Lamb could atone for our sins and satisfy the demands of perfect justice.

9. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." We have passed the suffering stage. The suffering Christ has now become a victorious and a glorious Savior. With all things under His feet, with glory and majesty and infinite greatness and bliss, HEAVEN alone can tell of the incomprehensible gains through His hallowed sacrifice in our behalf. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, forever and ever. Amen."—K.

Bible Meeting Topic

OUR MISSIONARY SUPPORT PROGRAM.—III. Jno. 5-8; Phil. 4:10-20; I Cor. 16:1, 2.

Topic for April 28

MOTTO

"Fellow helpers to the truth."

OUTLINE STUDY

I. The Motive in Missionary Support.

1. Helping to forward the service.—I I Jno. 6.
2. Enabling the workers to help needy ones.—II Cor. 8:1-5.
3. Supplying the necessities of workers.—Phil. 4:14-16.

II. The Spirit of the worker in Receiving Gifts.

1. Not covetous of gifts.—Phil. 4:17.
2. Not burdensome.—II Cor. 11:7-10, 14, 15.
3. Ready to labor.—Acts 20:33-35.
4. Appreciating the sacrifice of givers.—II Cor. 8:2, 3.
5. Providing for honest things.—II Cor. 8:20, 21.
6. Good stewards of entrusted funds.—I Pet. 4:10.

III. Opportunities in the Mission Support Program.

1. The agencies in missionary support:
 - a. Individuals.
 - b. Classes.
 - c. Congregations.
 - d. Conferences.
2. The Objects for Support:
 - a. Workers.
 - b. Workers' families.
 - c. Children of missionaries.

d. Institutions.

e. Phases of work in the missionary service.

3. Methods of Missionary Support:

- a. Offerings, donations.
- b. Endowments.
- c. Annuities.
- d. Special investments for mission purposes (Ex.—Quarter investment).

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Helper or Helpers."
2. Memorize a Passage from the Outline.
3. How Children can Help the Missionaries.

For Young People.

1. The Motive of Missionary Support
2. Opportunities for Service.

For Older People.

1. The Spirit of Stewardship in All.

PERSONAL THOUGHT

Am I a partaker of the joys of missionary service by becoming a fellow helper to the truth which the messengers of God are particularly commissioned to bear to dying souls?

SEED THOUGHTS

"Give with the heart glowing with generous sentiments; give as the fountain gives out its waters from its own swelling depths; give as the air gives its vital breezes, unrestrained and free; give as the sun gives out its light, from the infinite abysses of its own nature."—Selected.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 18, 1929

Field Notes

Bro. C. D. Esch will be in the Johnstown Pa., District, May 8-12, 1929, and arrangements are being made for his holding services at each of the six churches in the district.

The Lord willing, the Altoona, Pa., congregation will hold communion services on Sunday morning, April 28, at the Church at Fourth Ave. and Twenty-fifth St. Our prayer is that this service may be a spiritual feast.
N.

At an ordination service held to-day at the Stonybrook M. H., York Co., Pa., Bro. Walter H. Gable of 522 W.

Phila. St., York, Pa., was ordained to the Gospel Ministry. Bro. Gable and his companion are young people. May the Lord grant them many years of humble useful service to the Church.

An all day Sunday school meeting is to be held, the Lord willing, at the Mennonite Church at Hanover, Pa., on Ascension Day, May 9. The principal speakers on the program are Bros. J. W. Weaver, Union Grove, Pa., and H. B. Keener, Harrisonburg, Va.

Minister Ordained.—Ordination services were held at the Pennsylvania Church near Hesston, Kans., Sunday, April 7. Three brethren passed through the lot. The Lord chose Bro. Earl Buckwalter, for a number of years superintendent of the Sunday school. May the Lord richly bless our young brother in his important calling.

A program has been arranged by a committee of the Johnstown District for an annual Sunday school meeting to be held at the Thomas Church, near Johnstown, Pa., on Ascension Day, May 9. Dr. C. D. Esch, returned missionary of Dhamtari, India, has been secured as one of the speakers. An invitation is extended to all interested workers to attend. S. G. S.

The little congregation at South Boston, Va., is in need of song books and would be glad to get about fifty copies of the Church and Sunday School Hymnal from some congregation that has purchased the new Church Hymnal. If there are any churches that want to do a good service for a weaker congregation, please correspond with Bro. Henry Good, South Boston, Va.
D. G.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting in Jesus name:—On March 17, we had our council meeting, which was encouraging in its expression.

On March 31, our communion service was held which was enjoyed by all present. However, not all could be present on account of sickness. The absent ones were missed.

Pray for us at this place that we may remain faithful to the end.

April 2, 1929.

Cor.

Duchess, Alta.

Dear Readers of the Herald:—Greetings in the name of Him who died for our sins, and rose triumphant

over the grave. We can already see about us the resurrection of plant life. Spring is at our door.

On Good Friday, services were held at this place. Bro. H. B. Ramer gave a talk based on the last week of Christ's earthly life. On Easter Day, in the afternoon, the children gave a program. We as listeners could gather many rich thoughts from their songs and recitations. We certainly appreciate a child's willingness to work for Jesus. If we as older ones would render more willing service to Christ, the church of to-day would have more power.

Those of this place who were gone for the winter have nearly all returned again. S. B. Ramer and wife and Benjamin Stanton and wife returned several weeks ago. Sister Byers and three sons also returned several weeks ago. Bro. Wm. Lauver and wife, Marlin Brubaker and the writer returned on March 6. We were snowbound at Clearmont, Wyo., and took the train from there. This may be of interest to some friends we visited who have not heard of us since.

This winter Bro. H. B. Ramer and son Clarence were instrumental in creating an interest in Bible Study for the young people and any one who wished to attend. Tuesday and Thursday evenings of each week were chosen to study Doctrines and New Testament History. May God bless the seed sown.

On March 31, the Sunday school was reorganized with the following officers elected. Clarence Ramer, Wm. Lauver, supts.; Carrie Brubaker, secretary-treas.; Howard Stauffer, Chor.; Daniel Burkholder, usher; Anna Brubaker, correspondent.

Do not forget the little flock at this place. We need your prayers.
April 3, 1929. Anna Brubaker.

Fisher, Ill.

Dear Herald Readers, Greetings:—On Sunday, March 31, 1929, we had our communion services. Almost all the members were present and partook of the sacred emblems, also observed the ordinance of feet washing. The evening services consisted of an Easter Cantata given by the young people, which was entitled, "Jesus Lives." Following this, a short sermon was preached by our minister, Bro. J. A. Heiser. This meeting was well attended, notwithstanding the heavy rain and thunderstorm which prevailed all evening.

We have been enjoying lovely spring weather which is unusual for this time of the year.

We ask an interest in your prayers for the work at this place.

April 5, 1929.

Alta Heiser.

Westover, Md.

Greetings to all Herald Readers:—Easter has come and gone, but the joy remains.

Health is fair in this community. Sister Mary Hostetler who had been sick quite long is again able to go about her household duties and to attend church services, for which we thank the Father, who still hears and answers prayer. Little Alice Hooks, who has just recovered from a siege of inflammatory rheumatism, is suffering from St. Vitus' dance.

Last Sunday Bro. George Hostetler filled the appointment at Oyster Point, Va. Bro. John L. Mast of Belleville, Pa., was a very welcome visitor in this locality lately.

On Sunday, April 7, we expect to hold preparatory services. On the afternoon of April 14, we will have our young people's quarterly meeting, the Lord willing.

April 5, 1929.

Cor.

Amenia, N. Dak.

Dear Herald Readers, Greetings:—As so many of our kind friends and relatives from different states have sent us help and letters of encouragement and sympathy, in our loss when coming here to our new home in the north, that it is almost impossible to write to all of them personally, we will take this opportunity to extend our thanks and appreciation for all the help and kindness shown to us. May God reward you all for what you have done.

On Sunday, March 31, we organized the first Mennonite Sunday school here at Ameniam. We are twenty-eight in number here. The following were elected; Supt., Bro. Dan Martin; Sec.-treas., Sister Ruth Mast; Chor., Katie Nitzsche; Cor., Albert Nitzsche.

Remember us as a small band of workers here at Ameniam. We would be glad to have visiting relatives and friends to come and see us in our new location.

Mr. and Mrs. Albert Nitzsche.
April 7, 1929.

Freedom, Mo.

Greetings to Gospel Herald Readers:—When we see the new life in nature all around us and consider the new and deeper and higher life that Good Friday and Easter bring to our minds, what response does the Lord find in our hearts? Is He finding there what is due Him?

We are glad to report a visit by Bro. J. P. Brubaker of Carver, Mo., to our community. He preached to the little flock in the woods on Good Friday and to the congregation at the Lane Church on Easter Sunday. We

thank the Lord for the messages he brought us.

We are planning for an evangelistic campaign this summer just before the time of General Conference, the Lord willing. Pray that the Lord may direct these plans.

April 8, 1929.

E. C. Bowman.

Montgomery, Ind.

(Berea congregation)

Dear Herald Readers, Greetings in the Master's name:—We have been enjoying fine spring weather.

Bro. D. D. Troyer was with us from March 29—31. He held communion on Easter morning. A few could not be present on account of measles and small pox. They are scattered over our congregation but we pray that we may bear patiently with them. May they look to the Lord from whence all power cometh. Pray for the work at this place.

April 8, 1929.

Cor.

Elmira, Ont.

Greetings to Herald Readers:—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High" (Psa. 92:1).

On Good Friday, March 29, we were privileged to have the Goshen College Chorus of 32 male voices visit our church and give us a program of special song, which was greatly appreciated by all. The church was filled to its capacity and many had to leave for lack of room. The message that they left us is still ringing in our ears. We trust that this visit may be repeated. This is a fine way to introduce our college to our Canadian churches. It brings us closer together. May the Lord abundantly bless our college in moulding and fitting these young men and women for the various tasks in life.

The work at this place is steadily progressing. The Lord willing, it is the intention to ordain a deacon at this place in the near future.

Our bishop, Bro. Abraham Gingrich, who resides at this place and who has the greater part of his family residing in Guernsey, Sask., intends to leave soon for that place to visit them this summer. We wish him a safe and pleasant journey.

We contemplate holding a series of Bible chart lectures this spring.

We crave an interest in your prayers for the work at this place.

April 9, 1929.

Norman Snider.

Lake Charles, La.

Greetings to all Herald Readers:—On the morning of April 7, Bro. Bontrager preached to us at the chapel and in the evening of the same day at Moss Bluff. We always enjoy

these messages from our brother. Our prayers are that God will bless him at all times in his work.

Since our last writing Bro. and Sister Swartzendruber of Upland, Calif., stopped here over Sunday. Bro. Swartzendruber preached both morning and evening. We enjoyed both messages and we invite them as well as others to come again.

Bro. Yoder and wife stopped here on their way to Chicago. We are always glad to have people stop with us.

"Obey my voice, and I will be your God, and ye shall be my people" (Jer. 7:23).

April 9, 1929.

Sarah B. Leidig.

Fairview, Mich.

Greetings to Herald Readers:—We feel to praise God for the blessings He has bestowed upon us here. Nature is reminding us that spring is here. We have also enjoyed good health, not one having been called away by death from this congregation. To God belongs all the praise but He who knows all things knows how soon the thread of life may be taken from us. Let us be prepared.

Bro. Menno Esch and family arrived home on April 4, after spending the winter in Texas. On Sunday he gave us an edifying sermon, based on Isa. 55:10, 11. May God bless him that he may grow stronger physically and through him the church here below may grow. The attendance in church and Sunday school is increasing since the roads are better and warmer weather has come. The Sunday school attendance last Sunday was 225. We would that more might be willing to come out from the world and realize the joy of serving Jesus, who is our best friend and has given His life that we might live.

Sister Clara Trover is at present in Bay City Hospital having her tonsils and adenoids removed.

"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3).

April 9, 1929.

Cor.

Varysburg, N. Y.

Greetings:—On Sunday, March 24, Bro. M. H. Shantz, president of the Canadian Mission Board, preached for us morning and evening.

On Sunday, April 7, Bro. J. W. Witmer, superintendent of the Canadian Mission Board, preached for us in the morning and also held council meeting. He was accompanied by Bro. and Sister Witmer and two sons, Sister Spaetzel, and Bro. and Sister Lloyd Sider of Buffalo.

Some time ago Sister Curtis Cress-

(Continued on page 60)

Miscellaneous

LIFE'S AIM

By Blanche E. Eschlinan

For the Gospel Herald.

My aim in life is to live for Christ,
And to keep my aim in view;
I must have a guide, who knows the way,
And can lead me safely thro'.

My guide is the Christ, who knows the way;
He died for you and me;
He paid the price and gave the call;
Come, friends, and follow Him too.

Without the guide, you will lose the way,
Then your life for Christ will be lost!
You will sink far out in the ocean deep,
And lose all sight of the cross.

'Tis a serious time! Do you ever think?
How terrible it must be
To have no Christ to plead your case,
But be lost in the fathomless sea?

The judgment day is coming on,
Are you ready, one and all,
To go and live with Christ the Lord,
When He sounds the trumpet call?

Bowdill, Ohio.

EASTER REFLECTIONS

By A. C. Kolb

For the Gospel Herald.

Now in the place where he was crucified
there was a garden—Jno. 19:41.

When one reads this narrative covering the details of the great tragedy enacted on Calvary, toward which the eyes of God's people have looked both before and since it occurred, one might conclude the few words above mentioned picture but a small detail in the general surroundings. The mere statement seems to be of little importance, but upon closer examination it suggests a wonderful truth, as indeed do all statements made by, or in reference to, Jesus, notwithstanding it is quite possible that we are not sufficiently in tune with God's plans to always comprehend their significance, for indeed there are doubtless those to which we attach very little if any particular meanings. The simple statement quoted opens up a long vista of great possibilities. Had the historian merely stated that Jesus was crucified, without having mentioned the garden in connection therewith, something of great significance would have been omitted.

A garden immediately suggests something quite in opposition to anything associated with a tragedy. Here we have a cross and a garden, suggestive of things of opposite natures. That these two opposites should be so closely related to each other seems almost paradoxical.

The term "garden" has a very prominent place in the Bible. In fact our Biblical record of the human race begins in a garden, and the closing

chapter of the Book of Revelation again portrays a garden scene. In between we have many beautiful references to gardens, and in all instances scenes of the most pleasant and desirable surroundings are portrayed. Ezekiel, in contemplating the desolation of his country, like a great waste, sees springing up out of it a garden, for he exclaims in chapter 36, verse 35, "This land that was desolate like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and inhabited." Isaiah likewise sees beauty spring up out of apparent utter ruin, for we read his words in Isa. 35:1, 2, "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." What a wonderful vision this saintly prophet had as he looked down the long corridor of years!

And then we come to the Garden of Gethsemane. Surely no one will look here for beauty. All one can think of, aside from the walls which surrounded a small area of rocky soil in which the deep roots firmly anchored the stately trunks of what may have been considered only commonplace olive trees, is that tragic scene upon which civilization looks with a degree of horror. One does not turn there to find beauty, but rather just the very opposite, for indeed what natural beauty that hallowed spot had, seems to be forever marred by the awfulness of the betrayal of the Holy Son of God by such a dastard as Judas proved himself to be. Let us not forget the fruits of that garden, for it was there that Jesus drank the bitterest dregs of suffering, and though His sweat fell as drops of blood upon the earth, there burst forth the most beautiful flowers of eternal victory from that hallowed ground, for He prevailed, and His triumph signalled the redemption of humanity.

Now we come to another garden, the Garden of Crucifixion, but we shall not tarry now, for we shall return to gather its fruits. There is yet another garden we must consider, for the culmination of all things shall take place there. It is not without great significance that John asks in Rev. 7:13, "What are these which are arrayed in white robes? and whence came they?" for the reply came quickly, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." What did John see that he wrote so diligently? He saw various parts of the great

garden of God. He saw, among other things, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits," etc. (Rev. 22:1, 2). Needless to say there were many other things, wondrous to behold, in that garden of God, which John has not described. What he has portrayed to us is so glorious that if we stop to contemplate it, we become enraptured. We have only a few of the beauties of that garden enumerated, but they are sufficient to create in every heart a yearning to enjoy its wealth of beauty and eternal fragrance. Instinctively we may become a bit selfish in this respect, but on the other hand God has been pleased to hold out to us many incentives to strive for the best and noblest things so that He may give us these things as an inheritance. Blessed be His name for His wonderful mercies to the children of men!

Having now considered several of the gardens which are mentioned prominently in the Scriptures, let us turn to the real purpose of a garden and see if in it we may find anything that may lend beauty to the Garden of Crucifixion. In the first place, ordinarily speaking, a garden means a limited plot of ground on which extraordinary care has been spent in preparation. In a properly kept garden no weeds are tolerated. The moment they show themselves upon the surface they are eradicated. Every bit of the soil is conserved for the propagation of something useful. Besides, the products usually confined to gardens need much care of the soil, for otherwise they will not grow. They cannot thrive among weeds. Weeds can and do grow where nothing else will. They need no preparation of the soil. A garden shows foresight. Much time has been spent in preparation before the seed is sown or planted. It is the place where the best fruits are to be produced. What a beautiful picture of the Garden of Crucifixion!

The cross shows itself to be the result of long preparation. Calvary was not a mere happening. Prophets spoke of the cross and its significance long before the so-called Christian era began. No one can read Isaiah 53 without becoming impressed with the fact that although he wrote his wonderful message over seven hundred years before Christ came, he saw the Savior of men in travail, paying the price of sin with His own blood. Isaiah was already preparing the garden for the cross. He saw "a Lamb as it had been slain" (Rev. 5:6), "slain from the foundation of the

world" (Rev. 13:8), described thus more fully by John.

Preparation of a garden implies a sort of "suffering" which the soil undergoes. This is no doubt one reason why Jesus was found in a garden or in gardens, at the most critical periods of His career on earth. A principle of God seems to have been involved, for God was a long time in preparing for this particular garden scene. Paul speaks of this in Gal. 4:4, when he says, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons." This shows us then, that the scene in the Garden of Crucifixion did not materialize simply out of local conditions. It was all in the plan of God, and was only the material manifestation or the culmination of His method of redeeming mankind. Can we see the beautiful fruits of redemption coming forth from the garden of suffering? From this "wilderness of despair" bursts a principle pulsating with life and beauty. It was not merely an attraction to look at to see the young Galilean climbing a hill, bearing a cross, to become a martyr. The women wept, but behind all this scene was LIFE,—life which was not then properly understood, and is evidently not properly understood even in this day. Jesus bore a cross, but we must not forget that Simon of Cyrene was drafted into service to help bear it. God has laid a cross upon humanity, not to crush, but to lift. The cross is the very antithesis of selfishness. As Paul beautifully illustrates the resurrection through the grain of corn which falls into the ground, dies and reproduces, so we can see in this the beauty of life which follows as a result of the lesson taught by the cross.

When we speak of life, more is meant than mere existence. The beast of the field exists because it gets sufficient food. Some people exist because they enjoy three meals a day, but that is not real life. Life has a purpose. Life is the recognition of a destiny. Without life we can never be the sons of God. The cross supplies life,—not merely existence. If we would have divine life, we must pay for it; that is, it costs us something. It is worth a price. It is worth a sacrifice. It involves suffering. If we are to be born again, there must be travail. Life can not be measured by loss, but by gain. He that suffers most has most to give. If a man hoards his millions and fails to lay all upon the altar of sacrifice, he is missing the very object of life. There are things we must let go if we would have life. Without letting go we cannot have freedom. This

may be illustrated by a little boy who had thrust his hand into a fruit sealer and couldn't get it out. The mother, seeing his predicament, and noticing that he had his hand clinched, told him to open his hand and he could easily get it out. "But," said the boy, "if I open my hand, I'll lose the penny." That's it. We don't like to give up. And that is just why we fail to enjoy the fruits of freedom. We need to make sacrifice. We must bear a cross. We need the garden of suffering. It is the prelude to beauty and glory.

It is from the gardens, whether in the open or enclosed, that we get the beautiful flowers, the bouquets, or perchance the basket of fruit. This is a principle of life. There must be preparation. The "soil" must be first made to appear unlovely through suffering. Beauty will triumph in the end. The fruit of the Spirit which Paul enumerates in Gal. 5:22, 23 does not spring from a barren, neglected soul. These qualities are made possible only through such cultivation as Jesus typified when He went to the Garden of Crucifixion.

Then, too, we must not forget the inherent power which lies, though dormant it may seem, in the garden. It is a transforming power. To-day, the garden may seem barren, but it is a garden nevertheless. It may appear very uninviting, and even repulsive. But it has been long in preparation, and to-morrow we see the pansy, the primrose, the daisy, the cowslip, the violet, come into bloom. It is a reservoir of tremen-

dous power. From the Garden of Crucifixion comes the power that brings life to dead souls. That same power is at work to-day. The record of "things...written that ye might believe" rests primarily upon the fact of the transforming power found in the Garden of Crucifixion, where beauty has come from ugliness; attractiveness from that which was repulsive; joy from sorrow; rest from suffering; life from death. Our fondest hopes do not rest upon the contemplations associated with the cross, but the garden. The end of life is not a cross, but a garden, though we must not forget that without the cross the garden would not have been complete or even possible. Death does not end all, but we rejoice in the hope of life, and glory, and power. It is these which animate the songs of the redeemed.

May we linger a little while longer in the Garden of Crucifixion and study its meaning. May we be patient. It is a hallowed spot. It is infinitely more than a mere rocky eminence without any beauty. It is a garden indeed, prepared of God from the foundation of the world. No other garden was ever so long under preparation. And no garden has ever produced such fruits. Well may we meditate upon the beautiful lines of George Matheson when he says:

"O Cross that liftest up my head,
I dare not ask to fly from thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

Herbert, Sask.

PRESENT-DAY MENNONITE YOUNG PEOPLE'S PROBLEMS

VIII. OUR YOUNG PEOPLE'S SOCIAL PURITY

By Allen H. Erb

For the Gospel Herald.

Uncleanness, lasciviousness, lust, lewdness, wantonness, have always been awful and prevalent sins. In the true picture of human life which the Bible gives, we find frequent reference to these excesses. If purity was a problem in Bible times is it not a problem still? If there was failure and success then, is there not failure and success now? And are there not some conditions to-day which intensify the problem for our young people of this day? Among these conditions we name the following:

The movies are a product of modern science and modern life that is all but universal in its gripping appeal to the boys and girls of our land. Teachers who watch the children the day after they have attended the movies, as they imitate their favorite actors and ac-

tresses in unconscious ways, gain some idea of the tremendous harvest we are sure to reap. The moral standards of the actors and actresses themselves give some idea of what the harvest is to be. What is seen on the billboards is suggestive of uncleanness. The old-time theater may have been debasing, but the invention of the modern motion picture machine has made the show an economic possibility to all.

The modern dance is breaking down the older standards of modesty and reserve. A new feature is the increasing sanction of our public school system, which in many places sponsors the dance and even in the earliest grades begins to train the children for it.

Modern amateur theatricals are likewise sponsored by the school system under the head of literature. Town theaters are springing up, bringing the boys and girls into the same atmosphere that has made the profession of actors and actresses what they are in moral and spiritual standards.

The extreme tendencies in modern

dress are another indication of the trend of our age in these matters. World fashions have always been designed with the sex appeal, but the modern standard of feminine exposure must throw "monkey wrenches into the moral machinery" of our growing youths and maidens.

The growing prevalence of divorce, which throws down the sacredness of the marriage vow, is making adultery common and legal. With this there will be the inevitable collapse of moral standards, bringing with it the removal of restraint among our young people.

Many modern magazines have become cheap and sensational. Many are made to appeal to the baser propensities of men that they may have a profitable circulation. The perusal of such publications as the "Smart Set" and such like leaves the mind filthier than before.

A new freedom of expression between the sexes has become a part of modern life. Our young people are growing up around an atmosphere which does not give them the conviction that all caressing outside the marriage vow is sin. Even many of our Christian young people are without a standard that will keep them pure from such sin. They do not know that not only the result of caressing is sin but that the thing itself is sin.

This age is characterized by a marked turning away from the Bible. History has shown that the rejection of the Bible has always been followed by moral degeneracy.

Other ages have had their moral lapses, but the peculiar character of this age is that men have lifted this "new freedom" into the realm once held reserved to sacred things. Judge Ben Lindsey's recommendation of "companionate marriage" illustrates the above statement.

The above is at least a partial statement of the problem of social purity now existing for our young people. It is not within the province of this article to tell how to meet the problem but to bring it before us. But is the problem not serious enough to demand the most serious attention of all of our church leaders? Can the problem be left to drift? *Psa. 119:9* asks, "where-withal shall a young man cleanse his way? By taking heed thereto according to thy word." The way of our youth will be cleansed by taking heed. It is a great error to think that the problem of purity can be left to drift. Shall we permit the fountain of youthful innocence to become polluted without intelligent, Scriptural warning and instruction. Shall the conditions above referred to continue to pour their filth and contamination into the lives of our youths and maidens without the counter action of the teaching of the Church pointing out the way of deliverance?

The Church has the only way out. "By taking heed thereto ACCORDING TO THY WORD" is God's way. What standards does the Bible teach? Do we know them? Are we presenting this truth?

(For some of the thoughts herein presented I am indebted to a tract on "Our Young People's Purity Problem," by Robert C. McQuilkin.)

La Junta, Colo.

CORRESPONDENCE

(Continued from page 57)

man from Canada visited with her parents, Bro. and Sister Jacob Byler.

A number of our young people attended conference at Vineland, Ont. Bro. Richard Wiedman and Sister Elsie Byler served on the program.

On Sunday, April 28, Bro. S. F. Coffman of Vineland, Ont., is expected to be here to hold baptismal and communion services.

Bro. and Sister P. L. Wirich and son Chester are in our midst again after visiting in some of the western states the last eight months.

Bro. and Sister D. D. Kauffman and Bro. and Sister George Hoylman were at Kitchener, Ont., over Sunday. Bro. and Sister Hoylman are leaving for their home in Montana this week.

Health is fairly good among the membership at present. Bro. E. K. Kauffman has not been able to get to church for some time on account of rheumatism.

Our attendance at the different services is increasing since the warmer weather has come. We now have 230 enrolled in Sunday school.

We are having an early spring. The winter wheat and grass are looking very good.

Remember the church here at the throne of grace.

April 9, 1929. John H. Peachey.

Scottdale, Pa.

Dear Gospel Herald Readers, Greeting:—Our community was saddened when one of our Sunday-school boys, Clinton Maust, son of Bro. and Sister Harry Maust, died on April 10. Services were held at the Scottdale Church on Thursday evening, April 11, and the following day he was taken to Springs, Pa., where further services were held in the church there. We extend our condolences to the bereaved family.

A number of our people are spending the week-end or longer in the eastern part of the state. Bro. and Sister Levi Mumaw, Bro. and Sister Irvin Brunk, and Bro. Geo. Cutrell and children all expect to be in Lancaster Co., over Sunday. Sister Cutrell and daughter Helen have been with her parents near Salunga for a few weeks on account of the illness

of Sister Cutrell's mother. Bros. John L. Horst and Reynolds Steir are making a short trip to Chambersburg, Franklin Co., Pa.

Bro. Elwood King of Springs, Pa., is visiting friends here over the week-end.

Instruction meetings are held on Sunday afternoons at the church here for the benefit of a class of applicants. We ask an interest in your prayers in their behalf as well as for the work in general at this place.

April 13, 1929.

Cor.

WILL YOU PRAY?

That the Lord may raise up more Argentinian workers, for they are so sorely needed.

For the orphanage, that those in charge in the absence of Sister Hallman may be guided in their new responsibility.

For those who have recently resolved to give their tithe unto the Lord, that they may be thereby led into a greater consecration to God.

Next month we will report something of our Annual Spanish Conference.

NEWS NOTES FROM OUR SCHOOLS

Goshen College

School resumed again on Wednesday morning, April 3, after having closed for spring recess on Wednesday afternoon, March 27. During vacation many of our students went home to various parts of Ohio, Illinois, Indiana, and Iowa. Others spent the time quietly at the College. Our Men's Chorus took its annual spring trip during this time. The men left here on Tuesday morning, March 26, bound for Michigan. Their itinerary was as follows: Tuesday night, Ashley, Mich.; Thursday night, Kitchener, Ont.; Good Friday morning, Elmira, Ont.; Good Friday evening, Vineland, Ont.; Saturday evening, North Lima, Ohio; Sunday morning, Canton Ohio Mission; Sunday afternoon, Beech Church, Louisville, Ohio; Sunday evening, Oak Grove Church, Wayne County, Ohio; Monday evening, Walnut Creek, Ohio; Tuesday evening, West Liberty, Ohio; Wednesday evening, The Central Church, Elida, Ohio. We are pleased to report that the chorus met with fine receptions everywhere. At Kitchener and Oak Grove crowds that taxed the capacity of the church houses greeted them. Despite the fact that at the former place a full house was disappointed on the first evening, Wednesday, at the failure of the chorus to arrive in time for a program—a misfortune due to road conditions—an equally large congregation assembled on Thursday evening to hear their program. If we may judge by the splendid offering those who came were not disappointed. On this their first trip into Canada the chorus members expressed themselves as being particularly well pleased at the kindly interest and hospitality shown them. Nor was their reception less friendly in Ohio. We are grateful for the interest shown in this work. May we also take this opportunity to say to all those who may read this column that our chorus sings nothing but church music. Lighter music has no place on their programs.

On Friday evening, April 5, Dr. J. C. Meyer, a graduate of and former instructor at this institution and now an assistant professor of history at Western Reserve University, Cleveland, addressed The Mennonite Historical Society of Goshen College on the subject, Mennonite Reconstruction in France Ten Years Ago. The speaker told of his personal experiences, of being caught in the draft, sent to camp from which he was finally released at the war's close then to serve in reconstruction work. He told of his work over there, especially the rebuilding of a village to which his group of workers was assigned. He and his coworkers had the satisfaction of seeing many of the former inhabitants come back and reestablish homes, schools, and business. The historical society did well to call attention to this phase of church work. Those of us who were in the work scarcely realize that a generation of students has grown up who are unacquainted with this reconstruction work. It is a chapter in our history which should remain an open one.

Visiting preachers to speak to us during the past month were Allen Christophel, Milo Kauffman, and A. L. Buzzard. Bro. Christophel spoke on March 17 on the subject of friendship, taking his text from Proverbs "A man must show himself friendly." Bro. Kauffman preached on March 24 on "Following Jesus." Only as we follow closely can we know Him and live the life of freedom in Him. Bro. Buzzard spoke on March 31 taking as his theme, "Be thou faithful unto death, and I will give thee a crown of life."

On Friday, March 22, Professor Umble delivered the monthly faculty address to the student body after chapel. He chose as his subject, "A Comparison of Poe and Whitman."

Satisfactory progress is being made on the men's dormitory. Concrete is being poured now for the foundation. At the time of writing about half of it is completed.

April 6, 1929. J. B. Cressman.

Hesston College

G. W. Hunter, field secretary of the American-European Fellowship, a Russian missionary organization, gave three lectures at the College on March 10 and 11. He pictured the needs of the Russian field and gave many examples of the power of the Gospel in the lives of the Russian peasant and Jew.

President D. H. Bender attended a committee meeting of the Mennonite Board of Missions and Charities, held at Scottdale, Pa., on March 14.

On Sunday evening, March 17, Professor M. D. Landis gave readings from the Book of Job at the Christian Church in Newton.

During Easter vacation a few members of the Volunteer Band, together with Bro. J. B. Smith, gave programs at our two Mennonite churches located near Harper, Kans. During the past month the Volunteer Band also gave programs in Mennonite churches located in Whitewater, Moundridge, and Inman, Kans.

Our Men's Chorus, consisting of fifteen members, together with their director, Paul Erb, made an extended tour March 27 to April 3. Programs were given in the following communities: In Kansas—Larned, Protection, and Abilene; in Colorado—Cheraw, La Junta, Colorado Springs, Limon, and Thurman. The College appreciates the kind hospitality with which the chorus was received at the various places and it is our hope that the messages delivered in song may prove a spiritual blessing to all who heard them.

S. M. King.

April 10, 1929.

FIFTY MENNONITE LEADERS

XIV. BISHOP BENJAMIN EBY (1785—1853)

By Oscar Burkholder

Benjamin Eby was born on the old homestead on Hammer Creek, Warwick Township, Lancaster Co., Pa., May 2, 1785. He spent his boyhood days on the farm and in his father's cooper shop making barrels for the mills. He received a fair common-school education, and during the long winter months he continued his studies. He had free access to his father's books, as well as to his brother John's library. He was not very strong, physically, and consequently the common saying among the neighbors was, "Aus 'em Bennie gebts ka Bauer, er muss Schulmeister werre"—"Bennie will never make a farmer, he must become a schoolmaster." On May 21, 1804, he was baptized in the Conestoga Mennonite meetinghouse by Bishop Christian Burkholder, and on the same day he was admitted as a member of the Church. In 1806 he went to Canada for the first time. On May 24th of the same year he arrived at what is now the city of Kitchener, and located on a small tract of land, clearing about two acres before winter arrived. Before leaving for home he made arrangements for the erection of a log house which was completed during the winter. On Feb. 25, 1807, he was married to Mary Brubacher, who died of cholera Aug. 18, 1834. On June 21, 1807, following their marriage, in company with a number of others, they arrived at their new home, taking possession the 30th day of the same month. Two years later on Nov. 27, 1809, he was ordained as a minister in the Mennonite Church, and three years later, on October 11, 1812, to the office of bishop. Thus at the early age of 27 this pioneer Christian began to carry the burdens and prospects of a nonresistant people in a new land.

In appearance Benjamin Eby was of medium size, wore side whiskers, had his hair combed straight down and trimmed off. He wore brownish grey clothes, the coat having a straight collar and cut back over the hips. His face was rather long, his eyes bright, and his countenance pleasant. So firmly was his personality impressed upon the minds of all who knew him and such a large place had he filled in the hearts of the community far and wide that it is said upon good authority that at the time of his death, Mrs. Ulrich Geiger, wife of Preacher Ulrich Geiger of the Geiger Church 15 miles west of Eby's Church, dreamed of his death. In the morning following her dream she said to her husband, "Benj. Eby died last night." "How do you know?" he asked. "I know it because I saw

it. He went to heaven. I saw him go to heaven." It was later confirmed that he had died that same night.

As a preacher Benjamin Eby was especially gifted. Whenever it was known that he would be the messenger at a public meeting the meetinghouse would be filled to capacity. And as he would develop his message every person would be attentive. For his messages were at once Scriptural and reasonable. Blessed with a remarkable memory he would present an array of Scripture texts in support of the subject under discussion that would not only convince the skeptical, but would stir the hearts of believers and they would depart from the service nourished and satisfied with the Bread of heaven, as it had been broken unto them.

There were no meetinghouses when this pioneer bishop began his ministry. But he earnestly advocated that since the membership was growing they should have a public place of worship. In co-operation with the Erbs, Schneiders, Brubachers, Ebys and others the first meetinghouse was erected in 1813, on the site where the First Mennonite Church now stands. In this log church Bishop Eby taught school during the winter months for many years. For he believed that a certain amount of knowledge of the "three r's" was essential to a useful life. For twenty years the log church served the growing congregation but, no longer large enough to accommodate all who would attend services there, a second larger building was erected in 1834. This church, built of sawn lumber was known as Eby's Versammlungshaus for many years, until the third building, now standing, which was erected in 1905, was named First Mennonite Church, because on this site was erected the first Mennonite Church in Canada.

The activities of this early saint in Canada's history were not confined to farming and preaching. Recognizing the need of good literature for the growing community he turned his attention to the writing and publishing of religious books. The German language was the vehicle of expression throughout, for, not only were the Mennonites German, but the whole community around Ebytown, later Berlin, and still later Kitchener, was almost wholly German. Consequently for that early day Bishop Eby's field was a comparatively large one and could best be served in the German language. Among his publications are the following.

1. He arranged for the first printing of a separate Catechism in America. There being no printing press in his district until 1835 he sent it to

Ephrata, Pa., in 1824 and had it printed there. This work was not original but a reprint of a former edition printed in Prussia in 1783 and in Waldeck in 1797. This catechism has been reprinted eight times in German and five times in English.

2. No doubt he was the one to start the publication of the Ontario Meeting Calendar in 1836.

3. In 1836 he had a little German hymnbook published called *Die Gemeinschaftliche Liedersammlung*. This was his own compilation. It was reprinted in Ontario five times and twice in Lancaster, Pa. It was the accepted Ontario Mennonite Hymnbook and was used in the churches until 1900. This hymnbook, apparently, was the first book published in Waterloo Co., Ontario.

4. In 1839 he published in Berlin the very popular book of instruction with confession of faith called "*Christliches Gemeuetsgesprach*." He also arranged for, and probably translated an English edition of this book just before his death. It was published in Lancaster, Pa.

5. In 1839 he wrote and published an ABC Book and Reader, called *Neues Buchstabil und Lesebuch*. This was widely used, especially later in Mennonite Sunday schools. It was reprinted at least seven times.

6. It was during the writing and publication of the above-mentioned books that Bishop Eby was corresponding with Mennonite leaders in Europe, inquiring about their practices and teaching and drawing inspiration from them. He had started this as early as 1818. In 1840 and 1841 he published the letters he had received from Europe in two little booklets, adding also some other material, especially the Petition against military service which was given to the Pennsylvania Legislature in 1775. The letters published were from Bavaria, Prussia, Denmark, and Hamburg. These two little booklets are exceedingly rare; only two copies are known to be in existence and these are located in Goshen College Historical Library, Goshen, Ind.

7. No doubt Bishop Eby was using this information that he gathered by correspondence in preparation for his Church History which he was writing. In 1841 he published his *Kurzgefasste Kirchengeschichte und Glaubenslehre der Taufgesinnten Christen oder Mennoniten* (Brief Church History and Doctrines of the Mennonites). This was a little book of 240 pages. The first 164 pages cover the history of the Church briefly, the next forty pages contain the Confession of Faith, and the last forty pages a summary of doctrines and various forms for the use of the Bishops and Ministers. This was absolutely the first book of its kind in

America, and except for some minor pamphlets, was the only book of its kind in the Mennonite Church until the Hartzler-Kauffman book of 1905. It is not a substantial and scholarly history, but it became popular among the Mennonites, east and west, was reprinted five times, and probably served as a great incentive to further research along historical lines by Mennonite authors.

8. In 1845 the Ontario Conference issued a "*Kleiner Katechismus*" or small Catechism for children. Without doubt this was prepared by Eby although the book itself does not mention it.

9. In 1852 a collection of sermons by two German Mennonite preachers, Carl J. van der Smissen of Friedrichstadt, and Berend Karl Roosen of Hamburg, was printed in Berlin. No doubt this was arranged by Eby.

Another very interesting feature of Bishop Eby's literary activities is revealed in the records of the first printing press in Berlin in 1835. It is recorded that he was the heaviest contributor to this venture, for venture it was in those early days, and that he supported the enterprise very heartily. His sons were also much interested, and in 1840 apparently one son, Heinrich, bought out the printing establishment. Sad to say this son was not a Mennonite, and for this reason this first printing press cannot be recorded as a Mennonite concern.

From these above-mentioned activities of this first Mennonite Bishop in Canada we may surely gather a few characteristics that we do well to possess in this twentieth century. For the life of this pioneer reveal to us the deep concern that he carried for the future of the Mennonite Church. He was not satisfied to provide spiritual food for those to whom he could preach, but he provided for the generations to come. According to his environment and the conveniences at his command he has rendered a lasting service to a great multitude. We wonder, with all our increased facilities for the spreading of the Good News of salvation, and our multiplied reasons for loyalty to the Faith once for all delivered, whether this generation will fulfill its obligations to mankind as faithfully and as well as did Benjamin Eby. Yet he was not wholly successful in winning every one to Christ, for is it not recorded that at least one son did not follow in his steps? But in a character like this father of the faith, we surely must believe that his heart was burdened to see his own flesh and blood step aside from the path that had become so precious to him.

(The writer is much indebted to Ezra Eby, S. F. Coffman, Mrs. David Geiger and Harold S. Bender in the preparation of this paper).

Breslau, Ont.

Married

Miller—Zook.—On March 23, 1929, Bro. Elmer S. Miller and Sister Minnie A. Zook were united in marriage at the Greenwood, Del., A. M. church, J. L. Mast officiating. May God's blessings rest upon them.

Beachy—Bender.—On March 31, 1929, at the Greenwood, Del., A. M. church, occurred the marriage of Bro. Alvin Beachy and Sister Pauline Bender, J. L. Mast officiating. May the blessings of God rest upon them.

Troyer—Detweiler.—On March 31, 1929, Bro. Levi Troyer and Sister Stella Detweiler, both of the Fairview, Mich., congregation, were united in marriage, Bro. Moses Steiner officiating. May God's blessings be with them through life.

Gehr—Witman.—On March 23, 1929, Bro. Herbert F. Gehr of the Indiantown congregation and Sister Lydia R. Witman of the Ephrata congregation were united in marriage by Bro. N. L. Landis of Neffsville, Pa. May God's choicest blessings accompany them through life.

Fries—Zook.—Bro. Clarence Fries and Sister Arie N. Zook, both of the Greenwood, Del., congregation, were united in marriage on Jan. 27, 1929, at the Greenwood A. M. church, by Bishop Christ W. Bender, Elk Lick, Pa. May heaven's blessings attend them through life.

Weber—Burkholder.—Noah S. Weber of Waterloo, Ont., and Adah F. Burkholder of Markham, Ont., were married on March 28, 1929. The ceremony was performed by Bro. L. J. Burkholder at his residence, Markham, Ont. May God bless them and make them a blessing.

Yoder—Hostetler.—On April 6, 1929, at the home of the officiating bishop, Bro. E. B. Stoltzfus, occurred the marriage of Bro. Amos Yoder of the Plainview congregation and Sister Anna Hostetler of the Martins Creek, Ohio, congregation. May the Lord bless them and make them a blessing.

Troyer—Hershberger.—On March 12, 1929, Bro. Roman Troyer and Sister Lonette Hershberger, both of the Fairview, Mich., congregation, were united in marriage by Bro. C. C. King at the Detroit Mission. May God abundantly bless them that their home may be one of joy and happiness.

Kauffman—Kauffman.—On April 3, 1929, at the home of Bro. and Sister John Kauffman, Bro. Harry Kauffman and Sister Geneva Kauffman, both of the Fairview, Mich., congregation, were united in marriage by Bro. Moses Steiner. May the Holy Spirit be their guide through this uneven journey of life.

Amstutz—Stutzman.—On March 2, 1929, at the home of the officiating bishop, Bro. D. N. Johns, Bro. Menno Amstutz of Apple Creek, Ohio, and Sister Beniah Stutzman of Maximo, Ohio, were united in the bonds of holy matrimony. May the Lord abundantly bless them as they journey together through life.

Shetler—Thomas.—On March 30, 1929, at the home of Bro. S. D. Shetler, the officiating minister, occurred the marriage of Bro. Harry Y. Shetler of the Kauffman congregation, near Davidsville, Pa., and Sister Stella M. Thomas of the Thomas congregation, near Thomas Mills, Pa. May the Lord's rich blessings accompany them on the journey through life.

Obituary

Troyer.—Alice Marie, daughter of John and Katie Troyer of Midland, Mich., was born Mar. 3, 1927; died of scarlet fever, April 5, 1929; aged 2 y., 1 m., 2 d. She leaves to mourn her loss father, mother, 1 sister, 2 grandfathers, 1 grandmother, 2 great-grandfathers, 1 great-grandmother, and many other relatives and friends. The funeral service was preached at the house by E. A. Bontrager of Midland, Mich. Text, Job 1:21, latter clause. Interment in cemetery near by.

Kenagy.—Georgia Maxine, daughter of William G. and Emma Kenagy, granddaughter of E. J. and Martha Kenagy and Amos P. and Delilah Troyer, was born Jan. 22, 1919, near Hubbard, Oreg.; died at her home of meningitis, March 19, 1929; aged 10 y., 1 m., 25 d. She was sick only one day. She leaves to mourn her early departure, father, mother, one grandfather, two grandmothers, five brothers, one sister, and a host of relatives and friends. Funeral services by Fred J. Gingerich at the home. Text, Psa. 1; Psa. 103:15, 16. The remains were laid to rest in the Zion cemetery.

Mishler.—Elizabeth Yoder Mishler was born March 13, 1852; died April 2, 1929; aged 77 y., 20 d. She leaves to mourn her departure four daughters and one son: Mrs. Coleman, Walnut Grove, Johnstown, Pa.; Mrs. John Ensh, Riverside, Pa.; Mrs. Herndon, Johnstown, Pa.; Mrs. Heinemeyer, Johnstown, Pa.; and Frank Mishler, New York, N. Y. Nine grandchildren, one great-grandchild, two sisters, and a host of friends also survive. Four children and her husband preceded her to the grave. Funeral services were held at the Stahl Mennonite church on Thursday forenoon, April 4, 1929, with Wm. C. Hershberger in charge, assisted by S. G. Shetler.

Horst.—Mattie M. Horst was born May 1, 1861; died at her home in Maugansville, Md., March 30, 1929; aged 67 y., 10 m., 29 d. She was a faithful member of Reiff's Mennonite church, near Maugansville, Md. She was very seldom absent when health permitted her to be present. She is survived by her second husband, John V. Horst, 1 daughter (Anna Price), 4 sons (John, Samuel, George, and Edwin Kindle), 2 stepdaughters (Leah Kuhns and Anna Ebersole), and 3 stepsons (Jonas, Christian and Clarence Horst). Funeral services were held at Reiff's church, near Maugansville, Md., by Bros. David R. Leshner and John F. Grove. Interment in the adjoining cemetery.

Ensh.—William Homer, son of Joseph and Annie Ensh, was born near Davidsville, Pa., April 2, 1888; died March 21, 1929; aged 40 y., 11 m., 19 d. He was married to Ida Landis, who with three daughters and one son survive him. He is also survived by a father and two sisters. He was mine inspector and while on duty was one of the 46 unfortunate victims of a mine explosion, who were taken away in the twinkling of an eye. His body was very badly mutilated. He was a member of the U. B. church of Hollsopple, Pa. Funeral services were in charge of S. G. Shetler, assisted by G. R. Alban, pastor of the U. B. church in which he held his membership. The remains were laid away in the Custer cemetery.

Blough.—Josiah M. Blough, son of the late C. C. and Polly Blough, was born Dec. 6, 1861; died April 2, 1929; aged 67 y., 3 m., 26 d. He was married to Cassie Livingston, who preceded him in death Aug. 6, 1918. His children, two sons and two daughters, survive him. He is also survived by a number of grandchildren, four sisters, and many other relatives and friends. He was a faithful member of the Church of the Brethren, and held his membership at Tire Hill, near Johnstown, Pa. Last

year he was at the hospital at Johnstown, and thinking that his end might be near, he selected the ministers who were to conduct his funeral services. He recovered and was able to be about until just a few days before he died. Funeral services were conducted in the home by S. G. Shetler, and in the Stahl church by S. G. Shetler, assisted by N. H. Blough, pastor of the church to which he belonged. The body was laid away in the Stahl cemetery.

Jones.—Maymie Edna Blough, wife of Harvey Jones, was born Aug. 19, 1893; died at the Windber Hospital, April 6, 1929; aged 35 y., 7 m., 17 d. She was married to Harvey Jones to which union were born eight children, the youngest of whom is less than two years old. She had been ailing for some time and was taken to the hospital, where she died. The testimony of those who were about her and knew her is that she was a very good neighbor. She did all for her children that she could. She was a faithful member of the Mennonite Church and held her membership in the Kaufman congregation. Besides her husband and children, she is survived by her father and mother, Bro. Josiah and Sister Rachel Blough, five sisters and one brother. One sister and one brother preceded her to the grave. Funeral services were conducted in the home by S. G. Shetler and in the church S. G. Shetler spoke on the text, "It is done." W. C. Hershberger followed with appropriate remarks. The remains were laid away in the Blouch cemetery.

Grove.—John H. Grove was born near Chambersburg, Pa., Feb. 18, 1855; died at the home of his daughter, Mrs. Cora Eshleman, near Hagerstown, Md., March 11, 1929; aged 74 y., 22 d. He was a faithful member of the Cedar Grove Mennonite church, near Greencastle, Pa., for the past 42 years. His two faithful companions and 7 children preceded him in death. He leaves to mourn his departure the following children: Ida, wife of Aaron Shunk; Mrs. Cora Eshleman of near Hagerstown, Md.; Jacob, near Maugansville, Md.; Pre. John F., Mason and Dixon, Pa.; Luther and Ross, near Hagerstown, Md.; Pre. Harvey, Hanover, Pa.; also 35 grandchildren, 6 great-grandchildren, and a host of other relatives and friends. Funeral services were held March 14 at Reiff's church, conducted by Bros. Denton Martin, David Leshner, and John H. Mosemann. Text, Heb. 4:9.

Our dear father to heaven has gone.

His loved ones there to meet;

But on that resurrection morn.

We shall walk with them the golden street.

—By his children.

Heatwole.—Magdalen (Stemen) Heatwole was born at Elida, Ohio, Sept. 4, 1852; died in Lima, Ohio, April 3, 1929; aged 76 y., 6 m., 29 d. On Nov. 25, 1876, she was united in marriage to John Heatwole. To this union were born three children (Mrs. Emma Good, Elida, Ohio; William, and Mrs. Vertie Taylor, Lima, Ohio). Ten grandchildren, 7 great-grandchildren, 3 brothers, and 1 sister, besides many other relatives and friends, survive her. She united with the Mennonite Church about the year 1881 and remained faithful until death. She was afflicted for about nineteen years with paralysis, being confined to her bed the last two years. She bore her affliction with unusual patience, never murmuring or complaining. She quite frequently expressed herself as being ready to depart and be with Jesus. Funeral services were held at the Salem Mennonite church on April 5, in charge of Geo. Ross and Gabriel Brunk. Text, Rev. 14:13.

"Death has robbed us of our Mother,

Whom we loved and cherished dear;

It was mother, yes, dear mother,

Can we help but shed a tear?"

Miller.—Mattie (Christner) Miller, daughter of Peter and Barbara Christner, was born July 21, 1862, near Trenton, Henry Co., Ia.; died

near Hubbard, Oreg., March 28, 1929, aged 66 y., 8 m., 7 d. In youth she with her parents moved to Hickory Co., Mo., and a few years later to Howard Co., Ind. In June, 1880, she was united in marriage to Solomon L. Miller. In the fall of the same year they moved to Hubbard, Oreg., where she lived until death, except ten years when she lived in Lane Co., Oreg. She is survived by her husband, four daughters and one son: Mrs. Delilah Kauffman, Warrenton, Oreg.; Mrs. Polly Kropf, Woodburn, Oreg.; Samuel S., Mrs. Mary Kropf, and Mrs. Tilly Jones of Hubbard, Oreg. She is also survived by 33 grandchildren, 4 great-grandchildren, 5 brothers, and 1 sister. Two brothers and one sister preceded her in death. In her youth she gave her life to her Master, united with the Mennonite Church, and remained faithful to the end. For six months she suffered, which kept her at home, where loving hands administered to her wants. During her last six days she was cared for in the Hubbard Sanitarium, where her loving Father called her home. Funeral services were conducted by A. P. Troyer and E. Z. Yoder. Text, Jno. 14:2. The remains were laid to rest in the cemetery near by.

Yoder.—Eliza (Stutzman) Yoder, wife of David S. Yoder, was born March 10, 1852, in Cambria Co., Pa.; died at her home in Kalona, Ia., April 6, 1929; aged 77 y., 26 d. When but a child she came with her parents to Iowa where she spent the remainder of her life. At the age of sixteen she became a member of the Amish Mennonite Church. On Jan. 16, 1873, she was united in marriage to David S. Yoder. This union was blessed with seven children, 5 sons and 2 daughters: Stephen D., Mary, wife of Manasses J. Miller; Yost D., Lewis D., Joe D., Lena, wife of Jonas R. Yoder, and Frank D., all of Kalona. Her death is the first to break the family circle. She leaves to mourn her departure, husband, 7 children, 32 grandchildren, 17 great-grandchildren, 1 brother (John Stutzman, Kalona, Ia.), and 1 sister (Mrs. Ananias Yoder, Parnell, Ia.), besides many other relatives and friends. She was afflicted with diabetes for about sixteen years, which, with other complications that set in the last few days and at times caused considerable suffering, resulted in death. Funeral services were held April 8, at the home in Kalona, conducted by Elmer R. Swartzendruber in English and at the old homestead north of Kalona, conducted by Chris Yoder and S. J. Kemp in German.

"Mother, thou art sweetly resting,

Here thy cares and toils are o'er;

Pain and sickness, death and sorrow

Never shall distress thee more."

HIS TORCH

The torch that Gideon once held
Was made to shine,
The glory and the flame of it
Were for a sign
Of that consuming fire which purged
With winnowing fan,
Of blest Omnipotence who clothed
Himself with man.

But oh, that torch could never shed
Its light afar,
And shine out through a night-black world
Just like a star,
Until that splendid pitcher all
In fragments lay,
Too broken to be used again
In selfish way.

So, too, the Spirit's glory light
Can never shine
Out through the hiding pitcher of
This self of mine.
I break it then and lay it at
My Gideon's feet,
That He may wave me high aloft —
A torch complete.

—Opal Leonore Gibbs.

SPECIAL MEETING

Roanoke, Ill.

Report of the 85th Quarterly Sunday School Meeting held at the Roanoke Mennonite Church, Roanoke, Ill., March 31, 1929.

Order of Program.—**Song Service; Devotion** (Rev. 22), E. E. Ulrich; **Song** "Jewels," by the Juniors; **Talk to the Juniors**, John Harnish; **How We Got Our English Bible**, Milo Kauffman.

Thoughts Presented.—God has no better way of revealing Himself than through the Bible. The Old Testament was first written in Hebrew, later translated into Greek, and then to Latin. By the end of the second century the entire Bible was completed. It was then taken to England and translated into English. The large number of authors did not disagree, although they wrote separately on the same subject. No group of men could have written like this unless they were inspired by God. Heaven and earth shall pass away but God's Word shall not pass away.

Verna Schertz, Secy.

Tofield, Alta.

Report of the 47th Quarterly Meeting held at the Mennonite Church, near Tofield, Alta., March 31, 1929.

Organization: Mod., J. K. Lehman; Secy., Alta Roth; Chor., Martha Wideman.

Order of Program: **Devotion**, J. E. Kauffman; **Song** by Children; **The Meaning of Easter**, Boyd Stauffer; **Recitation**, "The Silver Sixpence," Lavanda Yoder; **Why Should We Take Part in the Quarter Fund?** N. E. Roth; **Distribution of Quarters**, in charge of O. O. Hershberger; **Recitation**, "Offertory Prayer," Ornan Huber; **Song**, by children; **Quartet**, "The Missionary Call," arranged by David Stutzman; **The Resurrection**, John Yoder; **Essay**, Fannie Bender; **Ascension and Great Commission**, Ezra Stauffer; **Our Individual Responsibility**

ity to Carry out the Great Commission, M. D. Stutzman; **Missionary offering.**

Thoughts Presented: The resurrection means life to us. Because He lives we shall live also. The resurrection is the heart of the Christian religion. The quarter fund teaches the children to give and implants the missionary spirit. By believing in a risen Lord we are resurrected to a new life. Since Jesus arose from the dead, burst the bars of death, paid the penalty for our sins, is it not our duty and responsibility to go and tell the dying world of a living Savior that they may be saved? When we go into all the world and preach the Gospel to every creature, we have the promise, "Lo, I am with you always, even unto the end of the world."

Secy.

ANNOUNCEMENT

The Twentieth Annual Meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D.V.) in the Mennonite Church near the Home, on Wednesday, May 1, 1929. Several sermons and a number of addresses will feature the forenoon, afternoon, and evening sessions. A general invitation is extended to attend the meeting.

D. M. Wenger, Secretary.

CONFERENCE ANNOUNCEMENT

The Mennonite Conference of the Pacific Coast District will be held June 4-7, 1929, with the Bethel Congregation, near Hubbard, Oreg.

A cordial invitation is extended to all to be present with us in this conference.

For further information, complete program, or announcement of your coming please write to either Fred J. Gingerich, R. R. 4, or Chris Snyder, R. R. 2, both of Aurora, Oreg.

Omar G. Miller, Secy.

NOTICE OF ANNUAL MEETING

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

The Executive and Mission Committees of the Board will meet in joint session in the above community on Thursday and Friday, May 16, 17. On Saturday the entire Board will meet in an executive and business session to transact such business as may come before it. Sunday, May 19, will be devoted to a Missionary meeting in the afternoon and evening. Monday and Tuesday, May 20, 21, the regular meeting of the Board will be held. The meeting on Sunday, Monday, and Tuesday is open for everybody.

All committees and officers whose duties require a report to the meeting will please be prepared to hand in a written report to the Secretary. It will also be greatly appreciated if those who speak on the program will have a manuscript copy of their address ready for the Secretary.

D. D. Miller, Pres.
S. C. Yoder, Secy.

GENERAL CONFERENCE ANNOUNCEMENT

The Lord permitting, the next Mennonite General Conference is to be held at the Mennonite Brethren in Christ camp grounds near Goshen, Ind.

Executive Committee of General Conference,
Per. N. E. Miller, Secretary.

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Two Books Answering the "Why" of Christian Doctrine

Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—I Peter 3:15.

Both of the following named books are in question and answer form. This is one of the most pointed and impressive ways of bringing the truth to the reader.

One Thousand Questions and Answers on Points of Christian Doctrine

By Daniel Kauffman. This book is written in a manner that it is both interesting and easily understood. It is very practical for those who have recently confessed Christ and wish to conform to the doctrines of the Church. The list of subjects treated, and the number of questions and answers on the same, give a satisfactory solution to many of the perplexing problems which confront many people in their Christian experience. It is bound in handy form, so that it may be carried in the pocket. 185 pages. Muslin lined paper binding.....\$ 25
Cloth binding 40

Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. The subjects considered are entirely separate from each other, yet there is a logical connection between them which renders this book a continuous story from beginning to end. "Becoming a Christian" is a fitting theme for the first chapter, and "Heaven," the goal of every Christian, is a fitting closing chapter. 216 pages.

Cloth binding\$ 1 25

Mennonite Publishing House, Scottdale, Penna.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

APRIL 18, 1929

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

This is the standard of Christian doctrine set up by our Lord and Savior. So accustomed are we to call this "The Great Commission" that most of us have overlooked the fact that it is one of the strongest doctrinal utterances to be found in the Bible.

This standard was heartily supported by the apostle Paul. At the very entrance to his record of Christian experience he inquired, "Lord, what wilt thou have me to do?" Having received the information, he lived up to the light that he had. In his ministry he knew only "Christ and him crucified," and toward the close of his ministry he was able to say, "I have not shunned to declare unto you all the counsel of God."

When it comes to the scope of Christian doctrine, we have it suggested in II Tim. 3:16. It is there stated that "All scripture is given by inspiration of God, and is profitable for doctrine," etc. From the first verse in Genesis to the last verse in Revelation we have a compendium of Christian doctrine, not a particle of which should be ignored. It is all given by inspiration and of God, and therefore it is all profitable, since it was all conceived in the mind of the Infinite. The classification, "essentials and nonessentials," does not belong here, for there are no "nonessentials" in God's Word.

The psalmist says, "Thy commandment is exceeding broad." Yes, it is wonderfully broad. It stretches clear across sixty-six books, and covers every phase of life. Some people, when they talk of Christian doctrine, have in mind about a dozen (more or less) of "the great doctrines of the Bible," such as the doctrine of God, the plan of salvation, etc. Others have in mind the tenets of faith peculiar to their own church. Others think no further than that of ordinances and restrictions altogether from the realms of doctrine. But God is broad enough to include them all—the doctrine of God, the doctrine of the Church, the plan of salvation, ordinances and restrictions, duties and privileges, doctrines pertaining to the career of both saved and unsaved in the future, and everything else found between Gen. 1:1 and Rev. 22:21. It is broad, "exceeding broad;" and it is all profitable.

What use shall we make of this "exceeding broad" commandment? This is what the psalmist says: "Thy word have I hid in mine heart that I might not sin against thee." Again, in referring to the practical use to be made of God's Word, he says: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." This is one use of the Word of God which makes it "profitable." Christian doctrine has an inseparable connection with Christian life. It may, and ought to be, "Church doctrine," but Church doctrine ought not to be contrary to or in any way short of Christian doctrine or the compendium of doctrines set forth in God's Word. Churches, like individuals, that have been negligent or disobedient to God in their creedal life may cleanse their ways "by taking heed thereto according to thy word." May we therefore be diligent searchers of the truth as set forth in the everlasting WORD, remembering to be "doers of the word, and not hearers only."

Two men were talking—one a Church man, the other a "come-outer." Said the latter: "Years ago I had a talk with a man who led an indifferent life. I talked to him about the way of salvation. He was interested. Different preachers came around and offered to baptize him. He finally accepted Christ as his Savior, but when some one again offered to baptize him he told him that he had Christ and that was enough; there was now no need of baptism. Soon after this he went home to glory."

It was now the Church man's time to talk. He said: "What God will do with that man in eternity is a matter which He will take care of in a way that will meet the demands of both justice and mercy. It is not mine to judge. I am glad of it, as God can do this infinitely better than any man. But didn't you leave a bad impression on that man? It is true that a man is justified by faith and not by works; that it is faith and not the application of water baptism that saves him; that it is through Christ and not through any ordinance that a man gains access to the heavenly Father. But the same Christ whom that man professed to have accepted positively commanded that those won for Him should be baptized. Whoever accepts Christ accepts His Gospel. Whoever rejects His Gospel, or any part of it, rejects Him. Nowhere in any part of the Gospel of Christ is there any hope held out for those who are knowingly disobedient to the Gospel of Christ. The Holy Ghost is promised 'to them that obey him.' Christ expressly says that 'Ye are my friends, if ye do whatsoever I command you.' What you ought to have done, therefore, was not

only to urge that man to accept Christ, but also to impress upon him that the acceptance of Christ means to accept His entire Gospel; and you should therefore have pointed out to him the necessity of following up this acceptance of Christ with a life of obedience to all His commandments."

The blessings of obedience are many. When King Saul, who had obeyed God's Word in part, told Samuel that he had kept the commandments of the Lord, Samuel reminded him that the bleating of the sheep was evidence that there was at least one commandment that he failed to keep, adding: "Behold, to obey is better than sacrifice." An attitude of obedience stands at the very gateway of the Christian life, and must be continued to retain our experience of salvation.

Obedience is an evidence of a saving knowledge of God. As John expresses it, "Hereby we do know that we know him, if we keep his commandments.... Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

James says that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Paul says that the Holy Ghost is given "to them that obey him."

John says that "if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

These and many other blessings remind us of what God said to Israel (and the same is equally true with reference to "the Israel of God" in the present dispensation): "Behold, I have set before thee this day a blessing and a curse: a blessing if ye obey.... a curse if ye do not obey."

"God be thanked.... that ye have obeyed from the heart that form of doctrine which was delivered unto you."

In conclusion, all the blessings, here and hereafter, promised to the people of God are conditional upon an attitude of obedience.

The High State of Being a Servant.—This is one of the things which Christ impressed upon His disciples, speaking of it a number of times. Perhaps the most direct and impressive teaching on this subject is found in Matt. 20:25-28: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and

whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Here let us observe:

1. That the standard of greatness among God's people is the exact reverse from that of the world.

2. That in this Christ is our most conspicuous example, carrying His perfection and completeness as a servant to the extent that He even laid down His life for the eternal benefit of those whom He served.

3. That service is one of the foremost marks of Christian leadership.

4. That there is an exaltation that follows real service which far outshines the exaltation which comes from our own egotism or from the praises of fellow men.

It is this idea of exaltation that Paul had in mind when he wrote: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." He realized that the loftiest station which man can reach in this life is that of sitting at the foot of the cross, a humble servant of Jesus Christ, and of the people Christ came to save.

It is quite common for people with the perverted mind of sin to look upon the position of a servant with an air of contempt; but we would rather follow the leadership of the greatest Servant which the world has ever known, than to bow before the perverted idea of greatness which in the end means only worldly glory which has faded away, followed by the chains of eternal slavery in the fathomless abyss. Let us rather seek the exalted place which Christ saw fit to describe as "servant of all."

"Servant of All."—One more thought, and we will give way to others (for we want our readers to get all the rich and timely teachings from God's Word presented in the pages that follow).

The words, "servant of all," give us an idea of the secret of the real greatness of faithful service. We do not want to be restricted to only a partial service, but we thank God that it is our privilege to rise to the full standard of the Gospel and become a "servant of all."

In our individual life we want to be "servant of all"—all that God has enjoined upon us, all people with whom we come in contact. And whether we serve in the capacity of parents, children, or accredited servants, let us be sure to perform our part in the spirit of Eph. 5:25.

In our home congregations let us do our full part as servants of ALL. All our fellow workers, whether their

place of service is in the pulpit or in the pew, need all the help that we are able to give them. Too often we are interested in only part of the congregation. And the more contracted our vision of service is the bigger grows the "I" and the smaller grows the "u." The larger your heart of love, the wider the scope of members in which you are interested and whom you desire to serve. Nor should our service end at the boundaries of our home congregation. It is to the "other sheep" which are not yet gathered into the fold that we owe our faithful and self-sacrificing service.

Looking at the entire Church, we want to be servants of ALL. Our visions and our prayers need to be Church-wide, else we become factional in our visions and interests and service. There is not a single member, not a single institution or enterprise or congregation in which we should not take a live and active interest, and in whose behalf our prayers should not ascend. With this kind of vision, and this kind of service, we can truly be said to have attained a position which can be described as "servant of all."

Finally, as we look at the entire world, we want to think of our Savior's Great Commission (Matt. 28:18-20) and in the spirit of that remarkable declaration rise to the position of "servant of all." This is really the secret of the true greatness which only the fully consecrated child of God can enjoy. And when, in the fulness of time, the great and mighty Judge will, in common with our exalted Lord, divide unto us "a portion with the great," we shall realize in full (what we can now at best realize but faintly) what it means in this life to be "servant of all."

WHY THE CHURCH IS WEAK TO-DAY

To the economist the answer is very clear. The church to-day offers no motive which appeals to men and women. The "reward and punishment" doctrine has been dropped without any other having been given in its place. It looks as though the hard-working preachers have temporarily forgotten their first lesson in economics and, as is shown by the growth statistics of all prominent denominations except two, are urging that man should do right "because it is right," a doctrine which never has secured and never will hold a following. Churches need neither buildings nor gifts in order to be powers in the community. They need a message, and this message will be based upon the old and ever powerful fundamental economic theory of reward and punishment.—Roger Babson.

THE MEANING OF FEET WASHING

Oscar Burkholder

The ordinance of feet washing, as instituted and commanded by our Lord Jesus Christ, is no longer popular in the modern Christian Church. Church history points to the fact that in the years that are past it was generally observed, but as the great truths which this ordinance teaches became less and less vital in the Church, groups here and there, ceased to literally observe it, and in consequence, in proportion to the measure of nonobservance or ridicule, lost the precious blessings that attend the obedience to our Master in this particular manner. However, this is not to be a message concerning the history of the observance of this ordinance, but to show what the ordinance means as it is literally observed. For, thanks be to God and our Savior, its literal observance is still a fact, even though nearly twenty centuries have passed since the first ceremony was performed by its founder. And, continuing to believe that its observance has an effect upon the body of believers which is willing to obey all things that Jesus commanded, that is not shared by any other professing body of believers, and consequently, that it gives to the world a message that the world needs and is not receiving, in many cases, we venture to state what it means to wash one another's feet, according to John 13:1-17.

In the first place it means

Obedience

"Ye also ought to wash one another's feet."

"While obedience is manifested in every act of the believer as he renders service unto his God, yet it would seem because of the evasion of the modern Church, manifested in their endeavor to explain away the necessity of literally washing the saints' feet, that the lesson of obedience is more emphatically taught in this ordinance than in any other. We will not stop just now to enumerate the reasons for its nonobservance, only to state that there must be some condition, or influence, or teaching that has swept through the Christian Church that has brought about the present-day general disobedience. It is useless to argue that Jesus was simply performing a cleansing duty that had been forgotten that day, for, had this been the case, Peter, when Jesus came to him, would never have said, 'Lord, dost thou wash my feet?' Why question the Master if it was but another repetition of custom? But Jesus puts all our questioning and disobedience to shame when He, replying to Peter, issues a statement that apparently, many well-meaning Bible teachers

have failed to understand. "What I do thou knowest not now, but thou shalt know hereafter." And very truly and painfully Peter did learn the full significance of the lowly service his Master performed on his feet that eventful evening. Surely in the following years, as Peter preached, and served, and suffered, as he undoubtedly washed his brother's feet in humble obedience to his Master's example, how the thrill of knowing that he was doing what his Lord commanded him, must have swept over his whole being! Without hesitation, for it was the writer's experience, it is not claiming too much for the literal observance of this ordinance to say that in no other way does the believer experience the same fullness of blessing as in this sacred ceremony.

In the next place this ordinance means

Equality

"The servant is not greater than his Lord."

What a shuffling, and jostling, and scheming there is manifested to-day among professing Christians for position and power! What a scrambling for that, which to love, becomes the root of all evil? What nerve-racking speed is maintained so that we may dress as well as Mrs. Jones, or drive a car as fine or better than Mr. Smith, or set a better table than any one else in the community! And what an appeal is made to the sons of toil not to be content to labor for another, but to strive to command men so that others will carry out their wishes and satisfy their every whim! It can be said, without fear of any well-founded contradiction, that they who are in position of world power, or in possession of great wealth, with but few exceptions, are self-centered, domineering and overbearing. The common people are below their dignity and sneering haughtiness, and they are cruel enough to manifest their disdain as opportunity presents itself. Think of such creatures, in such an attitude of mind, condescending to wash the saints' feet. Think of such haughty creatures exposing their feet to have them washed. Such a scene would be exceedingly vulgar, is the worldlings' bold assertion. We are above such coarse manifestations of man's crudeness, is their verdict. But does it not seem exceedingly inconsistent for a woman to be willing to practice all manner of indecent exposure before the gaze of any one who cares to see? And is it not equally inconsistent for men to expose themselves with women, at such places as popular bathing resorts, to be gazed upon by women of all stations

in life? Behold, how exceedingly sinful man has become! Claiming to be sitting on a twentieth century pedestal of acquired morals and purity and holiness, despising all beneath him who do not belong to his class, he indulges in anything vulgar or obscene to satisfy his fleshly lust, and believes he is doing God's service in his ridicule of the lowly. If there ever was a time when the Church needed a revival of feet washing that time is now. "Love thy neighbour as thyself," are famous words, and they were uttered by one who proved them in practical demonstration when he washed the disciples' feet.

Again this ordinance means

Humility

"Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

There is no denying the clarity of this statement of our Lord. Not only does He recognize the rightness of His position as Lord and Master, but with equal emphasis, He recognizes the principle of greatness in service. But we dare not substitute the gesture of our Lord in washing the disciples' feet by some other manner of lowly service, such as polishing shoes. Jesus did not say that any kind of service will do as a manifestation of our willingness to perform a humble service. He was very clear and specific. "If I have washed your feet; ye also ought to wash one another's feet." Nothing else will do in the place of feet washing. Truly there are other forms of lowly service, and how prone we are to search and find a substitute! If Jesus had not been definite how we would flounder around in our disagreements as to what manner of service would be acceptable! But the manner has been specifically given. There is no need for substitutes. Then why, arises the question, are substitutes offered? The answer is plain. Jesus knew the pride of the human heart. He knew that lowly services is pride's best antidote. He set the example. He commanded all believers to follow. But brother and sister, in following may we remember that a humble heart is the most appreciative of the lessons taught in the observance of this ordinance.

Not only does humility stand out as one of the great lessons in this ceremony but it also means

Service

"For I have given you an example, that ye should do as I have done to you."

Surely there is no mistaking the Master's words now. He showed the disciples how to perform this ceremony. He did not call in a servant

to do it for Him. He took a towel and girded Himself. He poured the water into the basin Himself. He washed the disciples' feet and wiped them with the towel. He performed this service from beginning to end. No one was needed to follow Him to make the service complete. When His task was finished the service He had rendered was complete. What a splendid example to all believers of all ages! What a great inspiration to finish unfinished tasks! But greater than completing tasks that have been started is the willingness to serve. No one commanded our Lord to wash the disciples' feet. Without explaining Himself He entered upon this last service, this last human fellowship. And as the disciples looked on in amazement they, who had served Him many times, who had walked with Him many a weary mile, were now being served by Him. Just previous to this ceremony the disciples had disputed about position and relative greatness. Now the greatest of them, their Master, by humble service, was teaching them true greatness. It is service to our fellowmen, rendered wholeheartedly, in the name of One who, by His humble service, made lowly tasks great, that opens the doors of the hearts of men, and prepares each open heart for the reception of the King of kings. It is the refusal to serve in tasks that are humble and unassuming, that closes up the hearts of men and makes them hard to reach with the Gospel of Light.

Not only does this ordinance mean service but it goes a step farther and reveals a precious qualification in service which is

Loyalty

"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head."

As the distressful possibility of separation from his beloved Master loomed up before Peter, he flung himself away from his former position, "Thou shalt never wash my feet," to a complete abandonment to his Lord. In this part of the incident we see one of the great incentives to loyalty and, in obedience to this incentive, a whole-hearted expression of loyalty. "You never miss the water till the well goes dry," is an old adage, but it is full of meaning and expressive of many a tragedy. But Peter was wise enough, because he had a real conception of the preciousness of his Master's fellowship, not to risk separation from it. And as this possibility filled his mind he reversed his former attitude, and surrendered completely to his Teacher. In this way he gave expression to the finest type of loyalty in the Christian's attitude towards Jesus Christ. How rebellious we were

before Jesus saved us! How we ridiculed the ceremonies and activities of the Christian Church! How we struggled in the beginning of our Christian experience, almost ashamed to wash feet the first time! What will the world think of us anyway? Then came the overwhelming truth that, unless we surrender, we will rob ourselves of the blessing. And with added significance unless we prove the fact of our surrender by an expression of loyalty to the One to whom we have surrendered, how hypocritical we must appear? As we saw ourselves in the light of our Master's example, what a glorious radiance swept through our being, and like Peter, washing our feet only seemed entirely

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Psalm I

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

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light of Truth we are confronted with husks when they might have had the satisfying grain. Nor is the older generation free. Our conceptions of happiness are suggested and nourished too often by what we see in the world. What a beautiful Christian experience it is then, as we wash the saints' feet, to know that we are privileged to do something in obedience to our Lord, and in the doing are recipients of special blessings! Real Christian happiness is the only result. Many times, as I observed old brethren washing feet with young boys, as they greeted each other at the completion of the ceremony have I seen the tears of joy roll down the old men's cheeks and the radiant response in the happy smile of youth. The literal observance of this ordinance is not a doleful exercise. It is attended by the sweetest rewards and is the occasion of the most happy manifestations of Christian love.

Yet there is one more meaning that eclipses all the others because, not only does it rank greatest in importance, but its true value is found in its inclusion of all the others. This last meaning is

Fellowship

"If I wash thee not, thou hast no part with me."

Every believer desires fellowship with the Master. But are we willing to meet the conditions for such fellowship? Will Jesus accept some other way, or some other manifestation of love, or obedience, or humility, or loyalty, or some other method of service? Are the words of this mandate meaningless? Was Jesus only playing with outward ceremonies, and did He mean to say that He has given the world an example, but that men could do anything else in some other way, so long as they mean to serve, and He would grant them spiritual fellowship? Or what is the condition of this fellowship which this ordinance teaches in so many different ways? Must we not, to be honest with ourselves and fair to the utterances of our Master, conclude that Jesus meant what He said, and that, if we refuse to obey He will refuse to fellowship? If our Master had spoken in riddles perhaps man might be excused for substituting other acts of service for this one, but now there is no excuse. The Master has spoken and His word is final. There is but one thing left to do if we would enjoy our Master's fellowship in full, and that is wash one another's feet. And such fellowship that it is! Every one on the same level, rich and poor, young and old, high and low, educated and uneducated, esteemed and unesteemed, all one in Christ Jesus. "Who, being in the form of God, thought it not robbery to be equal

Happiness

"If ye know these things, happy are ye if ye do them."

What a perverted conception many professing Christians have of the expressions of inward joy and peace! Unless our modern Church youth is engaged in giddy, light, meaningless play there seems to be an idea prevalent that they do not have good times. Shall we not stop and ask ourselves very seriously. Whence come all these manifestations for which we are seeking? And in the

with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found

in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Breslau, Ont.

THE CHURCH AS AN ASSEMBLY FOR WORSHIP

By J. Kore Zook

Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.—Matt. 18:19, 20.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.—Heb. 10:25.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit.—Jno 4:23, 24.

In these three texts we have suggested three definite things concerning worship.

1. The purpose of united worship.
2. The necessity of congregating for worship.
3. What should be the nature of that worship?

The church as an assembly for worship is one of the four Scriptural marks of the church of Christ as outlined by Dr. Arthur T. Pierson. At an early date in the history of God's people it pleased God that men should worship. We read in Gen. 4:26 that after the birth of Enos the son of Seth men began to call upon the name of the Lord. Webster defines worship as the act of paying divine honor to God. This no doubt is the primary purpose in worship. Our text also suggests that a united body of believers has power in prayer besides having the promise of God's presence. In our second scripture is suggested the need of exhortation in relation to united worship. When we think of worship the term worth-ship is suggested. Worship is then the act of ascribing worth to God, the object of worship. Worship also implies thankfulness and gratitude for blessings received.

In ancient times a certain class of people worshipped the sun. They no doubt perceived that the sun gave them light and heat, made possible the growing of crops to feed them. A feeling of gratitude to the sun was entertained no doubt, and they worshipped. Others as they gathered about the fire cooking their meals and feeling its genial warmth and comfort, said that fire makes it possible for us to live. "It is our god," they said, and worshipped the fire. We pity them in their blindness and ignorance, but commend them for being grateful. This no doubt was the only way they knew to show their grati-

tude and appreciation. It shows a spirit on their part that is very often lacking in this enlightened age. Today we worship God because He alone is worthy. He alone controls the elements, gives us food and clothing, makes possible our material comforts, as well as our peace and joy in the Spirit. He is our God. We recognize His goodness, and loving kindness to us, and we assemble to give Him the praise and honor due His name.

We worship Him because He is worthy. We stand in awe of His divine majesty. His greatness and power overwhelm us. Sometimes those who have been reared on the plains and have never seen any mountains come to Manitou, and as they stand in the shadow of Pike's Peak and gaze at its summit towering toward the sky, it makes them feel very small and insignificant. The same thing is true in our regard of God. Some will see God in His majesty and power and great glory and fall down and worship. Others fail to see and compare, and so feel no need of worship. There are always those of whom Jesus speaks when referring to a certain judge, they fear neither God nor man. We are told in the concluding verses of the book of Ecclesiastes: "Fear God, and keep his commandments: for this is the whole duty of man. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." When we think of God in all that He is, it moves us to fear, not only the kind of fear that man has of impending judgment which causes him to tremble like Felix of old, but a reverential fear which awes our spirits so that we fall down and worship in His wondrous presence. Many individuals are so great (?) in themselves that they do not feel the need of obeisance to a great and holy God. We need to worship Him because He is worthy.

We need to assemble for worship because He demands it. We need to do it for the good effect it has upon our own lives and actions. The worship of God fosters in us a Spirit of humility. The more sincere and pure that worship the more prominent the spirit of humility. It is the worship of a great God that helps us to appreciate and respect the rights of others. The one who worships most has most prominent in his life

that great principle of love to which Paul refers in Romans 13:10, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."

Why do we need to worship? In order that we may not think of ourselves more highly than we ought to think. The act of worship helps us to get our attention off ourselves, and then we lose ourselves in service for God and our fellowmen. Sometimes we see some person who has such an exalted opinion of himself that he does not care to associate with the rank and file of common humanity, much less render service to them. Success in some enterprise may be responsible for this condition. We very often see this attitude in religious circles. Our experience has been so superior in the things of God that we feel exalted. There are many Pharisees to-day as well as in Christ's time. Why this attitude? We lose sight of the fact that God is all and we are nothing. Egotism and bigotry have no place in the worship of God. He is no respecter of persons. We need to follow the example of our Master who said, "I came not to be ministered unto, but to minister."

We need to assemble for worship, for in so doing we carry out a part of the church's program of witnessing for Christ. We show to the world where we stand. A brother minister once made the statement that we can offer no stronger rebuke to our neighbor who has taken the Lord's Day to do some work around his home, like washing his car, etc., than to take our Bible under our arm and walk down the street to church, past the place where he is working. Possibly there are some who do not intend to be irreverent but have fallen into those habits and this may become a reminder to them.

To worship the Lord in spirit and in truth suggests some attitudes and conditions which are very essential. There is danger that worship may become a mere form of words and actions, and as such is an offence rather than an honor to God. The prophet Isaiah said this was true concerning Israel. These same words were repeated by the master as recorded in Matt. 15:8. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." Our ritual in worship may be of the grandest. Our worship may be true to form in every way, yet may lack all the essentials of true worship.

One of the first essentials in worship is submission. In James 4:6, 7 we read, "God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God." Our carnal will must be denied, and our hearts must bow before an omnipotent

God, the Ruler of the Universe. We must acknowledge His will to be ours, obey His call, and go where He leads. We need to regard Him as sole Sovereign of our lives, and obey Him in all things. We hear much to-day about sacrifice, and God says that "obedience is better than sacrifice." Worship to God without obedience in the heart and actions is a mere farce and an offence to God. There are many scriptures which prove that God is very specific in His directions for divine worship. He told Moses in connection with the building of the tabernacle and the making of the vessels for the sanctuary (Ex 25:40), "And look that thou make them after their pattern, which was shewed thee in the Mount." Sometimes some will take the position, "It does not matter so much what I believe just so I am sincere in my belief." God teaches no such doctrine. Our worship and service for Him must be rendered according to the directions He has given.

In Matt. 18:2, 3 Jesus, wishing to teach an object lesson, called a little child unto Him and set him in the midst of them and said, "Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." As we look into the life of a little child we see there illustrated many principles essential to true worship. One is that of utter dependence. A little child must depend solely on others for the things that sustain life. We are dependent upon God for all things, whether we wish to admit it or not. A child comes to his parents with all his requests, all his troubles, all his heartaches, and disappointments. God has intended that the relation between the believer and Himself should be just such a relation. He is interested in us in a way which surpasses even the interest and solicitude of parents. "Can a woman forget her sucking child,.... Yea, they may forget, yet will I not forget thee" (Isa. 49:15).

Another characteristic of a child is his willingness to forgive. May we get this lesson. Peter came to Jesus and asked of him, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus said unto him, "I say not unto thee, until seven times: but, until seventy times seven." Jesus meant to teach here that there is no limit to the number of times we should forgive, which is plainly shown in the touching parable which follows, where a man owed his master ten thousand talents which he could not pay. In the conclusion of the parable He says, "So likewise shall my heavenly Father do also unto you, if ye from the heart forgive not every one his brother their trespasses."

Another characteristic of a child is his simplicity of manner. He does not question for a moment the promises of his parents. He lives in an attitude of perfect trust and confidence. Simplicity of life and character has always been pleasing to God as we bring our worship to Him. This principle also needs to be applied to the form and place of worship. The more simple the furnishings of God's house, the more simple the form of service, the less there is to detract from the supreme object of worship, and the more glory will go to Him. One principle that should pervade our worship is this, God alone shall be exalted. A. J. Gordon made this statement: "Anything which intrudes itself between the human soul and the object of worship is a fatal hindrance to the worshiper and a positive offence to God." One special danger we need to guard against is that of formalism. Satan has always tried to get people to worship the creature more than the Creator. We need to recognize the primitive simplicity of divine worship. Many people no doubt assemble for worship and are awed by the impressive ritual in the ceremony, and fail to pierce through these things to the only true object of divine worship. In Exodus 20:24-26 God told Moses to build the altar for the burnt offering either of earth or of unhewn stone. Obviously the reason for this was that the attention of the zealous worshiper be not drawn from the sacrifice upon the altar to the altar itself.

This also suggests that the altar was not the principal thing to be considered, but the sacrifice. The sacrifice was not made for the altar, but the altar for the sacrifice. This sacrifice was typical of the great sacrifice upon the cross of Calvary. The blood of this sacrifice was carried by the high priest into the holy of holies and its presence there made possible the forgiving of the sins of the people. This suggests the means of worship. Besides a worshiper and one to be worshipped, there must needs be a mediator. Under the Jewish economy the high priest was this mediator. He acted as the people's representative to bring their petitions into the presence of God.

Jesus Christ has become our sacrifice and He now occupies the position of mediator between God and man. Other than by Him there is no approach to God. In Heb. 10:19-23 we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near in full assurance of faith,

having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised):" The way to God has been opened. Let us enter by this way. He has made an intimate relationship possible. Let us come boldly, but let us also come in reverence and godly fear. As we contemplate these things we hear the voice of God, "Put thy shoes from off thy feet, for the place whereon thou standest is holy ground." In our approach to God there must be that attitude of reverence. We are in the presence of God. "The Lord is in his holy temple: let all the earth keep silence before him." If we come in this attitude God will be pleased and our souls will be blessed. We must worship in spirit and in truth. If we are His children we will worship, for it is only natural that we should. When we worship we become humble toward God and gentle toward our fellow men. We worship God because He is worthy. We must be submissive and obedient to His will. Our attitude should be as that of a child toward his parents. We must forgive others, as God for Christ's sake has forgiven us. We must worship according to the directions He has given us. Only Christ can make us worthy to come into the presence of God. May we come boldly into His presence, and yet in the spirit of reverence. May we tread softly in His presence. "In thy presence is fulness of joy; and at thy right hand there are pleasures for evermore."

Roseland, Nebr.

LIFE ETERNAL

Life eternal, Heavenly Father,
Glorious promise, Thou dost give;
As death daily steals upon us,
Need we fear? We still shall live:
To Thy hand our spirits yielding
For a life no more to die,
All the mortal so forsaking
For blest immortality.

Life eternal, mighty Saviour,
Dying, Thou for us hast won.
In Thy Cross is all our glory,
Trusting Thy Word, "It is done."
First fruits Thou of resurrection,
Thy great gift we gladly take;
As our eyes Thou gently closest,
We but sleep with Thee to wake.

Life eternal, Holy Spirit,
Great Life-giver as Thou art,
Of Thy great gift freely give us
Even now to every heart,
So in such large measure granting,
Of Thy grace on us bestow,
That the streams of living waters
May to others overflow.

—The Christian (London).

THE BEHAVIORISTIC AND ANTI-THEISTIC TREND OF MODERN RELIGIOUS EDUCATION

By John Horsch

One hears sometimes the opinion expressed that there is no conflict between science and religion. This may be true and not be true, depending on the sense in which the term "science" is used. There certainly are great contradictions between Scripture and much of that which the world to-day holds as science. The fact is that science, as taught in the schools of America, is by no means a unit on some of the most cardinal points in its own field. Modern science, as taught to-day, is to a large extent self-contradictory.

Take psychology, for an example. The new psychology, called Behaviorism, contradicts the psychology, which until recently was taught everywhere, at every important point. Behaviorism conceives of every human thought, feeling and action as mechanical—that is to say, as the result of physical causes. Human volition and responsibility are destroyed. All distinctions between good and evil are wiped out. "Self-expression" is the watchword of the new psychology. There is supposed to be no higher aim than to "let one's self go." All forms of repression of the natural impulses are discountenanced. Behaviorism means, as some one has said, that "there is nothing in people's minds, and they think only with their muscles."

Behaviorism clearly is to be classed under the category of what Scripture speaks of as "doctrines of devils" but is defended by some of America's leading scientists.

The new psychology fully endorses and supplements the evolutionary hypothesis, implying that man differs from the animal simply in degree. Man is supposed to be merely a more delicately adjusted, more highly developed animal. All belief in immortality is destroyed. God is bowed out of existence. He is in fact simply ignored. Here, then, is atheism pure and simple.

Such is the new psychology as defended, not only by many scientists, but by an increasing number of Modernistic theologians as well, as may be shown elsewhere. The editor of America's most widely read Modernist journal says, speaking of Behaviorism:

"There are scarcely a dozen American colleges of standing in which this new type of psychology has not been accepted, even though it has yet to win a conspicuous convert among the psychologists of the rest of the world."

In other words, there are but few American colleges besides those standing for Fundamentalism, in which Be-

haviorism is not taught as science. And yet there are those who would censure the Fundamentalists for declining to take an attitude of indifference to the fact that the most destructive hypotheses are being taught under the name of science to our young people.

Most assuredly the Scriptures do not agree with all that is accepted as science in our higher institutions of learning. On some of the most important points scientists, as just stated, do not agree with one another. How can any one agree with them all? It is important to notice in this connection that "science," in so far as it contradicts Scripture, is based on suppositions and hypotheses. True science is based on fact, and is, on the whole, of great value. It does not conflict with Scripture.

The New Religious Education

Many quotations from Modernist leaders might be given, did space permit, expressing the view that all theological doctrine is relative and uncertain; hence they hold that no religious doctrine should be accepted as authoritative or final truth, or taught as such. These representative Modernists hold that, if Christian doctrine is taught at all, it should be presented merely as uncertain human creation and supposition. In fact, religious doctrine is often entirely eliminated in Modernistic religious instruction.

"We talk about right attitudes, right conduct, growth of personality, practicing the social gospel," says a correspondent of a Modernist journal, "now what are we doing as religious educators to 'open the pathway between God and man?'" A writer representing the more advanced type of Modernism, says in the same periodical: "The purpose of religious education is to stimulate the children to form their own conception (on such subjects as deity, ethics, etc.), based on their experiences, in the belief that these conceptions, standards and ideals will thus have a more vital effect upon the life of the child than any which are thrust upon him" (by positive teaching of Christian doctrine).

At a convention of the Religious Education Association held in the summer of 1925, at Wichita, Kans., Ross W. Sanderson, Secretary of the Federation of Churches, said: "The newer religious education has once for all abandoned the effort to indoctrinate anybody.... It has definitely turned its back on the old certitudes."

The practical meaning of such views

is that no one should give or receive positive instruction in the Christian faith. Christian doctrine, if taught at all, should be presented as uncertain human supposition. This means that the young people of America, including those who receive instruction in courses of modern religious education, should virtually be permitted to grow up in heathen darkness.

Atheism Taught Under the Cloak of Religious Education

And this is not the whole truth. The most advanced Modernist leaders have passed the point where they content themselves with teaching that Christian doctrine is not to be accepted as true. They teach positive anti-theism—pure atheism. They do it under the cloak of theological and religious education.

It is important to notice that many of the directors of religious education, who have been engaged by the churches for the instruction of the children and young people, have been trained and decisively influenced by professors defending the most advanced Modernism. There are religious educators who make no secret of their anti-theistic position. Of this there is convincing evidence.

In the 1928 annual convention of the Religious Educational Association, held in Philadelphia, Professor James H. Leuba, of Bryn Mawr College, frankly defended unvarnished atheism in one of the principal addresses of the convention. John M. Versteeg, a Methodist minister in New York, author of a text book on religious education entitled, "Christianity at Work" (published by the Methodist Book Concern), states, on the ground of his experience in this field, that many religious educators "are infected to a considerable degree by extreme behavioristic views, or are, at least, flabbergasted by them" (The Christian Century, June 2, 1927).

Professor Walter S. Athearn, of the Boston University School of Religious Education, the author of well-known books on religious education, in an address given in 1926 before a large religious assembly, made the following important statements: "An age of science has given us a partial and incomplete view of nature. This partial and incomplete view of nature has been carried into the fields of education, sociology, philosophy, and religion. A materialistic age is the result. Sociology, philosophy, education, and religion have all been affected by the adoption of the so-called 'scientific methods,' drawn from a partial view of reality. The field of religious education has been invaded. Our greatest task today is to keep religious education religious. The concept of the existence of a personal

God is on the defensive. A naturalistic humanism is sweeping, almost unimpeded, through educational and religious circles. There is rapidly developing a cult of Christian atheists—persons who say they accept the ethical program of Christ, but who deny the existence of Christ's God, upon whom that ethical program is based."

Dr. Athearn pointed out, further, that a group of men representing a materialistic philosophy "dominates the academic circles of America today." "It has revived anew the emphasis of Voltaire, Rousseau, Hume, etc. . . . The pupils of the men of this group are carrying this theory into secular and religious education. Religion is identified with social adjustment. Biology becomes basic. . . . A moral and religious education based on such premises will produce a materialistic, naturalistic humanism and eventually end in atheism, or at best agnosticism for the church and anarchy for the state."

Testimony of a Prominent Modernist

Dr. Shailer Mathews, Dean of the Divinity School of the University of Chicago, a well-known Baptist theologian, recently published a noteworthy article on this subject under the title, "Let Religious Education Beware." Professor Mathews has long been known as an ardent advocate of Modernism. With all Modernists, he disowns the authority of the Scriptures, and consequently disparages doctrinal teaching, except when presented as mere human opinion which is not supposed to stand the test of time. He has often expressed himself against considering the doctrines of the Christian faith as the unchangeable truth. He has insisted that Christian doctrine must not be taught as dogma, since it is not believed to be final or authoritative.

Now when, in agreement with the principles which he holds, the more advanced Modernists declare that the doctrine of God may be discarded as unessential, Professor Mathews asserts that this doctrine is essential. He makes this assertion on his own authority, and is quite dogmatic about it.

In a recent address in Chicago he made the statement: "When God is lost, all is lost." In the article mentioned above he confesses that he sees great danger in the atheistic tendencies of modern religious education. "Religious education," he says, "too frequently sidesteps the issue," and religious educators teach "a non-theistic religion." He says further: "The reason for such an attitude . . . springs from the current pragmatic view which refuses to treat God as

anything other than a social idea." (The Christian Century, March 24, 1927.)

God, then, is regarded as a mere idea, as a creation of the human brain, as having no objective reality. This is a terrible indictment, indeed, of that type of religious education which is now in the ascendancy all over this broad land, being represented by men and women who have fallen prey to the influences of the more advanced Modernism. This type of religious education is to-day largely represented in the state organizations for the advancement of religious education. This means that great numbers of children and young people in America are taught virtual atheism by their religious instructors.

At the present time great efforts are put forth by various state organizations of religious education to get all religious bodies to coöperate with them. These organizations, to say the least, do not take a positive stand against the Modernistic ideas of religious education. The dangers threatening the Christian churches from organizations which take no definite attitude on these questions are real.

Scottdale, Pa.

THE UNEQUAL YOKE

By J. R. Mumaw

For the Gospel Herald.

Be ye not unequally yoked together
with unbelievers: for
What fellowship hath righteousness
with unrighteousness?
What communion hath light with
darkness?
What concord hath Christ with Be-
lial?
What part hath he that believeth
with an infidel?
What agreement hath the temple of
God with idols?—II Cor. 6:14-16.

Life's realities dawn upon us with the problems of youth. Difficulties throw us either upon our own resources or upon the mercies and grace of God. What a happy day when the latter first enters into our little human experience! Then we begin to grow. A development of character becomes evident. Later, too, the problems of life become more complex and the maze of difficulties lies before us in clearer view. To the unbeliever it is more or less depressing. Some even go to the extreme of seeking relief in suicide, while others tread the pauper's road. To the Christian, however, it is quite different. Problems become challenges. The challenge is to find their solution. And the solution must come from the very Word of God. No greater source can be found and nothing less will suffice. What we want is the truth. And having found that, we shall surely enjoy the liberty and freedom of the Gospel.

The Scripture text quoted above is one of the most important exhortations recorded in the Pauline epistles. It is a fundamental doctrine that very vitally affects the believer's standard of Christian living. The truth set forth therein, if conscientiously observed in our day, will be a great factor in helping to maintain the principles of the Gospel for the Church of to-morrow. We are living in an age of great laxity and worldliness among Christians. For that very reason we need to be on our guard lest we, too, drift with the current of indifference and suddenly find the Church floating on the dangerous rapids of unbelief. Let us take heed, therefore, "and having done all to stand."

A careful examination of this passage of Scripture discloses the fact that it is possible for a Christian to be yoked with an unbeliever. At the same time, however, it is clear that such a union would be unequal. To be unequally yoked means being yoked with one of another kind (see Lev. 19:19; Deut. 22:10). In other words, a Christian is unequally yoked when he forms any alliance with one who is an alien in spirit. When there are two individuals, the one a believer and the other an unbeliever, sharing in the same thing it is manifestly an unequal yoke, and the believer is not only violating the Scripture injunction quoted above, but is also at fault in this that we are to "have no fellowship with the unfruitful works of darkness" (Eph. 5:11). Such an alliance creates a forbidden friendship with the world for that is "enmity with God" (Jas. 4:4). Furthermore, he "who is a friend of the world is the enemy of God." This does not mean that Christian people should isolate themselves from perishing sinners and disregard their need of the Gospel. But it does mean that they should separate themselves from any defiling connections with them.

It is quite true that we must live in the world, and it shall be true as long as we have our abode in this house of clay. In fact, the Christian's mission would be impossible if he were not in the world. But let the Christian allow the world to come into his life and he becomes a perishing soul. This truth can be easily illustrated thus: There is no need for a ship without a sea, but let the sea come into the ship and you have a sinking vessel. The Bible is reasonable and plain. God wants us to enjoy the best of life. An unequal yoke produces discordant living and He knew that holy living would be impossible without keeping free from it.

Our attitude towards II Cor. 6:14 is a sort of check on our estimate of the Christian life. We ought to value our relation to Christ so highly that we do not profane it with any ungodly relations to the world. That is the sealed

secret which the Holy Spirit will reveal to every believer who wholly follows the Lord. When Abraham returned from his victory over the five kings he refused even a gift from the king of Sodom, saying, "I will not take anything that is thine, lest thou shouldst say, I have made Abram rich" (Gen. 14:23). He was satisfied with the divine blessing and made no alliances with unbelievers to receive greater wealth. Should not we also "seek first the kingdom of God and his righteousness?"

The unequal yoke necessarily involves a sacrifice of principles which leads into a subservience to the carnal mind. An unbeliever has nothing else. The carnal mind "is not subject to the law of God, neither indeed can be" (Rom. 8:7). If therefore a Christian be yoked with a carnally minded man he must stoop to the standards of carnality. His freedom to live out the principles of unselfishness, nonresistance, justice, and charity is cut off. The two simply do not fit together. The system is impractical. The most congenial and practical way is to follow the Bible admonition and "be not unequally yoked together with unbelievers." Furthermore, another violation of Scripture is in evidence. When the unbeliever does evil, even though it is done without the consent of the Christian partner, the latter becomes party to the wrong. "Neither be partakers of other men's sins" (I Tim. 5:22). The fact that the Christian is sharing in the same thing is evidence that he is likewise partaker of his evil deeds. For how can he share in the profits if he does not also share in his deeds? Let us come out from among them, for the Church is a body of "called-out" ones.

To form these unscriptural alliances with the world and with ungodly principles brings a serious division of headship and of affections. That we cannot serve God and mammon is clearly stated in the Word. And yet, how many Christian people are by their very actions attempting to gainsay this plain teaching by living in an unequal yoke! Do we love the world and its mammon more than God and His riches? We cannot love both. Neither can we be partakers both of the Lord's table and the table of devils. I Cor. 10:21. It is unreasonable to expect God to bless our souls if we disregard His Word in deliberate disobedience, no matter how much we think we have become victims of circumstances. "If ye be willing and obedient ye shall eat the good of the land" (Isa. 1:19).

The ruinous effects of unequal yokes in the Church are bound to become fatal. According to I Cor. 15:33 evil will exert an influence against good. The only way right can permanently influence wrong is through the power of the Holy Ghost. Can we not now see

how foolish it is to expect any effectual working of grace over an unbeliever under such conditions? Permit me to quote from a certain author who writes on a similar subject.

"He (God) commands those that believe to come out from those that believe not, and be separated. Indeed the union of the two is so monstrous that it never could be defended for a moment by a true heart. It is only when selfish interests or strong prejudices work, that men gradually accustom and harden themselves to disobedience so flagrant and in every way disastrous. For as the man of the world cannot rise to the level of Christ to be together with His own, the Christian must descend to the level of the world."

The unequal yoke is contrary to the Scriptures and therefore is a union that God will not bless. If He does not bless, then we have the hopeless task of reformation, in which the believer must work alone without the aid of Divine power. All this leads to fruitless living in a decaying Church.

Whenever a Bible principle, such as the one of particular interest in this discussion, is broken either by an individual or by a body of believers you always find a weakening effect upon Christian fortitude. One wrong opens the gate for another. One compromise is followed by another, here a little and there a little, until the whole lump becomes leavened. We need to be watchful, careful, and prayerful. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

Let us now examine the five very pointed questions that follow immediately after the statement of the doctrine. Notice how forcefully this truth is brought before us through these interrogations. They are logical in their setting and convincing in the argument.

"What fellowship hath righteousness with unrighteousness?" This can be applied to various business enterprises in which the unequal yoke becomes evident through partnerships, stocks, and various other temporal alliances. Fellowship in this verse is translated from the Greek word "*metoche*," which means to share or have partnership. It leaves no doubt whatever and we can feel assured that business relations are included in this important doctrine. Like oil and water, righteousness and unrighteousness will not mix. Imagine, if you can, a fundamentalist preacher linking arms with a movie star and see them stand before the throne of God as partners. How does it look? There is the believer, one whom God has called to be steward over His goods. How dare we share our stewardship with the world? God does not want it that way or His Word would not give us such a clear denunciation of the unequal yoke. May we not do well to thoroughly examine the principle involved before we give way

to the alluring appeals of the farm bureau, labor union, milk association, insurance companies, clubs of various descriptions, and organizations of all kinds? How can the righteous become partners with the unrighteous? What is back of it all? Is it any wonder if many become weak and sickly among us? The cares of this world are actually choking out a part of the good seed. II Cor. 6:14. The Church will be robbed of her stability and cheated out of her testimony unless we replace the blighting effects of the unequal yoke world.

"What communion hath light with darkness?" Here we can make an application to the marriage question. To the believer we can truthfully say, "Ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8). Christ Himself says, "Ye are the light of the world." Light and darkness in the natural sense are truly opposites. So likewise are they in the spiritual realm. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9). How absurd it is to have one who is enjoying this light to marry back into darkness! God forbids it. The Bible says, "Marry, only in the Lord." The question particularly asks, "What communion?" Another way of stating it would be, "What do light and darkness have in common?" Certainly you would say, "Nothing." The same answer is true in the marriage relation. Can two walk together, except they be agreed?"

"What concord hath Christ with Belial?" Belial is a personification of the ungodliness and worthlessness over which Satan has control. Here political entanglements are set aside as something to be left alone by the Christian. Christ said, "My kingdom is not of this world." Unbelievers have their citizenship in this world; we have ours in heaven. Every alliance in which believers are made in common with the world is a violation of Scripture. "Let this mind be in you, which was also in Christ Jesus." He had no concord with Belial. They had nothing in common. How then can we have anything in common with him?

"What part hath he that believeth with an infidel?" To put this into the vernacular we would ask, What part has a believer with an unbeliever? The present-day social mixtures are becoming very prevalent among our own church members. The writer is convinced that the doctrine in question is equally as applicable in this as in any of the other problems. We have believers and unbelievers attending banquets directed by the voice of both. Community affairs have in them the unequal yoke when Christians and un-

godly men and women share an equal right in their business transactions. This appears to many a narrow view of life, but let me quote from a certain Bible scholar who says, "We are most likely to do good to unbelievers when we stand aloof from all other intercourse with them excepting that of duty and compassion." We must, after all, keep in mind our highest duty and obligation which is that of service to our Master. If we do that and "set our affections on things above" then this strict application of the teaching against the unequal yoke will fit into our daily life very nicely. God has ordained that we shall have a balanced salvation. If we are only willing and obedient these things will all work out in perfect accord with His Word.

"What agreement hath the temple of God with idols?" And what shall we say of the many religious alliances? Not every one who professes to know God is a child of the King. You will remember how one prophet of God was seduced by a false prophet who claimed the same for himself. It was a fatal stroke of the enemy. The man of God lost his life. There are unbelievers all around us, arrayed in the cloak of Christendom. Modernistic theologies and methods, peace movements, religious federations, and a host of "isms" are courting the Church for any possible alliances that they can make. They will even gladly receive her friendship, if nothing more. Sad, indeed, it is to learn that some members of the body are flirting with a few of them. To join hands with such organizations is to bring upon us an unequal yoke accompanied by the displeasure of our Lord.

May God help us to grow, teach us to pray, and increase our faith. We (the young people) are looking to our Church leaders to hold the helm and steer us safely through the storms of unbelief that we, like them, may hand down to our posterity a spiritual heritage that will be free from the encumbrances of the unequal yoke.

Harrisonburg, Va.

THE BIBLE AND EVOLUTION

Showing the Neglected Teaching of the Word of God Regarding the Great Questions of the Creation of the Universe, The Origin of Species, and The Origin of Man

THE CREATION OF THE UNIVERSE

What Evolution says about Creation

"Evolution, as understood to-day, is a widely comprehensive term, inasmuch as it comprises the study of that vast complex of natural conditions which has resulted in the formation and development of stellar systems and particularly of that which

includes the earth as well as of all forms of plant and animal life upon our planet."—Standard Dictionary, 1913 Edition.

What the Bible says about Creation

"In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters" (Gen. 1:1, 2). "Thou art Jehovah, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest them all; and the host of heaven worshippeth thee" (Neh. 9: 6). "By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth" (Psa. 33:6). "Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God; who made heaven and earth, the sea, and all that in them is; who keepeth truth for ever (Psa. 146:5, 6). "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands" (Acts 17:24). "God, who giveth life to the dead, and calleth the things that are not, as though they were" (Rom. 4:17). "God, that said, 'Light shall shine out of darkness'" (II Cor. 4:6). "By faith we understand that the worlds have been framed by the word of God so that what is seen hath not been made out of things which appear" (Heb. 11:3). "God is a God of three persons, the Father, Son, and Holy Spirit, and these three persons are equal in power and glory," so that sometimes one person of the Godhead is spoken of as more prominent in the work of creating, sometimes another. So in John 1:1-3, a significant parallel passage to Genesis 1:1, God the Son is described as the Creator: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made." Again, concerning God the Son we read, "For in him were all things created, in the heavens and upon the earth, things visible and thing invisible, whether thrones, or dominions or principalities or powers; all things have been created through him, and unto him" (Col. 1:16).

These verses, singly and collectively, teach that God's work of creating is creation in the truest and most absolute sense. The truth that God's work of creating is a real originating is taught by the expression, "In the beginning," used in Genesis 1:1 and John 1:1. He gave the universe its

beginning. The "peculiar characteristic," as it has been called, of pure creation; "namely, the originating of entity from nonentity," is taught in such passages as II Cor. 4:6, "God, that said, Light shall shine out of darkness," and Col. 1:16, "In him were all things created....things visible and things invisible." The completeness of God's creation of the universe is impressively set forth in the statement that He made "all things," and the added statement that "without him was not anything made that hath been made."

THE ORIGIN OF SPECIES

Before considering what is the true "origin" of species, it is important to notice particularly the meaning of the term "species." This is defined in the Standard Dictionary as follows: "A classificatory group of animals or plants subordinate to a genus, and having members that differ among themselves only in minor details of proportion and color, and are capable of fertile interbreeding indefinitely."

What Evolution says about the Origin of Species

"Evolution in general is founded upon the unity of action exhibited in the operations of nature, while organic evolution, or the theory of descent, is built upon the fact that all animals and plants are developed by analogous processes from some form of primitive germ and show an underlying unity of organization, their physical life being based upon the living substance known as protoplasm, whose contractility is the sole cause of all their movements." From definition of evolution in Standard Dictionary.

"From the original protoplasm thus formed" (by spontaneous generation, through the action of physico-chemical laws) "motion, change, and the action of the primary factors during immense periods of time have gradually evolved all existing and extinct types." From definition of Evolution in Standard Dictionary.

What the Bible says about the Origin of Species

"And God said, Let the earth put forth grass, herbs yielding seed, and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth: and it was so. And the earth brought forth grass, herbs yielding seed after their kind, and trees bearing fruit, wherein is the seed thereof, after their kind: and God saw that it was good" (Gen. 1:11, 12).

"And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth in the open firmament of heaven. And God created the great sea-monsters, and every living creature

that moveth, wherewith the waters swarmed, after their kind, and every winged bird after its kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let birds multiply on the earth" (Gen. 1:20-22).

"And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts of the earth after their kind: and it was so. And God made the beasts of the earth after their kind, and the cattle after their kind, and everything that creepeth upon the ground after its kind: and God saw that it was good" (Gen. 1:24, 25).

THE ORIGIN OF MAN

What Evolution says about the Origin of Man

"A vast mass of empirical data and corroborative facts, drawn from the fields of paleontology, geology, embryology, morphology, and allied sources, has now made it seem possible that the gap between man and the animals is merely one of degree and not of kind, and has tended to establish his descent from a now extinct gibbon-like ancestor, thus assigning him a place with the other primates in the genealogical tree, which shows that the origin of all living beings is derived without break of continuity from a few essentially simple forms, or possibly from one"—From definition of Evolution in Standard Dictionary.

"There is no longer any serious question among leading biologists and anthropologists that not only the body, but also the mind and society of man are the products of evolution. For a time there was a tendency to admit the truth of evolution so far as man's body was concerned, but to deny it in respect to his mind and society. But this position was satisfactory to no one. Neither the evolutionist nor the special creationist could be satisfied with such a divided origin for man, and more recent work on the psychology and society of different races of men and of animals below man has shown the same sort of evidence for the evolution of human intellect and society as for the evolution of the body. Man then, in his entirety is regarded by science as the product of evolution. His actual origin goes back not to Adam and Eve and the Garden of Eden, 6,000 years ago, but to more primitive races of men, and then to prehuman ancestors, and in the end to the earliest forms of life upon the earth."—The Direction of Human Evolution, by Edwin Grant Conklin, Professor of Biology in Princeton University. Introduction, pp 3, 4,

What the Bible says about the Origin of Man

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the birds of the heavens, and over every living thing that moveth upon the earth" (Gen. 1:26-28).

That the record in Genesis is the account of the real origin of man is confirmed in the New Testament by

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Psalm XXIII

* The Lord is my shepherd; I shall not want.

* He maketh me to lie down in green pastures; he leadeth me beside the still waters.

* He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

* Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

* Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

* Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

* * * * *

the inspired teaching of Paul and by the authority of Christ. Paul says in I Cor. 15:45. "So also it is written, The first man Adam became a living soul. The last Adam became a life-giving spirit." Paul in these words, "The first Adam became a living soul," quotes Gen. 2:7. In quoting it he calls Adam the first man. Since Adam was the first man, there could not have been any race of men before him, and there could not have been any man before him. Paul thus teaches with the authority of New Testament inspiration that Adam, the Adam of history, the Adam who fell by sinning against God in the Garden of Eden, was the first man, and that the account in Genesis is the account of the real origin of man. The other confirmation of the truth that the ac-

count we have in Genesis is that of the real origin of man is the teaching of Christ. In answering the question of the Pharisees regarding divorce, he says, as we find in Matt. 19:4, 5, "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife, and the two shall become one flesh?" In the parallel account in Mark 10:6-8a, Jesus' answer is recorded, "But from the beginning of the creation, Male and female made he them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." In these words, Jesus sets the seal of His approval upon the record of Genesis in such passages as 1:27 and 2:24, as the account of the real origin of man. In Matthew, He says that God "from the beginning made them male and female," in Mark, "from the beginning of the creation, Male and female made he them." No more definite language could be used by the Savior to show His belief that the record of the creation of man in Genesis is the account of the beginning of the human race, the origin of man.

Such is the Bible record of The Creation of the Universe, The Origin of Species, and The Origin of Man. But this record is commonly ignored or superficially dismissed by writers of textbooks or treatises in which there is discussed the question of evolution. Such a course of procedure is not honest, neither is it scientific. The Bible account of creation in its various aspects as the work of God is evidence of such a character that it must and will be carefully considered and thoroughly examined by all enlightened and conscientious students. It is the testimony of God's inspired Old Testament scholar Moses, confirmed by God's inspired New Testament scholar Paul, and also confirmed by Christ our Savior.—J. B. Gilmore.

(All quotations of Scripture are taken from the American Revised Version)

THE MORNING STAR

My Chamber faces east;
And, waking with the dawn,
I love my eyes to feast
Upon the star of morn.

Star, brilliant and benign,
Token of day begun;
Sure harbinger and sign
Of radiant, rising sun.

Some morn my eyes may ope—
The day cannot be far!—
And, raptured, greet that Blessed Hope,
The bright and Morning Star!

By A. T. White.

SEPARATION

By Silvanus Yoder

For the Gospel Herald.

And their children spake half in the speech of Ashdod and could not speak in the Jews' language.—Neh. 13:24.

The above text portrays to us the apostate condition of Israel in the time of Nehemiah. The children of God had forsaken His wise decrees and had made a number of alliances with their heathen neighbors. Chief among these alliances was intermarriage. The text shows the natural result which followed. To us it is a type of the conglomeration so prevalent among people who make a strong and difficult attempt to put forth an appearance of separation while yet yoked up with all sorts of unbelievers, and, like the children in the above-named text, they can speak only half in the speech of Ashdod and have lost out entirely in the sacred tongue of Christ. Their speech reminds one of the hybrid mule which can neither neigh nor bray but pours forth his emotions in one continuous yawn.

Man is an imitative being and, like the children in the days of Nehemiah, is prone to absorb dialect. The believer who joins in affinity with the enemies of God will shortly be heard to speak half in the speech of Ashdod. His wants and desires and ambitions are compared and patterned according to the standard of Ashdod in whose broken speech he is continually endeavoring to magnify his ability as a social reformer. He is very pliable and can adapt himself to all environments. He attends church services and wholesome educational theatre plays. He is prominent in all community affairs and entertainments. His pew in the house of God is not in front nor yet in the rear. His devotion is indicated by the careless, cold, and indifferent criticism where-with he criticises the preacher of righteousness in his broken speech of Ashdod. His conduct has never brought a single soul to penitence nor exalted the power of God to redeem us from the ways of sin and enable us to become the sons of God and heirs to all the riches of God in Christ Jesus. He speaks half in the speech of Ashdod.

The mixed multitude has always been an impediment to the progress of the people of God. The pure motives as taught by Christ and virtuous parents have often been choked by the tares of indifference sown by the people of this hybrid language. They speak half in the speech of Ashdod and can not speak in the Jews' language. They put up an appearance of godliness but are void of under-

standing and lack the knowledge of saving grace. Their voices do not blend in harmony with the voices of those who sing the song of redemption. Their yawn can easily be recognized and known only as the broken speech of Ashdod.

Not only has the mixed multitude failed in their relation to God, but the individual who has become adulterated with the spirit of Ashdod has likewise lost his standing. The text does not suggest any halfway Jewish speech, but it does speak of broken Ashdod. There is no halfway speech on the part of the child of God. The unwillingness of any one to take upon himself the cross of Christ and to deny himself of the pleasures of this life when they interfere with the wise decrees of our heavenly Father is always expressed in the broken speech of Ashdod. Instead of taking our place in the house of God when revival services are in progress, and seeking the salvation of the lost, we are found attending a high-school entertainment in the form of an interesting play, and when asked to give an account for our absence we reply in broken Ashdod that we need amusement and recreation, and that all work and no play makes Jack a dull boy.

The act of reducing God's Word to the level of our own feelings and of making it conform to the carnal inclinations of our sensual cravings has always clogged the energies of the Kingdom of God. The young man who attempts to serve the Cause of Christ only upon occasions when pleasure and carnality do not interfere, the more mature man who holds his commercial enterprises in higher esteem than the cause of Jesus Christ, the Sunday school superintendent who lacks the knowledge of saving grace, the teacher who fails to impress his unconverted pupils with the holiness and supremacy of Jesus Christ, the minister who holds his position in higher esteem than the reproaches of Christ and who lacks that fatherly concern for the members of his flock—all speak this one common dialect, known only as the broken speech of Ashdod. They all live on the borders of God's inheritance. They come into daily contact with God's people, yet they travel in the way of Cain, and like Balaam, in their greed for reward run eagerly in the permissive ways of God and perish in their own broken dialect, "the gain-saying of Core."

"Shouldst thou help the ungodly and love them that hate the Lord?" said the prophet to Jehoshaphat when he returned from that ill-fated expedition in company with Ahab with whom he had joined in affinity. The disastrous results that were brought about by this affinity in the time of

Jehoshaphat's reign are clearly demonstrated by the wicked deeds of the usurping queen Athalia. The language of the prophet is not now without its same piercing conviction. It still serves as a restorer and as a divine rebuke to all those who likewise return from similar ill-fated expeditions. Have you joined in affinity with worldly organizations and lost your God-given home? Have you made alliances with those in pursuit of vanities and lost your health? Have you loved the enemies of God and lost your standing with the One whose Cause you have espoused? Ah! Well may the language of the prophet be made to pierce our disappointed conscience, "Shouldst thou help the ungodly and love them that hate the Lord?"

The divine admonition from the inspired pen of our beloved Paul with regard to the unequal yoke has not yet become obsolete. Its advice is timely and up-to-date. It has spared its adherents many a sleepless night and often foiled the tempter's snare to bring shame and disgrace upon the innocent character of our beloved children. "Come out from among them, and be ye separate," has been the call of God ever since the days of Abraham. "Ye can not serve two masters." The call is clear, and demands our all. There is but one call. It is answered only by one purpose of mind, namely, to live for the honor and glory of God.

Goshen, Ind.

PEN POINTS FROM PRESENT DAY WRITERS

The Bible

The Bible is a book in a class by itself. It is more than a book—it is a library of books—a collection of sixty-six books bound together in one volume. So far as its human writers are concerned, there were some thirty-six engaged in its composition, and its production in its present form required about sixteen centuries. Notwithstanding the wide range in the character of its writers, and the long time involved in its writing, the Book is a unit—a harmonious whole. This is true notwithstanding the fact that in some instances the writers did not know of each others' work. This most wonderful circumstance can be accounted for only on one supposition—that there was a common authorship. The Author of the Bible is God, who used the different writers to put on record the thoughts He gave them to write—in fact, the Bible asserts that He gave them the very words they were to write, although they sometimes did not understand the full meaning of what they were writing. The Bible is the only source of

knowledge concerning a number of subjects which are of the utmost importance to the human race. The origin of the universe, the origin of man, the origin of sin, the consequence of sin, the destiny of man, the nature of God, the plan by which God rescues mankind from the consequences of sin—all these would be a blank to us except for what is revealed to us in the Bible. And these are the subjects of the utmost importance to us. As long as we are ignorant on these subjects, nothing else matters much. The knowledge that enables us to pass the time of our stay on earth in ease and comfort is that which occupies the greater part of the attention of those who concern themselves with what is called "secular education." But our stay on earth is but a moment—the twinkling of an eye—compared with eternity. After we shall have closed our earthly career five minutes of our kind of time, the greatest controversies on subjects of human wisdom will not concern us in the slightest degree; but it will be infinitely important to us that we have known the way of salvation. And that way is revealed to us in no other place or book but the Bible. We cannot place too much emphasis upon the Holy Scriptures of God.—J. A. Ressler.

* * * *

Humility

A man whose life has been a good example once said to the writer: "I think a good rule is to be severe with yourself and liberal with others." He might have added that a man who brags about his goodness, who thinks himself high and mighty in his superior behavior, rarely has a good influence on anybody. He lacks the spirit of humility. Unless one can be humble as he looks over his own life and the lives of those he knows, unless he can appreciate the handicaps of another, the struggle which another may be making, he is not a real or a helpful friend. If he simply parades himself as a high and mighty example of what a man ought to be, his influence is little.—Grove Patterson.

* * * *

"The Statutes of the Lord are right"

Established laws of governments are often questionable because they show respect of persons or violate some principle detrimental to the welfare of men. But not so with the laws of God. Every one of them is right and deals according to truth to every one concerned. Well may the heart rejoice in the Lord's statutes, for there will be no unfairness in God's dealing with us. Politicians grow eloquent with their promises to make laws for the welfare of the nation; but when they are made, who

knows whether they have brought the highest prosperity to all? But not so with the statutes of God—they are "right."—J. R. Shank.

* * * *

Is the Holy Spirit Gradually Displacing the Spirit of the World?

Now, this getting ready of the nations of the world for destroying each other in the most horrible fashion is a striking indication of present-day world conditions. The modern war preparations show the claim that the nations are in a process of Christianization to be futile. Between these preparations for war and their actual use in war, there is in principle no difference. If the Holy Spirit were gradually displacing the spirit of the world, if nineteen hundred centuries ago the drift of the world had become Godward, such conditions would be quite impossible. But these things are simply the fruit of the spirit of the world; they are the natural result of the spirit of self-sufficiency, self-exaltation, and pride—the natural spirit of man.—John Horsch.

* * * *

Fundamentalism

Fundamentalism believes in all the miracles of the Bible, whether the creation of man, woman, heaven, earth, hell, angels, beasts (monkeys included), cattle, creeping things, birds, insects, trees, flowers, grass, oceans, rivers, lakes, fishes in the seas and everything that moveth in the seas, etc. It believes in the miracle of the great flood in Noah's day, in the great miracle of fire falling from heaven in the days of Sodom and Gomorrah, in the earth swallowing up Korah, Dathan, and Abiram and their company; the sun and moon not going down for about a whole day in Joshua's time, the swallowing of Jonah by the great fish, the Virgin birth of Christ, and all the other miracles too numerous to mention.

Fundamentalism believes in the Deity of Christ, the efficacy of the blood of Christ, the total depravity of man, his consequent need of redemption and regeneration. It believes in the world's moral degeneracy, that the world is fast getting worse and worse until Christ comes: that world peace is an idle dream so long as the world rejects Jesus Christ as the world's Savior; that the Bible predicts world judgments and the wrath of the Almighty against all the impenitent, the unbelieving, and the workers of iniquity. It believes in a glorious, endless heaven for the righteous and an eternal hell of torment for the wicked. Fundamentalism believes in the necessity of repentance, the necessity of faith in Jesus Christ, and a willing obedience to all the doctrines, commandments

and precepts of the Holy Scriptures. All truly enlightened Christians accept this view heartily.—J. H. Mosemann.

* * * *

The Church of Christ

The unfaithfulness of Israel culminated in the rejection of their Messiah, resulting in their house being forsaken of God and left unto them desolate, and the kingdom of God transferred from them to the Church of Christ. Luke 13:36; Matt. 21:43.

This new covenant and the Church's glory were foretold in the prophets. Jer. 31:31-34; I Peter 1:10-12; Luke 24:25-27.

Before the old dispensation closed, Christ was inculcating the principles of the new Church and indoctrinating His chosen apostles under whose ministry the new Church should be opened when the hour should strike which God had marked upon the dial of the centuries.

Jesus is spoken of as the Founder, Head, and Foundation of the New Testament Church. "Looking unto Jesus the author and finisher of our faith" (Heb. 12:2). "For other foundation can no man lay than that is laid which is Jesus Christ" (I Cor. 3:11). "Upon this rock I will build my Church" (Matt. 16:18). "He is the head of the body, the Church" (Col. 1:18).

Jesus had taught the apostles throughout His earthly ministry, as we see in the four Gospels. He opened their understanding to the end that they might comprehend the meaning of the Scriptures before He ascended and gave them especial instruction during the forty days between His resurrection and ascension. Matt. 18:17; Acts 1:8; Luke 24:44, 49.

And He commanded them to wait for the sign from heaven to begin the most wonderful ministrations that ever blessed the world.

Peter opened the door to the Jews on Pentecost and to the Gentiles in the house of Cornelius and thousands flocked in for soul refuge like doves to their windows.

Under the Holy Spirit and the ministry of the apostles the organization was enlarged and perfected by the addition of deacons (Acts 6:1-7), bishops, prophets, evangelists, pastors, and teachers. Titus 1:5-9; Eph. 4:11, 12.—Geo. R. Brunk.

* * * *

Nonresistance

"Put up again thy sword into his place for all they that take the sword shall perish with the sword" (Matt. 26:52). The sword of steel has been given to Caesar (Rom. 13:4). His is a CARNAL warfare; ours a spiritual, hence we have a Spiritual Sword.

"which is the Word of God" (Eph. 6:17). Church and state are two separate institutions, both ordained of God; hence let each know the proper sphere of each. The Church to be governed by the laws of state, would ruin the Church. The state to be ruled by the Gospel would certainly produce a disaster under present conditions. Christians can do more for the state by prayer, than by the carnal sword. The state should appreciate this fact. Gospel coöperation between church and state is somewhat of this order: If people of the world get too good by regeneration, then let the church have them; if church people get too bad by degeneration then let the state deal with them. Read Ezek. 32:27 and Rev. 13:10, and you will see the doom of those that use "weapons of war." Now since there are testing times coming apace, let us settle this fact in our minds, and act accordingly, namely, God has not ordained any of the powers that be with authority above His own; therefore "we ought to obey God rather than men."—David Garber.

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Why Be Thankful

If I were not a Christian I would be thankful for bountiful harvests, refreshing weather, the beautiful tints that Autumn gives to Mother Nature and all the beautiful elements of the fall season. But since I am a Christian I see more than the material aspects of the season. I see God in nature, as the poet would say, "in every rock and hill." I realize the vastness of God's bounties and gifts to us. I am made to pause and lift up my voice in praise. With the Psalmist I am made to say, "Bless the Lord, O my soul and forget not all his benefits."—C. K. Bender.

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"The Bible and Martyr's Mirror"

Someone lately spoke slightly of the fact, that "the Mennonites have usually with their Bibles the book 'Martyr's Mirror' in their homes." But still it must be admitted that the book may have helped them keep alive some unpopular truth during great opposition, for the period of 400 years, till others could see the same. For instance, that war never pays; that "war is hell;" that war settles nothing permanently; that war is un-Christian, etc.—C. F. Derstine.

BIBLE STANDARDS

I. State of the Church

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying

of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love.—Eph. 4:11-16.

For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God and Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Tit. 2:11-14.

II. The Holy Life

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy.—I Pet. 1:13-16.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

III. Obedience

If ye love me, keep my commandments.—Jno. 14:15.

Ye are my friends, if ye do whatsoever I command you.—Jno. 15:14.

And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

He that saith he abideth in him, ought himself also so to walk, even as he walked.—I Jno. 2:2-6.

IV. The Christian's Yoke

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11:28-30.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:14-18.

V. Nonconformity to the World

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.—Jno. 17:14-16.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1:27.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.—Jas. 4:4.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I Jno. 2:15.

VI. Apparel

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomina-

tion unto the Lord thy God.—Deut. 22:5.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty.—Isa. 3:16-24.

And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces.—Mark 12:38.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.—1 Tim. 2:9, 10.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Pet. 3:3, 4.

VII. Nonresistance

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute

you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.—Matt. 5:38-45.

Then said Jesus unto him, Put up thy sword into his place: for all they that take the sword, shall perish with the sword.—Matt. 26:52.

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—Jno. 18:36.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.—Rom. 12:17-21.

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds);—II Cor. 10:4.

VIII. The Great Commission

And he said unto them, Go ye into all the world, and preach the gospel to every creature.—Mark 16:15.

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:46, 47.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28:18-20.

—K.

I don't know what brought you here. But I am convinced that you are here to serve the Lord; and that you are simply farming, or doing something else, to pay expenses.—J. Nice.

A DISCUSSION OF THE SCRIPTURAL MODE OF BAPTISM

By D. L. Christophel

For the Gospel Herald.

There is a very marked difference in opinion among Christian professing people as to the mode of baptism. Practices differ from the sprinkling of a few drops of water on a little infant eight days old to the plunging of men and women of all ages under the water from once to three times. Where is the difficulty? Has God left humanity without any evidence as to the Scriptural mode, or why this vast difference of opinion among Bible students and all Bible readers on this most important ordinance which was planned by God Himself and carried forward by types and foreshadowed by the ordinances of God's chosen people even from the creation of man to the time of Christ? Why should Jesus, one who needed no repentance, who was already without sin, insist on a rite which signified confession and repentance? This is nowhere definitely explained except when He came to the Jordan to be baptized of John the Baptist. John hesitated on account of his unworthiness and Jesus said to him, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." It may also be suggested that since Jesus was born for and consecrated to a great and noble purpose in God's great plan, He was to receive the anointing with the Holy Ghost in His threefold office of prophet, priest, and king. In the Levitical order, the high priest was first washed and then anointed to fit him for his office. Melchisedec was a suitable type of Christ as high priest because: (1) he was king priest (Gen. 14:18; Zech. 6:12, 13); (2) his name means "my king is righteous" (cf. Isa. 11:5) and he was king of Salem (i. e., peace, cf. Isa. 11:6-9); (3) he had no (recorded) beginning of days (cf. Jno. 1:1), nor end of life (cf. Rom. 6:9; Neh. 7:23-25); (4) nor was he made high priest by human appointment (Psa. 110:4), but the contrast between the high priesthood of Melchisedec and Aaron is only as to person, "order" (as appointed), and duration in his work. Christ follows the Aaronic pattern, the "shadow" of which Christ was the substance. Heb. 8:1-6; 9:1-28.

Does the word "baptize" mean to dip? With great confidence immersionists assure us that the word baptize means to dip and never means anything else. This is a very strong position to take and those who take it ought to be very sure of the soundness of their contention. But if we are able to point out one instance in which the word does not mean dip,

then the whole exclusive theory perishes. The ultimate appeal in all matters of faith must not be to human authorities, heathen or Christian, but to the Word of God. Here I would put the reader upon his guard against a mistaken view of our opinion. We do not hold that the word "baptizo" signifies to pour or to sprinkle. This has been explained many times, but all, it would seem, to no purpose. If they say baptize means to sprinkle, why not substitute for the word baptize? I reply, anointing was by pouring as even immersionists will acknowledge. But secondly, immersionists have really subverted the ordinance of baptism from its Scriptural significance as a symbol of the Spirit's work in purifying the soul by applying "the blood of sprinkling." They by seizing upon a mere figurative expression of the apostle Paul have made it a symbol of the death and burial and resurrection of Christ. They have, therefore, two ordinances setting forth the work of Christ, and none setting forth distinctively the work of the Spirit. If people may at pleasure substitute for or add to Christ's appointed symbols, why may they not add a paragraph to the Scripture repealing or amending the sacraments? If the theorists may modify the sacrament of baptism and make it symbolize the burial of Christ instead of the work of the Holy Spirit, why then testify against modifying the Lord's Supper into the sacrifice of the mass? Our Lord arranged two sacraments, one to symbolize the work of the Holy Spirit in applying the benefit of the atonement in the purification of the soul, but these theories change Christ's arrangement and will have both sacraments represent Christ's work and no sacrament at all to symbolize distinctly the work of the Holy Spirit.

The Origin of Immersion for Baptism

Baptism does not mean to dip. There is no baptism by immersion in the Bible—not one case. From Genesis to Revelation there is no example, precept or warrant for plunging people into the water and calling that baptism. One of the greatest theologians ever produced was Dr. C. Hodge. He says in Vol. III P. 526, "The assertion that the command to baptize is a command to immerse is utterly unauthorized and unreasonable." The origin of immersion, he says, is not hard to trace. It originated in the tendency too manifest in every age of the church, to magnify the external and ritualistic at the expense of the real and spiritual. Even in the apostles' time there was a tendency to depart from the simplicity of the Gospel, and this was particularly the case with regard to the sacraments of the Church. See I Cor. 11:

19-34; 1:12-15. But in the second and third centuries we find things deplorable indeed. The disposition to ascribe peculiar virtue to external forms had constantly increased until immersions accompanied with exorcism, anointing, and every species of superstition fairly ran riot in unseemly and scandalous practices.

It was thought that there was a saving virtue in the very water of baptism. Just as it was believed that the bread and wine, after it was consecrated by the eucharist, became the real body (flesh) and blood of Christ, so it was believed that the water of baptism, after the invocation, possessed the real presence of the Spirit, and the natural conclusion from this was that the more water the better and that the water should be applied to the whole body so that the regeneration should be complete. We therefore find trine immersion, or threefold immersion, accompanied with exorcism, unction, the giving of salt and milk to the candidate, clothing him with white robes and crowning him with evergreens and many other superstitions. The first mention of immersion was by Tertullian. He mentions it as being associated with all the above practices and then acknowledges that all these (immersion included) are based on tradition and destitute of Scripture authority. His words are, "For these and such like rules, if thou requirest a law in the Scriptures thou shalt find none." Dr. Dale's position in the classic viewpoint is that baptizo is not a modal term, that it does not prescribe any specific act, but that it denotes a condition or result, altogether irrespective of mode or act by which it is brought about and that it does not definitely mean to dip.

We are baptized with water when we are symbolically brought into this changed state and condition toward God. Water itself does not effect the change but shows it forth or makes it manifest. Baptism symbolizes that state or condition of spiritual purity effected in the soul by the Holy Ghost, applying to the soul the cleansing blood of Christ, which is the blood of sprinkling (Heb. 12:24; I Pet. 1:2). The apostles were baptized with the Holy Ghost (Acts 1:5) and the Spirit was poured out on them (Acts 2:16-33). They were baptized with fire (Matt. 3:7). Israel was baptized under the cloud. The cloud and pillar of fire was their symbol of the Spirit, and the cloud "poured out water" upon them as it passed from before them to the rear (Psa. 77:17; Judg. 5:4). Noah and his family were baptized with the flood when they rode safe and dry over the waves. Three thousand were baptized in the few closing hours of a single day, and in Jerusalem where the opposing Jews would not give them

their drinking pools to use for the purpose of immersion. Furthermore they could not have immersed three thousand in four or five hours' time after Peter's sermon since that method of baptism requires considerable time. Paul was baptized in his own room (Acts 9:17, 18) where immersion was very improbable. The jailer at Philippi was converted in the jail at the midnight hour and we are told that there he was baptized, he and all his straightway (Acts 16:33). Cornelius and his household, having had the Spirit poured out on them, were baptized as an emblem of this spiritual baptism (Acts 10:44, 47, 48). Our Savior was baptized with His sufferings (Luke 12:50) when His sufferings were laid on Him (Isa. 53:6). The greatest baptizer is Jesus Christ. He baptizes people with the Holy Ghost when He pours out His Spirit upon them (Tit. 3:5, 6 R. V.). By these references before us we would think that Jesus was not immersed but that He was baptized by pouring or sprinkling. Paul says, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" Now can a man be baptized under the water and be baptized into His death? We admit that baptizing a man in water does not baptize him in Jesus Christ, but the Holy Ghost will baptize them in Jesus Christ, if the man is consecrated to the Lord. "For by one Spirit are we all baptized into one body" (I Cor. 12:13). Being baptized with the Holy Ghost the believer is in point of law one with Christ, so that what Christ did the believer did, what Christ suffered the believer suffered. Paul says that he was crucified with Christ (Rom. 6:6). The natural man must be put away and a new man put in its stead. We are sufferers with Christ (Rom. 8:17); dead with Christ (Rom. 6:8); buried with Christ (Rom. 6:4); quickened with Christ (Eph. 2:5); raised with Christ (Eph. 2:6); seated with Christ (Eph. 3:6); glorified with Christ (Rom. 8:17).

The immersionists freely acknowledge that there is no reference to mode in the above expressions "crucified," "quickened," "raised," "seated," but when we come to buried they instantly change the rule of interpretation and put mechanical mode into the word. Nothing but the exigency of a theory could suggest such a sudden change. There is no more mode in being "buried" with Christ than to be "crucified" with Christ. They who put it there mar a beautiful text and spoil the truth by thrusting water between the soul and its Savior. All these expressions picture before us the indissoluble and blessed union which exists between the believing soul and its Redeemer.

(To be continued)

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 4

EDITORIAL

"Pray for the peace of Jerusalem."

The present war in Mexico is another illustration showing how vain the dream of universal peace is in a world estranged from God. Since the fall of man the whole record of the human family has been a record of unrest and strife—wars between nations, clashes between factions, lawsuits, fist cuffs, labor strikes, church broils, family feuds, divorces, and other outward manifestations of a lack of peace with God in the soul. No wonder then that the nations, immediately after the signing of a universal treaty outlawing war, should proceed to arm themselves to the teeth in preparation for "the next war."

Shall we therefore justify war? By no means. "The servant of the Lord must not strive." "The weapons of our warfare are not carnal." "All they that take the sword shall perish with the sword." We are commanded to "as much as lieth in you, live peaceably with all men;" to "Follow peace with all men, and holiness, without which no man shall see the Lord." As Christ our Lord lived the life and preached the Gospel that merited the name of "Prince of Peace," so let His followers merit the name Christian by being followers "in His steps." The man of God, in this present dispensation, is a man of peace and not of war.

Then how shall we subdue those whose beast nature will not submit to peaceable means of maintaining right standards? what shall we do when savages attack us in spite of all our efforts for peace? If it is proposed to meet savagery with still greater savagery, go for an answer to those who reject the Bible doctrine of nonresistance. If a divinely inspired answer is desired by which the child of God

is to be governed under such circumstances, you will find the answer in Matt. 26:52, Jno. 18:36, and Rom. 12:17-21. Christ set the example (and thousands of saints have followed Him in this example), showing us that it is the Christian's rule to suffer wrong (and even martyrdom) rather than inflict violence upon others. The victory of love (though it may cost the death of the body to win it—as it did when Christ was crucified) is the mightiest victory that any one can win. While the weapons of the Christian's warfare "are not carnal," they are after all "mighty through God."

Leaving Texas.—After a sojourn of about seven and a half months in Texas, the editor and family are planning to start north and east about April 17. We have found the climate quite congenial, and our fellowship with the brotherhood very satisfactory. The peak in membership at Falfurrias (about Christmas time) was about 38, not including children, and at present (April 12) there are still six families of Mennonites there, five of whom are expecting to remain during the summer. We are hoping to see a much larger congregation there next winter. At Tuleta there is a present membership of 20. Until some provision is made for a resident minister there, the regular appointments will be filled by the brethren from Falfurrias. What the future has in store for the Mennonite Church in south Texas, the Lord alone can tell. But as long as those on the ground remain faithful to Him the promise is, "Your labour is not in vain in the Lord." The brotherhood at both places have our heartiest thanks for hospitality shown. Unless further notice is given, mail may be addressed to us as follows:

Until May 13, Hesston, Kans.
May 14-22, Garden City, Mo.
After May 22, Scottdale, Pa.

—Daniel Kauffman.

"First Things."—People often quote and comment upon the trite saying, "First things first." Leaving off the last word, it may be of interest to note some of God's "first things," which in most cases are quite different from what man would do or say under similar circumstances.

In the creation, the first things consisted of the simplest forms of matter and of life. The more complex things were left until later.

The first thing mentioned after the fall of man is the matter of clothing. Man had selected something vain and fragile, and God gave them something substantial, suggesting the idea of sacrifice.

The first promise after the fall of man was the promise of a Redeemer, God having delegated an angel with a flaming sword to keep man from eating of the tree of life and thus live forever in his sinful state.

The first thing that God did, after informing man of His purpose to destroy the world in a flood, was to direct the preacher of righteousness (Noah) to build an ark for the salvation of "whosoever will."

The first blessing pronounced by Christ in the Sermon on the Mount was upon "the poor in spirit."

The first disciples chosen by Christ were humble fishermen of Galilee.

The first thing that Christ pointed His disciples to who inquired as to who should be greatest in the Kingdom of heaven was a little child.

The first essential for discipleship that Christ mentioned was that of cross-bearing.

The first people to receive official recognition of the birth of Jesus were the shepherds of Bethlehem and the wise men from the east.

The first thing that God will say to His people in the final windup of all things will be, "Come, ye blessed.... inherit the Kingdom." Will you be there?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD

VI. The Judgments of God

By Orrie D. Yoder

For the Gospel Herald.

The Lord is known by the judgment which he executeth.—Psa. 9:16.

Thy judgments are a great deep.—Psa. 36:6.

The judgments of God are closely related to His justice. We might say that justice pertains more directly to the nature of God, while His judgments pertain to His acts. Our God is known as a just God because of the judgments which He executes. God's "judgments are a great deep," therefore they are beyond the comprehension of our human minds.

When we begin to weigh God's judgments we dare do it only in the light of the Scriptures. When we note some great pestilence, earthquake, or calamity visited upon some group of individuals, or city, or nation, far be it from us to class it as a judgment of God except as we are authorized to do so by the Word of God. For instance we can name four men from the Bible who did not die the natural death: Achan, Belshazzar, Stephen, and James, but the Word makes it plain that Achan and Belshazzar were two men who were not permitted to die the natural death because God visited judgment upon them for their sins, while Stephen and James died the martyrs' death, but not because God visited judgment upon them.

Thus as we view God's dealing with His creatures in this present day, we need, by the aid of God's Word, to distinguish between God's judgments and His acts of providence and wisdom. God permits many things to befall His true children which we dare not class as His judgments. Perhaps we often wonder with the Psalmist (Psa. 73) why God's children many times endure sufferings which seem like God's judgments, and the wicked, who deserve judgments, go unpunished, but we need to have the vision of the Psalmist (Psa. 73:17-25) that judgment is sure to come to the wicked and release from suffering to the righteous.

"The Lord is known by the judgment which He executeth." We have a magnified picture of the real nature of God as we behold His judgments in His dealings with mankind as re-

corded from Genesis 1:1 to Revelation 22:21. The individual who goes through the Bible and studies the judgments of God will surely get a greater vision of Almighty God. Certainly, every one who beholds God's judgments as they were visited upon sinners, and upon His own children when they indulged in sin, should be persuaded now and for all time that divine judgment in some form is awaiting every sinner and every professor who is covering or hiding some known sin in his (or her) life.

Perhaps the greatest judgment of all time was the judgment of God upon His own Son, who voluntarily took upon Himself the judgment of God due to every sinner, by offering His sinless life and body upon the cruel cross of Calvary. This great scene of judgment for the sins of the whole world teaches us several lessons about God. (1) We have a real demonstration of the matchless love of Christ for us. He voluntarily tasted death for every man (Heb. 2:9) and bore the divine judgment of God for our sin. (2) The judgment visited upon Christ proves that God's judgment upon sin is irrevocable. "The wages of sin is death." Judgment must follow all sin. Oh, how great the love of Christ who offered Himself to bear the judgment for our sins, and how astoundingly ungrateful are we if we wilfully practice and cover up sin!

Coming to our present day, God can, to His devout children, be known by His judgments. If we are honest, doubtless we have experienced God's judgments in our own lives. By the authority of God's Word we can see God in many of the present-day calamities and catastrophes. God's judgments are evident, and, oh, how they should warn us to keep away from Sodom, to avoid the error of Balaam (Cf. Jude 11), and to shun the propaganda of Korah! How they should warn us to keep unspotted from this sinful world, and from modern Laodicean Christianity, all of which will fall under the judgment of Almighty God! The people who refuse to know God by His judgments to-day, will certainly learn to know Him by His judgments some future day. Rev. 16:7.

Harrisonburg, Va.

To revive faith is more difficult than to create it.

Joy which cannot be shared with others is but half enjoyed.

Anger is often more hurtful than the injury that caused it.

Some have been thought brave because they were afraid to run away.

The foolish and the dead are the only ones who never change their opinions.

A DISCUSSION OF THE SCRIPTURAL MODE OF BAPTISM

By D. L. Christophel

For the Gospel Herald.

(Continued)

Ceremonial Baptisms

We would like to look into the Old Testament for a little while. In Heb. 9:10, the sacred writer, in speaking of the Old Testament Jewish ritual, says that it stood in eating, drinking, and divers washings. "Washings" means "baptismos," i. e., baptism. The apostle refers to mode three times and declares it was sprinkling (see vs. 13, 14): "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool and hyssop, and sprinkled both the book, and all the people," etc. (v. 19). "Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry" (v. 21). In Num. 19:17, 18, we read of a ceremonial purification or "baptism" and are expressly told that it was by sprinkling. "A clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons," etc. In Lev. 14:5-7, we read how a leper was to be cleansed. "The priest shall command that one of the birds be killed.....and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean." A leprous house was to be cleansed in the same manner by sprinkling. Vs. 50-52. And so is the case of other ceremonial baptisms. There is no case on record where a Jew administered baptism by putting the person or thing under water. In every case it was by sprinkling. When the whole Israelitish nation entered into a covenant with God at Sinai, Moses sprinkled all the people. Ex. 24:8; Heb. 9:19. On the great day of atonement the high priest entered the most holy place and sprinkled the ark of the covenant (Lev. 4:17; Heb. 9:25). When the destroying angel passed over Egypt only the blood sprinkled afforded protection. Ex. 12:7-13. David says, "Purge me with hyssop," that is, sprinkle me with water and blood from the wetted hyssop, "and I shall be clean." When speaking of the spiritual cleansing effected by the blood of Christ, of which water baptism is the sign, Paul says,

"the blood of sprinkling" (Heb. 12:24), and Peter calls it the sprinkling of the blood of Jesus Christ. 1 Pet. 1:2. In all cases of the use of water or blood in the Old Testament as an emblem of purification, sprinkling was the mode used. See Ex. 24:6-8; 29:16-21; Lev. 1:5-7; 3:2; 4:6, 7; 17:6; Num. 8:7; 18:17; 19:13, 20, 21; Isa. 52:15; Ezek. 36:25, 26. In Heb. 9:10 the apostle Paul speaks of these ceremonial purifications and calls them baptisms (baptismos). Here then we stand upon a rock. The Bible calls that a baptism which the Bible itself tells us was performed by sprinkling. "Thus saith the Lord."

The Mode of John's Baptism in the Jordan and at Aenon

It is clear that John belonged to the priestly order and that the priests invariably baptized by sprinkling. See Heb. 9:13, 19, 21; Num. 19:13, 17, 18, 20; Lev. 14:5-7, 50, 51. In the absence of anything to the contrary it is therefore reasonable to conclude that John baptized in the same way as his predecessors had continued to do for ages. The mode of John's baptism is clearly indicated by his own words, "I indeed baptize you with (en) water.....but he (Christ).....shall baptize you with (en) the Holy Ghost and with fire" (Matt. 3:11). John uses the same word (en) to denote his own use of water and Christ's mode of baptizing with the Spirit, and we see from the Scriptures that in the Spirit's baptism, the Holy Ghost is "poured out," "shed forth," and falls upon the persons baptized (Acts 2:17, 33; 11:15). The much water at Aenon is no proof that baptism would be performed by immersion, for the many waters are springs and water coming out of the crevices of the rocks, also the word Aenon is a Chaldean word, signifying a "place of springs."

Since the Jews were criticizing John and Jesus about Jesus baptizing more than John, the explanatory clause, "for there were many springs there" is added, not that the people were dipped, but to explain how it was that Jesus and His disciples and also John could work there in the same neighborhood, each fulfilling his own mission, without confusion or interference with each other. We do not hesitate to say that John baptized by sprinkling. In the pictorial centerpiece of the dome of the baptistry at Ravenna which was built and decorated 454 A. D., John the Baptist is standing on the brink of the Jordan, holding a vessel from which he pours water on the head of the Savior, who is standing in the water. Over His head is the descending dove, a symbol of the Holy Ghost. There are many more testimonies in the Bible besides those previously cited, substan-

tiating sprinkling as the mode of Christian baptism.

Baptism of the Spirit, Its Mode

Baptism with water is an outward and visible sign of an inward and spiritual cleansing by the Holy Ghost. This is evident from the way in which they are connected in scripture (Mark 1:8; Acts 1:5) and especially from the words of the apostle in 1 Cor. 12:13, "For by one Spirit are we all baptized into one body.....and have been all made to drink into one Spirit." That mode of water baptism would therefore be most Scriptural and appropriate which corresponds most fully with the mode of the Spirit's baptism. The sign or emblem conforms as far as possible to the thing signified. Now the baptism of the Holy Ghost, that is, His saving, sanctifying work, is never once represented under the idea of dipping. Such expressions as "I will immerse you in my Spirit," "I will plunge you in the Holy Ghost," "I will dip you in clean water," are unknown in authorized versions of the Scriptures. The Spirit's work is represented as a "pouring," "sprinkling," a "coming down" and always under the condition of the Spirit's descending upon the subject. The Spirit is always moved and wrought upon the person; never is the person moved and put into the Spirit.

Take the following passages from the Old Testament. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3). Carefully observe the parallel, "I will pour water," "I will pour my spirit," "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you.....and I will put my Spirit within you" (Ezek. 36:25, 26). The Spirit's work here is set forth under the figure of the "sprinkling of clean water." "He (the Messiah) shall come down like rain upon the mown grass" (Psa. 72:6). "Seek the Lord, till he come and rain righteousness upon you" (Hos. 10:12). "I will be as the dew unto Israel" (Hos. 14:5). "I will pour out my Spirit upon all flesh" (Joel 2:28).

Coming to the New Testament we find in like manner the Spirit of God always represented as descending upon the person, but never the person as dipped or immersed into the Spirit. Examine the following passages where the Spirit is represented as descending (Acts 2:17), pouring (Acts 2:17), shedding forth (Acts 2:33), falling upon (Acts 11:15), coming upon (Acts 1:8), sent from on high (Luke 24:49), anointing (Acts 10:38), given to (Acts 15:8), sealing (Eph. 1:13), breathed upon (Jno. 20:22), ministered to (Gal. 3:5), received (Jno. 7:33.)

Some Figurative Expressions Concerning Spiritual Baptism

Two passages in the writings of the apostle Paul have been strongly and strenuously pressed to do service for immersion. Rom. 6:3, says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." When we are baptized in Jesus Christ we have sealed our covenant with the seal of heaven. This gives us all the benefits and obligations of discipleship. Jesus bore our sins in His body and rose again for our justification. Whosoever then has been baptized into Christ's death, has tornally surrendered the whole state and life of sin, as in Christ a dead thing. He has not only "the righteousness of God" in him, but he is a new creature. In other words by the same baptism which publicly enters us into His death we are made partakers of His burial also. Like as Christ was raised from the dead by the glory of the Father, i. e., by such a forth-putting of the Father's power as was the effulgence of His whole glory. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). Baptism is regarded as the burial of the old carnal life to which the act of immersion symbolically would somewhat correspond; but to insist on literal immersion in all cases would be mere legal ceremonialism (Rom. 6:3, 4). We are risen with him in faith in God's mighty operation in raising again Jesus. This is saving faith (Rom. 4:24; 10:9). The same mighty power of God is exercised in raising one spiritually dead as was wrought in Christ when God raised Him literally from the dead.

A careful examination of these passages we believe will convince most readers that the apostle is not here referring to water baptism, but to the baptism of the Holy Ghost. God has left no room in the Bible for commandments of men. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (11 Tim. 2:19).

(I wish to acknowledge my indebtedness to W. A. Mackay for material used in this article.)

Tiskilwa, Ill.

It takes Noahs to build arks. We usually think of Noah as a type of Christ. While this is true, we want to think of him also as a type of Christians. You and I, as Christians, are either helping to build the Ark or helping to build the Tower of Babel.—Mark Shank.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

On Sunday, April 14, Bro. J. B. Smith, Hesston, Kans., was with us. He delivered three messages to an interested audience. He spoke on "Woman's Devotional Covering," "Baptism" and "Life Insurance." After the sermon on baptism, one person who had had some doubts regarding pouring as the mode said, "I'm satisfied now as to the mode of baptism."

During the afternoon services at Midway a few weeks ago a message was brought telling of the death of Marguerite Whitney, a girl of eighteen who lived near the Mission and who was formerly one of our Sunday school girls. Her death was caused by meningitis. Because of the nature of the disease a private funeral was held. Bro. Mininger had charge. Last Sunday afternoon a memorial service was held for her at the Mission hall. Bro. Mininger gave a fitting message for the occasion, from Amos 4:12: "Prepare to meet thy God." Marguerite's death is a loud call to the people of Midway.

Bro. V. E. Reiff stopped in Kansas City between trains on April 15.

The local boards of the Welfare Home and Mission expect to meet here soon.

Bro. Tom Kauffman and wife who have given valuable service at the Children's Home, for a number of months returned to their home in Cheraw, Colo., this week. We were sorry to lose them. Bro. Chris Miller and family of this city plan to help at the Home taking the place of Bro. Kaufman and wife.

When some people get along reasonably well they do not care much about God, His Word, or His people, but when in trouble they realize they can not get along without Him. One day a letter came to the Children's Home asking that the Mennonite minister come and visit in a certain home and pray with them. Bro. Mininger and wife went over not knowing a thing about the family or their need. They found a mother and her imbecile daughter. The daughter was about thirty-one years old, but her mind was the mind of a child of five. She also had spinal trouble. The mother wanted prayer for the girl that she

might become well. They read and prayed with them. The mother promised that they would attend our church services. She is a first day Adventist but during their twelve years' residence in K. C., she has scarcely ever gone to church except to special programs. Consequently, she has little knowledge of God and His Word. She seems a stranger to the Lord. It is pitiful that in a land of Bibles and churches so many should be ignorant of the things of God.

We are expecting Bro. R. R. Smucker and Sister Vera Hallman to assist here in revival meetings in the near future. Both are former Kansas City workers.

The Workers.

West Liberty, Ohio

Dear Herald Readers, Greeting:—The work at the Home has been quite interesting during the months just passed. Although we have not written a letter from this place to the Herald for a few months, yet we have not forgotten those who are faithfully supporting the work, and we are sure that you have been remembering the work in prayer.

There are forty-seven inmates in the Home at present, and those who are with them each day will unanimously agree that they are a group of children appreciative in general, and interesting to deal with. There are nineteen children, or young people, here who are in their twelfth year or older. A number of these are wanting homes which they may call their own. It may be your home. There are also a number of boys and girls for placement between the ages of three and eleven. You have perhaps heard that there is a farm of about thirty acres with the Orphans' Home, but the truth of this matter is that there are only about eighteen acres of this being tilled and the rest of it is used for building site for the main buildings, laundry house, poultry yards, barn and some pasture, playgrounds, and a few fruit trees. You will know at once that eighteen acres of ground is not a large farm. However, it affords room for much work for the farmer and some boys, in connection with the many duties around the Home which the farmer is many times called upon to perform. In connection with this subject, we wish to say that when everything is normal, or generally speaking, a boy will develop better in a good private home on the farm than he will in the best of orphans' homes where there are from forty to fifty living together. Those who have made a study of orphanage work for many years hold that when a boy has been in an In-

stitution from infancy to the beginning of his teen age, he is very apt to be just as abnormal as an orphan's home is abnormal to the natural and normal home life. This is also our conclusion after a few years of observation. But there is another thought we wish to give.

While the above statements are true to life, yet there are other things to be considered in connection with orphanage work. Since 1896 the Mennonite Church has been in this work in the United States, and much earlier than this has it been necessary for other organizations to engage in this kind of work. Now take a look into the future, realizing the present state of things in this country, and I am sure that you will at once agree that it will always be necessary to have special homes to care for boys and girls. I am very sure that we can take a backward look to the work which has been done with deep appreciation, and keen respect to those who have now gone to their reward, and looking in the future there is this burden, "God bless the Christian work in orphans' homes."

Many children are picked up from their city life, or whatever the case may be, who would not be suitable subjects to place at once in a private home. The opportunity then for us as a Church, is to rescue what we can, and let our orphanages be detention homes for the children until suitable homes are found for them. Some could well speak words of praise and appreciation in "That Great Day" for the light of salvation which they received by coming in contact with the Home, or foster homes. We therefore ask an interest in your prayers for this part of the Lord's work.

We have been supplied with potatoes, apples, canned fruit, clothing, and some live stock since our last letter to this paper. We are also glad to say that the sisters in this community are very liberal in rendering help with the sewing, etc., when it is needed.

Sister Sarah McCullough of Cullom, Ill., who gave one year's service to the Home here, has gone to Scottsdale, Pa. Her work in the kitchen was appreciated. Sister Fannie Bontrager, of Middlebury, Ind., gave valuable time from Jan. 1, to April 1, in caring for the larger boys. She has returned home to help her parents.

The summer is near at hand, and the busy springtime is passing; and we are glad to have Brother Arthur Detwiler of West Liberty with us as farmer and assistant in the Home. Will you pray with us for a fruitful year, spiritually.

Yours in His service,

April 18, 1929. L. L. Swartzentruber.

Los Angeles, Calif.

Greetings in the name of Him who loved us and gave Himself for us. On Easter Sunday we were again privileged to remember our Lord's suffering and death in observing communion. One hundred partook of the sacred emblems and washed the saints' feet. Three of our sisters, Sister Fannie Detweiler, Sister Ali Buerge and Sister Clara Ebersole, who had not been able to attend for some time, were with us on that Sunday for which we praise the Lord. There were some visitors from other congregations worshipping with us.

Many of us had a pleasant surprise that morning when Bro. and Sister Geo. J. Lapp and daughter Harriet met with us. They landed in San Francisco on Saturday morning and arrived here on Sunday morning. He preached for us and helped officiate in the communion services. Harriet gave a talk on school experiences in India in Young People's meeting. Bro. Lapp gave talks on Sunday, Monday, Tuesday and Wednesday evenings, assisted by Sister Lapp in singing and speaking in Hindi, and showing how the Indian women dress. She also gave a talk to the Sunday school children in the morning. On April 7 they also assisted in our missionary program which will be reported separately. They will be in Terra Bella, on the 14th and from there they will go through Oregon on their way eastward. We enjoyed their fellowship and pray that they may be a blessing wherever they go.

Bro. Bontrager was called to Terra Bella on April 8 to anoint Bro. Luke Weaver who was very sick. He was anointed and prayed for according to Jas. 5:14, 15. The last we heard he was recovering.

We are having an interesting meeting every Thursday night at our prayer-meeting when we study the Gospel of John under the directions of Bro. Bontrager. The Sunday school teachers are also having a profitable meeting each Sunday morning a half hour before the service.

During the winter Bro. and Sister Schrock of Albany, Oreg., worshiped with us. Bro. S. assisted in the service several times in German.

Bro. G. D. Shenk preached for us twice one Sunday. He and his family stopped with us while on their way home to Oregon.
April 12, 1929. Goldie Swartzendruber.

WEEKLY NEWS LETTER FROM SOUTH AMERICA (March 20, 1929)

By D. Parke Lantz

Dear Herald Readers, Greetings in the dear Master's name:—On March 9 all the missionaries gathered at the

Pehuajo Mission for a business meeting, also at the same time to listen to the report of Brethren Hershey and Swartzendruber regarding their trip of investigation into the "Chaco," where it was reported that the Mennonite immigrants were in great distress.

We are all thankful to our Lord for His keeping power and care over His own and glad that our brethren in Paraguay are not suffering nor in want although the new climate and other conditions arising from their change of location has brought many inconveniences and some privations which generally fall to the lot of pioneers.

News from the Bible School in Pehuajo indicate that the students are taking hold of the work in a way that is very pleasing to the instructors. Several of the young men students have given talks in mission stations which have impressed both the audience and their teacher and all desire the prayers of God's people that they may have the Spirit of Christ and go out winning lost souls for HIM.

With cooler weather coming on we can now begin continued meetings in the churches and we ask you to pray for all the workers on the field and also that the Spirit may move mightily among converted and unconverted to the end that the grace of God may be accepted and His name be praised.

In this season we generally have our communion services. Yesterday the Bragado members had the privilege of partaking of the sacred emblems. There was a great joy in the hearts of all because on the previous day two more had been added to the Church through the ordinance of water baptism. Pray for them also, as they are the only ones in their families who are converted, all the rest being opposed to evangelical Christianity.

May God bless all efforts being put forth by His servants everywhere for the spreading of the Good News of Salvation through faith in our Lord Jesus Christ, to whom be all honor and glory for evermore.

Bragado, Argentina, S. A.

NOTES FROM BALODGAHAN

Dear Herald Readers:—On March 6, two Bible women, two unordained evangelists, and myself spent a few days visiting some villages seven to nine miles from here. These villages have not been visited regularly. We took some provisions along, bedding, cooking utensils, books, etc. In all about 18 villages were visited. We were received gladly by most of the people. In one village the people crowded around us to hear the singing, and listen to the Gospel story. After the talk we sold about 20 books and

Gospel portions. We were asked to see some sick people. Some followed after us until we left the village. In one village we had some opposition. One young man was asked to buy a Gospel portion. He took it in his hand and when he saw that it was about Jesus Christ, he gave it back, and said, "I do not want a Jesus Christ book, what do I want with it," and went into his house. Poor deluded man. There are many like this young man, who think they can get along without Christ, but in the end they will see their mistake when it is too late. In one bazaar some people told the evangelists that our books draw them away from their belief, are dangerous to their religion, and they are warned not to buy them. Brethren and sisters will you not join us in praying, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Recently the Bible women and I, went to the village of Kasawahi, a little over an hour's walk from here. As we came near the village we heard wailing and asked a woman whom we met, what it meant. She told us that an old blind woman had just died and they were getting ready to take her body out. We went to the home where there were about eight men and that many women gathered together. The women were inside crying and wailing. Some men sat outside on the ground, smoking cigarettes, while the others were getting ready to carry out the body. They wrapped the corpse in a new cloth. They then took an old cot, and laid it on the ground in the yard, the legs of the bed turned up. On each leg they tied a piece of a banana leaf. They next made a dough of flour, shaped it round and hollow in the middle, and put one on top of each leg. After putting some oil and a cloth wick in this dough lamp they lit it, laid the body on the cot and uncovered the face. Several women came out with some rice on a plate which was mixed with yellow tumeric. There was also an oil lamp burning on the plate. They took some of the rice and put a little on the woman's forehead, and then covered her face again. Then four men, two of whom were her sons, took up the bed and carried it to the cremating place not far from the village where the body was burned. Not all dead bodies are cremated, but it was this woman's request, so they did according to her wishes. It is not the custom for the Hindu women to go to the place of burial or cremating, so we stayed with the women and talked with them. They be-

(Continued on page 92)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A NEW HOME FOR JESUS

Sel. by Naomi Yoder

O happy home, whose little ones are given
Early to Thee, in humble faith and prayer,

To Thee, their Friend, who from the heights of heaven

Guides them and guards with more than mother's care!

O happy home, where each one serves Thee lowly,

Whatever his appointed work may be,
'Till every common task seems great and holy,

When it is done, O Lord, as unto Thee.

O happy home, where Thou art not forgotten,

When joy is overflowing, full and free;
O happy home, where every wounded spirit
Is brought, Physician, Comforter, to Thee—

Until at last, when earth's day's work is ended,

All meet Thee in the blessed home above,
From whence Thou camest, where Thou hast ascended,

Thy everlasting home of peace and love!

Mattawana, Pa.

THE EFFECT READING HAS ON INDIVIDUALS

By Cora Baer

For the Gospel Herald.

Some one has said, "Reading maketh a full man"—and this saying contains much truth. And what you are filled with depends on what you read. Would you be filled with wisdom? Then read the Bible—for the wisest man of all ages has contributed to its wealth. Would you be filled with love, or mercy, or humility? Again I would point you to the Book of God. The Bible is not the only book which will fill you with things worth while, but it is essentially the first book—the Book of books.

The influence of books on a man is remarkable; they make a man. You may judge a man more truly by the books he reads than by the company he keeps, for his associates are often imposed upon him, while the books he reads are purely a matter of choice. And the man who chooses a certain line of books and papers unconsciously becomes more rooted in their opinions. The books, as it were, fetter his mind to their views.

This is a very timely subject, for the world is full of books and periodicals which may be obtained at a

small price, and people are reading them. If all reading material intended for the perusal of youth to-day were sound and pure this subject would not be so necessary, but the devil has discovered that through the avenue of reading he can publish his doctrines under the harmless and fascinating coloring of stories, and he is making a remarkable success. There are thousands of well-meaning people who would recoil from any one who would attempt to personally tell them what they read from books by the hour, with apparent enjoyment.

There are different kinds of books—and some that seem the least harmful weave a strong influence for evil over the life of the reader. Cheap stories, upholding wrong ideals, picturing life as something unreal and fantastic, are to be treated with suspicion. They may appear harmless, but they tend to cheapen and undermine character. They cause the reader to look at life lightly and frivolously. Such books are especially harmful for young people who are just forming ideals, and who live in an imaginary world more or less any way. I would say to us as young people—"Count any book unworthy of your time and thought, which you would not like to be reading when Jesus comes."

Some people think any book treating a religious subject is surely safe. But beware of that type of book. The devil casts his most subtle influence over the lives of individuals in books of that type. Many an unwary reader has had his faith undermined by reading books which were Scripturally unsound. Never attempt to read a book on some religious subject of which you are not absolutely certain without an open Bible besides it to prove its statements. A book which is partly true and sound is more harmful than one which is bold in its untrue statements. For a lie may be so nicely dressed up in the truth that it can scarcely be discerned.

We are glad, however, that there are good books which influence the reader toward all that is good and pure. There are in fact, more good books than any one individual could read in a lifetime—so there is no excuse for reading poor books.

To read with profit the books must be of a kind intended to inform the mind, correct the head, and better the heart. These books should be read with attention; understood, remembered, and their precepts put to practice.

There are four classes of readers. The first is like the hour glass; and, its reading being as the sand, it runs in and runs out and leaves nothing behind. The second is like a sponge which imbibes everything and returns

it in the same state, only a little dirtier. A third is like the jelly bag, allowing all that is pure to pass away, and keeping only the dross. The fourth is like the slaves in the diamond mines, who casting aside all that is worthless, retain only the pure gems. Therefore the words of Christ to the young lawyer become momentous ones, "How readest thou?" The effect which books have on our lives depends largely on how we read.

I once read a quaint quotation in some book as follows: "There are many silver books, and a few golden books; but I have a book worth more than all called the Bible, and that is a book of bank notes." How enriched our lives will be if we, like the slaves in the diamond mines, retain only the choicest jewels from the books of silver and gold. But our greatest resource for beautifying and enhancing our lives lies in the Book of bank notes.

Our lives are impoverished, not because we have no resources, but because we choose to draw from the shallow, stagnant, impure waters of poor literature, instead of drinking deep refreshing draughts from the life-giving fountain of pure books.

Abstain from all books, which while they contain some good things are mixed with evil. You may think the influence is insignificant—but the scratch of a pin has caused lockjaw.

Yet no one can too highly appreciate the good wrought by reading good books. We should follow Paul's advice to Timothy and "give attendance to reading." And first in our library of carefully selected books should be the Bible and it should be read more than any other.

Ft. Wayne, Ind.

HOW TO PRESERVE CHILDREN

Take two or more children of the runabout age. If they are bright-eyed, rosy-cheeked youngsters, so much the better.

Tuck them into bed early—and leave for twelve hours of quiet, restful sleep. Windows wide open.

In the morning, dress them lightly and set at a table in the brightest, cheeriest corner of the breakfast room.

To each child add the following: One small cup of orange juice; one steaming dish of delicious nut-brown "whole-wheat cereal, several slices of crisp whole-wheat toast, one glass of milk.

Remove the children to a grassy plot. Add a kite, some toys and mix thoroughly.

Cover all over with a blue sky and leave in the sun until brown.—Sel.

SUNDAY SCHOOL LESSON

Lesson for May 5, 1929—II Chron.
34:14-33

WHAT HILKIAH FOUND IN THE TEMPLE

Golden Text.—Thy word is a lamp unto my feet, and a light unto my path.—Psa. 119:105.

Golden Text.—About sixty years intervened between the time of last lesson and this. During that time the good king, Hezekiah, passed away, and his son Manasseh reigned in his stead. He was followed by his son Amon, and he by his son Josiah, who was king at the time of this lesson. During a part of Manasseh's reign and all of Amon's the nation drifted rapidly into idolatry and sin, and the time of the downfall of the nation was thereby brought nearer. Josiah, on the other hand, was faithful to Jehovah and worked vigorously in bringing about reforms. It was while they were engaged in the work of cleaning up the long neglected temple that they found the book of the law. Although Josiah had been loyal to God before this time, the finding of this book proved to be the climax in his career. It henceforth became his guide, and he ruled his people strictly according to the instructions of the law.

Lesson Meditations. 1. The good king Josiah, son of the wicked king Amon, stands as convincing proof that it is possible for a man to rise above his sinful environments and live a devoted and godly life. While others may be responsible for our temptations, we are responsible when we yield. By the grace and power of God we may rise above our handicaps if we will, and shine in His kingdom.

2. "If any man will do his will, he shall know of the doctrine." This was verified in the life of Josiah. He started in as a reformer. Though handicapped for want of knowledge of the law of God, he yet knew enough to be faithful to what little he did know, and while cleaning up in the temple the book of the law was found. We are declared to be the temple of the Holy Ghost. If we see to it that this temple is properly cleansed, the will and word of the Lord will be found. Live up to all the light that you have, and God has an abundance of light ahead which shall be revealed in due time.

3. The power of influence is forcibly illustrated in this series of lessons. When the kings were faithful the people as a rule followed them; when unfaithful, they followed them. We are responsible not only for our own lives but also for the influence we exert over others. "No man liveth unto himself." Therefore, "Let your light

so shine before men that they may see your good works, and glorify your Father which is in heaven."

4. While faithful leadership means much in the way of spiritual prosperity, faithfully following is also rewarded. In this case it was not King Josiah but Hilkiah the priest that found the law and Shaphan the scribe who recognized its value and carried it to the king. To the laity as well as the ministry belongs the responsibility for making or keeping the Church what it ought to be. Many a defeat might have been turned into victory had there been an Aaron or a Hur at hand to lift up the hand of a Moses.

5. What did the king do with that book of the law? Did he neglect it? or hide it away? or put it on display as a rare and valuable relic? No; he did the only thing that should be done with the Word of God, and that was to make it known to the people and admonish them to obey it. He gathered the elders of the people together, called an assemblage of the people,

and there entered into a covenant with his God to honor the law by faithfully keeping it, and he caused the rest to do likewise. "And the inhabitants of Jerusalem did according to the covenant of God." Shall we make similar use of the Gospel?

6. That this covenant with God was not a mere idle form or ceremony was evident from the fact that there was a reformation wrought. "Josiah took away all the abominations out of the countries that pertained to the children of Israel, and made all that were present to serve, even to serve the Lord their God." More than this: "All his days they departed not from following the Lord." A real reform, in all things where error existed before, will follow a real acceptance of God's Word, to the extent that those thus reformed have the light.

7. Josiah was an ideal disciplinarian. He accepted God's Word "with all his heart," he taught it faithfully to all his people, he led his people to obey and to walk in the order of God's Word. Here are three essential things that belong to the successful Gospel disciplinarian.—K.

Bible Meeting Topic

STORIES OF BIBLE CHARACTERS—
THE SHUNAMMITE WOMAN
(Jr.)—II Kings 4:8-37; 8:1-6.

Topic for May 5

MOTTO

"It shall be well."

OUTLINE STUDY

- I. Hospitality to the Man of God.
 1. Earnestly invited to eat with them.—II Kings 4:8.
 2. A room prepared especially to entertain him.—II Kings 4:9, 10.
- II. A Reward of Hospitality.
 1. Seeking how to reward.—II Kings 4:11-16.
 2. A son given of God according to the word of the man of God.—II Kings 4:17.
- III. Taking Trouble to God in Faith.
 1. The sudden sickness of the child followed by death.—II Kings 4:18-21.
 2. Seeking God's prophet in time of sorrow.—II Kings 4:22-28.
 3. Elisha seeks to help her.—II Kings 4:29-35.
 4. The child is delivered alive to the mother.—II Kings 4:36, 37.
- IV. Providential Rewards to a Woman of Faith and Hospitality.
 1. Directed by the prophet in times of famine.—II Kings 8:1, 2.
 2. Seeking her lands, again finds the difficulties removed because of providential coincidence.—II Kings 8:3-6.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Kindness."
2. Memorize a Verse from the Text.
3. How the Shunammite Woman Treated the Man of God.

4. How God Rewarded the Woman for Her Kindness.

For Others.

1. How Did the Conduct of the Woman Express Faith?
2. How Was Her Faith Tested?
3. The Faithfulness of God's Rewards.

PERSONAL THOUGHT

How much are we willing to invest in the forwarding of God's work? How fully can we trust God to make all things work together for good?

SEED THOUGHTS

"A child of promise, a child of prayer, and given in love, yet taken away. Little children lie open to the arrests of sickness and death. But how admirably does the prudent pious mother guard her lips under this surprising affliction! Not one peevish murmuring word from her. She has a strong belief that the child will be raised to life again: like a genuine daughter of Abraham's faith as well as loins, she accounts that God is able to raise him from the dead, for from thence she "received him in a figure."—Matthew Henry.

"Have faith in God; press near His side: Thy troubled soul trust Him to guide; In life, in death, whate'er betide, Have faith, have faith in God."

—El. Nathan.

"O for a faith that will not shrink,
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe."

—W. H. Bathurst.

Read from the tablets of thy heart
Thy destiny in what thou art,
And know the promise of the goal
Is in the attitude of soul.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity, and piety in
home and church.

THURSDAY, APRIL 25, 1929

Field Notes

Brethren J. A. and Frank Brillhart of Scottdale spent last Sunday with the brotherhood at Rockton, Pa.

If previous arrangements were carried out, a Bible meeting was held at the East Petersburg, Pa., Mennonite Church on May 15 and 16. An interesting program had been announced.

The Executive Committee and bishops of the Southwestern Pennsylvania Conference are scheduled to meet at the Thomas Church in the Johnstown, Pa., district on April 27 at 9:30 A. M.

Bro. D. J. Johns of Goshen, Ind.,

had sale of his household goods on April 20 (according to previous plans), and he and Sister Johns intend to live with their son, Bro. Ira S. Johns. Sister Johns has not been very well recently.

Sister Catherine Mumaw of Wooster, Ohio, who spent the winter with her children at Scottdale, Pa., returned to her home in Ohio last week. She was accompanied by Sister Martha Mumaw, one of our Publishing House workers, who expects to spend a few weeks at her former home.

Ordination.—Bro. Archie Kauffman was ordained to the ministry at the Spring Valley Church near Kenmare, N. Dak., on Sunday, April 14. May the Lord abundantly bless our brother in his new responsibility. Further details are given in the correspondence from that place.

Bro. Daniel Kauffman, editor in chief of the Gospel Herald, who spent the winter in Southern Texas, is now on his way north. He expected to spend Sunday, April 21, with the brotherhood at Hydro, Okla., and to reach Hesston, Kans., the following day. A list of addresses is given on the first page of this issue.

Brethren J. N. Durr, Martinsburg, Pa., and J. M. Nissley, Altoona, Pa., accompanied by Sisters Alice Nissley and Laura Metzler, and Bro. Stark, spent a few days in Franklin Co., Pa., and Washington Co., Md., over the week-end of April 14. The two ministering brethren filled appointments at a number of churches.

The twelfth annual meeting of the Franconia Mennonite Board of Missions and Charities will be held, the Lord willing, at the Mennonite Church at Line Lexington, Pa., on April 30. There will be three sessions of the meeting which is to be largely devoted to the discussion of missionary topics. All those who have the opportunity should attend this meeting.

Correspondence

Tangent, Oreg.

(Albany congregation)

Dear Readers, Greetings:—On April 6, the seventy-first mission meeting was held with the Albany Congregation. A good-sized audience enjoyed a day of good things. On Easter Sunday evening the children and young people rendered an excellent and inspiring program, followed by a timely Sermon by Bro. M. E. Brenneman.

Bro. N. A. Lind is at present in the Idaho field, serving them in commun-

ion services. We expect, D. V., to hold our communion about May 1. The Annual Pacific Coast Conference will convene the first week in June under the Auspices of the Bethel Congregation, but at the Zion church since the house there is larger. A hearty welcome awaits you to help us in this work.

Our aged Sister Hoylman is still about the same. We were saddened recently by the sudden death of our aged Bro. Jno. Steckley. Health in general is about normal among the brotherhood.

While we enjoyed a rather open winter the last month has been a stormy one, with no immediate change in evidence.

We are expecting Bro. G. J. Lapp to be with us soon. May Bro. Lapp be a real source of inspiration as well as information as he goes from place to place is our prayer.

G. R. Bebb.

April 8, 1929.

Jet, Okla.

Dear Herald Readers, Greeting:—On Sunday morning, Apr. 7, Bro. D. D. Miller and Ora Baker of Protection, Kans., came into our midst. Bro. Miller helped in the communion service, which was held at this time, and we were again reminded of Him, who taught by precept and example the communion rites.

In His service,

Apr. 11, 1929.

Cor.

Mazeppa, Alta.

Dear Herald Readers, Greeting in the Master's name:—On Sunday, Mar. 17, our inquiry service was held, all members expressing peace with God and each other. On Easter Sunday we held communion service. Only a few were present on account of bad weather and roads, but we feel that this service is a privilege none of us can afford to miss whenever it is possible for us to attend.

Health in our community is fair, a few still being confined to their homes with influenza, mumps, etc.

Spring work is starting, and once more we are reminded of the Lord's goodness to us, and of His promise that seedtime and harvest shall not cease while the earth remaineth.

Our congregation at this place is looking forward to the Alberta-Saskatchewan Conference which will be held here this year, in July. Will you pray that our congregation might be strengthened by these special meetings?

April 13, 1929.

Cor.

Kenmare, N. Dak.

Dear Herald Readers, Greetings in the all-prevailing name of Jesus:—Sunday, April 14, was a day of spirit-

ual feasting for the little Spring Valley congregation. We enjoyed a mission meeting, also ordination services, when Bro. Archie Kauffman was ordained as pastor of this congregation. May he fully realize and appreciate his high and responsible calling, and may we as laity realize our responsibility toward him, by supporting him in prayer and every way that we can.

We were glad to have both of our bishops (Bros. I. S. Mast and E. G. Hochstetler) present with us in these meetings, also a number of members from our sister congregations. The day was ideal, and our church was well filled. I am sure every one present could say, "It was good to be here." We are sorry to report that Bro. H. L. King, (whom we mentioned in our last letter) is not getting along very well, and is again in the hospital under the doctor's care. Remember this family in prayer.

We are now looking forward to our Dakota-Montana annual Sunday school and church conference which will be held with this congregation June 18 to 21. We invite any one planning a tour through the northwest to stop and enjoy this conference with us.

We ask an interest in the prayers of God's children that we may be faithful, and that we may remain a peculiar people, zealous of good works.

April 15, 1929. Stella S. Lehman.

Spring City, Pa.

(Vincent congregation)

Dear Readers of the Herald, Greeting:—On Wednesday evening, Mar. 27, a business meeting was held at this place in which a number of matters were attended to. A trustee was appointed to fill the vacancy caused by the death of Bro. Nathaniel Buckwalter. The request was made to have a class started for instruction in singing. Bro. Henry Bechtel consented to take charge of the class, which meets on Wednesday evenings. It was agreed to purchase Church Hymnals, to take the place of Life Songs and Church and Sunday school Hymnals, which are used at present.

Sunday, May 12, we expect, the Lord willing, to hold our communion.

Evangelistic services in charge of Bro. John S. Hess of Lititz, Pa., are scheduled to begin in the evening of June 1 and continue till June 9. Will you pray that souls may be brought to Christ and His cause strengthened.

Bro. E. W. Kulp of Bally, Pa., preached at our regular service last Sunday morning.

Yours in Him,

April 17, 1929, John W. Kolb,

Chambersburg, Pa.

(Upper Strasburg congregation)

We are truly grateful to God for the manifestation of His love toward us.

Spring time is here again. The plants and trees are showing forth their beauty. May our hearts also show forth thanks and praises to God, the Giver of all good.

On March 31, we reorganized our Sunday school. The following officers were elected: Supts., Samuel Bricker, Daniel Lehman; Secy.-treas., John Horst, Victor Rife; Chors., David Lehman, Reuben Lehman. May they render faithful service to God and the Sunday school. May we not be forgetful of them in our prayers.

There was much sickness in our community this winter. Our attendance was small at times. All are fairly well again. One family is still quarantined for scarlet fever but will be out soon.

On April 13, Bro. J. N. Durr and daughter, Sister Laura Metzler, Bro. J. M. Nissley and wife, and Bro. Stark came into our midst. They remained with us over Sunday and preached at the different churches. We appreciated their visit very much. We were glad that our aged brother could come to us again and preach unto us the bread of life. They preached four sermons with power.

We are looking forth to the time later in the spring when Bro. J. C. Clemens will come and hold meetings at Strasburg. Pray for the work that we as a body may be encouraged and sinners convicted and brought into the fold.

April 18, 1929.

Cor.

Springs, Pa.

Dear Herald Readers:—We have been having very cool weather with some snow.

Many people in the community have colds and grippe, and there are several cases of pneumonia.

April 2 we had our regular quarterly business meeting. Owing to the recent death of two of our church trustees it was necessary to fill these vacancies. Bro. W. E. Haning, to serve for three years, and Bro. Cleman Folk, for one year, were elected. Bro. N. S. Maust was elected church treasurer. The Sunday School Conference plan for Sunday school reorganization was adopted. The nominating committee elected are: D. D. Otto, N. S. Maust, and Myron Miller. It was decided to again have Bible Conference between Christmas and New Year. The Committee for Arrangement are: S. J. Maust, G. D. Miller, Ralph Stevanus.

Sunday April 14 Bro. J. A. Brillhart of Scottdale, Pa., preached a very instructive and interesting sermon. His

text was Job 2:9: "Dost thou still retain thine integrity?" Others that worshiped with us on Sunday were Bro. David Brillhart and Bro. and Sister Harry Maust and family of Scottdale. We are always glad to have visitors worship with us.

Pray for the work at this place.
April 18, 1929. Cor.

Chambersburg, Pa.

(Chambersburg congregation)

Greeting in Jesus' Name:—On March 31 the Sunday school met to reorganize for the coming year. The same officers were reelected: Supts., Noah Lehman, Reuben Eberly; Sec.-treas., Harry R. Kuhns, Bruce Lehman; Chor., Harold Horst, Norman Frey.

Sunday evening, April 14, Bros. J. N. Durr and J. M. Nissley preached for us. May God's blessing rest upon all His work.

April 19, 1929.

Cor.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greeting:—We feel to thank God that the Sunday school attendance at this place has again gotten back to almost normal, after a decline during the winter months on account of sickness. There are still a few that are not privileged to meet with us, but we trust that the Lord may see fit to again restore them to health.

On Wednesday evening April 3, we were favored with a program by the Goshen men's chorus, which was much enjoyed by every one present.

On Sunday, April 7, Bro. S. E. Allgyer was with us, at which time four young souls were received into church fellowship by water baptism. One sister also was received by letter. We always feel encouraged to see young people come out on the Lord's side. On Tuesday evening, April 16, Bro. S. C. Yoder of Goshen, Ind., was with us in the interest of the Goshen College. Our prayer is that his efforts may be blessed. We crave an interest in your prayers for the work at this place.

April 19, 1929.

Cor.

Colorado, Springs, Colo.

Greetings in the Master's Name:—Our bishop, Bro. Heatwole of La Junta, has been with us on two occasions since Bro. Zook and family left. Each time he preached two sermons and had a short meeting with the children before the evening sermon.

Bro. L. C. Miller of Limon, Colo., worshiped with us on March 22. He preached two sermons and also had a short children's meeting in the evening.

The Men's Chorus of Hesston Col.
(Continued on page 93)

Miscellaneous

LOVE'S MISSION

By Martha Shepard Lippincott

For the Gospel Herald.

What is it makes this life worth living
And turns its pain to joy and peace?
It is the love that we are giving
To others' happiness increase.
Love is the blessing that when guiding,
Will lead our souls to Paradise,
And as we feel its power indwelling
To higher levels we shall rise.

When love possesses, naught degrading
Will e'er be dwelling in the mind;
But all life's greatest charms and beauty,
The love-lit soul will ever find.
It is the blessing all are seeking;
Yet many erring, turn away,
As selfishness, their hearts, possessing,
In darker paths, leads them astray.
Philadelphia, Pa.

KNOWING THE JUNIORS AND THEIR NEEDS

(The following article, written by Bro. E. Z. Yoder of Hubbard, Oreg., was read at the Pacific Coast Conference, held at Filer, Ida., in June, 1928, and is published in the Gospel Herald by request of Conference.)

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye have sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:41-52.

Jesus, the Savior of the world, in His Junior life goes with his parents to Jerusalem to worship in the temple, and while there He is busily engaged in His Heavenly Father's business. After services His parents, with many others, start on their homeward journey to Nazareth. After traveling a while they cannot find their child. At once they return to Jerusalem, seeking their Junior son, Jesus. They find Him in the temple and He explains to them why He is there. It

causes pondering in their hearts. They are concerned about their son, the Son of God, a Junior, twelve years old, growing in wisdom and stature. See Him, the Lamb of God which taketh away the sin of the world; He is subject to His parents. His parents do what they can to know their Junior Son that they might know how to supply His needs.

Do we know where the Juniors are, who they are with, and what they are doing? Not that we want to intrude and cause displeasure to our Juniors, but we must associate with them and have a knowledge along these lines so that if they are not where they should be, and with whom they should be, we are aware of the fact. We should at least know a part of what they are doing or we will not be able to supply their needs.

We as Sunday-school workers know or should know that Juniors are the older and larger lambs of the flock. They were at one time the little lambs but they have grown and developed physically and spiritually largely in proportion as to how they have been fed. Are there any dwarfs in your Sunday school? What is wrong? Do you know? Are you burdened and pouring your heart out to God so that you may know them and supply their needs that they may grow in the grace and knowledge of our Lord Jesus? Do you know the names of the Juniors? Jesus calls His sheep by their names. They hear Him and they know His voice. They follow Him and they know not the voice of strangers and do not follow strangers. John 10.

Last year in my home congregation there were thirty-four Juniors. Twenty-seven of these entered the Young People's Department, seven remained with the Junior Department for this year, and twenty-five have entered the Junior Department this year, so that at present there are thirty-two Juniors. I wonder if we at Zion know all of them by name and are supplying their needs.

I will give their names: Alice, Thelma, Hazel, Blanche, Mabel, Wilma, Etta, Amy, Charity, Agnes, Mary, Gladys, Ruby, Esther, Lela, Freddie, Willis, Floyd, Levi, Roy, Leslie, Ordo, Harold, Paul, Willis, Ivan, Silas, Howard, Albert, Irene, Helen, Lois, Ruth, Verda, Verna, Dorothy, Edna, Mildred, Laura, Juanita, Charity, Alvin, Allen, Willie, Milo, Avon, Mae, Edward, Ellis, Glen, Kenneth, Johnny, Abner, Roscoe, John, Lester, Leland, Ellis, and Nathan.

Oh, some one says, "That isn't so important to know their names." How do we Sunday-school workers like to be called Jack when our name is Sam, or Sally when our name is Katie? Yes, that is the first thing to

know in a social way. For instance I received a letter one time from a mother whose boy was in my Sunday-school class. I will not tell the true name but suppose it was Samuel and I spoke to him as Sam, or Levi and I spoke to him as Lee. Levi wanted to be called Lee, or Sam wanted to be called Samuel, and I did not call his name as he wanted me to and he didn't come to the class. After I knew his preference and called him by that name he came back. Get their names and get them right. They want you to know their names. They also like for us to know the things they like to do. They do not try to hide their lives from us if we have their confidence. But, oh, they don't want to be made fun of and be told of their faults. They are easily encouraged and discouraged. Be kind, commend them when you can. If they make a mistake in their singing commend them for trying. You don't know how hard they tried.

We do not understand the Juniors because we do not know them, and then they do not receive the necessities for body and soul and we lose the great and grand opportunity of building a beautiful character and useful life which is an honor and glory to God their Creator.

They are having school-days and many are planning for the future, what they want to be and do in their future life. In the school-room they study while on the playground the snowballs fly thick and fast.

Snowball here, snowball there,
Snowball, snowball everywhere.

And when the last day comes they look for a vacation. Hear the cry of some red-haired, freckled, Junior boy

Who just can't help but grin for joy;
No 'rithmetic for thirteen weeks,
But worlds o' fun a swimmin' in the creeks;
No hat to hunt, no shoes to hurt,
Just overalls and dad's old shirt.

The world is training her Juniors in Junior Military Academies. Where are the people of God training their Juniors? The Sunday school is one of the best places there is for us to gather in the Juniors and give them right teaching and training.

A certain learned man tells us after examining nine thousand Juniors in the sixth grade in the Chicago Public Schools as to what they knew, that they responded with such things as bootlegging, stealing, jail, cigarettes, bad language, and a number of such ungodly, worldly things.

Oh yes, you say, we have heard stories of New York City and Chicago before. Listen, he tells us that the same condition exists in Salem, Oregon, the capital city of Oregon right in our district. LOOK OUT; that is only thirty miles from home.

In our own country school twenty rods from my door there were forty-

nine scholars enrolled last year. Twenty-one of these were in the sixth, seventh, and eighth grades. Do they know the same things or have they heard of Jesus and God's love?

In conclusion, please give the Juniors the right hand of fellowship and confidence in the home, church, Sunday school, schools, hayfields, shops, or wherever you meet them. Don't merely tell them, "I hope you make good," or, "I hope you will win," but tell them that you have faith in them and that you feel sure they will win in their undertakings and that you are willing to help them. They are a heritage of the Lord. They need the best there is. If you have something better than they have, share it with them. Love them as Jesus loves you; then you will know them and be able to supply their needs.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

WHAT THE CHURCH HAS MEANT FOR ME

By Harriet Castor

For the Gospel Herald.

The Church has meant more to me than anything I could mention on this earth besides my Bible. It has drawn me nearer to the most high God. During trials and discouragements no other place has given my heart a brighter cheer and comfort than the Church, where our living God is worshiped. Before conversion my mind was not drawn much toward the Church. I was more interested in the things of the world. At church I learn more about God and my Savior who dwells in my heart. The Church and my Bible give me more strength and happiness to enjoy my Christian life. I enjoy walking and riding to church so much more than to some worldly amusement, for I know that my purpose is to worship God, and Jesus is with me. I would feel guilty to go to some worldly amusement to know that Jesus was not there. Attending church regularly gives me a longing to go as often as I can, for each service brings a new thought home with me.

The Church helps us to become real Christian workers. The young people's Sunday-school paper gave six points on how to become a Christian. The first mentioned was regular church attendance. I find many Christian associations at church. Elsewhere I do not. I do not understand why so many young people drift away from the Church, especially from the Mennonite Church, unless it is the love for worldly pleasures. Perhaps the Sunday-school teacher or preacher is to blame in

that he fails to make the lesson or sermon interesting enough for them. They ought to fill the audience with zeal, fire, and inspiration. By faith and fervent prayer they should con-

tinue studying God's Word and make it plain to the young converts. By going to church I am able to understand the Scriptures better.

Jasper, Mo.

FIFTY MENNONITE LEADERS

XV. BISHOP NICHOLAS JOHNSON

(1787—1873)

By J. N. Durr

For the Gospel Herald.

Bishop Nicholas Johnson's ancestry was of Scotch-Irish origin. His grandfather came to this country when a lad about twelve years of age. He sold or bound himself to a German family near Philadelphia, until he became of age, for the payment of his voyage across the ocean. After he was twenty-one years of age he married one of the daughters in this family and located near Philadelphia. He reared a family of several children and a number of his descendants remained and are yet living in the vicinity of Philadelphia. One of his sons, namely Peter, the father of Bishop Nicholas Johnson, emigrated to Rockingham County, Virginia, near Broadway, where he worshiped with what was known as the Trissle congregation. From there he emigrated to Fayette County, Pennsylvania, and located on a tract of land on the headwaters of Jacob's Creek, where he reared a family of several children, namely, Peter, David (grandfather of the writer), Jacob, Nicholas, and Nancy (the mother of the late Bishop Joseph Bixler of Columbiana, Ohio).

Bishop Nicholas Johnson was married to Magdalena Bixler. To this union were born the following children: Peter, who died at the age of twenty; Jacob, the late Pre. Christian Deffenbaugh's father-in-law; the late Pre. David Johnson, Joseph, and four daughters. Bishop Johnson was born in the year 1787, and died April 5, 1873. He was ordained as deacon in 1809, at the age of 22 years. A few years later he was ordained to the ministry. (I do not have the exact date of his ordination to this office.) In the year 1840 he was ordained to the office of bishop, in which capacity he faithfully served the Masontown Mennonite Congregation until the Lord called him to his eternal reward.

On Sunday morning prior to his death it was my privilege to visit him. I shall never forget the pleasant expression on his face as he spoke to me of his hope in the life beyond, and the earnest appeal he made to me to warn the members of the congregation to remain faithful to the doctrines and principles of the Gospel. At this time he remarked that this

was the first time for sixty years that he had missed services on account of individual sickness. He was a man of regular attendance and habits. He was a fluent and effectual speaker in the German language, and a faithful expounder of the Word.

He did a great deal of visiting among the different congregations in this and other states. He made the journeys on horseback. In a visit which I made to the Johnstown congregation in the year 1874 it was my privilege to meet the aged Bro. Thomas, the great-grandfather of Amemiah Thomas and others of Thomas Mills, Somerset Co., Pa. Bro. Thomas related an incident of traveling with Bro. Johnson to Lancaster and other counties on horseback, in the interest of the Church and the spreading of the Gospel.

He was an ardent, faithful, energetic worker and was willing to spend and be spent for the saving of souls and the general welfare of the church to which he was devoted. To him belongs the credit for organizing and founding the first Sunday school in the Mennonite Church. This organization was effected in 1840. Also the first evangelistic meetings were held under his supervision by Bros. John F. Funk and Daniel Brenneman of Elkhart, Ind. These meetings were held at the Masontown Mennonite Church, beginning in the middle of January and closing on Feb. 5, 1872. At the close of the meetings there were a number of accessions to the Church.

The influences of his efforts in the Lord's service were not lost, and are still appreciated by at least some of his descendants. May we all strive to meet the faithful forefathers gone on before.

Martinsburg, Pa.

Infinite Wisdom and Knowledge:—

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?—Rom. 11:33, 34.

Thanks and Praise:—O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—Psa. 107:1, 8.

NOTES FROM BALODGAHAN

(Continued from page 85)

came quiet and listened. They told us that they hoped the departed one's soul reached heaven, for they had brought in a young calf just before she died, and had her take hold of the calf's tail. (They believe cattle are sacred). By doing so, they thought the calf helped her soul over. Oh, it is so hard to convince these people of the foolishness of their ways, customs, and beliefs. They have been steeped in them for generations. Many confess that the Christian religion is good, but they do not want to count the cost and step out of their caste. Will you join us in prayer that these poor deluded people may step out and take Jesus as their Savior. Acts. 4:12.

Yours in Christ,

Sarah Lapp.

HOMEWARD BOUND

The journey to America has taken us from Ghatula to Dhamtari; thence to Bombay, Colombo, Ceylon; Singapore, Straits Settlement; Hongkong, and Shanghai, China; Kobe and Yokohama, Japan; and Honolulu, Sandwich Islands. From the papers in Colombo we learned that the riots in Bombay were more serious than we knew. Many Hindus and Mohammedans had been killed and both communities had become so incensed that riots were liable to break in other parts of India.

At all the ports we visited places of interest and acquainted ourselves with the conditions of all classes of people as much as possible. We were impressed with the rapid developments in westernization in all ports. Under British control all the ports except Kobe and Yokohama, Japan, have become very cosmopolitan and modern in their methods of conducting business. The streets are wide, buses, trams, taxicabs, and other automobiles galore ply the streets. In every port were the ever-present pedestrian and slow-moving vehicle from the ox and buffalo carts in the southern and the jinriksha, wheelbarrow, and horse carriage in the more northern parts. We were sorry not to have the opportunity of visiting Canton, one of the oldest cities in China, but we were told that since 1912 many streets have been widened, street cars, and other gas and electric vehicles are in use and the city as a whole has become greatly modernized. We had to content ourselves by visiting the old city of Kowloon, in which the streets are narrow and filthy, the manner of life of the people most unsanitary, with the pigs really sleeping in the parlor,

The cities of Japan are somewhat less cosmopolitan than others in this that most of the westernization has been done by the Japanese themselves who have been careful observers of western methods of building and business and have introduced them into their own life. Many foreigners live in Japan but the Japanese are so united in their zeal for the good of their own country that they unitedly put forth every effort for her development. Many ancient customs have become obsolete. One young Japanese, who is a fellow passenger, told us that Japan does not want to be counted among the Oriental nations but wishes to become western and join hands with western nations in working for the welfare of the world. He is a student of the Meiji University and is on leave for touring in the United States. During our visits to Kyoto, Nara, Osaka, Kobe, Tokyo, and Yokohama we saw great Shinto and Buddhist shrines, but in contrast to them the Christian churches have many established congregations throughout the Japanese empire which have become wholly Japanese in their support and administration, and with which missionaries have no administrative relation. They are exerting a great influence on the life of the country.

Religiously Ceylon is a great stronghold of Buddhism but there as also in Japan, Christians are not persecuted as they once were. In China the present movements lead to much civil warfare, and are more or less anti-Christian and also anti-foreign. China has become a seething boiling pot, and conditions are so uncertain throughout that missionaries can only live and labor from day to day, trusting that somehow a quietus will be providentially brought about whereby the Lord's work may go on unhindered in the country. We could not help but admire the great fortitude of the missionaries who are staying at their posts amidst the gravest dangers, some of them weeks of travel away from the seaports. God will surely bring about a great harvest of souls. Many missionaries of all Eastern lands deplore the strong tendency of too many so-called missionaries toward modernism and compromise with non-Christian liberals. This is a sad condition and cannot help but lessen the influence of the Gospel of Christ and lead many to believe that regardless of their religion, if they remain respectable, become well educated, and modern in their manners and relationships they are all right for time and eternity. May God grant that they who have no message for India, China, or Japan will come to see the error of their way and either repent or leave the field. They cannot

have been called of the Lord for the work of evangelizing the lost.

A few Europeans have embraced non-Christian religions. An Irishman is a Buddhist priest in Honolulu. A titled Englishman who has held high offices of state in different countries has come to Japan to retire as a Buddhist monk, and a fellow American told the writer that he had received greater inspiration during an hour of meditation in a Buddhist temple than from reading his Testament. He was a missionary years ago but left the calling (if he ever had any) and has practically left the Christian religion and seems to lean very strongly toward the Bolsheviks who are seeking to eliminate the Christian religion. In Nara, Japan, we saw a Buddhist temple in which there was an image of the Buddha fifty-three feet high sitting in a posture of deep meditation in order to realize the highest ideal of self-attainment, Nirvan (self effacement or eternal oblivion). Our fellow American handed the writer a very precious scroll on which was written in Sanskrit a portion of an ancient Buddhist teaching. We were able to read the writing and give the interpretation which was the fallacy, "Not in anything tangible but within me lies the possibility of attaining the realization of Buddha (Wisdom)." In Japan we also attended a large Shinto service which was conducted in much the same manner as a liturgical service of some Christian churches. The leader intoned the response and the audience repeated it. The choir of monks sang religious anthems mostly in the minor key and at stated intervals all the people bowed low in reverence to ancestors or special phrases in the service. It was interesting but pathetic in the extreme. The light of the Son of Righteousness was not shining in their hearts and we had not the language to give them any message.

With the exception of two days the whole voyage from Bombay to Yokohama, Japan, was smooth. From Yokohama to Honolulu the sea was rough, and for several days while we were passing through a cyclone our good ship was tossed and tossed in the turbulent waves. Fortunately our little family passed through the trying experience without becoming seasick. Many others were ill. Some few who had no spiritual concern or interest became more or less anxious about their safety. But on every ship there were those who were extremely reckless in their lives. Liquor was used very freely by many passengers and a few were frequently intoxicated. The pity of it is that some of our fellow countrymen break the prohibition laws of their own country when out of it and sadly reflect on the integrity

of their own land before foreigners who are carefully watching the progress of prohibition in order to be of use to the cause of temperance in their own land. What failures we mortals can be without the grace of God in the heart and the desire for sin taken out! There were few places that we nonsmokers could find where the atmosphere would be free from tobacco smoke. It would even filter into our cabins while we were asleep. There were many things in which we could not take part and we praise God for opportunities of witnessing for Him.

The officers of every ship we were on arranged for divine service on the Lord's Day which enabled us to unite in worshipping God, but what a blessing a real Gospel ship could be to many souls if it could be successfully run on the high seas. Sailors, officers of ships, hundreds of passengers need the Gospel but among them are many, too many, whose ears are deaf to a whole Gospel providing the way of full salvation. Our hearts were greatly saddened at the ungodliness of men and women who in the frenzy of a storm at sea might be hurled into eternity without a moment's notice. Many are enemies to the Cross of Christ and would much prefer if missionaries and ministers would not travel on the same ships with them. One certainly meets with all classes and kinds and nationalities of people and it is a real education to one to be able to mingle with them and learn their conditions of life and seek to be as helpful to each as he tactfully can.

Our voyage to the homeland will have been ended ere this reaches the reader and we shall have already clasped the hands of friends, loved ones, and brethren and sisters in Christ. Our hearts will rejoice at the meetings and we shall look forward to many pleasant and profitable associations during the time of our furlough in the homeland.

Ever remember us at the Throne of Grace.

Your brother and sister in Him,
Geo. J. and Fannie H. Lapp.

ADDITIONAL NOTES FROM OUR MISSION STATION

Job, W. Va.

Dear Herald Readers, Greeting in Jesus Name:—We are thankful to our Heavenly Father for the many blessings we are continually receiving. Recent visitors with us were Bro. John Lehman of Goshen College, Sisters Helen Lehman, West Liberty Ohio, and Bro. Leonard E. Martin, Harrisonburg, Va., who spent Easter with us.

On Saturday, April 6, Bro. Rhodes

Driver, Sisters Josie Kiser and Vada Heatwole all of near Harrisonburg, Va., arrived at the Mission Home. Both sisters were workers here for several years during the summer months, and they have again returned to give their service to the Master in this part of His vineyard.

Monday, April, 8 the following brethren and sisters paid us a short visit: Dan Showalter and wife, Joseph Knicely and wife, and David Swope and daughter Beulah, all of near Harrisonburg, Va. Bro. Driver returned home with them. We are always glad for visitors. Come again; others welcome.

We again reopened the Sunday schools at the Pennington and Lambert schoolhouses and at the Horton Presbyterian Church, of which we now have control, in place of Italy schoolhouse where we formerly worshipped.

According to our present plans we want to have at least two Bible schools and probably three during the summer months. The Lord willing, we expect to begin the first one at the Bethel Church April 29.

We beg an interest in your prayers in behalf of the work and workers at this place.

Apr. 18, 1929. Hiram Weaver.

Norristown, Pa.

(19-21 W. Marshall St.)

Since the last correspondence from this place we had an evangelistic campaign, from Feb. 22, to Mar. 3, with Bro. J. C. Clemens in charge. The interest and attendance were very good. A number of persons expressed a desire to accept Christ and to unite with the Church. But, as is often the case in city mission work, some of these were not willing to make the surrender that uniting with the church required and some had other church preferences. But we are very glad for those who really found Christ, whether they united with our church or with some other church.

On Sunday, April 14, our hearts were made to rejoice when five persons, old and young, were received into the visible Church by water baptism, Bro. Warren Bean officiating. May they be faithful in all things.

Our monthly song services, held the first Saturday evening of each month, are fairly well attended. We again extend an invitation to the brotherhood to meet with us in these and all other services. After Apr. 28 our services will again be held according to daylight saving time.

As the summer months again draw near we ask the brotherhood to consider taking our faithful Sunday school children into their country homes for a week. If you like in this manner to help with the work at

Norristown kindly inform us at your earliest convenience. We are glad for those who opened their homes in the past.

We have calls from time to time for Mennonite girls to do housework here in Norristown. If any of our sisters are interested kindly communicate with the Mission. We are very sorry to lose Martha Moyer, who has been doing housework in town during the past year. She is returning to Souder-ton, her former home. She has been a very valuable helper in the work here. Who will take her place?

The many friends of Bro. Lederachs will be interested to know that Bro. Lederach's health is considerably improved. They are living at Trooper, a few miles out of town, but are still worshipping with us and helping with the work.

Continue to pray for the work.

Apr. 18, 1929. Wm. G. Detweiler.

CORRESPONDENCE

(Continued from page 89)

lege was here on Easter Sunday and gave a program at 5 o'clock in the afternoon in one of the smaller rooms of the auditorium in Colorado Springs. In the evening they gave a number of songs in the church at Manitou and the director of the chorus, Bro. Paul Erb, preached for us.

On Sunday, April 7, Bro. Allen H. Erb, of La Junta, worshiped with us, preaching two sermons.

Sister Lois Winey was home from Hesston College for a short visit with her parents, Bro. S. G. Winey and wife, over Easter.

Members of the family of Isaac Kulp of Cheraw, Colo., and a party of students from Hesston College were visiting friends here on Easter Sunday and Monday following.

Our little congregation here has increased in numbers recently for which we are very glad. Bro. Diller and family, also Mrs. Diller's mother and brother, have moved from Ohio to Colorado Springs to make their home. Bro. Elmer Hartzler and family have moved here from their former home at LaJunta.

Sisters Katie and Eliza Hostetler, of Kalona, Iowa, who have been working at LaJunta for some months have come to this place and expect to spend the summer here.

As the summer approaches we expect others to join us in our worship. While they are here for a short vacation or to seek employment we welcome all to the services.

Will you remember the work at this place in your prayers, especially remembering that we are in need of a resident minister? Pray that the Lord will provide.

April 9, 1929.

Cor.

Married

Hess—Landis.—On Feb. 20, 1929, at the home of Bro. Noah W. Risser, occurred the marriage of Clayton M. Hess and Sister Ruth E. Landis. May their life be one of joy and peace.

Mummau—Hollinger.—On March 30, 1929, at the home of Bro. and Sister Elam Hollinger, East Petersburg, Pa., occurred the marriage of their daughter, Frances Mae Hollinger, to Bro. Abram R. Mummau, Bro. Noah W. Risser officiating. May heaven's blessings rest upon them.

Hahn—Frey.—On Feb. 7, 1929, at the home of Bro. C. Kindig, Pasadena, Calif., occurred the marriage of Lyman Jacob Hahn, son of D. F. Hahn, formerly of North Lima, Ohio, and Helen M. Frey of Sterling, Ill. May God's blessing attend this union.

Sweigart—Kauffman.—At the home of the groom's parents near Perrytown, Tex., Milton Sweigart was married to Effie Kauffman of Guymon, Okla., on Sunday evening, Jan. 27, 1929, by J. A. Heatwole of La Junta, Colo. May the Lord richly bless and use them in His service.

Stuckey—Eschliman.—On March 28, 1929, Bro. Lavern Stuckey and Sister Adeline Eschliman, both members of the Leo, Ind., congregation, were united in marriage at the home of the bride, Spencerville, Ind., Bro. A. S. Miller officiating. May they be blessed with a prosperous Christian life.

Danner—Ness.—On March 28, 1929, at the home of the officiating bishop, Bro. Noah H. Mack of New Holland, Pa., occurred the marriage of Bro. Richard Danner of Hanover, Pa., and Sister Annie Ness of York, Pa. May rich blessings and abundant joy accompany them on their journey through life.

Ebersole—Shank.—On March 25, 1929, at the home of Bro. Noah W. Risser, Bro. John K. Ebersole of the Risser congregation, Pa., and Sister Linnie H. Shank of the Elizabethtown congregation, Pa., were united in the holy bonds of matrimony. May God's blessings be theirs through life.

Schweitzer—Stutzman.—On Feb. 5, 1929, at the home of the officiating minister, Bro. D. G. Lapp, Roseland, Nebr., occurred the marriage of Bro. Steven Schweitzer and Sister Ma Linda Stutzman, both of Wood River, Nebr. May the blessings of a kind heavenly father attend them through life.

Wert—Landis.—On April 11, 1929, at the home of Bro. Noah W. Risser, Bro. Joseph J. Wert of the Danner congregation, Pa., and Sister Mabel E. Landis of the Elizabethtown congregation, Pa., were united in the holy bonds of matrimony. May the rich blessings of God accompany them through life.

Longenecker—Miller.—On March 5, 1929, Bro. Phares Z. Longenecker of the Strickler and Shope congregation, Pa., and Sister Emma K. Miller of the Bossler and Good congregation, Pa., were united in the holy bonds of matrimony, at the home of Bro. Noah W. Risser. May God's rich blessings accompany them on the journey of life.

Obituary

Maust.—Clinton Andrew Maust, son of Bro. and Sister Harry L. and Mary (Cutrell) Maust, was born in Colorado Nov. 10, 1918; died at the home of his parents in Scottdale, Pa., April 10, 1929; aged 10 y. 5 m. He is survived by his parents, three grandparents, two sisters,

and a brother. He suffered much in the last weeks of his life, but was resigned, and spoke a number of times of his going "home" or "to heaven." Services were held in the Scottdale Church on the evening of April 11, and at the Springs, Pa., Church on Friday forenoon, April 12; conducted by Brethren Aaron Loucks, G. D. Miller, N. E. Miller, and J. A. Ressler.

Blank.—Barbara Ellen, infant daughter of Abner and Mary (Glick) Blank, was born March 19, 1929; died from convulsions, April 11, 1929; aged 3 weeks, 2 days. She is survived by her parents, 1 brother (Victor) and 2 sisters (Betty and Effie). Funeral services were held at the home, conducted by Bros. Amos Stoltzfus. Interment in Millwood cemetery.

"God needed one more angel child
Within His shining, happy band,
So, reaching down with loving arms,
He clasped our darling Barbara's hand."

Zook.—Orpha Louise Zook was born near New Wilmington, Pa., Jan. 24, 1917; died April 9, 1929; aged 12 y. 2 m. 16 d. About five months ago during a series of meetings she confessed Christ as her Savior and sealed her vow by water baptism the last time she attended public services at the church. During her illness she suffered much pain, but never complained. She leaves father, mother, 2 brothers, 1 sister, 3 grandparents, besides a host of other relatives and friends to mourn her departure. Short services were conducted at the home by H. N. Troyer of Aurora, O., and at the church by E. B. Stoltzfus. Text, Job 9:25, 26. Interment in adjoining cemetery.

Steckley.—John Steckley was born in Ontario, Can., Sept. 8, 1857; died at his home near Albany, Oreg., March 29, 1929; aged 71 y. 6 m. 21 d. In his youth he moved with his parents to Illinois. On March 18, 1884, he was united in marriage to Mary Niderkorn. He lived in Kansas and Nebraska for many years, coming west about sixteen years ago. When a young man he united with the Mennonite Church and was ordained to the ministry in 1890. Although he was in poor health for several years, he was always able to be around until the day before his death when he suffered a stroke of paralysis. He leaves his wife, 3 daughters, 2 sons, 15 grandchildren, 6 sisters, and 3 brothers, besides many friends. Because of his long and faithful attendance at church and Sunday school he will also be greatly missed there.

Riehl.—John Riehl was born in Union Co., Pa., April 5, 1838; died at Morgantown, Pa., March 22, 1929; aged 90 y. 11 m. 17 d. He was the last member of a family of twelve children. He was united in marriage to Fannie Stoltzfus who preceded him in death six years ago. To this union were born two sons, Christian and Jonas. Jonas preceded him in death. He was in fairly good health until several weeks before his departure. He expressed a desire to leave this world and enter his heavenly home. He is survived by one son with whom he made his home, 1 foster son (Charles Clayton), 6 grandchildren, 2 foster grandchildren, and 7 great-grandchildren. Funeral services were held at the Conestoga A. M. Church in charge of Bros. Moses Riehl and John S. Mast. Texts, Heb. 11:10; Prov. 16:31. Interment in the Pine Grove cemetery.

Gingerich.—George D. Gingerich was born Sept. 27, 1853, near Kalona, Iowa; died at the home of his daughter, Mrs. Eli Miller, April 5, 1929; aged 75 y. 6 m. 9 d. In young manhood he accepted Christ as his Savior and united with the A. M. Church to which he remained faithful until the end. On March 6, 1879, he was married to Mary Shetler, who preceded him in death, Feb. 17, 1920. To this union were born 7 children (Joseph, Memo, Jeff, Anna, wife of Eli Miller, Daniel, Benjamin, and Simon). Memo and Simon preceded him in death. Death was

due to pneumonia of which he was sick only a few days. He leaves to mourn his departure, 4 sons, 1 daughter, 1 brother, 2 sisters, 28 grandchildren, 1 great-grandchild, and a host of other relatives and friends. Funeral services were preached in German by C. M. Yoder and in English by A. C. Swartzendruber. Texts, I Pet. 1:3, 4; II Cor. 5:1.

Rychener.—Gottfried Rychener was born in Fulton Co., O., Dec. 22, 1865; died at Lodge Pole, Nebr., April 2, 1929; aged 63 y. 3 m. 8 d. He came to Nebraska in 1892. On Feb. 28, 1892 he was united in marriage to Margaret Nan, who preceded him in death ten years ago. In 1917 he and his wife were received into the Mennonite Church, to which faith he was true until death. He was in his usual health until the fall of 1928 when he had influenza from which he never fully recovered. Later dropsy set in. At times his condition seemed improved. Several days before his departure he suffered from a paralytic stroke. He was of a loving nature and quiet disposition. He will be greatly missed by relatives and friends. He is survived by three half-brothers. Funeral services were held in the Methodist Church, conducted by a Mennonite minister from Chappell, Nebr.

Horst.—Lydia Z. Horst, wife of David N. Horst, Farmersville, Pa., died at St. Joseph's Hospital of complications, following an operation; aged 40 y. 11 m. 17 d. She was a member of the Mennonite Church. She was a daughter of the late Aaron and Susanna Hoover. Besides her husband she is survived by the following children: Susanna, Lizzie, Annie, Sadie, Mary, Lydia, and Eli, all at home. She is also survived by 2 brothers (Edwin Hoover and Aaron Hoover), and the following step-brothers and sisters: Eli, Mrs. Adam Zimmerman, Frank, Mrs. Phares Zimmerman, and Daniel. Funeral services were held at the home by Amos Martin in German and Joseph Hostetler in English. Text, Prov. 31:10-12; 21:31. Interment in adjoining cemetery.

"Death has robbed us of our mother,
Whom we loved and cherished dear,
It was mother, yes, dear mother,
Can we help but shed a tear?"
—By the family.

Good.—Abram Webster Good, son of Allen H. and Hannah L. (Gross) Good, was born near Spring City, Pa.; died of meningitis in the Phoenixville Hospital, Mar. 28, 1929; aged 9 y. 5 m. 5 d. He had been afflicted with measles in February, from the effects of which he never fully recovered. Five days before his death, he was taken to the hospital for treatment, where he passed away in the early morning of the above date. He is survived by his parents, 3 brothers (James, Lawrence and Claude) and 2 sisters (Elizabeth and Barbara). May we all find comfort in the thought that Webster has gone to be with his Redeemer, "for of such is the kingdom of heaven." Funeral services were conducted at the Vincent Church by Henry Bechtel, Enos Wismer, and Jesse Mack. Text, Matt. 6:23. Interment in adjoining cemetery.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Deetz.—Henry H. Deetz, son of Jacob and Matilda Deetz, was born near Millersburg, Ohio, April 18, 1857; died of heart failure at his home near Aurora, Oreg., April 5, 1929; aged 71 y. 11 m. 17 d. After the death of his mother he moved to Hutchinson, Kans., and later to Oregon, where he spent the remainder of his life. In 1892 he united with the Mennonite Church in which faith he lived until death. On Jan. 8, 1893, he was united in marriage to Rebecca Kauffman. To this union were born eight chil-

dren. Three sons preceded him in death. He leaves to mourn his departure, his companion, 4 sons (Elmer, Sherwood, Oreg.; Alvie, Portland, Oreg.; Jesse and Curtis, Salem, Oreg.), 1 daughter (Mrs. E. Learfield, Aurora, Oreg.), 5 grandchildren, 2 brothers (Calvin, Wooster, Ohio; James, Helmer, Ind.), 2 sisters (Annanda Hinkle and Malinda Hinkle, Millersburg, Ohio), besides a large number of other relatives and friends. Funeral services were held at the Zion church, near Hubbard, Oreg., of which he was a member, conducted by F. J. Gingerich and Edward Z. Yoder. Text, Prov. 27:1. Interment in the cemetery near by.

Lugbill.—Anna (Yoder) Lugbill was born in Williams Co., O., Aug. 31, 1856; died at her home near Grabill, Ind., April 14, 1929; aged 72 y. 7 m. 14 d. She was married to John Lugbill, June 24, 1880. This union was blessed with seven children. There remain to mourn her departure, 2 sons, 4 daughters, 3 grandchildren, 1 brother (John C. Yoder, Orrville, O.), besides a host of other relatives and friends. Her husband, 1 son, and 2 grandchildren preceded her in death. She accepted her Savior in youth and united with the A. M. Church of Fulton Co., Ohio. After her marriage she transferred her membership to the Leo congregation, which she served faithfully until death. In her sickness of over three years' duration, she at times suffered much pain but was patient through it all. She expressed peace with God and was ready to depart.

"Her tears and pains are over,
Her weary journey done,
She reached the land where crowns are given,
And crosses are laid down."

Kauffman.—Fannie B. Kauffman (nee Smoker) was born Oct. 28, 1852; died of neuralgia of the heart, March 26, 1929; aged 76 y. 4 m. 28 d. She united with the church in her youth and remained a faithful member to the end. She was married to Jacob Kauffman in the year 1874. Her husband preceded her in death Dec. 8, 1911. To this union were born 5 sons and 4 daughters. Two sons and one daughter preceded her in death. The following children survive: John H., Bird-in-Hand, Pa.; Mrs. M. P. Stoltzfus, Leola, Pa.; Benjamin, Sealp Level, Pa.; Mrs. A. F. King, Gordonville, Pa.; Jacob, Strasburg, Pa.; Mrs. I. M. Smoker, Gordonville, Pa. She is also survived by one brother (John B. Smoker, New Holland, Pa.), 1 sister (Mrs. Amos Lapp, Gordonville, Pa.), 22 grandchildren, 4 great-grandchildren, besides a host of other relatives and friends. Funeral services were held at the home, conducted by G. W. Beiler and Moses P. Rheil. Interment in the Gordonville cemetery.

"Rest on, dear mother, your labor is o'er,
Your willing hands will toil no more;
A faithful friend so true and kind,
No friend on earth like you we'll find."

—By her daughter.

Detweiler.—Harvey H. Detweiler was born near New Galena, Pa., April 15, 1874; died at the same place where he was born and spent his entire life, April 3, 1929; aged 54 y. 11 m. 18 d. On Dec. 14, 1899, he was united in marriage to Lizzie L. Lapp. This union was blessed with seven children (Mrs. Abram M. Meyers, Mrs. Melvin Galman, Cora, Elizabeth, Abram, and Ruth). One son preceded him in death. He was confined to his bed on March 23 with gripe and quinsy. Because he could take no nourishment for a week, his strength failed. He bore his suffering patiently. At an early age he accepted Christ as his Savior and united with the Doylestown church, remaining faithful until death. He was a kind and loving husband and father. Funeral services were held at the home in charge of Bro. Mahlon Gross and at the Doylestown church in charge of Bros. A. O. Hestand, David Gehman, and Aaron Freed. Text, Psal. 39:4, 5. Interment in adjoining cemetery.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more;
A faithful father, true and kind,
No one on earth like you we'll find."
—By the family.

Freed.—Emma Smeltzer Freed, daughter of Samuel and Saloma Smeltzer, was born Feb. 18, 1898; died April 2, 1929; aged 31 y. 1 m. 14 d. When but a young girl she accepted Christ as her Savior and united with the Holleman congregation, Wakarusa, Ind. On July 21, 1920, she was united in marriage to Manfred Freed. To this union were born two daughters (Evelyn Fay and Clara Ellen). Prior to her marriage she spent nine months at the Altoona, Pa., Mission. In the spring of 1922 she moved with her husband to Alanson, Mich., to help in the Maple River church, where she faithfully filled the place of a deacon's wife. She suffered much in her life, but she always bore it patiently and uncomplainingly. Besides her sorrowing husband and two daughters, she leaves her parents, 7 brothers, 3 sisters, and many other relatives and friends to mourn her departure. Though we keenly feel the loss of a loving wife and mother, we know that our loss is her gain. Funeral services were held at Petoskey, Mich., after which the body was sent to Wakarusa, Ind., where further services were held in charge of Bros. D. A. Yoder and Silas Welly. Text, Rev. 20:6. Interment in Olive cemetery.

Roth.—Peter Roth was born at Gridley, Ill., Dec. 29, 1867; died at Hastings, Nebr., April 10, 1929; aged 61 y. 3 m. 12 d. Death was caused by influenza and complications. He united with the Mennonite Church in youth and remained a faithful member until death. On Feb. 1, 1894, he was united in marriage to Elizabeth Springer of Stuttgart, Ark. To this union were born 9 children, 3 of whom died in infancy. His wife preceded him in death Feb. 12, 1904. In 1905 he was married to Barbara Springer. To this union were born 8 children. One son David preceded him in death three years ago. He moved from Illinois to Milford, Nebr., where he made his home for a number of years. In 1906 he moved with his family to Shickley, Nebr. He leaves to mourn his departure his wife, 13 children, 22 grandchildren, 2 brothers, 1 sister, and many other relatives and friends. Funeral services were held April 12, conducted by D. G. Lapp of Roseland, Nebr., and Peter Kennel, Shickley, Nebr. Interment in Salem cemetery.

"All is over, hands are folded
On a quiet and peaceful breast;
All his toils and trials are ended,
And our father is at rest."

Dickel.—Anna Ratzloff Dickel, wife of Frederick Dickel, was born in Russia, Aug. 15, 1862; died at her home in Johnson Co., Ia., April 8, 1929; aged 66 y. 7 m. 8 d. On Sept. 15, 1891, she was united in marriage to Frederick Dickel, who preceded her in death, Oct. 3, 1922. To this union were born four children (Elizabeth, Daniel, Naomi and Mary, wife of Isaac Marner). She united with the Amish Mennonite Church in her youth and remained a faithful member until death. She was of a quiet disposition, devoted to her family and her church, and a friend to all who knew her. She will be greatly missed in her home, church, and community. She leaves to mourn her departure her children, 4 grandchildren, 1 sister (Mrs. Paul Dlugosh, Clarksville, Ark.), besides many other relatives and friends. Her health began to fail five years ago with heart trouble. She bore her sufferings patiently, being fully resigned to Him who doeth all things well. Funeral services were held at the Lower Deer Creek church by J. L. Hersberger and John Y. Swartzendruber. Text, Psal. 39:4, 5.

"Mother's chair is empty now,
And the voice we loved is still,
And though our hearts are broken,
We know it is God's will."

Schlegel.—Nicholas Schlegel, son of the late Nicholas and Barbara (Bender) Schlegel, was born in Perth Co., Ont., June 24, 1862; died at the same place, March 31, 1929; aged 66 y. 9 m. 7 d. He lived here his entire life with the exception of two years when he lived in Colorado and two years in Ellice Twp., Ont. He was a robust man until about a year ago when he started to complain about his neck and throat, which ailment developed into cancer. He underwent an operation and died five weeks later. He confessed Christ as his Savior and united with the A. M. Church in his youth. He was a faithful member until death. He was never married. Surviving him are 3 brothers (Jacob, Joseph, and Aaron), 2 sisters (Mrs. Chris Kipfer and Mrs. Daniel Yantzi). A brother (Chris) preceded him in death in 1909 and two sisters died in infancy. His aged mother died a little over a year ago. Funeral services were held at the home, conducted by Bro. M. Kipfer and at the East Zorra church near Tavistock, Ont., by Bros. Jacob Bender and D. Lebold. Interment in adjoining cemetery.

"Brother, thou art sweetly resting,
Here thy toils and cares are o'er;
Pain and sickness, death and sorrow
Never can distress thee more."
—By a brother.

Sensenich.—Hettie R. Sensenich, wife of the late Amos W. Sensenich, was born May 17, 1863; died March 20, 1929, in St. Joseph's Hospital, Lancaster, Pa., about four hours after being admitted, from the results of burns. While she had been working in the garden (the place she intended to move), her clothes came in contact with a live coal that apparently had remained in a rubbish pile which was burned the day before. It is believed that the fire was smoldering in her clothes a while before she knew it, for by the time she came to the house she was ablaze from head to foot. Her tragic death followed that of her husband who met instant death, Dec. 16, 1927, when the truck he was driving was struck by a passenger train. We can not understand why these accidents occur, but we know God's ways are not our ways. We sorrow for the loss of a dear mother, but not as those who have no hope, knowing that she died trusting her Savior. She was a member of the Mennonite Church for many years. She is survived by 7 sons, 5 daughters, and 9 grandchildren. Funeral services were held at the home and at Litz Mennonite Church by Jacob Hershey and John S. Hess. Texts, Eccl. 9:12; Jno. 13:7.

"How many were the silent prayers
My mother offered up for me!
How many were the bitter cares
She felt when none but God could see!"
—The Family.

Shetler.—Christian D. Shetler was born in Allegany Co., Md., Feb. 22, 1836; died at the home of his daughter, Mrs. Robert Trusdale, Marysville, Kans., April 7, 1929; aged 93 y. 1 m. 16 d. In the year 1840, his parents, Daniel and Helena Shetler, moved to Butler Co., Ohio, where they lived for two years. They then moved to Fairfield Co., Ohio, until the spring of 1850, when they emigrated with their family to Johnson Co., Ia. They located on Deer Creek, where a log cabin was built for the family. By hard labor the timber was gradually cleared away, and the place transformed into a productive farm. Here grandfather lived the remainder of his days. When a young man he united with the A. M. Church and at the time of his death was a faithful member of the East Union congregation. In 1856 he was married to Elizabeth Kauffman. Twelve children were born to this union. He was preceded in death by his companion, 3 daughters, and 2 sons. Those remaining are: Daniel, Los Angeles, Cal.; Mrs. Lydia Briggs, Clay Center, Nebr.; Mrs. Lena Shephard, Oklahoma City, Okla.; Mrs. Anna Trusdale, Marysville, Kans.; Mrs. Lizzie Thatcher, Berkeley, Calif.; Mrs. Catharine

Harris, Alliance, Nebr.; Mrs. Amelia Whitehead, Mitchell, Nebr. Besides the immediate family his death is mourned by 1 brother, 1 sister, 43 grandchildren, 52 great-grandchildren, 1 great-great-grandson, and a large number of other relatives and friends. Funeral services were held at the East Union Mennonite church, conducted by Bros. Abner G. Yoder, A. C. Swartzendruber, and Joe C. Brenneman.

Schrock.—Ellen Sommers Schrock, daughter of Joseph and Mary Sommers, was born in Miami Co., Ind., Oct. 22, 1895; died at the Howard County Hospital, Kokomo, Ind., April 8, 1929; aged 33 y. 5 m. 17 d. At the age of fourteen she united with the Mennonite Church and remained faithful until death. She was united in marriage to Harry B. Schrock, Oct. 2, 1915. To this union were born eight children, two preceding her in death in infancy. Those remaining are: Emerson Paul, Verle Joseph, Kenneth Dale, Mildred Pauline, Miriam Lucile, James Francis. Besides the sorrowing husband and children she leaves father, mother, 3 brothers and 6 sisters (Harry, Orrville, O.; Joseph and Ervin, at home; Emma Sparks, Goshen, Ind.; Sarah Shaffer and Mima Kauffman, Clarksville, Mich.; Lizzie Hershberger, Plevana, Ind.; Iva Sommers, Lima, O.; Nora Esther, Kokomo, Ind.). She was brought to an untimely death by an explosion of kerosene when attempting to build a fire to prepare the noonday meal. Her clothes were ignited and though she made every effort to extinguish the flames by wrapping herself in rugs it was of no avail and her body was one mass of seared flesh before her two small children could summon help. In her terrible plight her first thought was for the safety of her little ones and she made an effort to get them out of the

house. She was taken to the hospital, but all that loving hands could do was of no avail. When she was told that there was no hope for her recovery, she said that she was ready to go. She was a good wife and a loving mother. We can not understand why she had to be called away when she was so much needed here. Funeral services were held at the Mennonite Church near Amboy, Ind., by Bros. J. S. Horner and Maurice O'Connell. Text, 1 Thes. 4:13, 14.

ANNOUNCEMENT

The Twentieth Annual Meeting of the Mennonite Children's Home Association, Millersville, Pa., will be held (D.V.) in the Mennonite Church near the Home, on Wednesday, May 1, 1929. Several sermons and a number of addresses will feature the forenoon, afternoon, and evening sessions. A general invitation is extended to attend the meeting.

D. M. Wenger, Secretary.

CONFERENCE ANNOUNCEMENT

The Mennonite Conference of the Pacific Coast District will be held June 4-7, 1929, with the Bethel Congregation, near Hubbard, Oreg.

A cordial invitation is extended to all to be present with us in this conference.

For further information, complete program, or announcement of your coming please write to either Fred J. Gingerich, R. R. 4, or Chris Snyder, R. R. 2, both of Aurora, Oreg.

Omar G. Miller, Secy.

NOTICE OF ANNUAL MEETING

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

The Executive and Mission Committees of the Board will meet in joint session in the above community on Thursday and Friday, May 16, 17. On Saturday the entire Board will meet in an executive and business session to transact such business as may come before it. Sunday, May 19, will be devoted to a Missionary meeting in the afternoon and evening. Monday and Tuesday, May 20, 21, the regular meeting of the Board will be held. The meeting on Sunday, Monday, and Tuesday is open for everybody.

All committees and officers whose duties require a report to the meeting will please be prepared to hand in a written report to the Secretary. It will also be greatly appreciated if those who speak on the program will have a manuscript copy of their address ready for the Secretary.

D. D. Miller, Pres.
S. C. Yoder, Secy.

GENERAL CONFERENCE ANNOUNCEMENT

The Lord permitting, the next Mennonite General Conference is to be held at the Mennonite Brethren in Christ camp grounds near Goshen, Ind.

Executive Committee of General Conference,
Per. N. E. Miller, Secretary.

REPORT

Of Berne Sewing Circle, Pigeon, Mich.	
Meetings held	5
Garments made	75
Spreads made	2
Comforters made	6
Secondhand Clothing donated	22
Quilts pieced and donated by Sisters	2
Average Members	18
Total Am't taken in	\$ 56.21
Am't spent	\$ 53.00
Balance on hand April 3.	\$ 3.21
Alice Erb, Secretary.	

If we could have Scriptural loyalty in every home, the question of Church loyalty would take care of itself.—J. H. Whitaker.

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DOCTRINES OF THE BIBLE

The second edition of this useful book has just been printed. It was written by Daniel Kauffman, assisted by a committee of twenty-one brethren. Its publication was authorized by the Mennonite General Conference which met at Eureka, Illinois, in August, 1925, and was in the course of preparation for two years following its authorization. The result is a comprehensive book, treating on all the major doctrines of the Bible.

It is analytical in its treatment of subjects, yet as a whole is an interesting and readable book for all classes of people. Ministers, students, Christian workers, and those who enjoy reading for devotional purposes will find something here that will appeal to them. It will serve as a ready reference book in the Christian home.

The book is divided into eight parts: God; Man; God and Man; Realms of Darkness; God's Plan of Salvation; The Church; Christian Life; The Future. The chapters are carefully subdivided and outlined. It gives a brief discussion of Scripture teachings as set forth in God's Word.

This book should be in every Mennonite home. One of our ministers in recommending it to his congregation held up a copy and said, "This is the strongest book of our faith that I ever read." Send us your order for a copy at once before you neglect it, or give your order to your local representative.

The book contains 640 pages, size 6 x 8½ inches, substantially bound in dark blue cloth with gold lettering. Each, postpaid.....\$ 2.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, MAY 2, 1929

(Gospel Witness)
Established 1907

No. 5

EDITORIAL

"If ye forgive men their trespasses, your heavenly Father will also forgive you."

"Beauty" is a word that is often made to stand for things that are anything but beautiful. When it comes to human charms, there is nothing along this line that can equal "the ornament of a meek and quiet spirit... which is in the sight of God of great price."

You get most out of a public meeting when you continue your meditations, after the meeting is dismissed, upon the things brought out during the meetings. That sermon you heard last Sunday did you most good if you took it to be a kind of "commencement exercise" in that it was the beginning of holy meditations along a line that did your soul good.

Those of our readers who have noticed that the first issue of each month usually has a Mission Supplement will miss the Supplement due with this issue. The reason is that the Report of the India Mission came in too late to appear this week, so part of it will appear next week instead of our regular Supplement. Those who wish to read the entire Report (we hope there may be many) will find it complete with many interesting illustrations, in the booklet that will be issued later.—R.

Church and State are separate institutions, each brought into existence according to the will of the Almighty, each filling a sphere which the other is constitutionally unfitted to fill. Whenever the Church gets into politics and tries to run the affairs of State, or whenever the State assumes to shape the creed and policy of the Church, it makes a failure in the attempt. Let each stay within its sphere, and God will be thereby glorified

and the cause of Christ advanced. To restrain the lawless and to punish evil-doers, we look to the State. To publish the Gospel of Christ to all the world and to see that its members "walk as children of light" and live in obedience to "all things whatsoever" the Lord Jesus commanded, we look to the Church.

It never pays to play with fire or dynamite for the sake of getting a thrill or of becoming wiser through the experience. This conclusion is evident as we think of the many who have tried it. Neither does it pay to fool with literature that is liable to have the same effect on the soul that fire or dynamite have on the body. While some have trifled with fire or dynamite and have come out of it uninjured, yet the many who have been killed or crippled through it is too great to justify even thinking of it as a pastime. The same is true with the reading of literature that is Scripturally unsound or heretical. Time is too precious, and the welfare of our souls too sacred, to fool with it. It is laden with strange fire and hellish dynamite—innocent enough when left alone, but fearfully destructive when trifled with.

"Where dwellest thou?" Some people dwell on easy street, some on Wall Street, some (in their dreams) in the hall of fame, some in the spiritual bowery, some in the heavenlies. But "Where dwellest thou?" While we may not succeed in influencing others to live where they ought to live, thank God here is one thing that lies within our own power, by the grace of God; for if we choose aright God will see to it that we will have our possessions. Having the witness of the Spirit and the assurance of God's Word that we are living in the heavenlies, let us do all we can to influence others to move into the same regions.

The vital question in connection with true nonresistance is not, Is peace to be preferred to war? for practically everybody admits it; not, Would nonresistance be practical as a policy by which the nations of the world should be governed? for to-day, as in the days of Christ and in every generation since that time, there is a beastly disposition on the part of man that can be controlled only by the application of brute force; but, In view of all that Christ and the apostles taught about peace and war, should Christian people take any part in carnal warfare?

The perfect nonresistance of Christ and the forcefulness, graciousness and correctness of His teaching did not prevent His crucifixion. The absolutely sound position of Menno Simons and his coworkers did not prevent either the Catholic or the Protestant party from cruelly persecuting them and putting many of them to death. And if to-day the nations of the world would adopt the rule of nonresistance in the government of their people it would probably be only a question of time until usurpers would arise and seize the reins of government or else bring in a reign of anarchy. No; nonresistance is not practical as applied to nations. When Christ said, "Resist not evil," He was not speaking to the world but to His own people. When Paul said, "The weapons of our warfare are not carnal," he was writing of Christian people (with the emphasis on "our"), not of world practices. It takes one set of rules to govern the carnal man, another set to govern the Christian. The first set has been entrusted to nations, the second to the Church. When an attempt is made to govern the world by the rule of the Church the results are about as disastrous as they would be if an attempt were made to govern the Church by the rules of the world. Both have failed, wherever tried.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD

VII. His Works

By Orrie D. Yoder

For the Gospel Herald.

Stand still, and consider the wondrous works of God.—Job 37:14.

Remember that thou magnify his work, which men behold.—Job 36:24.

O Lord, how manifold are thy works!—Psalm 107:8.

Concerning Jesus.....a prophet mighty in deed and word.—Luke 24:19.

Oh that men would praise the Lord for his goodness, and for his **wonderful works** to the children of men.—Psalm 107:8.

"Holy, holy, holy, Lord God Almighty;

All Thy works shall praise Thy name,

In earth, and sky, and sea."

How can we and how shall we ever give God His due praise for His wonderful works, as they are seen in the world by us? Yet the sacred duty is enjoined upon us to "magnify his work which men behold" and to praise Him "for his wonderful works to the children of men." To us is committed the holy charge to magnify the works of God as they are seen in nature, and even as they were manifested in Jesus Christ, a man approved of God "by miracles and wonders and signs" (Acts 2:22).

We are living in an age of progress, speed, and activity, but nothing is so vital to progress in our Christian lives and to the health of this world, as just to "stand still, and consider the wondrous works of God." A sight-seeing trip, while standing still, taken on the mountains of God's wonders would cure many a Christian ill, and would be an antidote for many a modern sickness of this present world. Many a Christian would in a greater measure realize his insignificance and dependence upon God (Psa. 8) and many a haughty monarch would never need to have his doom written on the wall (Dan. 5) if he but took time to "consider" the wonders of Almighty God.

We are living in an age when man-made beauty is the prize and premium of the day, but the fading beauty and the vanishing glory of man are but specks of clouds as compared to the *ever-increasing* "beauty of the Lord" as its colors are displayed in His wonders of creation and nature, and in His mysterious works of love and redemption.

God's works are mysterious, and His ways are "past finding out" (Rom. 11:33), but to the honest and sincere soul,

they are nevertheless more fascinating and more enrapturing than all the so-called mysteries of man. God's works and His ways are often opposed to our ways of working and are even many times above our human understanding. God's works and ways often bring disappointment and sorrow, even to the dearest and most faithful of His children, but His sublime wisdom and love are so much greater and so much higher that our disappointments soon appear as His loving appointments, and tears of sorrow become but seeds that soon spring up and bear an undescribable fruitage of peace and joy.

"God moves in a mysterious way,

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm."

The works and wonders of God's redemptive plan through Christ Jesus are the great topic and central theme of the whole Bible. The works of God as manifested by Jesus Christ, both in creation and redemption have been the great theme of all ages. Old Testament prophets were occupied with the profundity of the work and works of Jesus Christ, and Christians of all ages since the time of Christ's appearance on earth and His ascension to heaven, have tried to fathom the depths of God's "wonderful works to the children of men," but these depths will never be explored, and the sublimity of God's "wonderful works" will never be fully known until we become inhabitants of the glory world. I Cor. 2:6-10; 13:12, 13.

The works of God are to be "considered" by us, His children and His creatures. We are commanded to magnify the works of God so that men might not forget, but learn to fear God and serve Him. We should talk about the works of God. Deut. 4:3-10. The works of God should be the theme of our songs. The works of God were the great theme of the songs of Moses, of David, and of other saints of God. Ex. 15, Psalms. The works of God will be the central theme of the song of the redeemed in the future world. "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, *Great and marvellous are thy works, Lord God Almighty*" (Rev. 15:3). "I will remember the works of the LORD.....I will meditate also of all thy work, and talk of thy doings" (Psa. 77:11, 12).

How marvellous are Thy works, O God!

How great Thy wisdom and Thy ways!

How manifold the lips and choirs

That speak and sing Thine endless praise!

Let all Thy wonders, O my King,

Which Thou hast wrought in earth and sky

Inspire my soul to bless Thy name

With praise, and songs that cannot die.

Harrisonburg, Va.

In choosing always keep God in mind.—J. K. Bixler.

THE VICARIOUS SUFFERING OF JESUS CHRIST

By John C. Wenger

For the Gospel Herald.

The purpose of this brief article is to help us to think more seriously of what our redemption from sin has cost. Jesus Christ, as the second Person of the Trinity, knew no sin, yet because of His love for us, He **became** sin for us. II Cor. 5:21. Think of the humiliation which this caused Him. He suffered in three ways. Matthew Henry's Commentary, Vol. IV, P. 297: "First, He delivered Him up into the hands of His enemies and did not appear to rescue Him." Just the physical suffering of hanging on a cross can not be pictured. To be fastened in any rigid position is awful torture, but He was suspended on cruel nails driven through His hands and feet! From the same Commentary: "Second, He withdrew the present comfortable sense of His complacency in Him." "Third, He let out upon His soul an afflicting sense of His wrath against man for sin. Christ was **made sin** for us, a **curse** for us; and therefore, though God loved Him as a Son, He **frowned** on Him as a surety."

There are some people who claim that God never forsook Jesus on the cross. But, as Matt. Henry brought out above, He did. We quote further: "Note, that Christ's being forsaken of His Father, was the most grievous of His sufferings, and that which He complained most of.....He did not say 'Why am I scourged?'.....But when His Father stood at a distance, He cried out thus; for this was it that put wormwood and gall into the affliction and misery. This brought the waters into the soul. (Psa. 69:1)." To quote from Scott: "Our blessed Redeemer endured all His other sufferings in silent submission: but the frown and wrath of the Father, **which He bore for our sins**, extorted the doleful exclamation, 'My God, My God, why hast thou forsaken me?'"

"But your iniquities have separated between you and your God, and your sins have hid his face from you" (Isa. 59:2). Jesus Christ took that on Himself during the Atonement. **He was forsaken that WE might not be forsaken.** If we say He was never forsaken, then we get dangerously close to the teaching that Jesus was only a martyr and we lose sight of the vicarious sufferings and death of our Lord and Savior Jesus Christ.

Telford, Pa.

In this day and age, with all its snares and pitfalls, we need more men and women who purpose in their hearts to serve God at any cost.—Menno Esch.

THE SPRING OF GRACE

By E. A. Shank

For the Gospel Herald.

Again we can look forward and feel refreshed because spring is here. The bondage of winter is past, and the freedom of spring is here. The words of one of the oldest of poets would be good for our meditation as we see the approach of spring:

"My beloved spake, and said unto me,
Rise up, my love, my fair one, and come
away.

For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard
in our land;

The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance.
Arise, my love, my fair one, and come
away."

—Song of Solomon 2:10-13, R. V.

Could a more beautiful picture of spring be painted by the pen of man? When spring comes do we not feel like answering its summons to arise and be doing? How all the present manifestations of spring do fill our hearts with joy and love, and our veins with zeal and energy!

But the inspired poet is also speaking of Christ and His Church. (Now just stop a minute and get your Bible lest you do not get the beauty of this lesson). Turn to Song of Solomon 2:8. Read and then close your eyes and think. Can you not hear the voice of our Savior sounding down through the mountains and hills of time, ages, and dispensations, even from before the foundations of the earth were laid? Again you see Him (vs. 9) behind the wall of old-time ignorance, and later peeping through the lattices of the prophets. Finally you hear him personally call forth the twelve apostles (vs. 10), then 500, 3,000, 5,000 from the winter of the law (vs. 11) into the dispensation and spring of grace (vs. 12). Now instead of the dead works of the law we have spiritual life, the praises and rejoicing of the New Testament saints, and the turtle-dove was heard on Pentecost as the Spirit fell and Peter arose and preached Jesus Christ. Instead of dead offerings and sacrifices of the dispensation of the law (vs. 10), we have first the fig-tree (Jews) bringing forth her fruit works of grace (green figs), then the vine with the Gentile branches grafted in, also bearing fruits of the Spirit, love, joy, peace, etc.

Again the Church is invited to come further (vs. 13). In response to the invitation we find her in the clefts of sound orthodox doctrine and faith from which she can not be moved because she is protected by the steep ascent or way of approach.

There in sweet communion with our Master, our countenance is changed like unto His. There (vs. 15) we "take" or overcome the foxes of unsound doctrine and teaching which spoil the life and fruit of the Church. In vs. 16 we see the oneness of Christ and the Church, even as man and wife, or as two betrothed lovers, and together they feed upon the lilies of the Word, or those life-giving principles of the Word until the day-break of His appearing (vs. 17), and the shadows of death are vanished, and we come forth in resurrection splendor.

This Scripture like many others has a triune meaning. We have noticed how it applies to nature and the church. We shall reflect upon it again to see how it applies to you in your personal relation to your Savior.

Again we return to vs. 8 and here you hear the Master through the Spirit calling you to repentance and peace of soul. Perhaps for many years He called you. Repeatedly and very often He called before you answered by giving your heart to Him. Each time He called you, each new conviction He brought to bear upon you constitute the mountains and hills. In vs. 9 you see the power and beauty of your Savior portrayed. He still called and beckoned you to come but there was a wall of sin between you and Him. Through the window of your tender conscience He looked upon you as He did upon Peter that terrible night of betrayal and in His look you saw yourself. Meanwhile as your faith increased, the wall of sin weakened into a lattice. Through this He can speak to you (vs. 10) and again He called you. You answered, your faith was strengthened, and you came from behind the lattice of sin by way of confession. Immediately you found the winter of sin (bondage to sin) removed (vs. 11) and the rain clouds of judgment that hung over you were gone.

Now you began to serve your Master (vs. 12) and the flowers of evidence began to show that you had passed from the winter of death into the spring of grace and life. More than this, the birds began to sing or your mouth was filled with praises of Him who saved you by His grace. Yes, still more, the Holy Spirit came into your life, that turtle-dove which lit upon Jesus at His baptism and His voice was heard to speak through you in testimony and as a witness of Jesus. Since the Spirit abides in you it is no more flowers but real fruit (vs. 13), figs, and grapes, good works which give forth a fragrant odor to those about you.

Yet your Master wishes that you

might advance and not stand still in your Christian life, so He invites you into the secret place. There hidden in your closet of prayer (vs. 14) as if it were a cleft in the rock, protected by a steep ascent which no enemy can scale, there is where you obtain strength for every duty and trial. There is where you plead for more of the dove (Spirit) to fill your heart and soul. There is where you behold His countenance till yours grows like His. There is where you hear His sweet voice. It is in the closet where he "takes" or overcomes the foxes (vs. 15) of temptations and discrepancies which destroy the life and hence the fruit of our Christian life. In vs. 16 we find that peace and confidence which should exist between you and your Savior. With Him we feed upon the lilies or promises of the Word (vs. 17) until the day break of His coming and the shadows of time fade away into eternity. Until then, or so long as you live, He pleads with you to do your Christian duty and be faithful and clean, pure and holy while you dwell upon the mountains of time.

Canton, O.

HAVE FELLOWSHIP WITH GOD

We must be directly connected with the one great source of power and keep that connection alive. (Read Heb. 4:14-16). God speaking to us, gives an earnestness to this life. We can not expect to learn the Scriptures perfectly and then stop there and expect that to always keep us safe. We must have unbroken fellowship and communion with God. Yes, we must know God. The kind of life we live will depend on what kind of God we have and our conception of Him. We learn to know God by fellowship with Him, by His Word, and by the physical universe itself. Everything we discover in the world order of things is a path which leads to God. The extreme energy of God all through the ages has been to make Himself known to man. But when men study only the universe in which they live, the world of nature and science about them, as is the case in many of our schools to-day their conception and knowledge of these increases, but their conception and knowledge of God does not increase, then they say, God is not big enough. They do not know God. Why do men assail the virgin birth of Jesus, His divinity, His miracles, etc.? Simply because they do not know Him. Their God is not big enough for these things. Their conception of God has not grown parallel with their other knowledge, hence they are deformed, and one-sided.—Ellis Zook.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

REAPING

By Henry Mueller

For the Gospel Herald.

"Go to the ant, thou sluggard,
Consider her ways and be wise,"
Those are the words of the Bible
To shirkers of toil as time flies.

Who have so many useful tools
With which to labor if they would,
They have the knowledge and the strength
And opportunities to do good.

"But I don't feel quite well to-day?"
We hear them oft complain,
"Inside the house to-day I'll stay,
And nurse my aches and pain."

Their children mostly have no shoes,
Nor decent clothes to wear;
But for themselves the best they use,
Cheap things they cannot bear.

Gingham dresses are good enough,
For daughter and for wife,
By sewing circles made and sent,
Friends who lead a helpful life.

Debts are not paid and more are made,
Nor do they seem to care,
For the brethren who labor faithfully,
No doubt will blessings share.

In business of various sorts may be
But failing in every one,
A store, or a stand, or a grocery,
A trade, or on a farm.

Reaping are they what they have sown,
A life in idleness spent,
Sorrows are multiplied they know,
But their stubborn will unbent.

Depressed, with sour, solemn face
They usually come and go,
Casting a gloom o'er every place
By telling their tales of woe.

Soon it will be, oh pity them,
Their earthly race is run,
Their God they meet with empty hand,
Their talent no other has won.

Then what of the night! oh, what of the night!

They do not seem to care,
Let us lift our voice to God for them
In intercessory prayer.

Lima, Ohio.

FROM OUR MISSION STATIONS

Reading, Pa.

(1202 Windsor Street)

Dear Readers of the Herald, Greetings in Jesus' worthy name:—We can truly say, "The Lord hath done great things for us; whereof we are glad." On Saturday evening, April 20, we held preparatory services. Bro. Amos Horst, of Ephrata, preached the sermon. On Sunday evening, April 21, we held our first communion service here at the Mission. As far as we

know it was the first communion service ever held in Reading by our people. Twenty-four members took the opportunity of partaking of the emblems of the broken body and the shed blood of our Savior Jesus Christ. Bro. John Souder, bishop of the Weavertown district, officiated. We believe that this will be the means of strengthening and more firmly establishing the work in Reading. Quite a number of our Sunday school boys and girls were present, and we are sure that lasting impressions were made by having them witness these ordinances. In meditating over these things the words of Deut. 6:20, 21 came very vividly to my mind.

The attendance at Sunday school is continuing to grow. On April 14, there were 125 present, and on April 21, 121. We continue to pray that the Lord might keep us humble and submissive to His will in all things. We realize that there is danger in becoming proud and exalted when the work is prospering, and we are keenly aware of the fact that a proud and haughty spirit is a great hindrance to the work. Again we ask that you continue to pray for the work in Reading.

In His Service,
April 22, 1929. J. B. Gehman.

Chicago, Ill.

On Wednesday evening, April 3, Bro. B. B. King of Fort Wayne, Ind., began a series of evangelistic meetings, which continued until April 14. These were quite well attended, especially on Sundays. When we consider that some of our folks have thirteen miles to the Mission and that these missed only a few nights of the entire series, we need not say that the interest was excellent. Some of Bro. King's subjects were: God's Fire in the Heart; Under the Divine Searchlight; As It Was in the Days of Noah; What It Costs Not to be a Christian; A Woman's Lamentation over a Wasted Life; The Unpardonable Sin.

His messages were suitable and helpful to Christians as well as a warning to the non-Christian. Thirteen souls confessed Christ publicly. Six of these were already church members and seven had never made a confession previously. Others were under conviction and have not yet taken a definite stand for Christ. The following are the names of some who confessed and that are not commonly found in Mennonite circles: Mally, Odchoduicky, Lalish, Wondruski, Combs, Fleming, Barosko, Russell, Baumruk.

Although preaching every night the evangelist was always ready during the day to make house to house calls. We made some forty visits in the

ten days. We were not able to stop at the home of every Home Mission member. Nine were missed unintentionally.

We are especially grateful to God for the inspiration and spiritual help we received from this evangelistic effort. We appreciated too the presence and helpfulness of Bro. Milo Kauffman, Hesston, Kans., who is taking work in the Northern Baptist Theological Seminary, and Bro. C. D. Esch, West Liberty, O., returned missionary from India, who is pursuing medical studies in a postgraduate school here in Chicago.

We ask the Gospel Herald readers to intercede with God for us in behalf of His work here.

April 19, 1929. S. M. Kanagy.

Wichita, Kans.

(1856 Woodland Ave.)

Dear Readers of the Herald, Greetings in the name of Jesus, whose name is above every name:—We are indeed thankful for the blessings both temporal and spiritual.

At the present time there is some sickness among our members—some in quarantine for scarlet fever, chicken pox, and whooping cough—which cuts down the attendance at services. We are glad to say, however, that none are seriously ill.

Bro. and Sister Joe Brunk have come to live in our city. We welcome them into our midst.

In February, Bro. J. F. Bressler of Lancaster, Pa., was with us a short time. He preached four sermons.

Bro. Paul Erb and family, together with a number of students from Hesston College, spent Sunday, March 17, with us.

On Sunday, March 31, Bro. Harry Diener was with us and held communion services.

We welcome any visitors passing through our city to stop with us.

Pray for us.

April 22, 1929. Mrs. F. G. Roupp.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Gospel Herald Readers, Greetings in Jesus' name:—"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Psa. 68:19). The Lord surely is loading us with everything that we need for our comfort and good. Oh, that all men would be ready and willing to praise His name for His wonderful goodness to the children of men!

On Easter Sunday we had a very interesting meeting. There were eighty-four present at Sunday school. At young people's meeting we had a talk on the resurrection by Bro. Dowling, after which the meeting was given over to Sisters Wenger and

Haynes and the children. A very interesting program was rendered. Because of this program many parents came out to hear the glad resurrection story. We trust that some lasting impressions were made. We had two profitable sermons in the afternoon and evening.

On April 12, Bro. Levi Yoder stopped with us for a short time. He was on his way to Lyman, Miss.

Sisters Malinda Stoltzfus and daughter Katie, and Elizabeth Yost, of Gap, Pa., who were on their way home from Sidell, La., where they spent the winter, stopped with us over Sunday, April 14. Sister Malinda who is eighty-four years old seemed to stand the trip well. They were traveling by train.

The work at the Mission is going on as usual, with visitation, prayer meeting, and helping in various ways wherever help is needed. It is as Jesus said, "For ye have the poor always with you" (Matt. 26:11). We have sewing class each Wednesday afternoon. The Lord willing, the children and young people will render a missionary program on April 28.

Pray for the work here.

April 22, 1929. Maggie M. Driver.

KANSAS CITY WEEK-DAY BIBLE SCHOOL NOTES

Our Week Day Public School closed April 24. A public program was given on the evening of April 10. The program consisted chiefly of Scripture memory work by the different grades, Bible story, Bible drill, songs, etc. One boy in sixth grade traced on the map the journey of the Israelites from Egypt to Canaan. He designated the places where they stopped and told the important events connected with each stop. It was gratifying to notice how many of the parents came out to hear their children give a Gospel message. About 270 were present.

"You have us beat for memory work," said a prominent teacher from one of the large Bible schools in Kansas City, who happened to be in the audience. Memorizing Scripture is one thing we try to stress because we feel that that will "stick" when all else that has been said is forgotten.

A sixth grade boy had mumps and had to miss school for a number of days. When he came back to us he told how that every day while he was at home he and his mother had studied a chapter of the Bible together.

Just last Wednesday a note accompanied by a dollar bill for our school, was handed to one of the teachers by a third grade pupil. It was from the boy's mother. The note read as follows:

"Please accept this little donation. The boys are getting such wonderful training and we are well pleased with what you people are teaching them. I'll enclose \$1.00 for I. B. and of course Merle will have to bring the other one and will send more later."

(Signed), Mrs. ————J."

The basement of the Argentine Church is nearing completion. We have three nice class rooms. We appreciate them very much.

A Worker.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(March 27, 1929)

By D. Parke Lantz

Dear Herald Readers, Greeting in the Master's worthy name:—Since our last letter we have had a number of dust storms which, together with the abnormal heat, have had their effect on the general health of the natives and missionaries. It could be compared to our "dog days" in Pennsylvania.

In our towns quite a number of children have died from diphtheria and scarlet fever. The sanitary conditions are very bad and as many families have only one sleeping room, when one becomes sick all the rest are liable to contract the same disease. In one family five children were taken, and in another four. The city authorities have not been able to secure capable directors for the Hospital, so they take whoever they can get to accept the post. There is some talk of giving it over to the Catholics.

Special Holy Week Services are being held at the various stations this week. Last Sunday the general theme was, "The Triumphal Entry into Jerusalem," and during the week either "The Last Words of Jesus on the Cross" or "The Last Passover of our Lord." Bro. Litwiller went to Santa Rosa for three meetings. Some of the other missionaries will help out in Pehuajo.

More than fifty have enrolled in the kindergarten and school at Pehuajo and the students in the Bible Department are taking hold with a good will.

The last remaining lot of ground in Carlos Casares has been sold, and the papers were signed by Bro. Hershey last Wednesday.

The Sunday school attendance has increased somewhat during the month and we ask your prayers for wisdom and guidance for all the teachers, especially for the coming quarters or rather half year when we study the Old Testament.

In Mechita we have had to give up our hall because the house is to be sold. The benches and other furni-

ture are being stored in a private house until we can find another suitable place. Will you unite with us in prayer that a suitable house may soon be found? God bless you all and make you a blessing to many, is our prayer.

Bragado, F. C. O., S. A.

THE WORK AT TAMPA, FLA.

By John B. Senger

For the Gospel Herald.

Our going to Florida and the building of a church has been given by Bro. Mellinger in a previous article in which, however, the dimensions of the building were given as 28 by 34 feet with an attachment in the rear, 8 feet by 28 feet. This should have been given 28 by 36 feet with the attachment of 8 feet by 28 feet in the rear. This house was dedicated on Jan. 27, when our services were moved from the canvas tent to the church house, a change very much appreciated, not only by our workers, but by those in the community who attended services there.

On Mar. 17 six precious souls were received into church fellowship. On Mar. 24 communion and feet washing were observed. The attendance at services was good. Soon another class of applicants was under instruction, and on April 14 nine persons were baptized and received into church fellowship. Among these nine were two Spanish families. The mother of one family was born in Cuba. Several could not speak very much English, making it necessary to have some of our instruction and questions asked before baptism translated into the Spanish language. There was, however, a good understanding and we appreciated very much their ardent desire and appreciation of the Gospel and church fellowship.

There are others there, who, we believe, are looking forward to the time when they may do likewise. We see the great need for a minister who can use the Spanish language, and we sincerely hope Bro. Lauver and some of the other South American missionaries on furlough can spend some of their time at Tampa, Fla. Bro. Noah H. Mack of New Holland, Pa., is expected to go to Florida some time in June. We think it would be good to have Bro. Lauver accompany him. We left Tampa, Fla., April 16, by auto and reached home Apr. 22, just five months from the time we started, traveling a distance of 1280 miles. On our way we stopped at Harrisonburg, Va., and spent Sunday, Apr. 21, with the brethren in Washington Co., Md. The workers at Tampa are in need of all our prayers.

Kinzers, Pa.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

LIFE'S PATHWAY

Sel. by Ada Zook

Life is but a little pathway

God has planned for you and me,
And He walks the way before us,
Oft' our path we can not see;
And we sometimes get discouraged
When the briers pierce us sore,
Then He comes to us and whispers,
"I am with thee ever more."

Then how beautiful the roses,
Which along the path we meet!
If it were not for the briers,
Would the roses seem so sweet?
Now the day is getting cloudy,
And before us lies a hill,
Then our Guide in love assures us,
"Fear not, I am with thee still."

Up the hill He gently leads us,
Through the clouds His eyes can see,
And it makes us trust our Savior
As we say, "Lord, I love thee."
Ofttimes Satan comes to try us,
He would like to bend us low,
Then we tell it all to Jesus,
And He answers, "Child, I know."

If it were not for the briers,
If the days were never dim,
If we met no disappointments,
Could we see the need of Him?
And if Satan never tried us,
Would we flee to Christ for aid?
Could we know the joy of trusting,
When He says, "Be not afraid?"

But the joy that there awaits us
When we reach our journey's end,
Is a joy that human mortals
Can not nearly comprehend;
It is worth all toil and patience
And our efforts every one,
When we hear His words of welcome,
"Faithful one, thou hast well done."

Gap, Pa.

PRESENT DAY MENNONITE YOUNG PEOPLE'S PROBLEMS

IX. The Abundant Life

By E. E. Miller

For the Gospel Herald.

I was standing the other evening at the busiest corner of the busiest street in the largest city of the world, watching the multitudes come out of the towering skyscrapers on their way home from their offices and banks. I thought to myself, Might not one expect to find happiness here because it represents the best that modern inventions and methods can devise? But I saw mad hurry, haggard look, anxious expression, unsatisfied desire.

Nothing interests us more to-day

than life itself. It is an age with major emphasis on present living. We are spending our millions to make the world a better place to live in. We point with pride to our eradication of disease, to the discontinuance of child labor, and to our host of inventions which have improved living conditions and given us less hours of necessary toil and more of leisure. But is it giving us life? The Crusaders conquered Jerusalem and found in the end that Christ was not there. They had lost Him through the very spirit and method by which they had tried to find Him. It is possible for the attempts of modern Crusaders in their endeavor to live fully and happily, to end in the same barrenness of victory.

Jesus many years ago saw in His fellow men and no doubt Himself experienced this human desire for the realization of the full life. His conclusions were: "Because strait is the gate, and narrow is the way, which leadeth unto LIFE." These are words of eternal and abiding truth, and affect every phase of life.

I recall that America has a great athlete who has held his records for almost twenty years. He had determined to be a great tennis player, and when his trainer told him that smoking interfered with good playing, he stopped it. In the same way when he was informed that anger, golf, and personal vanity interfered with good curves and fast returns, he put himself into discipline to overcome them. He sacrificed for a desired goal, he narrowed himself, and it led him into a desired life.

Again I see Edison in his laboratory. He is searching for light. He is trying to find a substance which will become incandescent when the electric current is passed through it. Twelve hundred experiments are performed without success. Did he stop? No; but after continuous days and nights spent in the laboratory the right substance was found. It is said that Edison spent an average of seven years' study and experimentation for each of his outstanding inventions. The man who becomes intellectual does not do it by the hit and miss method. Books that would be interesting to read must be given up. There must be choice of a narrow way. The achievements of Edison, Burbank, Einstein were made possible by sacrifice, a narrow way, a straight gate, but in the end came power, a contribution, satisfaction, and consultation by the great minds of the day. (Yet with all this, life is a failure unless "the narrow way" selected is connected with the eternal city at the end.—Editor.)

The path that leads to any attainment is narrow. One cannot read

the story of Col Lindberg without feeling that his success was more than just luck. Hours were spent by this quiet young man in order that he might know thoroughly every detail of the mechanics of his plane and compass. A clear and informed mind, a clean body, and a set purpose enabled him to succeed when others failed.

Again I turn back into the centuries, and I find a young man learned in all knowledge of the Pharaohs. The road to royalty was open to him. It might have been a life seemingly "full of living" with comfort, luxury, leisure, and study. But he chose the wilderness and his people in answer to God's call. It gave him years of seclusion, many trials and much misunderstanding, but in the end he was a leader of a chosen people, a lawgiver who provided the religious standards for untold multitudes down through the centuries.

And again I recall about a young man who had studied at the feet of Gamaliel, one of the enterprising young men of his day, a lawyer of talent and ability who was well in line for a seat on the bench of the Sanhedrin; a Roman citizen eligible for a prominent position with the government. But instead, he chose to be a humble messenger of the Good News, an interpreter of spiritual things, a founder of the sect called "The Way." It was a path of trial and sacrifice, thrice beaten with rods, stoned, a night and a day in the deep, in perils of robbers, countrymen, and false brethren, in weariness and painfulness often. Was it with regret? Listen to his words: Yes, I have sacrificed. I died for Christ, but I live. Here was a man who found living so real, his life so abundant, that while he was waiting for execution he gave his philosophy of life. "I don't know whether I want to live or die. Yes, death is gain; but to live is Christ." It was the abundant life "hid with Christ in God." It was the dynamic life which turned a jail experience into a prayer meeting and resulted in conversions and the founding of a church.

Yes, it is a strait gate and a narrow way. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Denial—a cross—and a crowd laughing in mockery as it hurries on its way. It means leaving behind the empty trappings of the world. It means isolation, the giving up of a certain satisfaction that comes with a desire to march with the crowd. It does mean sacrifice, the "losing of one's life that it may be found." But it was His way, and it is the only way.

New York City, N. Y.

SUNDAY SCHOOL LESSON

Lesson for May 12, 1929—Jer. 1:6-10;
26:8-15.

THE EARLY MINISTRY OF JEREMIAH

Golden Text.—We ought to obey God rather than men.—Acts 5:29.

Introductory.—Another prophet comes on the scene. Isaiah and Jeremiah were alike in faithfulness and loyalty to the truth, but they differed widely as to personality. Gentle and timid, Jeremiah's devotion to God was so strong that with fear and trembling he clung tenaciously to the truth and boldly held his ground in the face of the fiercest opposition from and the vilest intrigues on the part of his enemies. His tears have won for him the name of "the weeping prophet," and his faithful, fearless loyalty to the Word of the Lord leads one to wish that to-day there might be one or more Jeremiahs in every community. He was "a prophet of evil" simply because the sinful course of his people left no other course open but to give out the Word of the Lord in foretelling the inevitable doom of rebellious and sinful Israel.

Call of Jeremiah (Jer. 1:6-10).—When the Lord called Jeremiah to be His prophet among a rebellious people, the heart of this timid youth sank within him. "I can not speak: for I am but a child," said he. His excuses remind one of the way that Moses shrank from his duty when the Lord appeared to him to commission him to deliver his people from Egyptian bondage. But the Lord quickly took away his fears, saying: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.... I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." The Lord knew whom He was calling. Man would probably have selected some other type of man as a leader, but the Lord saw in Jeremiah the qualities that He could depend upon, and whatever Jeremiah lacked the Lord could supply, which He did. The faithfulness with which this noble prophet set about his work is evident in succeeding paragraphs.

Jeremiah Threatened (Jer. 26:8-15).—Single-handed and unafraid, this lone prophet of God faithfully foretold what should happen to Israel. Then, as now, there were plenty of prophets who were ready to take the other side and prophesy "smooth things." While Jeremiah was issuing his warning note and calling upon

the people to repent of their evil ways, these false prophets were foretelling times of prosperity and victory, flattering the vanity of kings and princes, and joining in underhanded conspiracies against Jeremiah. Neither threats nor offered bribes could swerve this faithful prophet from the truth.

Let it be understood that Jeremiah foretold only what God had given him to say. The one class that should have stood by him in this unpopular stand was the very class that led the conspiracy against him. "The priests and the prophets and all the people took him, saying, 'Thou shalt surely die.'" When the princes of Judah heard of this they went to the house of the Lord, and there the priests and prophets renewed their accusations against Jeremiah, saying, "This man is worthy to die."

It is worthy of note that it is often the case that when a man for conscience' sake incurs the ill will of the people, those professing allegiance to God and assuming to be spokesmen for Him are the leaders in the persecutions. For example, during the recent World War the non-resistant people who could not conscientiously have any part in war had more to fear from carnally-minded clergymen than they had from civil officers. It

is not strange, therefore, that the leading persecutors of the man of God were these political priests and the prophets.

But Jeremiah was not to be moved by their threats. He feared the Lord more than he did these false prophets. When he was given an opportunity to be heard he reiterated what he had prophesied before, and called upon the people to repent of their sins and to mend their ways. As for himself, he was in their hands, and they could do with him as they pleased (just as this same class of people afterwards brought death upon Jesus of Nazareth); but if they should bring about the death of this prophet they would bring innocent blood upon themselves, for he had simply spoken what the Lord had given him to say.

Praise God for that kind of man. He knew but one thing, and that was to be faithful to God. He had but one message, and that was the message that God gave him. Next to God, he was Israel's best friend, but they did not appreciate him for the reason that he told them of their sins. But as in all similar cases, they were heaping up retribution for themselves as well as persecuting God's righteous prophet. Jeremiah needs no monument to perpetuate his memory. The truth which he spoke is monument enough.—K.

Bible Meeting Topic

SERMON ON THE MOUNT—THE LIFE OF THE KINGDOM.—Matt. 6:1; 7:27

Topic for May 12

MOTTO

"Seek ye first the kingdom of God and his righteousness."

OUTLINE STUDY

I. Doing Righteousnesses in a Right Motive.

1. Almsgiving.—6:1-4.
2. Prayer.—6:5-15.
3. Fasting.—6:16-18.

II. Laying up Treasures.

1. Not on earth.—6:19.
2. But in heaven.—6:20, 21.

III. Singleness of Vision.—6:22, 23.

IV. Singleness of Service.—6:24.

V. Singleness of Aim.—6:25-34.

1. The folly of anxiety.
2. The care of the Heavenly Father.
 - a. In feeding fowls and us.
 - b. In clothing grass and us.
 - c. In knowing our earthly needs.
3. The kingdom of God is our greatest concern.

VI. How to Judge.—7:1-5.

VII. How to Give Precious Things.—7:6.

VIII. Asking God.—7:7-11.

IX. The Rule of Life Toward Others.—7:12.

X. The Straight and Narrow Way.—7:13, 14.

XI. Beware of False Prophets.—7:15-23.

XII. Building on the Rock.—7:24-27.

XIII. The Power of Christ's Teaching.—7:28, 29.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Treasure."
2. Memorize a Passage from the Chapters.
3. Doing Good for God or for Show--Which?

For Young People.

1. Seeking First the Kingdom of God.
2. Judging Ourselves that We May Judge Others Fairly.

For Older People.

1. Building for Life.

PERSONAL THOUGHT

Does the life I live show forth truly what I am? Am I what the Lord requires me to be? If not am I ready to take the way that will make me so?

SEED THOUGHTS

"Put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself." —Drummond.

"And I will trust that He Who heeds The life that hides in mead and wold, Who hangs yon alder's crimson beads, And stains these mosses green and gold, Will still as He hath done, incline His gracious care to me and mine." —Whittier.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MAY 2, 1929

Field Notes

The congregation at the Hammer Creek Church near Lititz, Pa., expects to hold communion services on Sunday, May 5.

Revival meetings will begin at the Thomas Church, near Johnstown, Pa., on June 2. Bro. J. Irvin Lehman, Chambersburg, Pa., has been secured as evangelist for these meetings.

Communion services will be held at the Pleasant Grove Church, Cambria Co., Pa., May 12, with preparatory services the preceding day. Dr. C. D. Esch will preach at both services.

Communion services were announced for the following Kansas churches to be held on the dates herein named: Hesston, April 28. West Liberty, April 28. Pennsylvania, May 5.

Sunday, April 28, was the day set for communion services at Lititz, Pa. Preparatory services were announced for the preceding day, when four persons were to be received into the church by water baptism.

A communion service was held with the brotherhood at Hydro, Okla., on Sunday, April 21. Nearly all the local membership, together with a number of visiting brethren and sisters, were present and communed.

Brethren H. B. Keener, Harrisonburg, Va., and John F. Grove, Mason and Dixon, Pa., are to be the principal speakers at an all day Sunday school meeting to be held at the Mennonite Church, Hanover, Pa., on Ascension Day, May 9.

An all day workers' meeting is announced to be held at the Mennonite Church at Schellsburg, Pa., on Sunday, May 19. All those who can should take this opportunity to attend and encourage the work of the little congregation at Schellsburg.

The Lord willing, an all day meeting will be held at the Maple Grove Church near Atglen, Pa., on Ascension Day, May 9. Bros. J. W. Hess, Ira Landis, J. Irvin Lehman and David B. Groff are scheduled as speakers. Everybody welcome.—K.

Bro. B. P. Swartzendruber and wife of Upland, Calif., are spending a few weeks with the brotherhood in central Kansas, previous to the coming meeting of the Mennonite Board of Missions and Charities with the Sycamore Grove Church near Garden City, Mo.

Communion services will be held, the Lord willing, at three of the churches in the Franconia, Pa., District on the following dates: Blooming Glen, May 12; Deep Run, May 19; Doylestown, May 26. A Sunday school meeting is announced to be held at Doylestown on May 30.

A singing class will be started, the Lord willing, at the Marietta Mennonite Mission on May 16, with Bro. Ezra Brubaker, Elizabethtown, Pa., in charge. The meetings will be held every Thursday evening and all who can are invited to attend. Remember the work at Marietta in your prayers. G.

Songs of Cheer for Children our new song book for the Primary and Junior departments of the Sunday school, is now off the press. This work is about four weeks late, but we hope to be able to commence filling orders within a few weeks. The plates were delivered by the plate-makers about a month behind the schedule time. This delay was caused by the use of defective type which later had to be replaced before printing could be begun. We ask the pardon of all who have been disappointed through this delay.

Book Department.

Correspondence

Tofield, Alta.

(Salem congregation)

On Easter day our congregation observed the ordinance of the Lord's Supper and the washing of the saints' feet.

In the evening of the same day the primary and junior departments of the Sunday school took part in an Easter and missionary program, followed by several talks. About 120 quarters were given out at this time. May God abundantly bless the efforts that they put forth this summer. This is an incentive to create the missionary spirit in our children, as well as an encouragement for older ones to see their willingness and zeal in God's cause and their happy faces in the fall when they bring in the returns.

Bro. John L. Stauffer has been sick most of the winter, being bedfast part of the time. We are glad to report that he was in church again last Sunday. Otherwise health is fairly good in our community.

This is the time of the year when nature takes on new life. The flowers and grass spring forth and the birds fill the air with their sweet melodies. May we learn a lesson from nature and also with renewed life and courage make this life more beautiful. Seeding will be begun in a few days if the weather continues favorable.

April 18, 1929. Jacob Brenneman.

Willow Street, Pa.

(Brick congregation)

Greetings in the Master's Name:—Since the last news from this place, Bro. and Sister Christian M. Brubaker, accompanied by two of their sons, Earl and Roy, spent almost a month in Florida, visiting the Tampa Mission on their trip.

On March 10, council meeting was held. Bro. Frank M. Herr richly admonished us from Matt. 18. Peace was expressed by all. Paul tells us

"And above all these things put on charity, which is the bond of perfectness." Some one has said, "He who refuses forgiveness breaks the bridge over which he must pass, for all need forgiveness."

The Sunday school was reorganized for the coming year on Mar. 31 as follows: Supts., Jacob Breneman, Jacob H. Herr; Treas., Jacob R. Houser; Secy., Mildred Huber, Chors., Milton Hershey, John O. Neff, Arthur Witmer. Elizabeth Breckbill has charge of the Cradle Roll, and Clarence Harnish, Willis Herr, and Anna Keener of the Home Department.

The Sunday school at this place has one Sunday in the month that we have a short mission talk. This usually comes on the first Sunday. There are no church services on this day. On April 14, Bro. and Sister Samuel Sholtzberger and daughter from Lancaster, Pa., were privileged to be with us. Bro. Sholtzberger gave us a timely missionary message.

On Apr. 20, preparatory services were held. Bro. Frank M. Herr broke the bread of life to us from Matt. 6. On the following day communion services were held. Bro. C. M. Brackbill officiated. Nearly all our members were present. May we remember the "shut-ins" in our congregation, Bro. Jacob Witmer's wife, Sister Sigman, and Sister Bertha Bachman. May God be very near to them in their homes.

On Apr. 6, thirty-one from the Sunday school had the privilege of going to the sewing school at the Columbia Mission and assisting in the work there.

Death has again taken one of our aged members, Sister Mary Herr (Mrs. Christian R. Herr). We know our loss is her gain.

At the present time Bro. George Eshleman's wife is confined to her home from the effects of a stroke but is improving. Also Bro. Jacob Harnish's wife is afflicted with rheumatism.

We earnestly beg your prayers for the church here. May our prayer be that each of us may be filled with love, so that the words of Paul, "Not I, but Christ liveth in me, may be shown forth in our lives."

Yours till He come,

April 21, 1929. Gertrude Lefever.

Sterling, Ill.

Greetings:—On Easter Sunday, Bro. Good gave us an interesting and helpful sermon. His text was Jno. 21:20: "Then were the disciples glad when they saw the Lord." The Christian to-day receives the same joy as did the first disciples, when he gets a vision of the resurrected Christ. Two young souls gave their

hearts to Christ, thus making a start in the new life.

On April 7, we held our council and preparatory meeting. The next Sunday, April 14, Bro. J. S. Shoemaker, was with us at which time he officiated in communion service. We are again reminded of the great sacrifice that was made for all, and the joy that awaits the believer when Jesus comes again.

On the afternoon and evening of May 5, Bro. A. H. Leaman expects to be with us in evangelistic effort. April 22, 1929. Cor.

Schellsburg, Pa.

Dear Gospel Herald Readers, Greetings in Jesus' worthy name:—We praise God for His keeping power and for His overcoming power through His blessed Son, Jesus Christ. We believe Christ is needed in the heart of every believer to enable him to live according to the Word of God.

We have been having preaching services in charge of Bro. Hiram Wingard, Johnstown, Pa. A number of brethren and sisters have been coming in to help in the work for which we thank the Lord and ask His blessing upon them.

We have been having a series of Bible Doctrine subjects for our evening services, with Bro. Wingard also in charge. On Sunday, April 21, the subject was God. On May 5, the subject will be Jesus Christ. All are welcome. We have preaching services every two weeks in the afternoon, Sunday school at 2:00 P. M., preceding preaching. Preaching services are also held the same evening. April 22, 1929. W. E. Replogle.

Mifflintown, Pa.

(Delaware and Lost Creek congregations)

Dear Herald Readers, Greetings:—"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors" (Matt. 24:32, 33).

This morning as we looked out and saw the fruit trees and the trees of the woods, the above passage of Scripture came to our mind. As we meditated upon it, we were made to think of the signs of the times. Surely the coming of the Lord draweth nigh.

In our last writing we announced the time of our communion for April 21, but on account of sickness the time has been changed to May 19.

On Sunday, April 21, we had with us Bro. Jacob Ramer and children, Harvey and Elsie of Chambersburg, Pa., and Bro. Levi Lehman and family of Lancaster, Pa.

We are glad to say that the sickness (measles) that was among the children of this congregation has not proved serious and the class of converts will again be under instruction. Will you join us in prayer for these young converts and for the work at this place?

Yours in His service,

April 22, 1929. D. B. Brubaker.

Benver Crossing, Nebr.

(West Fairview congregation)

Dear Herald Readers, Greetings:—On Sunday, April 14, 1929, we had our communion services. Nearly all members were present and partook of the sacred emblems of the death and suffering of our Lord and Savior Jesus Christ. May we all have that desire of living closer to the Lord than we have in times past, is our wish and prayer.

We had quite a few good rains for which we are thankful.

We ask an interest in your prayers for the work at this place.

April 23, 1929. Cor.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers, Greetings:—Our congregation has reasons to rejoice for recent blessings. On Sunday, April 21, there was another addition to our congregation by receiving a young married sister from another denomination.

Inquiry meeting was held in the same service by Bishop James Saylor, and there was unanimous peace expressed by all members present. The Lord willing, our preparatory service will be held on June 1 and communion on June 2. Bro. J. Irvin Lehman, Chambersburg, Pa., will be with us to preach at these services.

Dr. C. D. Esch will be in the Johnstown District May 8-12, and announcements have been made to have meetings for him at all of the churches in the district. The appointment for our congregation is on Saturday evening. Since he was not able to fill his part of the work during Bible School on account of sickness, the congregation is anxiously looking for his return.

The semiannual business meeting was held on April 3, and the usual business transacted. The following brethren were elected for the different phases of work: Mission Board Member, Levi S. Thomas; Member of Bible School Board, Joe Miller; Treasurer, John A. Thomas; Committee to assist the ministers in organizing the S. S., Paul Kniss, Harley Harshberger, Olin Hershberger, John A. Thomas, Levi S. Thomas; Ushers, John L. Showalter, Harry Hershberger; Y. P.

(Continued on page 108)

Miscellaneous

MY CHERISHED PREFERENCE

You may sing of the beauty of mountain and dale,
Of the silvery streamlets and flowers of the vale;
But the place most delightful this earth can afford,
Is the vale of devotion, the house of the Lord.

You may boast of the sweetness of day's early dawn,
Of the skies softening graces when day is just gone;
But there's no other season or time can compare
With the hour of devotion, the season of prayer.

You may value the friendships of youth and of age,
And select for your comrades the noble and sage;
But the friends that most cheer me on life's rugged road,
Are the friends of my Master, the children of God.

You may talk of your prospects of fame or of wealth,
And the hopes that oft' flatter the favorites of health;
But the hope of bright glory, of heavenly bliss,
Take away every other and give me but this.

Ever hail, blessed temple, abode of my Lord,
I will turn to thee often to hear from His Word;
I will walk to thine altar with those that I love,
And rejoice in the prospects revealed from above.

—Sel. by Emma Weaver, Lancaster, Pa.

ADVICE TO A YOUNG CONVERT

By J. M. Shenk

For the Gospel Herald.

Since you have made the wise choice of living for Jesus and being one of His followers, I am anxious that you should understand just how you shall come to Him to be accepted, saved, forgiven, born again—born into His family.

Jesus said, "Ye must be born again." Being baptized and belonging to church will profit nothing unless we are born again. You have heard the good news that Jesus came into the world to save sinners, that He shed His precious blood and died on the cross to atone for our sins, and that He rose from the dead that we might be pardoned and raised into a new life—be made new creatures in Christ Jesus. Repentance and forgiveness of sins should be preached in His name among all nations. You have not only heard the good news, but you have believed and received it. By receiving it you have received Jesus. "As many as received him, to them gave he power to become the

sons of God" (Jno. 1:12). As you received Him, he received you as a new creature in Christ Jesus. You are born again, a child of God, a joint heir with Christ Jesus.

"Oh, the great love the dear Savior has shown
To shamefully die on the tree,
Leaving His sceptre and beautiful throne
To rescue a sinner like me."

I trust that you are now able

through the regenerating power and work of God to say, "I love Him because He first loved me." Ask Him to help you to love Him with all your heart, soul, mind, and strength. Yield yourself fully to Him, go all the way with Him that you may enjoy the fullness of the blessings of the Gospel of Christ.

Elida, O.

FIFTY MENNONITE LEADERS

XVI. JOSEPH GOLDSCHMIDT (1796-1876)

By Simon Gingerich

For the Gospel Herald.

Josef Goldschmidt, the fourth child of Konrad and Katherine King Goldschmidt, was born in the Tanzopfan Mill, Raggers Weier, Alsace Lorraine, March 19, 1796. He had two brothers and three sisters. His father died in 1817. In the Spring of 1819 he borrowed money from a relative to come to America. On June 18, 1819, he landed safely in Philadelphia, Pa., whence he came into the community near Harrisburg, Pa. Here he found employment as a woodchopper. In later years, as he recalled his early experiences in this new country, he would tell how he was often discouraged and longed to return to his native land, but as time went on he became accustomed to his environments, found new friends, and learned to like his newly adopted country. Among those whom he learned to know was Elizabeth Swartzendruber. She was born Feb. 17, 1807, in Wetteran Hohans Volens, Hessia. She and her mother also secured money from an uncle to come to America. On Jan. 4, 1824, Joseph Goldsmith and Elizabeth Swartzendruber were united in the holy bonds of matrimony. (I am using the American spelling of his name as I have not been able to determine when the family began to use it.)

It seems it was with Joseph as with many young men—as the responsibility of the head of a home settled upon him he longed to have a home of his own. With a large scope of undeveloped country lying to the north and west of him, which might be homesteaded, and perhaps also because he knew of a new settlement of Amish in Canada he decided to venture out and try to secure a home in Canada. His newly wedded wife did not like to go to Canada and neither did her mother who stayed with them. However, his wife consented to move. Preparations were made to go. The two-wheeled wagon drawn by a yoke of oxen was being loaded when the mother-in-law inquired, "Wo soll my kist him" (where shall my chest, or trunk, be placed)? By this they knew that she had decided to go along. She remained with them as long as she liv-

ed. They arrived at their destination in Wilmot Township, Waterloo County, Ontario, safely. Here he was given a fifty-acre tract of land, which was covered with timber. He began to clear the land and had a sawmill on the place.

Brother Goldsmith was converted and baptized upon confession of faith and received into the Amish Mennonite church in France in the year 1812. When he with his newly wedded wife and mother-in-law came to Canada in 1824, a congregation was organized in the little colony. This same year the subject of our sketch, Joseph Goldsmith, was ordained to the ministry. *He was the first Amish Mennonite minister ordained in Canada.* For six years he labored here. Four children were born to them in Canada. Again it was decided to move, this time to Butler County, Ohio. They arrived there in 1831, but the records show that he did not record his deed for the Canada land till just the day before he sold it, which was some time in the year 1835. It is not known whether he sold the land in Canada before leaving and the transfer was delayed until 1835 or whether the entire transaction took place in 1835, four years after they came to Ohio.

In Butler County, Ohio, he served the church as a minister and it is here that he was ordained to the office of bishop in 1838. By this we notice a growth in the service of the Lord. He must have been recognized as a trustworthy citizen, for when a friend needed some money to get a start he asked Bishop Goldsmith to secure him. This he did, and later had it to pay. Largely because of this financial reverse, he again began to think of changing location. Early in the spring of 1846 his oldest son, John, in company with others, came to Iowa, near West Point, Lee County. After harvest of the same year he and another son, Peter, and daughter, Lydia, also came to Iowa. They all began to work and make preparations to make this their home and bring hither the rest of the family. The father and sons worked in the timber and also got work husking corn. They received one bushel as wages for every five they husked. This gave them some feed as well as corn for the much needed cornbread for the family, now con-

sisting of eleven children; among them one pair of twins.

Late in the autumn of 1846, John, the oldest son, returned to Ohio to bring the rest of the family to their new home. They got passes on a steamboat for Keokuk, Iowa. They boarded the boat at Cincinnati, Ohio, and came down the Ohio River to where it empties into the Mississippi, thence up the Mississippi as far as Hannibal, Missouri. Here they were forced to unload and make the rest of the journey by wagon trail on account of the ice in the river. Accordingly, they loaded their belongings into the wagon drawn by one horse, which was their only means of conveyance. The grandmother and one of the children were not able to walk so they rode in the wagon most of the way. The rest of the family, including the mother, walked. They arrived in the settlement of West Point, Iowa, about Christmas time, 1846. Here in the year 1847 as near as we are able to ascertain, the first *Amish Mennonite congregation in the state of Iowa* was organized under the leadership of Joseph Goldsmith and Christian Swartzendruber. The congregation gradually grew to about fifty members in 1855. The land proved to be fertile and they raised good crops, but produce was cheap and money scarce. Corn sold for ten cents per bushel and wheat for thirty cents. Some of these people settled on what had been an Indian Reservation known as the "Half-Breed Tract." It was claimed by some of the "Half-Breeds" and so they had difficulty in getting clear titles.

Bro. Goldsmith's land was not in this disputed tract, however.

It was here in the winter of 1852 that Joseph Goldsmith and his family experienced another hardship. A new frame house had just been completed and the cellar was stored full of provisions. One day in January at the noon hour the house caught fire and burned, destroying all of their provisions and most of their clothes. They moved into an old washhouse with a workshop attached and placed some of the small children among the neighbors until a new house could be built. Here the pioneer spirit of helpfulness as well as the spirit of Christian fellowship manifested itself. Good neighbors helped to cut down trees and make logs which were dragged to the sawmill with oxen. In the short period of six weeks a new frame house was built. Soon after their land titles were discovered faulty, many of the brethren became unsettled and wanted to get away. Land could be bought from those who were anxious to get away for from three to five dollars per acre. In 1855 the settlement began to break up and gradually dwindled down, until in 1870 the congregation was entirely dissolved.

In 1857 Bishop Goldsmith moved to near Trenton, Henry County, Iowa, where a settlement had been started some time before. He had organized a congregation here in 1855, serving them from his Lee County home. He was the organizer and first resident bishop of what is now the Sugar Creek congregation near Wayland, Iowa. Being so far removed in time from this pioneer bishop we find it rather difficult to get authentic information on many points of interest. In his days there were many handicaps to serving congregations in neighboring counties or states. From his Lee county home Bro. Goldsmith organized congregations in Henry and Johnson Counties, Iowa. In 1849 three families were visited in Washington and Johnson Counties, Iowa. Bishop Goldsmith was accompanied on this trip by the aged bishop and minister, Christian Swartzendruber. The three families met in the home of D. P. Guengerich, a log house fourteen by sixteen feet, which stood about a mile northeast of where the town of Kalona now is, and the brethren Goldsmith and Swartzendruber preached for them. After this, other visits were made to this settlement by Bishops Goldsmith, Swartzendruber, and preacher Vornwaldt. Bro. Goldsmith usually rode horseback, stopping with the brethren at Trenton over night, then resuming his journey the next day. By 1851 two ministers, John Guengerich from Fairfield County, Ohio, and Jacob Swartzendruber from Maryland, had moved into the settlement in Johnson and Washington Counties, Iowa, after which regular services were held. In 1852 Bishop Goldsmith held their first communion service. It was also at this meeting that Frederick Swartzendruber, son of the above named Jacob Swartzendruber, was ordained to the office of deacon. The following spring (1853), Bishop Goldsmith and Christian Swartzendruber visited the congregation again and this time ordained preacher Jacob Swartzendruber to the office of bishop.

It seems that after Bro. Goldsmith moved to Henry County, Iowa, his church work was more confined to his home congregation. The records show that he attended the Diener Versammlung in 1862 and took an active part in the deliberations. (It is thought that this meeting was held in Wayne Co., Ohio). We find his name among the attendants of a similar meeting held at Danvers, Illinois, in June, 1866. The following year he was afflicted with paralysis, while lying down for his afternoon rest. This left him almost helpless and speechless for some time, but he gradually seemed to improve until he could speak fairly well and manage to get around. This, however, lasted only a short time, and he was confined to his bed the rest of his days. He and his wife reared a family of

twelve children. Magdalena, wife and widow of the late Sebastian Gerig, and Jacob, one of the twins, are the only members of his family left. They both live at Wayland, Iowa. Bishop Joseph Goldsmith departed this life April 26, 1876, after an affliction of nine years. He reached the age of eighty years, one month, and seven days. His wife survived him a few months more than twenty-four years. She passed away August 18, 1900, at the age of 93 years, 6 months, 1 day. Their bodies lie side by side in the Sugar Creek cemetery near Wayland, Iowa.

Wayland, Ia.

BLESSINGS I RECEIVED ON MY TRIP TO FLORIDA

By Anna Dupler

For the Gospel Herald.

It was a blessed privilege that we could take this trip. We received many blessings on the way. "The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). We can not praise Him enough for His guiding hand over us on the trip.

We stopped at the school in Harrisonburg, Va. Here we enjoyed the sweet fellowship of the students and saw the great work that is being done to educate the younger generation and to prepare them to carry on the work of the Lord in future years. The Church of to-morrow depends upon the young people of to-day.

We were kindly received at the Knoxville, Tenn., Mission. During our stay here we saw the great need of consecrated workers. We also saw the blessings showered upon those who are laboring here. When we are called upon to labor for the Lord in His vineyard, it seems hard for us to leave our dear ones and homes, but when we see the real need of workers, it should fill our hearts with a greater longing to win souls for Christ and thus help to enlarge the kingdom of God.

All along the way we saw the wonderful works of God's creative hand. At Tampa, Fla., we were received with a joyous welcome. Our first visit to the Sunday school at the Mission opened our eyes to the great need of workers there too, especially since they have been blessed with a new church. Many more come since they have a more pleasant place to worship. Ties of love drew us together with the workers here and it was hard for us to leave them. Although we were not permitted to stay with them longer, we know the Lord will never leave them nor forsake them in their labor and may we ever remember them at the throne of grace that they may continue faithful unto death.

Columbia, Pa.

CORRESPONDENCE

(Continued from page 105)

M. Committee, John A. Thomas, Levi S. Thomas, S. G. Shetler; Committee for Offerings, Walter Mishler, John Sala, Erwin Hershberger, Paul Kniss.

The annual mission meeting for the Johnstown district, to be held July 4, will be at this church. Bro. and Sister Lauver, missionaries from South America, are to be with us at that time.

Our best wishes go out to all of God's people, and we ask an interest in the prayers of all saints.

April 22, 1929. S. G. Shetler.

Vestaburg, Mich.

(Zion congregation)

Dear Herald Readers, Greetings in the Master's name:—We have many things for which to be thankful. Health is fair. Spring is welcomed after quite a severe winter.

On April 19, Bro. D. D. Troyer came to this place and gave us a very inspiring sermon, after which all members present expressed peace with God and their fellow men prior to the communion service which followed Sunday morning, April 21. On Saturday evening we also gathered for service when Bro. Troyer again brought us a message. We rejoiced to have brethren and sisters of the Midland and Ashley congregations with us at the communion service. After the communion service a number came to the writer's home and had a short service and communion for Grandmother Detweiler. She enjoyed the service very much. She is now in her ninetieth year. She has fair health and a good memory. Her time is spent in a wheel chair, reading and knitting.

We are glad to have Bro. and Sister David Ropp, formerly of Imlay City, Mich., move to this place. We welcome any one who would like to change location, to come to see our country.

Yours in Christ,

April 24, 1929. Susanna Switzer.

Birch Tree, Mo.

Dear Gospel Herald Readers:—"The Lord shall open unto thee his good treasure" (Deut. 28:12).

We feel we have again been privileged to enjoy the riches of God's storehouse of blessing.

Bro. Andrew Shenk was with us from April 19 to 21. He brought to us four precious messages from God's Word. On Sunday, April 21, baptismal and communion services were held. Two precious souls, a boy tender in years and with life before him and a grandmother in later life, choosing to step out definitely for Christ,

were the applicants for baptism. Pray with us for them.

Twenty members partook of the sacred emblems. What a privilege we should deem it to call to remembrance the great atoning work of Christ and to show His death till He comes.

Bro. Roy Cowan has been regularly caring for the outstations and has recently answered another call for services. Services are held in the Black Pond Schoolhouse every second Sunday morning as long as Bro. Roy feels that the work should continue.

Constantly we are impressed that in this field the harvest truly is great and the laborers are few, but thank God for the blessing of His presence with the faithful few.

Brethren, pray for us.

In His glad service,

April 24, 1929.

Cor.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—The work here is progressing much in its routine way. At the Publishing House the annual inventory was taken during the week. This is preparatory to the annual report which is given at the close of our fiscal year, April 30. A number of new books are rapidly nearing completion in press work and binding. Announcements will be made as soon as they are ready for delivery.

Brethren Alex. Weaver, Abram Weaver, and Hiram Wingard, of the Weaver Church near Johnstown, Pa., paid us a short business visit during the week.

Bro. and Sister Ephraim Eby of Lititz, Pa., are spending about ten days in our community. They are the parents of Sister Martha Yake, and are guests in the Yake home.

Bro. and Sister J. A. Ressler left here for Johnstown on Friday. Bro. Ressler expected to attend the meeting of the Executive Committee and bishops of the Southwestern Pa., Conference at the Thomas Church on Saturday, April 27. They expected to spend Sunday with the brotherhood at Gortner, Md. Bro. Aaron Loucks of this office and Bro. Abram Metzler of Masontown, Pa., also attended the meeting at the Thomas Church.

Bros. J. A. and David Brillhart of this place, and Sister Minerva Johnson of Masontown, are spending the week-end in the vicinity of Maugansville, Md.

We ask an interest in your prayers in behalf of the work at Scottdale.

April 27, 1929.

Cor.

God's Gentleness:—God is my strength and power; and he maketh my way perfect. Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.—II Samuel 22:33, 36.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the last clause of Deut. 33:25.—A Sister.

The thirty third chapter of Deuteronomy gives a record of the prophetic blessings promised to each of the twelve tribes of the Children of Israel, by Moses their divinely appointed leader, who had miraculously delivered them from Egyptian bondage and had led them through the great wilderness to the borders of their promised inheritance, and was now about to enter the glory world and receive his eternal inheritance, "according to the word of the Lord" (Deut. 34:5).

The latter clause of verse 25 of the thirty-third chapter records part of the blessings promised to the tribe of Asher. The same implies that great blessings would be realized on their part in days and years to come, providing those days and years would be spent in the Lord's service.

If their days would be spent in the study of God's Word, in spiritual meditation and prayer, in submitting to God's guidance and obeying His Word, in rendering faithful service in extending God's cause and kingdom, then they would be blessed with days of prosperity, and strength to resist and overcome the powers of sin and ungodliness. On the other hand, if they spent their days in self-indulgences, neglecting prayer and the teaching of God's Word, ignoring the ways of righteousness and faithful service to God, being negligent in the worship of the true God, and becoming inclined to imbibe the spirit of idolatry, as the days and years come and go, it would certainly mean a weakening of character and result in defeat and utter failure in their life work, and failure in realizing the rich spiritual blessings which God had planned that they should enjoy both in time and eternity.

The Scripture passage above referred to, applies equally as well to humanity in this age as it did to the tribe of Asher. May we all profit by the same.—J. S. S.

Ye Would Not:—O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea.—Isaiah 48:18.

A Priceless Heritage:—From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.—II Tim. 3:15.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for March, 1929

GENERAL

Forks Cong Ind	\$ 42 70
Martins Cong Ohio	21 00
Manitou SS Birthday	
Offgs. Colo	10 46
Gulflhaven SS Miss	6 81
Fulton Co Cong Ohio	219 00
Salem SS Alta	28 95
West Zion SS Alta	21 91
Creston Mont SS	11 38
South Union & Walnut Grove Cong O	42 46
Oak Grove SS Ohio	9 43
Salem SS Alta	71 02
Lower Deer Creek SS Iowa	34 78
Daytonville Cong Iowa	10 34
Roseland Cong Nebr	4 86
Sugar Creek Cong Iowa	97 03
Beech Congregation Ohio	54 00
Manson Cong Iowa	16 06
	<hr/>
	\$702 19

INDIA

General

Barbara Zimmerman	\$10 00
Henry M. Landis	25 00
A Friend	10 00
Sue F Landis	5 00
Oak Grove and Pleasant Hill Congs Ohio	35 00
Holdeman SS Cl. 15 Ind	3 57
Belleville A M Cong Pa	15 00
Mrs John Mast	25 00
A Brother Youngstown Ohio	3 00
Mrs P D Burkholder and Family	25 00
Fairview Cong N D	5 00
Springvalley Cong N D	7 80
Zion Cong Ore	6 60
La Junta Congregation, Colo.	10 84
Falfurrias SS Texas	13 13
Limon Cong. Colo.	4 00
Mt. Zion Cong Mo.	5 00
Doylestown Cong Pa	55 00
North Lima Good Friday Meeting Ohio	26 18
Salunga SS Pa	57 25
Amanda Kendig Legacy	20 00
Barbara McAllister Legacy	10 00
Hettie Ann Bachman Legacy	8 00
Lower Salford SS Pa	50 00
Souderton T M Pa	18 00
Leetonia SS Ohio	15 45
Central Church Elida, O.	12 50
Metamora Cong Ill	25 38
Union SS Ill	12 72
Daniel L. Landis	200 00
Zurich Cong Ont.	4 68
Hagey Cong Ont.	8 00
St. Jacobs Cong Ont	120 00
Shantz Cong Ont	35 00
Wanner Cong Ont	16 25
Floradale Cong Ont	27 00
Hagey Cong Ont	7 58
Plum Creek Cong Nebr	10 00
Lower Deer Creek SS Ia	29 00
East Fairview Cong Nebr	151 81
Roseland SS Nebr	120 00
Madison Co. SS Ohio	10 70
Sonnenburg SS Ohio	70 00
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	\$1,329 44

Missionary Support

Walnut Creek Congregation Ohio	\$ 162 50
Hesston SS Kans	100 00
Martins Creek SS Ohio	15 50

Friends Ohio	150 00
Women's Missionary Soc.	300 00
S W Pa SS Conf Miss Fund	225 00
Lockport SS Ohio	27 29
Walnut Creek SC Ohio	25 00
Spring Valley Cong Kans	37 50
Maple Grove Cong Pa	100 00
A Brother Oak Grove SS O	112 50
Blooming Glen Teachers' Meeting Pa	12 00
Yoder Cong Kans	75 00
Shore Cong Ind	46 00
Weaver Cong Pa	13 00
Pleasant Grove Cong Pa	17 00
Stahl Cong Pa	30 00
Kauiman Cong Pa	15 00
Perkasie SS Pa	112 50
Blooming Glen SS Pa	112 50
West Fairview Cong Nebr	60 00
Sugar Creek Shanesville SC Ohio	25 00
Berlin's SC Ohio	20 00
A Sister Walnut Cr. Ohio	30 00
Roanoke Cong Ill	40 00
First Menn. Cong Ont	110 97
Wellesley AM Cong Ont	79 10
Manson Cong Ia	40 87
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	\$2,094 23

Missionary Children Support

Elmira SS Ont	\$ 63 20
Hagey SS Ont	88 36
Breslau SS Ont	59 71
S W Pa SS Conf Miss Fund	135 00
Sheridan Cong Ore	20 24
Zion Cong Ore	1 50
Pleasant Valley SS Kans	1 00
Larned SS Kans	7 50
Holdeman YPM Ind	4 76
Harmony SS Ill	13 25
Cullom Cong Ill	7 00
Middlebury SS Ind	9 34
	<hr/>
	\$410 86

Native Evangelist Support

East Petersburg SS YM Bible Class Pa	\$7 50
Manheim Bible Study Cl Pa	11 00
Boyertown & Hereford Cong Pa	5 00
A Brother Pa	15 00
Young Mothers' Cl S. Union SS Ohio	25 00
Vineland YPM Ont	20 00
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	\$83 50

Bible Women Support

Willing Workers' SS Cl Oak Grove SS Ohio	\$6 00
F. G. & Dora Roupp	50 00
Mary M. Nofzinger	50 00
Eli Blosser	25 00
Howard-Miami SS Classes Ind	12 50
Blooming Glen SS Pa L. D. Hunsicker's Cl	12 50
Salem Cong Ohio	6 00
W. H. Lehman	12 50
Sugar Creek Cong Iowa Class No. 17 Holdeman SS Ind	18 50
Olive Cong Ind	25 00
Middlebury SS Ind	12 50
Bowne Cong Mich	8 34
Clinton Frame SS Ind	12 50

A Sister, Ohio	50 00
Class No. 5 So. Union & Walnut Grove SS Ohio	12 50
Aged Sisters' Cl Bethel SS O	12 50
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	\$ 349 34

Primary School Teachers' Support

Mr. & Mrs. S. Brownsberger	\$ 15 00
YPCLS Portland SS Ore	21 00
Elkhart Literary Soc Ind	24 00
So. Union & Walnut Grove SS O. Class No. 16	21 00
Half-Century Cl	21 00
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	\$ 102 00

Native Teacher Support

Francis Freed	\$ 63 00
Viola Wenger	25 00
Blooming Glen SS Pa	
Wm. Moyer's Cl	30 00
Landisville SS Pa Girls' Cl No. 7	5 00
Jacob D. Mellinger & Scott Bushong	8 00
10 Sisters Lancaster, Pa.	16 00
Several Sisters Landis Valley Cong	9 25
A Sister Mellinger Cong	5 00
A Sister Lancaster Cong	5 00
A Bro. & Sister Lancaster Cong	5 00
A Friend of India	5 00
Middlebury SS Ind	16 94
Scottsdale SS Pa Men's Class	12 00
Ruth Ressler	10 00
So Union Walnut Grove SS O.	
Classes 11 & 12	30 00
Class 13	10 00
Chambersburg SS Pa	27 00
Fairview Cong N. Dak YM Cl	18 00
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	\$ 300 19

Orphan Support

Western N. Y. SS Cl 5	\$ 7 00
Ben Rock & Cl Willow Springs SS Ill	6 00
Primary Dept Willow Sp Ill	9 00
Alvin Albrecht & Julius Yoder	20 00
Wm. Eigsti	36 00
Sue F. Landis	5 00
Norristown Miss. SS Pa	9 00
Stumptown SS Pa	36 00
H. V. Albrecht & J. H. Smucker	27 00
Ben Rock's Cl Willow Spr	1 00
Clinton Brick SS Cl 8 Ind	24 00
Belleville Maplegrove SS Cl 19 Pa	12 00
Forks SS Ind:	
Class 11	12 00
Class 10	9 00
Class 12	9 00
Elmer D. Yoder	24 00
Emma SS Class 6 Ind	3 25
J. T. & Mary Eash	116 00
Mr. & Mrs. Harvey Hondrich	15 00
Estate of Barbara Klopfenstein	500 00
SS Cl per Cora Mason Va	9 00
Fairview SC N. Dak.	18 00
Willow Spr SS Ill:	
Mary Smucker's Cl	9 00
Ben Rock's Cl	1 00
E. A. Rediger & wife	36 00
Science Ridge SS Ill	100 00
Walnut Cr SS Ohio	
Ed Zook's Cl	20 00

A Brother & Sister Ind	9 00
Mt. View SS Alta	23 50
Alma Troyer	36 00
Dan M. Yoder	18 00
Barbara Schrock Cl Metamora SS Ill	36 00
Intermediate Dept Chicago Miss Ill	11 00
Forks SS Ind:	
Glen Yoder's Cl No 3	9 00
D D Hookey's Cl No 4	34 00
Classes 6, 8, 9, 13	9 00
Primary Dept	20 00
Arthur Augsbarger	48 00
Sam & Anna Stouder	30 00
Barbara Stalter	7 00
Mrs. Henry Kortemier	28 00
Junior Dept. Chicago SS Ill.	10 00
Pa SS Kans	18 00
Freeport SS Ill Class per Mrs. A. J. Meck	10 00
C. Burkey	30 00
S. E. & Lucy Grabill	76 00
Mr. & Mrs. E. T. Eash	9 00
A Bro. & Sis Pa	9 00
Mr. & Mrs E. W. Shwalter	7 50
Bethel SS Cl No 6 A Ore	7 00
Albany SS Ore	75 00
Sycamore Gr SS Mo	32 64
A Sister Mo	36 00
Paradise & Miller's SS Md	14 50
Wes N. Y. SS Class 5	9 00
Joe & Minerva Stutsman	7 50
J. H. Eschliman	36 00
Locust Gr SS Pa G. S. Glick's Class	7 08
R. D. Zook & Family	10 00
Martins' Creek SS Ohio Mothers' Class 4	10 00
Bowne SS Mich	25 00
Oak Grove SS Ohio Helping Hand Cl	18 00
A Sister Ill	20 00
Nappanee SS Pri. Dept. Ind	17 00
Bethel & Guilford Cong O.:	
Classes 2, 6, 10 & 11	9 00
Class 3	24 00
Class 4	9 00
Class 7	10 00
Class 8	10 00
Class 9	19 00
Mr. & Mrs. Arthur Kreider	10 00
Mr. & Mrs. Ira Newcomer	10 00
Mrs. Melissa Landis	7 50
Mr & Mrs L. S. Kreider	20 00
Detroit Miss SS Mich	10 25
Mrs H. C. Swarr	9 00
Sugar Creek Cong Ia	21 30
Habecker SS	40 00
Mountville SS	48 00
Naomi Erb	9 00
Paradise SS Pa Annie Ressler's Cl	136 00
John K. Hershey's Cl	48 00
Margie Book's Cl, Paradise SS	36 00
Sem Eby's & Sam'l Ressler's classes	40 00
Amos A. Ressler's Cl	48 00
Columbia Bible Study Cl Pa.	36 00
Landisville SS Girls' Cl. No. 5 Pa	6 00
Willow Str SS Elizabeth Breckbill's Cl Pa	18 00
A Sister, Pa	18 00
E Petersburg SS, Pa Cl 9	18 00
Mt. Joy SS David Landis' Cl	40 00
Yellow Cr SS Ind	31 93
Shore SS Ind	20 67
Middlebury SS Ind	19 00

Clinton Frame SS Ind	77 00
Class No. 4 Shore SS Ind	8 00
Percy J. Miller	9 00
Cl 16 Shore SS Ind	10 00
Stahl SS Pa	7 90
Mr & Mrs Levi Mumaw	10 00
Women's Cl Scottdale SS Pa	20 00
Men's Cl No 11 Scottdale SS Pa	7 50
Blooming Glen SS Pa	18 00
Towamencin SS Pa	19 17
Liberty SS Ia Cl 4	9 00
Charles Diener & wife	14 50
Emery Weaver's Cl Walnut Cr SS Ohio	40 00
Cl 6 Martin's Cr SS Ohio	18 00
George Beechey & family	8 00
S. Union Walnut Grove SS Ohio:	
Cl 3	9 00
Cl 14	6 20
Cl 18 & 19	3 20
Khedu Class	10 00
Oak Grove SS Dorcas Cl Ohio	7 00
Oak Grove SS Ohio:	
Cl 2	10 00
Cl 3	4 75
Pri Dept	22 00
Earl M. Yoder	19 00
Waldo Cong Ill	36 00
Bethel SS Mothers' Cl Mo	7 00
Leo Mast	24 00
Kitchener SS:	
Geo. A. Weber's SS Cl Ont	15 00
M. B. Bauman's SS Cl	4 00
F. W. Schisler Cl	10 00
St. Jacob's SC Ont	36 00
Sam Lichti	10 00
Enos Naiziger	5 00
Dan Kennel	5 00
Sam Leis	5 00
Moses Steinman	5 00
Crist Kennel	5 00
Moses Erb	5 00
Crist Erb	5 00
Sam O. Erb	5 00
Frank Schisler & Family	4 00
Weber SS Ont	32 00
Blenheim SS Ont	40 00
Bertie Cong Ont	33 00
West Union Pri Dept Ia	36 00
Plum Cr Cong Nebr	8 00
West Union Pri Dept Ia	11 42
Lower Deer Cr SS Ia:	
Cl 7	18 00
Cl 10	18 00
Cl 6 & 11	28 00
Cl 9 & 14	18 00
Cl 19 & 21	36 00
Cl 25 & 27	48 00
Cl 29 & 31	30 00
Children of Pri Dept	9 00
Brethren Teachers of Pri Dept	48 00
Sister Teachers of Pri Dept	34 90
Omar Leibig & wife	12 00
W. D. Brenncman & wife	12 00
Hopedale SS Ill	40 00

\$ 3,630 16

India Widow Support

A. R. Egli SS Cl Man-son SS Ia	\$ 11 00
E. A. Schantz	22 00
Mr & Mrs S. C. Beechey	20 00
Forks SS Cl 14	5 50
F. G. & Dora Roupp	22 00
Ed M. Yoder	5 00
Pa SS Kans	22 00
G. S. Glick SS Cl Locust Gr SS Pa	7 08
Cedar Gr Cong Ont	5 50
Sugar Creek Cong Ia	39 10
James 2:9	22 00

Bethel & Guilford Cong Ohio:	
Cl 1	16 50
Cl 5	5 50
Psalms 116:12	22 00
Cl 20 Elkhart SS Ind	6 00
Helping Hand Cl Elkhart SS Ind	5 50
A Brother Ind	22 00
Class 1 Oak Gr SS Ohio	5 50
Mr & Mrs Isaiah Bauman	5 50
Peter B. Zehr	22 50
A Brother, D. L. Wellesley Ont	22 00
Lower Deer Cr SS Ia:	
Cl 12	5 50
Cl 15	22 00
Maude Swartzendruber	5 00
Ira J. Miller & family	11 00

\$ 357 68

India Medical

East Bend SS Ill YM ladies' cl	\$ 7 50
A Brother & Sis Ind	10 00
A Sister in faith Md	12 00
Bethel & Guilford Cong Ohio	17 00
Schertz Bros Ill	63 91
John Hartzler	5 00
Classes 5 & 6 Oak Gr SS Ohio	21 80
Women's Missionary Soc. Canton, Ohio	10 00
M. C. Cressman cl Kitchen SS Ont	12 50
A Bro & Sis Calif	20 00
A Sis & family Pa	10 00
Sonnenburg SS Ohio	12 04

\$ 201 75

India Lepers

Sue F. Landis	5 00
A Sister Ohio	2 00
A Bro & Sis Ill	10 00

\$ 17 00

India Mennonite Church Home Mission

Women's Prayer Meeting Tiskilwa Ill	\$ 3 55
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Native Nurse Training

Midland SC	\$ 10 00
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New Missionaries

A Bro & Sis N Dak	\$ 55 90
Mrs. John Roth	2 00

\$ 57 90

Special Literature

J. Springer	\$ 19 21
H. V. Albrecht	20 00

\$ 39 21

Ghatula Dispensary

A Strasburg SS Teacher Pa	\$ 5 00
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Personal

Scottdale SS YW cl Pa	\$ 15 00
Mrs. J. J. Camp's cl Harmony SS Ill	11 50
Lower Deer Cr SC Ia	15 30

\$ 41 80

M. C. Vogt Auto

Rockhill Cong Pa	\$ 47 11
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Hospital Medical Ward

Goodfield Cong Ill	\$ 20 00
Sonnenburg SS Ohio	12 63

\$ 32 63

Balodgahan Dispensary

Sterling Cong Ill	\$60 00
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English School Building

Ansel F. Martin	\$ 5 00
Maple Grove Cong Ind	18 40
Sonnenburg SS Ohio	12 60

\$ 36 00

Medical Dispensary

Waldo SC Ill	\$ 12 00
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Hospital

Freeport SC Ill	\$ 6 00
Total for India	\$ 9,227 35

SOUTH AMERICA**General**

Milford A M Cong Nebr	\$20 85
Madison Co SS Ohio	8 10
Sue F. Landis	5 00
Estate of Barbara Klopfenstein	500 00
Mrs John Mast	25 00
A Brother Youngstown Ohio	3 00
Salem SS Alta	37 70
Fairview Cong N Dak	2 50
La Junta Cong Colo	10 83
Mt. Zion Cong Mo	1 25
Wichita Cong Kans	21 60
Doylestown SS Pa	15 00
Barbara McAllister Legacy	10 00
Schellsburg Cong Pa	5 00
Scottdale SS Pa	6 75
Skippack Cong Pa	32 00
Cullom Cong Ill	7 09
Midway SS Ohio	32 00
Bethel SS Ohio	57 67
Pleasant View SS O	11 20
Central Church Elida O	12 50
Daniel L Landis	200 00
Weber SS Ont	28 00
Wanner Cong Ont	16 70
Hay Cong Ont	10 44
Plum Creek Cong Nebr	10 00
Woodrider SS Nebr	25 00
East Fairview Cong Nebr	38 26
Freeport Cong Ill	70 35

\$1,223 79

Missionary Support

York Co Dist Thanksgiving Meeting Ont	\$295 00
Belleville AM Cong Pa	112 50
Toronto Mission Ont	36 30
Pleas Valley Cong Kans	20 00
Sycamore Gr Cong Mo	46 00
A Bro Marion Pa	25 00
Millwood & Maple Gr Cong Pa	225 00
Good's Cong Pa	18 00
Weaver SS Va	61 00
Mt Clinton SS Va	23 50
Bank SS Va	16 00
Souderton SS Pa	37 50
Chambersburg SS Pa	33 00
A Relative	15 00
Wilnot Cong Ont	75 00

\$1,038 80

Missionary Children Support

Sherkston SS Ont	\$ 29 37
Vineland SS Ont	7 80
Rainham SS Ont	10 25
Baden Mission Ont	13 00
Allensville SS Pa	1 10
E Petersburg SS Pa	80 31
Niagara District Ont	50 00

\$191 83

Native Evangelist Support

Mr & Mrs C H Warfel	\$ 10 00
S W Pa SS Conf Miss Fund	180 00
Fannie & Anna Baumgartner	27 50
David Stroltzfus	15 00
Shore YPBM Ind	9 00
Good Samaritan Cl Elkhart SS Ind	5 50
Elkhart Cong Ind	40 00
Orrie D. Yoder	5 00
Gulf Haven Cong Miss YPM	24 25

\$316 25

Bible Readers' Support

A Sister Pa	\$16 00
M. J. Smucker's SS Cl	
Oak Gr SS Ohio	5 00
Chambersburg SS Pa	35 00
A Sister Pa	8 00

\$ 64 00

Orphan Support

Mt Joy SS YW Bible Cl Pa	\$ 8 00
Member of Old Road Cong Pa	5 00
Lancaster SS Pa Mrs Rohrer's Cl	6 00
Esther & Mary Herr	10 00
A Brother Indiana	15 00

\$ 44 00

Orphanage

Detweiler SS Ont	\$ 6 09
Landisville SS Pa	
Women's Cl 10	5 00
Sonnenburg SS Ohio	26 59

\$ 37 68

Bible School

Mr & Mrs J H Eberly	\$ 20 00
Elkhart SS Ind	24 52

\$ 44 52

Kindergarten

Lima Mission SS Ohio	\$7 00
A Sister in Faith Md	3 00
A Bro & Sis Ill	5 00
Schertz Bros Ill	50 00
A Bro & Sis N Dak	48 66
Chambersburg SS Pa	3 70
Young Mothers' Class Elkhart SS Ind	5 00
Goodfield Cong Ill	7 00
Susie Gilmore	10 00
A Sis & family Pa	10 00

\$ 149 36

Publication

A Bro & Sis Martin's Cong Ohio	\$ 11 00
A Bro & Sis Lancaster Pa	5 00
Class No. 17 Elkhart SS Ind	4 10
Scottdale SS Pa	7 00
A Bro Ind	18 00
Cl 11 Lower Deer Cr SS Ia	9 00

\$ 54 10

Total South America \$3,164.33

CITY MISSIONS**Altoona Mission**

Schellsburg Cong Pa	\$ 4 00
Casselman Cong Pa	4 78
Rockton SS Pa	1 75
Allensville Cong Pa	29 80
Blough Cong Pa	16 50

\$ 56 83

Altoona—Mill Run

Scottdale SS Pa	\$ 8 50
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Detroit Mission

Nappance Cong Ind	\$ 20 00
Salem Cong Ind	6 66

\$ 26 66

Chicago Mission

Freeport Cong Ill	\$ 53 00
A. R. Miller	5 00
Willow Springs Cong Ill	16 70
Morrison Cong Ill	3 25
Goodfield Cong Ill	7 00
R. Buchanan	21 00
J. J. Hostetler	10 00
L. C. Hartzler	10 00
Reuben Diller	7 00

\$132 95

Canton Mission	
Blough Cong Pa	\$ 4 00
Martins Creek Cong O	25 00
Beech YP Meeting Ohio	8 39
A Sister	1 00
Martin's YPM Ohio	5 07
Oak Grove & Pleas Hill Cong Ohio	10 00
	<hr/>
	\$ 53 46

Fort Wayne	
Bethel & Guilford Cong Ohio	\$ 5 00
Middlebury Cong Ind	24 51
Hopewell Cong Ind	11 17
Nappanee Cong Ind	40 00
Shore Cong Ind	20 00
Berea Cong Ind	5 25
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	\$105 93

Lima	
Bethel & Guilford Cong Ohio	\$ 5 00

Peoria	
Cullom Cong Ill	\$ 4 70
Palmyra Cong Mo	5 00
East Bend Cong Ill	36 00
Willow Springs Cong Ill	5 38
Waldo Cong Ill	17 11
Hopedale Cong Ill	30 00
	<hr/>
	\$ 98 19

Kansas City	
Mary Burkey	\$ 1 00
Mary Stalter	4 00
Alf Leatherman	1 00
Mrs O Zinc	1 00
Dispensary Sales	10 00
Estate of Barbara Klopfenstein	250 00
Bethel Cong Mo	19 30
Mt Zion Cong Mo	5 25
East Fairview Cong Nebr	39 71
	<hr/>
	\$331 26

Toronto	
Milton Werner	\$ 10 00
Breslau Cong Ont	18 10
Wideman SS Ont	25 00
Enoch Horst	5 00
Snider Cong Ont	15 00
Schantz Cong Ont	20 00
Wanner Cong Ont	6 37
Hay Cong Ont	10 41
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	\$109 88

Total for City Missions	\$928 66
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CHARITABLE INSTITUTIONS	
Children's Home Kansas City	
Special Support	\$280 50
Milford AM Cong Nebr	12 49
Estate of Barbara Klopfenstein	250 00
Bethel Cong Mo	5 45
Mt Zion Cong Mo	6 00
	<hr/>
	\$554 44

Orphans' Home Ohio	
Farm Income	\$27 60
Special Support	380 60
A Bro Ohio	17 00
Philip Kilmer, (deceased)	290 00
Kolb SS Ohio	4 37
George Pletcher children Ind	1 82
Bethel SS Mo	5 00
Holdeman SS Ind	7 75
Benj Baker	6 00
Mt Zion Cong Mo	25
Beulah Beach	6 00
Masontown Cong Pa	5 35
Union Metamora Pri Dept Ill	14 00
Plum Creek Cong Nebr	6 63
	<hr/>
	\$772 37

Illinois Home for Aged	
Special support	\$567 96
D. Householder	5 00
A. C. & S. R. Good	5 00
Farm Income	160 87
Springs Cong Pa	14 34
Pleasant Gr Cong Pa	1 94
Kaufman Cong Pa	21 47
Blough Cong Pa	16 00
Estate of Barbara Klopfenstein	250 00
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	\$ 1,042 58

Millersville Orphanage	
Line Lexington Cong Pa	\$ 135 00

La Junta Hospital Building	
Mayer-Willis Funeral Home Colo	\$ 100 00
M. E. Chase	20 00
Claud Bottorfi	15 00
J. B. Morehead	10 00
M. B. Yoder	5 00
Clyde T. Davis	25 00
Mason Candy Co Colo	25 00
Fred W. Fidler	7 08
A. S. Kauffman	22 50
Anna Rohrer	43 00
Emma Rauch	5 00
A. L. Sheridan	5 00
Sherman Lantz	5 00
Hahs & Womach	5 00
A. L. Stickler	100 00
H. E. Frye	5 00
David Ropp	5 00
D. M. Troyer	15 00
A. C. Schantz	5 00
C. D. Brennehan	10 00
M. R. McCanley	25 00
F. L. Blough	5 00
John Kohli	10 00
Wm. J. Schantz	10 00
Emma Rohrer	7 00
I. P. Enns	6 00
Allen W. Kuhns	7 50
Tillman H. Erb	18 50
I. B. Morehead	10 00
I. O. Danver	25 00
George E. Hine	25 00
C. A. Clark	10 00
C. D. Sharpsten	1 25
Dr. C. E. Morris	500 00
Paul J. Hershey	25 00
J. F. Kanffman	30 00
Ernest Grimm	155 00
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	\$ 1,302 83

Hospital Furnishings	
Estate of Barbara Klopfenstein	\$ 250 00
Edna & Earl Neer	25 00
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	\$ 275 00

Total for Charitable Institutions	\$ 4,082 22
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OTHER FUNDS AFRICA

Sue F. Landis	\$ 5 00
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Annuity	
Mrs. Blanche Philpott	\$ 1,000 00
E. C. Bowman	3,700 00
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	\$ 4,700 00

Philpott Fund	
Mrs. Blanche Fund	\$ 900 00

French Missionary Support	
Schertz Bros.	\$ 36 09
Leo Cong Ind	15 56
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	\$ 51 65

Peace Problems Committee	
Yellow Creek Cong Ind	\$ 13 86
Manson SS Ia	6 10
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	\$ 19 96

Administration Expense	
Jonas W. Eshelman	\$ 1 00

Missionary Preparation	
Sonnenburg SS Ohio	\$ 26 79
Personal	
Mrs. Ida Hershberger	\$ 5 00
Fairview Cong N. Dak	40 16
Lakeview Cong N. Dak	20 00
Springvalley Cong N. Dak.	15 21
P. J. Zimmerman	1 00
	<hr/>
	\$ 81 37

Hesston Endowment	
M. D. Stutsman	\$ 100 00
J. B. Stauffer	25 00
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	\$ 125 00

District General Funds	
Clinton Brick Cong Ind	\$ 13 00
Clinton Frame Cong Ind	56 00
Midland Cong Mich	21 55
Shore YPBIM Ind	25 30
Hopewell Cong Ore	2 80
Fairview Cong Ore	37 30
Bethel Cong Ore	4 36
La Junta Cong Colo	25 34
Bethel Cong Mo	12 00
Crystal Springs Cong Kans	12 76
Palmyra Cong Mo	5 00
Pleasant Valley Cong Kans	16 50
Mt Zion Cong Mo	20 90
Crystal Springs Cong Kans	21 00
Masontown Cong Pa	5 35
Pleasant Gr Cong Pa	1 93
Souderton Cong Pa	62 56
Line Lexington Cong Pa	91 00
Providence Cong Pa	20 00
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	\$ 454 65

Rural Missions	
Shore Cong Ind	\$ 17 36
Bowne Cong Mich	20 59
Springvalley Cong Kans	43 87
Wichita Cong Kans	15 00
Mt Zion Cong Mo	4 50
Scottdale Cong Pa	29 49
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	\$ 130 81

Rural Evangel Fund	
Yellow Creek Cong Ind	\$ 10 00
Indiana-Michigan Colportage & Tracts	
Yellow Creek Cong Ind	\$ 25 00
Howard-Miami Cong Ind	25 13
	<hr/>
	\$ 50 13

Evangelistic Fund	
Pa Cong Kans	\$ 13 00
Hesston Cong Kans	10 84
Berea Cong Mo	1 30
Larned Cong Kans	20 00
East Holbrook Cong Colo	32 36
Sycamore Grove Cong Mo	23 00
	<hr/>
	\$ 100 50

Hannibal, Mo. Fund	
Pa Cong Kans	\$ 13 00
Hesston Cong Kans	10 84
Mt Zion Cong Mo	5 00
Cherry Box Cong Mo	3 10
West Liberty Cong Kans	21 25
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	\$ 53 19

Good Samaritan Fund	
Sewing Circles of S W Pa Conf Dist	\$ 45 00

S. W. Pa. Conf. Fund	
Stahl Cong Pa	\$ 7 83
Weaver Cong Pa	14 00
	<hr/>
	\$ 21 83

S W Pa SS Conf Mission Fund	
Weaver SS Pa	\$ 13 18

Kaufman SS Pa	13 69
Stahl SS Pa	13 95
Thomas SS Pa	18 02
Scottdale SS Pa	28 44
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	\$ 87 28
Total for Other Contributions	\$ 6,864 16

RELIEF Near East	
Sue F. Landis	\$ 5 00
Veronica Allgier	50 00
Towamencin Cong Pa	37 25
Line Lexington Cong Pa	245 00
Boyertown & Hereford Cong Pa	8 00
Worcester Cong Pa	8 00
Blooming Glen Cong Pa	122 44
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	\$ 475 69

Canadian-Russian	
Claude E. Yoder	\$ 5 00
Mary King	2 00
OO AM of Morgantown Pa	3 00
Milton E. Yoder & wife & Sister Ida	8 00
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	\$ 18 00

General	
Cresston SS	\$ 11 84

Florida Relief	
Mt Pleasant SS Va	\$ 35 00
Mr & Mrs Marvin Miller	10 00
Mrs Elizabeth Miller	1 00
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	\$ 46 00

Russia	
Wm Holdeman	\$ 5 00

China	
David Brecheisen	\$ 5 00
Total for Relief	\$ 561 53

SUMMARY	
Alta.-Sask. Dist. Bd.	\$ 331 30
Ontario District Board	1,042 00
Dak.-Montana Dist. Bd.	90 67
Franconia Dist. Bd.	1,196 03
Illinois Dist. Board	274 04
Ind.-Mich. Dist. Board	813 16
Ia.-Nebr. Dist. Board	1,072 57
Lancaster Dist. Board	809 31
Middle District Va.	100 50
Mo.-Kans. Dist. Board	618 10
Ohio Dist. Board	500 86
Pacific Coast Dist. Bd.	184 06
SW Penna Dist. Board	492 46
Wash. Co Md & Franklin Co Penna. Dist. Bd	538 20
Mennonite Bd. of Miss & Char	17,466 68
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	\$ 25,530 44

India Funds	\$ 9,227 35
South America Funds	3,164 33
Africa	5 00
City Missions	928 66
Annuity Funds	4,700 00
Charitable Institutions	4,082 22
General & Other Funds	2,861 35
Relief Funds	561 53
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	\$ 25,530 44

V. E. Reiff, Gen. Treas. Elkhart, Ind.	
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FINANCIAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY FROM JAN. 1, 1929, TO MAR. 31, 1929

Foreign Missionary Support Fund

India General	
Mrs. Ryer, Kitchener, Ont.	\$ 1 00
Selkirk S. C. Ont.	6 00

Warner's S. C. Ont.	10 00	Ruth B. Miller		India Bible Women		Mary Good	17 00
Markham S. C. Ont.	13 00	Pleasant View & Mar-		Vineland S. C. Ont.	\$ 8 00	Ruth B. Miller	68 00
Elmira S. C. Ont.	25 00	tins S. C. O.	\$ 8 00	S. A. Bible Readers		India Medical Fund	5 00
East Zorra S. C. Ont.	22 50	Oak Grove Girls		Sonnenberg Girls, O.	\$ 20 53	India Bible Women	8 00
		(Wayne Co.) O.	5 00	S. A. Dispensary and Medical		S. A. Bible Readers	20 53
Mary Good	\$ 77 50	Oak Grove S. C. W.		Equipment		S. A. Dispensary and	
Oak Grove Girls,		Liberty, O.	5 00	Maple Grove S. C., Pa.	\$ 9 60	Medical Equipment	9 60
Wayne Co., O.	\$ 5 00	Bethel S. C. W. Li-	5 00	Expense Fund		Expense Fund	66 42
Oak Grove S. C. W.		Liberty, O.	5 00	Interest	\$ 66 42		
Liberty, Ohio	5 00	Central S. C. Elida, O.	5 00	SUMMARY OF FUNDS		Gratefully acknowledged,	
Bethel S. C. W.		Columbiana & Maho-		Foreign Missionary Support		Ruth A. Yoder, Treas.,	
Liberty, Ohio	5 00	ning S. C. O.	40 00	Fund		Bellefontaine, O.	
Orrville, S. C. Ohio	2 00			India General	\$ 77 50		
	\$ 17 00	India Medical Fund	\$ 68 00				
		St. Jacob's S. C. Ont.	\$ 5 00				

Married

Beam—Myer.—On April 20, 1929, Bro. Willis E. Beam and Sister Anna K. Myer were united in marriage at Mummasburg, Pa., Bro. A. W. Myer officiating. May God's blessings be with them through life.

Hurst—Ressler.—On March 31, 1929, Bro. Moses W. Hurst and Sister Mary Ressler, both of the Bethel congregation near Wadsworth, O., were united in marriage at the home of the bride's parents, Bro. S. D. Rohrer officiating. May God abundantly bless this union to His glory and praise.

Snider—Litwiler.—On March 25, 1929, Bro. Clifford Snider of the Weber, Ont., congregation and Sister Ella Litwiler of the Latschar, Ont., congregation, were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. Manasseh Hallman. May God's choicest blessings be theirs through life.

Obituary

Warner.—Samuel Warner was born near Ephrata, Pa., May 14, 1840; died April 12, 1929; aged 88 y. 10 m. 28 d. He lived near Metzler's church until he entered the Mennonite Home sixteen years ago. Funeral services were conducted by Bros. Ira Miller and D. N. Gish of the Rohrerstown, Pa., congregation, of which he was a member while at the Home.

Martin.—Mary Ellen, wife of Adam Martin, was born Nov. 2, 1860; died April 9, 1929; aged 68 y. 5 m. 7 d. On Sunday, March 17, while at church, she was overtaken by a stroke. She lingered in a semiconscious state for several weeks, speaking often of the home over there. She is survived by 7 children, and 22 grandchildren. She was a faithful member of the church and will be greatly missed. Funeral services were held at the Hess church, conducted by John S. Hess and Noah Risser. Text, Rev. 7:15.

Groff.—Lydin Groff, wife of the late Andrew Groff, died at her home in Baden, Ont., following an operation, April 17, 1929; aged 53 y. 10 m. 7 d. Her husband died July 15, 1911. She leaves to mourn her departure a family of eleven children, 7 sons and 4 daughters, besides an aged father and mother, 3 brothers, and 4 sisters. Funeral services were conducted by Mr. Emery, pastor of the Benton Street Baptist Church, Kitchener, Ont., April 19, 1929, at the A. M. church. Text, Rev. 1:1-6. Interment in the Shantz cemetery.

"Death has robbed us of our mother,
Whom we loved and cherished dear,
It was mother, yes, dear mother,
Can we help but shed a tear?"

Prine.—Emily Gundy Prine was born in Pickaway Co., Ohio, Sept. 15, 1840; died near Lima, Ohio, April 18, 1929; aged 88 y. 7 m. 3 d. She

was united in marriage to Carter Prine in 1861. He preceded her in death, Feb. 4, 1904. This union was blessed with ten children (William, Delphos, O.; Frank, Cloyd, and George, Lima, O.; Willard, Columbus Grove, O.; Mrs. Emma Wright, Mrs. Isaac Good, Lima, O.; Mrs. Mary Daniels, Mrs. Samantha Wagner, Michigan; Mrs. Lily Chrisner, Montpelier, Ind.). She with her husband was baptized and received into the Mennonite Church in 1897. Funeral services were in charge of J. M. Shenk and Gabriel Brunk. Text, Psa. 17:15. Interment in Pike cemetery.

Hockman.—Amanda M. Hockman was born near Dublin, Pa., Aug. 15, 1856; died April 10, 1929; aged 72 y. 7 m. 25 d. She had been suffering with heart trouble for some time, but the immediate cause of her death was cirrhosis of the liver. In 1873 she was married to Christian M. Hockman who preceded her in death seven years ago. She leaves to mourn her departure 4 children (Mrs. J. M. Landis, Mrs. H. S. Godshalk, and Harvey K., Levin, Pa.; and William K., Sellersville, Pa.). One son (Leidy) and 1 daughter (Mrs. David A. Detweiler) also preceded her in death. She confessed Christ as her Savior in 1875 and united with the Blooming Glen church to which she remained a faithful member until death. Funeral services were held April 15, 1929, at the Blooming Glen Mennonite church, conducted by Frank Swartz, Wilson Moyer, and A. O. Hissand. Text, II Tim. 4:7, 8. Interment in adjoining cemetery.

"All is over, hands are folded
On a quiet and peaceful breast;
All her toils and trials are ended,
And dear mother is at rest."
—By the children.

King.—Fannie E. King, wife of Solomon King, and daughter of the late Daniel and Nancy (Yoder) King, was born Jan. 2, 1868; died April 16, 1929, after many months of sickness, part of which time she endured intense suffering. On Nov. 15, 1910, she was married to Solomon King. They resided in the vicinity of Fentress, Va. She was a member of the Mennonite Church from early life. Her life was such that we have full confidence that she has but passed on to that better home. Surviving her are her husband, 1 brother (Amos King, Allensville, Pa.), 5 stepchildren (Mrs. J. C. Miller, Ada M., and Mrs. Howard Culpepper, all of Fentress, Va.; Harvey, Detroit, Mich.; Mrs. John Kropf, Harrisburg, Oreg.), also a number of nieces and nephews. Funeral services were in charge of the home ministers, Bro. S. H. Brunk at the home, and Bro. Clayton Bergey at the Mt. Pleasant church. Text, Isa. 38:1. Interment in adjoining cemetery.

CONFERENCE ANNOUNCEMENT

The Mennonite Church and Sunday School Conference of the Illinois District will be held at the Harmony Church, June 18 to 20, 1929. Ministerial meeting on Tuesday forenoon and afternoon, June 18. The conference sermon will be preached on Tuesday evening. Conference proper will meet on Wednesday, with the Sunday

School Conference immediately following. A cordial invitation is extended to all interested in the Cause of Christ to attend.
A. L. Buzzard, Secy.

NOTICE

For Those Expecting to Attend the Meeting of the Mennonite Board of Missions and Charities in Cass Co., Mo.

(Date of Meeting, May 19-21, 1929)

Those coming by auto from the east via St. Louis should follow Highway No. 40 to Junction of Highway No. 65, then follow that route to Sedalia, thence follow No. 50 to Junction of No. 7, ten miles west of Lone Jack, then follow No. 7 to Harrisonville, thence 7 miles east on dirt roads. If you cross the Mississippi River at Louisiana, Mo., follow No. 54 to near Fulton, Mo., thence follow No. 40 and then same as above. Those coming via Kansas City should follow No. 71 to Harrisonville.

Those coming by train via Kansas City will find one train daily in the morning only, for East Lynne and Garden City, via Frisco R. R. There are two trains, one in the morning and one in the evening, via Missouri-Pacific to Harrisonville, also Brown Bros. Bus line from Kansas City to Harrisonville, forenoon and afternoon. From St. Louis take Missouri-Pacific train to Pleasant Hill or Harrisonville. Those coming to Garden City notify L. J. Miller. Those coming to the other points notify the undersigned.

I. G. Hartzler,
East Lynne, Mo.

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The Work at Tampa, Fla.
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The Abundant Life
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Bible Meeting Topic
- 104—Field Notes
Correspondence
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Fifty Mennonite Leaders (Joseph Goldschmidt)
- 107—Blessings I Received on My Trip to Florida
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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MAY 9, 1929

(Gospel Witness)
Established 1905

No. 6

EDITORIAL

"Be ye not unequally yoked together with unbelievers."

In line with this admonition is this invitation from our blessed Lord: "Take my yoke upon you, and learn of me."

In these two scripture references we have the same thing taught, from opposite angles. The first is good advice to those who are inclined to "walk according to the course of this world," the second is encouragement to those whose will it is to wholly follow the Lord.

There is wisdom in this teaching. Freedom from entangling alliances is an essential to acceptable Christian service and means safety from the entangling and corrupting snares of sin. Bearing the yoke of Christ means to have fellowship with Him and to be a partaker of His power.

The admonition against the unequal yoke with unbelievers appeals to the worldly inclined as an unnecessarily narrow prohibition. To those inclined to live in the heavenlies it appeals as an expression of divine wisdom, the counsel of the "Friend that sticketh closer than a brother." The more we see in the way of results from entangling alliances, and the more we see in the way of results from a position of entire freedom from such alliances, the more clearly we see the wisdom of the language of inspiration: "Be ye not unequally yoked together with unbelievers."

Love and Obedience.—The way we hear some people discuss obedience makes us think that they imagine Jno. 14:15 to read something after this fashion: "If ye are afraid of me, keep my commandments." But Christ

would have us entertain another vision of the motives for obedience to God. It is an invariable rule that the more we love the more obedient we are—whether this obedience is to God or any other being or power. Did you ever know a child with a passionate love for parents knowingly to disobey them? Neither will a child of God who really loves Him wilfully disobey Him. "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

The Work at Hydro.—It was the editor's privilege, not long since, to spend a few days in the vicinity of Hydro, Okla. The brotherhood in that community numbers somewhat more than a hundred members. We were quite favorably impressed with the staunchness in the faith manifested, and greatly appreciated the fellowship in the communion service. Located in the midst of a rich farming section, on the borderland between the North and the South, we consider our Hydro brethren fortunate in securing the location that they did. Our prayer is that this congregation may not only grow and multiply, but that they may hold on to the conservative faith and maintain a full Gospel discipline until Jesus comes again.

Where to Invest Our Charities.—Suppose that our General Mission Board, or other church institutions or activities, would make it a business of soliciting donations from other denominations, sending statements regularly to congregations and individuals belonging to other faiths. How long, do you suppose, it would be before protests would commence pouring in and notice served upon us to finance our own enterprises? and how long, do you suppose, it would be before our own people would see the inconsistency of such a course and

demand that this policy of general solicitation should cease?

Now let us turn this around. Is it any the less inconsistent for other denominations, even under the guise of "non-denominational" enterprises, to solicit our congregations and individual members in a similar way?

Scarcely a week passes but that our people are bombarded with just such requests. These requests are for various religious and charitable enterprises at home and abroad. At times an urgent appeal is made and the sum specified that our people ought to pay.

It is, of course, every one's privilege to contribute to whatever cause that he or she chooses. But from the standpoint of loyalty and sound business sense it is always wisest to co-operate with those "of like precious faith" with ourselves. This does not mean that there are not other worthy causes besides those in which our own church is enlisted, but it does mean that there is a double advantage in bestowing your charities in a place where they can be followed up with solid spiritual food and care. We suggest therefore that unless there are special reasons to the contrary you make your contributions through the agency of the proper congregational, conference, institutional, or other properly constituted church authority. Any contribution that you may have to make, if sent to the treasurers of our District Boards or the General Board, will find their way to the proper place.

"Preach the Word."—One of our exchanges tells of a city pastor who spent the first years of his pastorate in a vain endeavor to reform the people of his town, through activities in reform movements. Failing in this, he decided to confine his efforts to the preaching of the simple Gospel. A few years of Gospel preaching proved the wisdom of that course, for

not only was he more successful in winning converts for the Church but his influence went further in the work of bringing about reformation on the part of those who heard the Gospel through his preaching and accepted it as their rule of life. From this illustration we gather a few thoughts:

1. It is the minister's business to preach the Gospel—the pure, unadulterated Word in its entirety. This does not mean that he should not testify or work against sin, for he can not preach the whole Gospel without his preaching carrying with it a testimony against every form of evil. The minister of the Gospel who takes his place as “an ambassador for Christ” is the highest type of a reformer.

2. A minister is within his rights when he raises his voice against the sins of his home community, especially the popular sins. In fact, he would not be able to say, “I have not shunned to declare unto you all the counsel of God,” if he wouldn't. The sickly sentiment that a man is not preaching the Gospel when by the authority of the Gospel he exposes and opposes sin has no Scriptural support.

3. A Gospel minister's influence goes farthest and is exerted most effectively when he does his work as a man of God and leader of his church rather than as a champion of some reform movement. This is casting no reflection upon reform organizations as such, but we can say without hesitation that the cause of a pure Gospel has suffered much because too many who were ordained to preach the everlasting Word are more widely known as reform propagandists than as humble messengers of the Cross.

4. The greatest reform needed today is that of bringing churches back to the full-Gospel standard, and ordained men are the proper ones to lead out in the work of bringing about this reform.

Shall Be My People:—They shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them.—Jeremiah 32:38, 39.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine: continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD VIII. His Mercy

By Orrie D. Yoder

For the Gospel Herald.

The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth.—Ex. 34:6.

Mercy and truth shall go before thy face.—Psa. 89:14.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.—Psa. 25:10.

But God, who is rich in mercy.—Eph. 2:4.

“The Lord God, merciful and gracious, longsuffering.” What words could be more endearing to a helpless sinner? How could God show a more sublime attitude towards us who have transgressed His holy Law than He has shown through His matchless mercy? How could God do more for this sinful human family than He has been doing by His continued grace and mercy since the fall in Eden? It is true that we often think of God's mercy as common, well-known, and easily understood, but when we begin to measure the extent of His mercy, and to survey its cost as we enjoy it in immeasurable quantities and endless showers, we are made to cry out with God's chosen servant of old, “Who art thou, O Lord God.....that thou hast brought me hitherto” (I Chron. 17:16)?

Yes, God is abundant in goodness and truth, yet we have sinned against this merciful God. His excellent goodness still makes the “sun to rise on the evil and on the good,” and He still, “sendeth rain on the just and on the unjust,” even though His great goodness is disregarded and is passed by unnoticed by many who enjoy it. Matt. 5:45. How is it that a “God of judgment” has for thousands of years borne with a sinful world? How can a just God forbear measuring out the cup of judgment upon this sinful, Christ-rejecting age? “God, who is rich in mercy” is the only answer that can be given. We know of the riches of God's wondrous grace and mercy, but those riches as they are displayed to us and to a sinful world, we can never, while in this life, price nor count.

The question may arise, How can a just God ever extend a single thread of mercy to a sinful, unjust creature? How can a holy God extend favor and grace to an unholy and defiled

sinner, even though he be one of His own creation and was created in His very image? “He (Christ) is the propitiation (“mercy-seat,” “covering”) for our sins: and not for our's only, but also for the sins of the whole world” (I Jno. 2:2). Ever since sin entered Eden, God's judgment upon this sinful world has been withheld only because of Christ who offered Himself to pay the penalty for sin, thus making mercy possible to us.

Again another question arises, Why does God show mercy to some and at the same time judgment to others? Why did the flood mean judgment to the world and salvation to those in the ark? Why was there salvation in the Red Sea for Israel and judgment for the Egyptians? One of our Scripture texts cited (Psa. 89:14) nicely explains and answers this question. God, whose throne is established in justice and judgment, sends mercy and truth to all, but some accept His mercy and some reject it. Thus our individual attitude toward God's mercy places us either on the side of more mercy, or on the side of merited judgment. God tells us that we must some day meet Him at the judgment throne (Acts 17:31), but He has sent mercy and truth before (John 1:17) so that we might be prepared to meet Him without the judgment sentence upon us. Jno. 5:24. God in mercy has through Christ gone life's highway before us and has placed warnings and stop signals at every highway that leads to judgment. He has in mercy canceled our past sentence of judgment and has given us His truth to keep us in paths of favor and obedience to Him; therefore, because of God's great mercy to all, no sinners will ever need to suffer the judgment of God, except those who wilfully and carelessly drive past the “sharp curve” warnings, the “danger signals,” and the “stop signs” which God has placed ahead of every traveler on the highway of life. The one who rejects mercy brings judgment upon himself.

Let us remember that God's mercy does not permit us to take chances. We dare not drive past His “stop signals” and then expect His mercy to bear all expenses of the wreckage. God cannot do that. His mercy is only for those who fear and obey Him, and who will regard it. When once mercy is set aside, disregarded, or esteemed lightly, then justice demands the granting of judgment instead of more mercy. May we ever magnify God for His mercy and fear and obey Him, so that we may ever be worthy of His mercy, and may behold it in a greater measure in the ages to come. Eph. 2:7.

Harrisonburg, Va.

CHRISTIAN FELLOWSHIP

(1 Jno. 1:3)

By C. Z. Yoder

For the Gospel Herald.

Fellowship means companionship, communion, association, familiarity, intimacy, etc. Christian fellowship would include these characteristics, relating to a Christian as a union of workers in a Christian church. Acts 2:41, 42. God had designed in the beginning that man should enjoy companionship. Gen. 2:18-20. Christ enjoyed fellowship. Matt. 26:36-46; Psa. 69:20. Paul also enjoyed this pleasant association and was comforted in times of tribulation. Acts 28:14, 15. John, who was next to Christ, had this Christian fellowship and was desirous that others might enjoy it as intimated in the text and as we also by tradition learn from secular writers. But from the text we infer that in order to enjoy Christian fellowship here:

1. **We must have fellowship with the Father.** He in His infinite wisdom, love, and mercy sent His only begotten Son into this world to redeem us when we were dead in sin and trespasses (separated far from God and in a helpless condition), so that we again might be reconciled to the Father. He also through His Son has revealed His sacred will to us, the eternal Word of God (Jno. 12:48-50) whereby we can know of salvation through faith in Christ (Rom. 1:16) and "the whole duty of man" (Eccl. 12:13). Also the Holy Spirit, who is here to lead and guide us in the path of rectitude and bliss, proceeds from the Father. The Father is the one who adopts us into His family as His sons and daughters, as we meet the conditions given in His eternal Word. Hence we need to have constant communion with the Father to enjoy the rich blessings we receive from Christian fellowship. John also says in the text that

2. **Our fellowship is with His Son Jesus Christ.** "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (I Cor. 1:9), who was willing to make that great sacrifice to come down from heaven, "to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He suffered the ignominious death of the cross and was obedient unto death. There was no other salvation. It took a Being who was pure and spotless, holy and righteous, to make this atonement for our sin, who arose triumphantly from the grave and is now our Intercessor at the right hand of God. Only through Him will our prayers be heard and answered of God the Fa-

ther. Hence we must know Him and have sweet fellowship with Him so that we may have access to the throne of God.

3. **We must have fellowship with His suffering:** Phil. 3:10. The early Christians could rejoice that they were found worthy to suffer with Him. Acts 5:40-42. "Suffer with him, that we may be also glorified together" (Rom. 8:17). To-day it is seldom that we are called upon to suffer physically for Christ's sake in this land of religious liberty. But the suffering that we have to endure now is the crucifying of the old man, our carnal nature, these sinful desires that we renounced in our baptismal vow. Rom. 6:3-6. We must be willing to bear the cross (Matt. 16:24) and stand for separation from the world. Many do not submit to this but God and His Word demand it. "I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). "Love not the world" (I Jno. 2:15). "Whosoever therefore will be a friend of the world, is the enemy of God" (Jas. 4:4). "Be not conformed to this world" (Rom. 12:2). "Be ye separate, saith the Lord" (II Cor. 6:17). It was said of those in heaven, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14), unlike the rich man who had a good time in the world and then went to hell. Luke 16:19-25.

4. **We must have fellowship with the Holy Spirit.** Phil. 2:1; Acts 1:8. If we have not the Spirit of Christ we are none of His. He will give us power for service, to witness for Christ, and will lead and guide us in the way of rectitude. We will become new-born creatures in Christ Jesus (II Cor. 5:17) so that we may die in Him (Rev. 14:13) and be raised with Him in glory (I Thes. 4:16).

5. **We must have fellowship with the Gospel.** Phil. 1:5. We should become very familiar with it. As we know and obey its precepts we learn to know God (I Jno. 2:3-5), the way to heaven (Jno. 14:6), and who will be our Judge at the last great judgment day (Jno. 12:48-50). The better we know the Word and love it, the better the Lord can use us and the sweeter will be His service to us and the brighter our hope for the future haven of eternal rest.

6. **Fellowship with the saints in heaven** will be enjoyed by all who have had this fellowship with the Father and His Son Jesus Christ and His suffering, and with the Holy Spirit and the Gospel and with the saints upon earth. Since Christian fellowship is so blessed and so comforting in this world, and so unspeakably glorious in the world to come,

how then may we stimulate this fellowship?

1. By "not forsaking the assembling of ourselves together" "exhorting one another; and so much the more as ye see the day approaching" (Heb. 10:25). "Exhort one another daily...lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). "They that feared the Lord spake often one to another; and the Lord hearkened and heard it" (Mal. 3:16). "God is greatly to be feared in the assembly of the saints" (Psa. 89:7). Thus we see that it is God's will that we assemble ourselves together to worship Him and to exhort one another. If we neglect this willfully we will lose out spiritually and become blinded to our former blessings. II Pet. 1:9.

2. We can not have fellowship with the unfruitful works of darkness (Eph. 5:11, 12), nor with devils (I Cor. 10:20), nor with unrighteousness (II Cor. 6:14-18).

Some blessings that follow Christian fellowship are: (1) "If we walk in the light as he is in the light...the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). (2) Fullness of joy. "And these things write we unto you that your joy may be full" (I Jno. 1:4). "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore" (Psa. 16:11). I have seen men who neglected Christian fellowship until the evening of life had drawn nigh, and then they had to experience deep regrets because they had wasted their time, their talents, their strength, their all, in the pleasures of the world, when they might have had much enjoyment in Christian fellowship, having sweet communion with their Creator and helping to advance His cause and kingdom. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

Wooster, Ohio.

STEADFASTNESS IN GIVING

Perhaps some of us have heard the call to give for the work abroad of that which the Lord has entrusted to us. We have caught a vision of our stewardship and we have determined to be faithful in the discharge of our privileges and responsibilities. We have resolutely set out to do our share, but, for one reason or another, our missionary contributions have fallen off. What has our failure at this point meant to the cause?

Let us steadfastly set our face to give!

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504—4th Ave.)

We have many reasons to be thankful to the Lord for the many blessings He has given us. On Good Friday, services were held at the Altoona Church. The Mill Run members were present and took part in a joint program, followed by a sermon. There were special services for the children on Easter Sunday evening at both Altoona and Mill Run before the sermon.

Bro. J. W. Hess, Akron, Pa., preached at the Mill Run Chapel, March 13.

Council meeting was held at Altoona, Sunday, March 31, and at Mill Run, Friday evening, April 5. At this service we were agreeably surprised to have with us Bros. Harry Kauffman and J. D. Byler of the Mattawana, Pa., congregation. Bro. Kauffman preached a very instructive sermon for the occasion.

Preparatory services were held at Mill Run on Friday evening, April 26, and at Altoona on Saturday evening, April 27. On Sunday, April 28, communion services were held. Bro. William Lauver and family of Belleville, Pa., and Bishop J. N. Durr of Martinsburg, Pa., were present and had charge of the services. On Saturday evening prior to the sermon Sister Lauver conducted a children's meeting for a half hour. The members of the Altoona and Mill Run congregations partook of communion together. We had a real spiritual feast for which we praise the Lord.

The following ministers filled the regular appointments at Altoona: Hiram Wingard, Johnstown, Pa.; Irvin Stonerook and I. K. Metzler, Martinsburg, Pa.

The recent visitors were Sister Florence Baker, a worker at the Reading Pa., Mission, David Kauffman, Richfield, Pa., and Mary Eby, Millersville, Pa.

We had the privilege of visiting the County Home and Asylum and holding services in the wards. This was much appreciated by the inmates.

Cash Received During Month

Allensville Cong.	\$29.80
S. W. Conf. Dist.	27.03
Belleville S. S.	10.00
Mattawana S. S.	25.00
	<hr/>
	\$91.83

Cash Value Clothing

Belleville & Allensville S. C.	\$ 7.00
Cocolamus & Cross Roads	6.19
Louisville, Ohio	10.00
Reid S. C.	4.55
Crown Hill S. C.	5.48
Landis Valley S. C.	6.70
Archbold S. C.	8.15
Elizabethtown S. C.	11.50
	<hr/>
	\$59.57

Rockton congregation, second-hand clothing and Sunday school papers.

Many thanks for your support. We beg a continued interest and your prayers.

April 29, 1929. Jos. M. Nissley.

Kansas City, Kans.

(Mennonite Gospel Missions)

Late one afternoon after a hard day, there was a rap at the door. Two little boys came in, bringing a note from their father. The note contained a request that Bro. Mininger and his wife come over to their home. "My wife is sick and perhaps you can give her a little ease."

They went. One of the little boys rode along to show them the way. They found a very nervous woman sick in bed. She was sick in body and in soul. Her sins seemed to be troubling her greatly. They pointed her to the Savior. She seemed to grasp the truth but faintly. After prayer in her behalf they left, promising to call again, shortly.

The next time they called she was still in bed. Her husband was at home, having had to give up his work because he had the care of his wife and family. This time during prayer, both the man and his wife prayed and voluntarily confessed their sins to God. Among other things she said, "Lord Mrs. — (her neighbor who happened to be there at the time) and I have had 'words,' please forgive me. Lord forgive me for bobbing my hair. I knew it was wrong as soon as I got out of the barber's chair. I know the Bible teaches that a woman's hair is her glory. If you'll forgive me Lord, I'll never do it again." One sin after another was poured out to a sympathetic Heavenly Father and we know He forgives, for has He not said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?"

After prayer the neighbor lady with whom the sick woman had had "words" went over to the bed and said, "That's all right, Mrs. J." and they forgave each other. That was a good evidence of genuine repentance. "For if ye forgive men their trespasses your heavenly Father will also forgive you."

Medical aid was procured for the sick woman and she is gradually improving, although very nervous at times. They had not been to church

for years and it seems God had to fling something across their path in order to get their attention. "We must go to church," she said.

Her husband had been working on Sundays as well as other days for a long time. He said he was so "greedy." He thought he must lay up money for emergencies and took Sunday to earn it. But when sickness came that was soon swept away and they were left in need. He sees now that if he had honored God and kept His day he would be farther ahead financially as well as otherwise. "No more Sunday work for me," he says. He has been to church a number of times and recently made a public confession. The children go with us to Sunday school and the mother plans to go as soon as she is able.

They need the prayers of the people of God that they may know the way of life "more perfectly" and may surrender all, for then, and then only, will they find peace and satisfaction in the Lord's service.

A Worker.

Millersville, Pa.

(Mennonite Children's Home)

The twentieth annual meeting of the Mennonite Children's Home Association was held at the Mennonite Church, Millersville, Pa., on May 1, 1929. A large representation of foster parents and children were present and listened to one of the most inspiring meetings ever held in connection with the work of the Home. Ministers, deacons and lay members from four conference districts were present and will carry the spirit of the meeting back to their respective congregations. Nearly one hundred Home children were gathered out of the congregation and arranged in a group on the front benches. Many of this number have confessed Christ as their Savior and the fruit of the Spirit is manifest in their lives. Our hearts were filled with gratitude to Him who has promised to be the Helper of the fatherless, and we by God's help, will continue in the work as He directs. May God bless the ninety foster parents present, as well as those who could not be present, is the prayer of the workers.

Yours for needy children,

The Workers.

Levi Sauder, Supt.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(April 2, 1929)

By D. Parke Lantz

Dear Herald Readers, Greeting to all in the name of our Risen Lord:—The meetings held last week were well attended, according to reports

from the different stations. There was good interest manifested by unconverted people, and several confessed Christ openly, for which we praise His holy name.

On March 30, a meeting was held by the missionaries in Trenque Lauquen for the purpose of transacting some very important business in connection with the next General Board Meeting to be held in Garden City, Mo., May 16-21 this year.

The missionaries have been very busy, outside of their regular work, in getting their reports ready for publication in the Annual Report of the Board.

Easter Sunday, in the Province of Buenos Aires, did not seem at all like Easter Sunday in North America, as it was election day and was attended with its noises. There was a marked decrease in the Sunday school attendance, since many parents do not allow their children on the streets during this day. It passed off rather quietly in Bragado this year. Some years there is a lot of shooting on election day and it often happens that persons are hit by stray bullets and sometimes seriously injured.

Yesterday we received the news, that on account of the prevalence of fatal diphtheria and scarlet fever cases with which the doctors do not seem to be able to cope, schools, theaters, and churches will be closed until May 12, about forty days. (This in Bragado only.)

Three, four, and five, yes, even seven, died in one family. We believe that if the cases could be isolated the disease would die out, but conditions are such in many poor families that this would be impossible. As a result there are funerals every few hours and many homes are saddened because of the absence of one or more who have gone never to return.

The city authorities have placed at the disposition of the doctors all the serum and antitoxin which may be needed for the poor of the county.

Bro. T. K. Hershey is in the town of America, some 48 miles from Trenque Lauquen, where he is baptizing some believers and also giving communion to the Church there. Bro. Rutt and wife are encouraged in their work at that place, but ask the prayers of all, as the work there, as well as in the other towns, is very hard.

Carlos Casares does not have a resident pastor since the Lauvers have gone on their furlough, but the members are working together very nicely. Bro. J. W. Shank goes over from Pehuajo for the preaching services and they get along without any help for their young people's meetings.

A new work has been opened in Passo, where a hall has been rented and a young native worker and his

wife installed in the house. The wife visits the homes of interested ones and reads the Bible to them, while the husband studies in the Bible School at Pehuajo under Bro. Litwiller and does personal work.

Bro. Pablo Cavadore, who is at Madero, has, in common with the rest of us, some trouble on account of the Adventists who are seeking a foothold where work has been started by another denomination. Pray that the people may not be deceived.

During this and next month series of meeting will be held at about all the missions. Many people will hear the Gospel for the first time. Some will be converted. The success of the meetings depends on your prayers. Will you without missing one day pray earnestly for the saving of many souls in the Argentine and that a spiritual awakening may take place in this indifferent nation?

"Mercy drops round us are falling but for the showers we pray."

Bragado, F. C. O., Argentina, S. A.

IMPRESSIONS I RECEIVED ON MY TRIP SOUTH

By Stella Groom

For the Gospel Herald.

On our way south we stopped at Knoxville, Tenn. Here the work seems to be prospering. Bro. Jennings took us into some of the homes, which left a deep impression upon us. In one of the homes was a young man who is a constant sufferer. The saddest part was that he has not made his calling and election sure. Let us remember him in prayer. We realize that the harvest truly is great but the laborers are few. Let us pray that many more souls at this place might be brought to Christ.

The work at Tampa, Fla., also left a vivid impression on our hearts and minds. The enrollment here is from 60 to 65. There were a number of applicants taken into the Church here on the Sunday after our departure. They do not have meetings here during the week as often as they do at many places. We trust that the time will soon come when they can have them more regularly. On Friday evenings they meet together and review the Sunday school lesson for the following Sunday. We felt God's presence with us and we know that He will not leave nor forsake His children. Some Spanish children also attend Sunday school here. We were told that there are many Spanish people here who do not know anything about Christ and do not go to church at all. We had the privilege of visiting a Spanish Sunday school while at Tampa. There were 221 present that

day. May we as God's children pray for the work and the workers here that the Church may continue to grow and that souls may be brought into the fold.

Not all who do not know Christ live in Tampa. Some, we believe, live in our own town. Others live across the seas in India, China, Japan, etc. The heavenly Father says, "Go ye," and there is a way for every one to go. We can go by our prayers and surely God will bless the missionaries and help them in a special way in answer to our prayers. We sometimes sing the song:

"Over the ocean wave, far, far away,
There the poor heathen live waiting for day,

Crooping in ignorance dark as the night,
No blessed Bible to give them the light.

"Here in this happy land we have the light,
Shining from God's own Word, free, pure, and bright,

Shall we not send to them Bibles to read,
Teachers and preachers and all that they need?

"Then while the mission ships glad tidings bring,
List! as that heathen band joyfully sing.

'Over the ocean wave, oh, see them come,
Bringing the Bread of Life, guiding us home.'

Chorus:

"Pity them, pity them, Christians at home.
Haste with the Bread of Life, hasten and come."

Columbia, Pa.

SAFE IN THE HOMELAND

God very graciously spared us with health and strength even to deliverance from seasickness on a stormy sea, and permitted us to safely land in the homeland. Some of the Filipinos on board our ship, the Siberia Maru, became ill from spinal meningitis and diphtheria, and we learned after landing in San Francisco that nine had died and had to be buried at sea. They were in Third Class and were kept segregated from the Second and First Class passengers.

We cannot express our appreciation to the brotherhood of the Pacific Coast and Idaho for the kind reception they have accorded us and for the interest they have manifested in the Lord's work in India. Their sincere interest was to us an earnest of their support of the work in the future. We were not only impressed with their interest but with their intelligence concerning the work. We had the privilege of visiting each congregation and gave some time in each meeting for asking questions. The questions brought out many points which otherwise would have been overlooked. In a number of meetings the children of twelve years of age asked questions and manifested a

(Continued on page 124)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WHISPER SOFTLY, MOTHER'S DYING

Whisper softly, mother's dying,
Soon she'll close her loving eyes;
Angels wait to bear her gently
To her home beyond the skies;
Kiss her lips, for soon she'll leave us,
Mother clasp me to your breast,
As you did in days of childhood,
When you sang your child to rest.

Chorus:

Whisper softly, mother's dying,
Soon she'll close her loving eyes;
Angels wait to bear her gently
To her home beyond the skies.

Whisper softly, mother's dying,
Soon we'll miss the truest love,
And we'll miss the voice so loving,
When her spirit's flown above;
Mother, ask the shining angels,
Ask them if you cannot stay:
Who will care for us in sorrow,
When they've taken you away?

Whisper softly, mother's dying,
And she'll tell us not to weep,
She'll watch over and protect us,
Through the night when we're asleep;
Darling mother, guide our footsteps,
Be with us from day to day;
Hark the angels now are calling—
Mother dear has passed away.

—George Birdseye.

HOME TRIALS

There are relations that the home has with outside powers that test its worth and power. As a social relation institution it creates a social relation with the great world in which it exists.

In civilized society there is a great world which is made up of business, inns, theaters, pleasure resorts, the free and easy places where money is wasted and character blasted.

These places are temptations to both old and young. By their false and alluring attractions they make home look dull to the gay and pleasure-loving.

They sow restlessness and discontent in the home life. Parents are made to contend with the allurements of the street for their boys and girls.

The wife in her loneliness pines for the love and companionship of him to whom she pledged her all and forsook her all who is attracted by the foot lights of the pleasure throng. The idleness, games, drinking, frivolity of the street wage a constant warfare with the home and bring to it its

most severe trials, often ending in broken up homes.

Let us note a Bible story here which I think fits in nicely as an illustration, a story that is repeated over and over again in the homes of men, that of the Prodigal Son.

That Prodigal! How true to life is this whole story! One thing, however, is not spoken of, and that is the mother's agony, the desolation of the home, the shame and blight and the aches and pains, but they are all understood.

No prodigal could leave as he did without breaking a mother's heart and his father bowed with grief. What agony to see a dear boy turn his back on home—leaving father, mother, brothers and sisters and choose the companionship of harlots, gamblers, and the wretched sediments of society. Some one has said, "A living trouble is greater than a dead one." Death in the home is a great sorrow, but it may be alleviated with many comforts and hopes; but prodigality and outbroken wickedness are living deaths which repeat their pain over and over again.

Father, mother, pray on, there is an attraction in the home that will, after he has his fill with husks, draw the prodigal back to the home, where even the labor of the home seems attractive.

Home will triumph at last. Love and comfort if rooted in God are mighty victors. Nobody can stand out against them. Home is rooted deep into the very nature of man. No wonder men love to celebrate it in song and story.

The home I refer to is not the so-called home of to-day, where mother love is unknown and father seldom seen.

The background of a nation is the home. The purity of the home is the purity of the nation.—Author Unknown.

A BEAUTIFUL SWISS CUSTOM

One of the most beautiful customs which has been in vogue for centuries is that practised by the Alpine herdsmen of Switzerland when the light of day is waning and the sun sinks in the west.

Just as the last rays of the sun are disappearing, and the golden glow is reflected on the white mountain tops, the herdsman living on the highest mountain peak, takes his Alpine horn and calls loudly, "Praise the Lord God! Praise the Lord God!" As soon as these words are heard by the neighboring herdsman below, he takes his Alpine horn and relays the call to his neighbor. Down the mountain

side the call goes, sounding like some wonderful echo and lasting for about a quarter of an hour. When silence falls every herdsman kneels by his flocks in evening devotions. Finally when devotions are over, the herdsman living on the highest ridge again calls. "Good-night! Good-night!" and this call is in turn carried down the mountainside, and with this last thought of gratitude and praise for their Maker, the herdsmen drift back to their cottages and all is silent.—Adapted by D. Carl Yoder.

TRAINING BY EXAMPLE

Is it not a pleasure to meet a child who has been trained to be polite? But is it not true that a child treated with courtesy by adults is very likely to be polite himself? Underlying special training for special occasions, there is the need of common everyday politeness prompted by a kindly spirit.

The "soft answer" which is the sure indication of genuine politeness in ourselves often "turns away wrath" of child or adult. Our own failures in self-control sometimes cause children to react in similar manner.

In training to politeness we have three old-fashioned methods to depend upon which have been handed down to us from generation to generation. They are these: Example, precept and practice. Are not many of us too prone to reply upon precept?—"Don't do this." "Don't do that." "Do this way." "Do that way." until the child rebels against rules and regulations. One child with a keener sense of humor than usual said. "My name is Willie don't!"—Selected.

LIFE'S DESTINY

By L. L. Hershberger

For the Gospel Herald.

Life's changing Present to the Past,
In Destiny's mould is daily cast,
Until Life's passing breath has flown
Our destiny will be ours alone.

By Satan led or passion driven,
Each step toward hell is two from heaven,
And tho' we hope with God to dwell,
The path to heaven is not in hell.

E'en tho' God's mighty power could save,
There's no redemption 'yond the grave;
Life is to-day and in the morrow
Is life or death, and joy or sorrow.

We'll pass death's portal to the grave,
A ransomed saint or fettered slave,
To heaven's bliss or hell's brimstone—
Our destiny still will be our own.

Nappanee, Indiana.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—II Cor. 5:21.

SUNDAY SCHOOL LESSON

Lesson for May 19, 1929—Jer. 7:1-23

JEREMIAH'S CALL TO OBEDIENCE

Golden Text.—Obey my voice, and I will be your God, and ye shall be my people.—Jer. 7:23.

Introductory.—The message found in this lesson lies at the very foundation of real Christian experience. Then, as now, people drifted from the path of truth and righteousness because they were disobedient to God. Obedience is more than a mere technical point in theology. It stands at the parting of the ways between the people of God and the people of this world. In Jeremiah's day it was a matter of law. It is none the less a matter of law to-day, but it is much more a matter of being right with God, a matter of being upon the highway of truth and righteousness or on the downward road to destruction. Our Golden Text is an appropriate motto for all people. No wonder that rebellious Israel was eager to get rid of this outspoken man of God who hesitated not to point out their sins of which they were not willing to repent.

Call to Repentance (1-11).—While our lesson heading reads, "Jeremiah's Call," it is really God's call, as the following will show: "The word that came to Jeremiah from the Lord, saying," etc. All that Jeremiah did was to tell the people what God told him to tell. What should he tell them? Here are a few of the vital things belonging to this message:

1. "Amend your ways and your doings." There can be no true repentance without a turning away from the path of evil. "Newness of life," is Paul's way of saying it. Making restitution, turning from evil, belong to the same change.

2. "Trust ye not in lying words." Some of these "lying words" were high-sounding words, catchy phrases. Who would want to stand against something like this: "The temple of the Lord, The temple of the Lord?" But they were idle words, as the people profaned the temple of the Lord in their disobedience to God. Our testimony, to be pleasing to God, must not only be in harmony with His Word but also backed up by a consistent and obedient life.

3. The conditions for an acceptable life were these: "I've thoroughly amend your way: and your doings; if ye thoroughly execute judgment between a man and his neighbour: if ye oppress not the stranger, the fatherless, and the widows, and shed not innocent blood in this place, neither

walk after other gods to your hurt: then"——

The prophet goes on to enumerate a number of things such as stealing, murder, etc., which by the word of the Lord are severely condemned, and from which they are asked to turn away in repentance. While the leaders in this conspiracy against the Lord's prophet were scribes and priests and prophets, and while they no doubt looked upon the prevailing manner of life at that time with admiration, that did not keep God from calling the whole mess that was found in the house of the Lord a "den of robbers." It was this class of people to whom Paul afterwards referred when he said, "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Then, as well as to-day, instead of repenting of their sins and turning to God, they joined the "world-is-getting-better" society and made it hot for the men of God who made an honest effort to obey the voice of God.

Call to Obedience (12-23).—No one has ever truly repented before God

without becoming obedient to His voice. After enumerating the sins of Israel for which they were exhorted to repent, Jeremiah went on to specify some of the things they were to do, closing with the summary of obedience: "Obey my voice, and I will be your God."

This same ultimatum is still in force. True, we are not under the law but under grace. Though we keep the whole catalogue of commandments outwardly, unless they are written in the fleshy tables of our hearts (II Cor. 3:3) they will profit us nothing. But the Gospel of Christ holds out no more promise to the disobedient than does the law of Moses. Christ says, "Ye are my friends, if ye do whatsoever I command you." John says, "If a man say, I know him and keepeth not his commandments, he is a liar, and the truth is not in him." The Holy Ghost is promised "to them that obey Him." And while this message was given to people living under the law, it comes with equal force to those who are under grace. No man has ever yet repented of any sin and then continued defying God by refusing to forsake it. "Let us hear the conclusion of the whole matter. Fear God, and keep his commandments."—K.

Bible Meeting Topic

THE NEED OF DIVINE POWER.—
Acts 1:8; Zech. 4:6; Acts 2:1-40

Topic for May 19

MOTTO

"Strengthened with might by his Spirit in the inner man."

OUTLINE STUDY

I. The Spirit of Man is Willing but the Flesh is Weak.

1. Without the Spirit of God there is no power to please God.—Rom. 8:6-9.
2. There is power to will but no power to do.—Rom. 7:18.

II. Grace and Power Enable Men to Please God.

1. Grace is given to the humble.—Jas. 4:5, 6-10.
2. We are kept by the power of God through faith.—I Pet. 1:5.
3. We are enabled to stand and rejoice through the Holy Spirit.—Rom. 5:1-5.
4. We are enabled to understand the things of God.—I Cor. 2:12-15.
5. We are enabled to serve as ambassadors for Christ.—Col. 1:27-29.
6. God works in us both to will and to do.—Phil. 2:13.
7. Enable men to pray as they ought.—Rom. 8:26-28; Jude 20, 21.

III. The Holy Ghost Has Brought Gifts to Men.

1. Gifts for the edification of the Church.—Eph. 4:8, 11-16.
2. The inspired Scriptures.—II Tim. 3:16; Heb. 2:3, 4; I Pet. 3:2.
3. To every believer for the profit of all.—I Cor. 12:7-11.

4. A greater power than Satan.—I Jno. 4:4; Rom. 8:31.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Holy Spirit."
2. Tell the Story of the Spirit's Coming at Pentecost.

For Young People.

1. The Need of the Spirit's Power in Living the Overcoming Life.
2. The Need of The Spirit in Service for Christ.

For Older People.

1. The Need of the Spirit in Discerning the Will of God.
2. The Need of Power in Meeting the Opposition of Satan.

PERSONAL THOUGHT

Have we met the conditions by which God is ready to bestow the gift of the Spirit upon us and through Whom we have power for life and service according to the will and purpose of God?

SEED THOUGHTS

"As the blood of Christ is the fountain of all merit, so the Spirit is the fountain of all spiritual life; and until He quickens us, imparts the principle of divine life to our souls, we can put forth no vital act of faith to lay hold of Jesus Christ."—Jno. Flavel.

Consciously, distinctly, habitually, we need to give ourselves, our business, our interests, our families, our affections, into the Spirit's hands to lead and fashion us as He will. When we work with the current of that Divine will, all is vital, efficient, fruitful.—F. D. Huntington.

Gospel Herald

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THURSDAY, MAY 9, 1929

Field Notes

Baptismal and communion services were held at Hesston, Kans., on Sunday, April 28. There were 210 communicants.

Change of Address.—Bro. J. F. Brunk from Peabody, Kans., to 702 West Central St., Wichita, Kans. The change is made so that Bro. and Sister Brunk may be able to care for an aged grandmother.

Recent events at the Metamora, Ill., congregation were preparatory services on April 14 and communion services on April 28. On the afternoon of May 5 the Goshen College Male Chorus was expected to give a musical program.

Bro. and Sister Aaron Loucks, Sister Anna Loucks, and Sister Kathryn Blyston and two children, all of Scottsdale, spent last week-end at Martinsburg, Pa. Bro. Loucks filled three appointments at the Martinsburg Mennonite Church, Saturday forenoon, Saturday evening, and Sunday morning. Preparatory and communion services were held.

Bro. and Sister Geo. J. Lapp, recently returned from the India Mission on furlough, are on their way from the Pacific Coast to Missouri, where they expect to attend the annual meeting of the Mission Board May 20 and 21. They are filling appointments with the congregations along their route of travel and were expected to be with the brotherhood at La Junta, Colo., on Sunday, May 5.

The congregation at Rockton, Pa., will hold their spring communion service on Sunday, June 2, the Lord willing. Preparatory services are announced to be held on the preceding Saturday evening. A series of meetings is to begin on Sunday evening, following communion service, with Bro. E. F. Hartzler, Marshallville, Ohio, as evangelist.

Correction.—A few weeks ago we announced that an all-day meeting would be held at the Mennonite Church at Schellsburg on Sunday, May 19. We now learn that the meeting will not be held until Sunday, June 9. Evangelistic meetings are scheduled to begin on Wednesday evening, June 5, and communion services are announced for June 16.

A Bible meeting will be held, the Lord willing, at the Mennonite Church at East Petersburg, Pa., on May 15 and 16. A previous notice in the Herald mistakenly made it appear as if the meeting had already been held. An interesting program has been prepared with Bro. John H. Mosemann and John W. Hess as instructors. Everybody is invited to attend.

Correspondence

Filer, Idaho

Dear Herald Readers:—We have been enjoying many good things the last few months. In March Bro. David Good of Nampa, Ida., was with us and held revival meetings for ten days. These were well attended. Two souls confessed Christ and all were encouraged and built up in the holy faith.

A short program was rendered by the children on Easter day in the evening.

Bro. Lind of Albany, Oreg., was with us from April 5 to 7 when he conducted baptismal and communion services.

On April 14, twenty-two members from the Nampa congregation were with us in an all day Christian workers' meeting. The meeting was enjoyed by all present.

We expect Bro. and Sister G. J. Lapp and family to be with us on Sunday, April 28.

"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3). Pray for the work at Filer.

April 23, 1929. Mrs. J. E. Slatter.

Carstairs, Alta.

Dear Readers of the Gospel Herald, We Greet you in the worthy name of our Lord and Master:—On

Sunday, April 21, we had the privilege of commemorating the death and suffering of our Savior. We had with us Bro. Isaac Miller and wife of Mazzeppa, Alta. About forty partook of the sacred emblems. A number of brethren and sisters from Calgary, Alta., were also with us, Bro. and Sister J. Snyder and son, Bro. and Sister Elias Bricker, Bro. and Sister Henry Eby and daughter Alice, and Bro. N. R. Weber. We were glad to have them with us and for the word of encouragement that they gave us. Bro. Miller brought us two helpful and impressive sermons. His theme on Sunday morning was the seven wonders of the cross, and in the evening he brought us a message from Psa. 34:7.

Bro. and Sister H. J. Harder expect to motor through to the Board Meeting to be held at Garden City, Mo., May 19-21. We wish them a successful journey and trust that they will bring us some of the good things which they will receive at that spiritual feast.

We have had a very mild winter with the exception of about two weeks when the thermometer was as low as 50 and 60 below zero a few mornings. Just now the farmers are busy seeding.

We ask an interest in the prayers of God's people in behalf of the work here. May we strive to win that crown that fadeth not away.

April 23, 1929. Joe Steckly.

Varysburg, N. Y.

(Sand Hill congregation)

Greetings:—On Sunday, April 28, we had the joy of partaking of the communion and also witnessing four accessions to the Church, one by baptism, one on confession, and two by letter. May they prove a blessing to the church. Bro. S. F. Coffman, Vine-land, Ont., officiated at the services. He brought the Lord's death and suffering very vividly before us. He was accompanied by his wife and Bro. and Sister David G. Fretz.

On Sunday, April 21, the following brethren and sisters from Kitchener, Ont., worshiped with us: Lida Kolb, Laura Kolb, Laura Weber, Wilfred Snider, Lincoln Biehn, and Leonard Snider.

Bro. and Sister Simon Huber and son and daughter (Ira and Mary) and Sister Gladys Baker, all of Sherkston, Ont., worshiped with us on Sunday, April 28.

Bro. Eli Frey is home from the hospital where he underwent an operation. His health is much improved. Bro. Mahlon Erb who has been in the General Hospital, Buffalo, since February with a broken back is slowly improving. He now has some control of his limbs. Perhaps some

would like to write him a cheerful letter. He is a young man twenty years old. His address is Buffalo General Hospital, Buffalo, N. Y.

April 29, 1929. John H. Peachy.

Parnell, Ia.

(West Union congregation)

Greeting to all Herald Readers:—The Lord willing, the church here expects to hold communion services May 19, and at Daytonville, May 26.

An all day missionary program has been arranged for Ascension Day. By the tone of the program there will be a feast of good things for the soul.

Jonas Detwiler of Cherry Box, Mo., was called home to be at the bedside of his father, William D. Detwiler, who is quite ill with blood poisoning from the effect of a cut while sawing wood.

Katherine, two-year-old daughter of Jacob Slaubaugh, has been very ill with pneumonia at the Watt Hospital. We are glad to report that she is better at this writing.

Harley Kiser, wife, and child of Manson, Ia., have been spending the last three weeks among friends and relatives. It might be of interest to some readers to know that Bro. and Sister Kiser are both deprived of natural eyesight. They have established a home and are starting out on life's journey together, sharing not only the sorrows of life but the joy and contentment as well. Bro. Kiser exercised some of his ability by walking alone on the railroad track from Kallona to Wellman, a distance of eight miles, at a late hour of the night, which would be far too perilous for most of us who can see where we walk.

Farmers are busy preparing the soil and sowing seed. May we all be careful in sowing the seed for the kingdom.

Sister Fannie Helmuth of Millersburg, Ohio, better known here as Fannie Yoder, expects to locate in Daytonville. We welcome her into our midst.

The past month has been very cold. Some of the roads are still impassable for cars.

April 29, 1929.

Cor.

Baden, Ont.

Dear Readers, Greetings in Jesus' name:—Bro. Wm. G. Lauver held meetings at this place recently. Each evening he gave us a short account of the mission work being done in South America. Four souls confessed Christ. May they rejoice in their new found Savior and be shining lights in the world. The meetings continued from March 31 to April 9.

Bro. C. F. Derstine continued the meetings from April 11 to April 17. Each evening he traced on a chart

the journeyings of the Children of Israel from Egypt to Canaan. Two souls renewed their consecration and were made happy in Christ.

Bro. Oscar Burkholder is holding a six months' Bible study from April 24 to September 24. This is the fourth year we are holding this study. The study this year is the book of Job and the Sunday school lessons.

Ephraim Brubacher.

April 29, 1929.

Canton, Kans.

(Spring Valley congregation)

Dear Herald Readers, Greeting:—Last evening we again received a good shower of rain and we are having fine spring weather. The wheat and gardens are looking so well. When we look upon God's blessings which He is continually bestowing upon us we feel His hand of love stretched over us.

Some time ago Bro. Joe Hartzler, our bishop, was with us at which time five young people were received into church fellowship. May we all pray that these souls may be guided in the right path so that they may be of much service to their Master.

Our communion service was held Apr. 14, preparatory service the evening before. One sister was received by letter. How much we appreciate having others come into our community instead of seeing our number grow smaller!

Sister Lydia Deiner is still about the same. She sits on her chair most of the time. She suffers a good deal, but is able to sleep some nights.

Bro. and Sister Ben Swartzendruber are visiting relatives here. We welcome any one passing this way to stop and visit us.

Yours for Christ,

Apr. 30, 1929. Mildred E. Loucks.

Palmyra, Mo.

Greetings in the Name of Jesus:—On April 21, we commemorated the death and suffering of our Lord and Redeemer. He requested, "This do in remembrance of me." He asks so little compared to what He did for us. Most of the members were present at this service.

On April 28, the triannual Sunday school conference of northeastern Missouri was held at the Palmyra Church. The Lord gave us a fair day so that a goodly number from Cherry Box, Pea Ridge, and Hannibal could be with us. It was good to be there. We crave grace that we may not only be hearers but also doers of the Word so richly taught.

Sister Jessie Kreider was called home to Cherry Box recently on account of the serious illness of her father. We praise the Lord that he is now recovering.

The heavy rains throughout the middle west have caused much high water in the river valleys. A number of levees have broken north of us and a few south of us. The one just east has by a hard fight held the angry waters back. We praise the Lord for thus protecting our neighbors. At this writing the water in the Mississippi is falling.

Yours in Christian love,

April 30, 1929. M. Lena Kreider.

Kitchener, Ont.

Dear Herald Readers, Greetings:—On Sunday, April 28, baptismal services were held at this place. Seven persons were received into church fellowship through the sacred ordinance and two others by confession. Our prayer is that they may all remain faithful to Him and receive the crown of righteousness.

Among the visitors at services on Sunday, April 28, were the brethren Ephraim Habermehl of the Toronto Bible School and Moses Brennenman of Baden, Ont. Bro. B. addressed the Sunday school. In the evening Sister Ida Brubacher gave an interesting object lesson to the children preceding the sermon.

A missionary from South America is expected to speak at Young People's meeting on Wednesday evening.

April 30, 1929. Geo. A. Weber.

Flanagan, Ill.

To all Gospel Herald Readers, Greetings:—On Sunday, April 28, we were privileged to commemorate the death and sufferings of our Lord and Savior Jesus Christ and observe the commandment of feet washing. Some could not be present because of sickness and others were not there for various other reasons.

There has been much sickness in our community during the winter. Many have again been restored to their former health but there are still those who are on beds of affliction. Sister Emma Hartzler, wife of our bishop, Bro. J. D. Hartzler, is in the hospital. We are glad to say that she is getting along well. Sister Mary Slagell is suffering from paralysis. Sister Mabel Saltzman is improving after a three months' sickness. We wish to praise the Lord for His answer to prayer.

April 30, 1929. Lydia H. Smith.

Guernsey, Sask.

(Sharon congregation)

Dear Readers of Gospel Herald, Greetings in Jesus' name:—The little flock at this place was saddened by the removal through death of two of its faithful members. Quite a few were sick during the winter months,

(Continued on page 124)

Miscellaneous

"HITHERTO HATH THE LORD HELPED US"

Sel. By Naomi Yoder

Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.—1 Sam. 7:12.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12:1.

Through life's turmoil and life's heat,
By His power and presence sweet,
God has kept my pilgrim feet;
Glory to His name!

To the Guardian of my day,
Glows my heart in fervent praise,
Here I "Ebenezer" raise;
Glory to His name!

Oh, the tears His hand has dried,
When bereaved or spirit tried,
Walking sweetly by my side;
Glory to His name!

Oh, the pleasures more than sought,
To my life God's love has brought,
Joy that heavenly lesson taught;
Glory to His name!

By the mercies He has shown,
By the suffering Christ has known,
Ever 'be my all His own;
Glory to His name!

Through a consecrated way,
To His bidding, never "Nay!"
Always "Yes" to Jesus say;
Glory to His name!

Mattawana, Pa.

HEZEKIAH'S CONSERVATISM

By David E. Plank

For the Gospel Herald.

Was Hezekiah conservative or progressive? This depends much upon our viewpoint of these terms. In the light of godly truth and righteousness Hezekiah was one of the most progressive men of his day. But from a worldly point of view, both of that day and this, he was and would be considered not only conservative in thought and action, but actually an obstacle in the path of progress. Hezekiah's idea of progress was to advance towards a more complete fulfillment of the requirements of the Lord God of Israel, as revealed in the law of Moses. His idea of conservatism was to stem the tide of sin and unbelief into which the Israelites were rapidly drifting, and which could only end in disaster, such as was even then being foretold by the prophets. Not that Hezekiah attained perfection in carrying out such lofty ideals. He made his mistakes and had his weaknesses even as we, but God gave him credit for honest purpose and an honest heart.

Looking back nearly twenty-seven hundred years to Hezekiah's time we readily admire and praise him for the remarkable faith and courage which he manifested, and for the splendid work he accomplished under such unfavorable conditions. At the same time we may be guilty of opposing, or at least regarding with disfavor, the efforts of men of our day who are laboring under much the same conditions and with the same intent. "Distance lends enchantment to the view" is as true of years as it is of miles.

Hezekiah was a young man when he was crowned king of Judah. Religious conditions were most deplorable when he took the reins of government. At least so they seemed to Hezekiah as he sized up the situation left him by his father Ahaz. About Hezekiah's first official act was to assemble all the priests and Levites for a conference. He found much indifference, and some of the priests were none too friendly towards Hezekiah's plans for reform. The king wanted to step back to the religious practices of their fathers such as were taught in the law of Moses. Such a proposal seldom meets with popular approval. The popular trend of religious thought is to advance towards newer and better (?) ideas and ideals of religion than that of our fathers. This was then, just as it is now. However, Hezekiah's proposal met with considerable approval, especially among the Levites, with the priests gradually falling in line. It was not long till a really cleansing program was under way.

The reign of Hezekiah's father, Ahaz, was a stormy one. He too, had begun his reign as a very young man. In fact he was less than forty years old when he died, after having reigned sixteen years. The Holy Record says that Ahaz "did not that which was right in the sight of the Lord," but in the sight of the average Israelite his "progressive" ideas may have seemed good enough. The ceremonial law of Moses seemed antiquated and its observance meant lots of labor and expense. No doubt this law was all right in Moses' time and even in the days of David must have worked out pretty well. But times had changed, and it was necessary to adopt new methods and practices in their religious services in order to meet changed conditions. Thus, we imagine, they reasoned. The nations round about were not encumbered with such a multitude of religious rites and ceremonies as were the Israelites. Yet these nations were prospering, or at least some of them were. The Assyrians were rapidly becoming the leading world power, and were to be respected and feared. Ahaz realized their power and attempted to remain

on friendly terms with them, with varying results. Ahaz's wickedness, it seems, was largely of a religious nature. He may have been popular enough with his subjects, but failed to meet God's approval with his modern ideas. He simply lost faith in the long established religious laws and customs of the land, such as were embodied in the law of Moses. He did not altogether renounce this ancient law, but instituted such changes and "reforms" as would seem the better to adapt the old religious laws to the modern needs and ideas of the people.

It was upon such a scene that Hezekiah arrived at the death of his father. What to do? Should he follow the "progressive" program of his father, or attempt to lead the people back to the orthodox observance of those religious laws which were now so rapidly falling into discard? Surely the former would be the easier, and would undoubtedly make him more popular with his subjects. On the other hand, Hezekiah was convinced that only one course of procedure would bring him into favor with the God of heaven. This course he was determined to follow, be the consequences what they may. Hezekiah's faith in God, his zeal, his honesty and courage have been a great inspiration to the people of God ever since his day. God never forsakes any one who trusts Him. He is the same God that He was in Hezekiah's time. He is just as powerful and just as faithful in fulfilling His promises as He was then. And God will just as surely carry out His warnings and execute judgment as He did in those days, except that He is sometimes more longsuffering in this day of grace, than He was in the days of the Law. We can no more afford to ignore the Word of the Lord than could Hezekiah. There is only one safe course to-day, and that is obedience to the commands of God as revealed in His Word.

"Like father, like son" did not seem to work out in Hezekiah's case. When we consider the course which he pursued and contrast it with that of his father, we wonder just what may have impelled Hezekiah to forsake the wicked ways of his father and to follow the Lord. It must have been some special influence in his early life which thus led him to believe on the Lord and obey His Word. Was it a godly mother? We read nothing of her save her name and the name of her father. Was it the influence of the now aged prophet Isaiah or of some other godly prophet or priest? Or was Hezekiah an unusually pious boy to whom especially appealed the things of God? Perhaps it was a combination of good

influences, the source and extent of which eternity alone will reveal.

And lastly, we are impressed with the reward for faithfulness which Hezekiah received. The people of Judah became reconciled to and quite enthusiastic over his efforts to reestablish the worship of Jehovah at Jerusalem. This might be considered his first reward. Even many people from the various tribes of Israel came at his invitation to worship with his own people at Jerusalem. During his reign of twenty-nine years Hezekiah was sometimes sorely pressed by his enemies, but the Lord never forsook him. God's protecting care was especially manifested on that memorable night when the angel of the Lord smote one hundred eighty-five thousand Assyrians, thus completely routing their threatening armies. Thus Hezekiah was again richly rewarded for his faith and obedience. Again, when he was ill with a fatal malady God healed him in answer to prayer, and gave him fifteen more years of life. Finally, he was rewarded at his burial. The Word says that Hezekiah was buried "in the chiefest of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honor at his death." But of Ahaz it is said "they buried him in the city, even in Jerusalem: but they brought him not into the sepulchres of the kings of Israel."

Eureka, Ill.

BLESSINGS OF A SURRENDERED LIFE

By Mrs. Noah D. Miller

For the Gospel Herald.

A surrendered life means more than just form of worship. It means to love the Lord with all our soul, mind, and strength, and to love our neighbor as ourselves. One who is surrendered does all to the honor and glory of God. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). Self-denial is necessary before there can be any fruits in the Christian life. Some one may ask, Where can we receive a blessing if we meet trials, difficulties, and opposition on every hand? These only bring us closer to our heavenly Father. These if endured for the sake of Christ work patience. Patience is something we must have before we can live the surrendered life. "Tribulation worketh patience." Let us also remember that Christ was hated and without cause, and it was He who said, "If the world hate you, ye know that it hated me before it hated you" (Jno. 15:18).

The surrendered life enjoys seeing others receive blessings and craves no

honor, seeks no vainglory, but esteems others better than itself. We do not seek honor of men, but rather that others may see our good works and glorify our Father which is in heaven.

Sometimes God sees fit to lay the hand of affliction upon us in order to keep us from falling or becoming too anxious about the cares of this world. We may later look back on such occasions and bless the Lord with our soul as the Psalmist says. A mother was once afflicted so that it was necessary for her to leave home and give her children into the care of others in order that she might be restored to health. Her case was pronounced almost a helpless one. The mother's first thought was that it was impossible for her to leave her family, although it was revealed to her that God's protecting care was able to keep them. She prayed that if it was God's will she might be brought back to her family to speak to them. He restored her to them in order that she might be the means of helping to bring up her family in the fear of the Lord by God's help. What a blessing even afflictions are when we consider why they are brought upon us and see that God gives us even more than we ask or deserve, if we only submit ourselves to His will.

What a blessing it is to meditate on God's Word and see the many promises it contains for us if we are surrendered to His will. Then we have the blessing of communion with our Father out of a heart full of love. When we are surrendered to Him, He may show us the blessings and joys that come in helping others, in giving of our time and means. Let us remember the words of the poet:

"Christ has no hands but our hands
To do His work to-day;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell them how He died;
He has no help but our help
To bring them to His side."

There is a blessing in whatever way we heed the call of the Holy Spirit and it gives a peace which no carnal man can conceive. The surrendered life also has the promise of eternal life. "Not by works of righteousness which we have done, but according to his mercy he has saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Lord" (Tit. 3:5,6). Being justified by faith we may be heirs according to the hope of eternal life.

Berlin, Ohio.

FIFTY MENNONITE LEADERS

XVIII. BISHOP JACOB BLAUCH (1775—1849)

By Josiah J. Keim

Bishop Jacob Blauch was of Swiss-German ancestry. Christian Blauch, his grandfather, and Jacob Blauch, his father, were born in Switzerland. They immigrated to the United States on the ship Brotherhood, with John Thomson as captain. They arrived at Philadelphia, where they registered, Nov. 3, 1750. They located in what is now Dauphin County, but which was then a part of Lancaster County. Jacob Blauch, the son of Christian Blauch and father of the subject of this sketch, was married to Anna Kauffman. He moved with his family from Dauphin County to Somerset County in the Quemahoning Valley at Stony Creek and Quemahoning Junction. History claims that he was an ordained minister, but I have no record in what year he was ordained.

Jacob Blauch, subject of this sketch, was born in the section which later became Dauphin County, in the year 1775. He was ordained to the ministry probably in the year 1810. A few years later, probably in 1814, he was ordained to the office of bishop. He was the first bishop of the Mennonite Church in the Johnstown dis-

trict. In his church duties he was zealous and earnest, and held faithfully to the Christian faith and doctrine. He was eloquent of speech and had a strong voice, as well as a strong physical body. His brothers were: John, Christian (who was ordained as deacon), Henry, and David. His sisters were: Mary (m. Henry Hershberger), Elizabeth (m. John Saylor), Veronica (m. Henry Barkey), and Annie (m. Samuel Keim).

Bishop Jacob Blauch was married to Catherine Saylor. To this union were born the following children: Christian, John, Jacob, Henry, Abraham, Barbara (m. Peter Speicher), Anna (m. John Ream), Mary (m. John Kauffman), Catherine (m. Jacob Alwine), and Fannie (m. first, Benjamin Hershberger; second, Jacob Alwine). John Blauch, second son of the subject of this sketch, was the father of Bishop Samuel Blauch of Cambria County. Jacob, the third son, was the father of Preacher Henry Blauch and Bishop Jonas Blauch. Abraham, the fifth son, was the father of Peter A. and Levi A. Blough, both of whom were ordained as ministers of the Gospel.

The subject of this sketch died in Somerset County, Pa., on Oct. 7, 1849, in his seventy-fifth year.

Salix, Pa.

SAFE IN THE HOMELAND

(Continued from page 117)

keen interest. May God bless them abundantly in this and use them in His service as they grow to manhood and womanhood. We trust He will call some of them to the foreign field.

In each congregation we had the pleasure of meeting those whom we had known in past years. It was a great pleasure indeed to renew the acquaintance of many with whom we had been associated from childhood and early youth. Though scattered throughout this land most of them are in active Christian service, for which God be praised.

At this writing we have not yet met those who are nearest to us by the ties of blood relationship. We are looking forward to these times of meeting with pleasure but in the meantime shall further enjoy the fellowship of the brotherhood of congregations in Colorado.

We are now wending our way eastward and spending the nights (Apr. 30, May 1, 2) along one of the main highways of the Rocky Mountains. We very much enjoyed the beautiful scenery of the Ridge Route of California, the Shasta Route and Columbia Highway, the mountains of eastern Oregon, and the route via Salt Lake City and southward, and how it all draws our minds heavenward to the Maker of it all! The mountains, the wonderful trees, the waterfalls, hot springs, lava beds, and boulders, the Great Salt Lake, and other natural wonders of His handiwork are well worth our seeing and we wonder that any soul that lives among them can be so godless and indifferent to their own spiritual welfare as many are.

The Mormon temple and great tabernacle in Salt Lake City are very interesting as works of architecture but stand for religious monstrosity in this that Mormonism has incorporated into the Christian religion such teachings as greatly mislead many men and women.

Through the development of splendid systems of irrigation these western valleys have begun to yield abundant harvests, and the bloom of orchards and the green of growing grain and grass are pleasing to the eye and promise permanent homes to thousands of hard-working tillers of the soil. Would that the praises of God might resound from every home and that His fear might be in every heart!

Our prayer is that God may graciously spare us to continue to enjoy the fellowship of the brotherhood in the homeland until the time comes that we may return to India and there serve the Lord and the Church

and bring the Gospel to many more benighted souls.

Yours in Christian love,
George J. and Fannie H. Lapp.

CORRESPONDENCE

(Continued from page 121)

chiefly the children and younger folks.

On April 7 we reorganized our Sunday school. The following were elected: Milton Shuh, Leighton Schmitt, supts.; Primary, Mrs. Herb Kehl; Chors., Leona Rosenberger, Dan Schlabach; Secys., Fred Bowman, Harold Biehn.

We have preaching service, Sunday school, and Y. P. B. M. every Sunday.

Bro. E. S. Hallman and family moved to Texas last fall and the community is missing them very much. We hope they may find an active field of service in their new home.

Five were received into the church here, four of a family who moved here from Aldersyde, Alta., by letter, and one from another church.

We are looking forward to a visit by the Bishops Gingrich and Derstine from Ontario during the summer months. We are always glad to have visitors from other congregations stop off here. Remember the work at this place by your visits and prayers.

April 30, 1929.

Cor.

Tuleta, Tex.

The brotherhood at this place feels very keenly the absence of Bro. Kauffman and family, who left for the north after spending several months in our midst. We indeed appreciated their presence with us. They were accompanied by Sister Leona Schrock, whom we shall also greatly miss. We wish them God's richest blessings and shall hope to see them all again in the sunny southland, if it is God's will.

Sister Unzieker who was at Falfurrias for several weeks, is at home again.

We expect to have services every two weeks again this summer in charge of one of the ministers from Falfurrias.

May 1, 1929.

Cor.

South Boston, Va.

(Wolftrap congregation)

Dear Herald Readers, Greeting:—We are glad to report a visit to this place from our bishop, Bro. David Garber of Harrisonburg, Va., over the fourth Sunday in March. He was accompanied by Bro. John Kurtz and Sisters Edith Shank and Margaret Brubaker also of Harrisonburg, Va. Bro. Garber preached three sermons for us. We are always glad for these

visits from our bishop. His words of comfort and cheer in our homes, and his timely messages from the Word of God give us renewed strength and courage in the Lord's work.

On April 13, Bro. H. B. Keener and wife, Bro. Levi Weber and Sisters Dorothy Kemmer and Sarah Shank of the Eastern Mennonite School came to our community and were with us for three meetings. On Saturday evening a special program was given on the subject of Assurance. The speakers gave scripture proofs, and spoke of the hindrances and blessings of assurance. Bro. Keener had charge of the Sunday morning services. Sunday evening another program was given on the subject, The Second Coming of Christ. These meetings were well attended and greatly enjoyed by those present.

We as Christians love to think that Jesus may be coming soon, perhaps to-day, to-night, or in the near future, to take the redeemed to glory. May we be more concerned about those who are careless and indifferent in regard to being prepared for the life to come.

On April 27, we were again favored with a visit by a teacher and two students from the Eastern Mennonite School, Bro. J. L. Stauffer, Bro. Warren Kratz, and Bro. Frank Harman. Bro. Stauffer filled the regular appointment for this place for the month of April. He preached three interesting and helpful sermons.

The Lord willing, we expect to have our communion service on May 26. Our bishop also expects to ordain a minister for this place at that time.

May 1, 1929.

Cor.

Ephrata, Pa.

Dear Readers, Greetings in Jesus' Name:—We are glad to have Bro. A. S. Horst and family in our midst again. They spent the winter in Texas. All seem well.

Our spring communion is announced for May 26. The same evening a series of meetings will begin at this place in charge of Bro. Elias Culp. Let us pray for the work and help wherever we can.

Sunday school is increasing in numbers since spring is here. We like to see the bright faces of the children in Sunday school. The work will some day fall upon their shoulders. May they be ready for it.

A number of brethren preached for us since last report but we do not have a record at hand.

Bro. Michael Beamsderfer was called to rest this week. He leaves a family of small children.

May God bless the work and workers everywhere.

May 2, 1929.

Lizzie Mengle.

NEWS NOTES FROM OUR SCHOOLS

Eastern Mennonite School

The address for the opening of the fourth term was given Wednesday morning, April 10, by Bro. Chester K. Lehman on the subject, "The Bible Student and His Task." Our duty as Christians to know our Bible was stressed—to know Bible history, to know it as a guide Book for Christian living, to know the location and general contents of major passages dealing with the great Bible doctrines, to know verses by memory. Part of the Bible student's task is to interpret Scripture, and hence the necessity of knowing the meaning of words in original language and the sentence structures which present problems. It should be our aim to ground ourselves in the truth as taught in Scripture and to let that Book be the constant guide for the Christian life.

Some chapel talks have been given recently by members of the faculty, Bro. James Gross on the subject "Success in Spite of Handicaps," and Bro. Harry Brunk on "Current Events." Bro. J. L. Stauffer gave some helpful suggestions on leading a meeting. On Saturday evening, April 21, Bro. E. G. Gehman gave a lecture on the subject "How to Make life Rich and Fascinating." His development of the topic was based on five L's, Live, Love, Labor, Laugh, Learn.

Bro. John R. Mumaw conducted a series of Revival Meetings at the Peak Church, April 7 to 25. A number of individuals confessed Christ. The last Sunday afternoon during the period of the meetings, separate meetings for men and women were held. Bros. A. D. Wenger and John Mumaw took part in the former and Sisters Emma Zimmerman, Gertrude Gehman, and Mary Harkins in the latter.

Bro. A. D. Wenger continued the evangelistic meetings at the Pike Church after Bro. Grove had been called home on account of illness of Sister Grove.

Bro. and Sister H. B. Keener and three others from the school were sent to the little group of worshippers at South Boston, Halifax County, Va., Saturday, April 13, returning the following Monday. A program on "Assurance" was given there Saturday evening. Bro. Keener preached on Sunday morning and Sunday evening, the theme of the program Sunday evening being "The Second Coming of Christ." Over the last week-end, Bro. J. L. Stauffer and Bro. Warren Kratz accompanied by Bro. Frank Harman made a similar visit to South Boston.

Saturday evening, April 27, a "Tri-Chorus" program was given in the chapel by Mixed Chorus, Men's Chorus, and Ladies' Chorus. There was a large attendance. A number of visitors from Pennsylvania were present.

Our council meeting was held Sunday morning, April 28. Communion service is to be held Sunday evening, May 12.

May 1, 1929. Dorothy C. Kemrer.

Hesston College

We were glad to have two representatives of the Mennonite Board of Education spend a few days with us recently. The Brethren D. A. Yoder, president of the Board, and O. O. Miller, the Board's Financial Agent, were with us from April 12 to 14. They were here to study our institution from the standpoint of the Board of Education with reference to future plans and policies for the school. While here Bro. Yoder conducted chapel and gave a short address to the student body. He preached at the College on Sunday morning and at the Pennsylvania

Mennonite Church in the evening. On Friday evening Bro. Miller gave a lecture on the subject, "Peace Principles and their Practice." He also gave a talk to the Volunteer Band at the regular Sunday morning meeting.

This spring several members of the faculty are giving short talks at the regular chapel hour. Thus far the following topics have been discussed: "The Disciplines of Liberty," by S. M. King; "The Harmony of the Gospels," by J. B. Smith; "Why Study German," by J. B. Epp; "College Songs," by Paul Erb; and "Virgil" by Edward Yoder.

A conjoint fellowship meeting of the Hesston and Pennsylvania congregations was held at the College on Sunday afternoon, April 14. The following program was given:

1. Christian fellowship, its Meaning and Value, F. Rose Buckwalter.
2. Some Historic Principles of the Mennonite Church, J. N. Byler.
3. Mennonite Principles in Practice Today, John Snyder.
4. Our Opportunities and Responsibilities as a School Congregation, Fannie Landis.
5. The Personal Responsibility as Individual Members, Edwin Weaver.
6. Open Discussion.

Council meeting was held at the College Saturday, April 20. The spring communion service was held April 28.

Bishop Daniel Kauffman and family are at present visiting in our community. Bro. Kauffman has preached for us a few times and also conducted chapel services.

E. J. Pace, noted Christian cartoonist, is scheduled to be with us the latter part of this week. He will lecture on the "Law of the Octave."

May 1, 1929.

S. M. King.

Goshen College

During the past month our A-Capella chorus of men's and women's voices has been engaged in the ministry of song. We can truly call it this since the music is all church music. The churches visited were our congregations at Yellow Creek and Elkhart, and the Christian Church in Goshen. We rejoice that our students can be of service in this way. On Friday of this week, May 3, our men's chorus expects to leave on a ten-day trip through Illinois and Iowa. On this trip the same type of sacred music will be sung.

On Sunday, April 21, we were privileged to have with us E. J. Pace, the cartoonist of the Sunday School Times, who spoke at the vesper service in the afternoon and again in the evening. In the afternoon he told about his cartoons. Among those we remember the best was the one on Sin. Where there is sin the trouble is with the central letter: too much i (1). But when this i bends over at the Cross in confession and supplication it becomes an o; so we have Son. Thus also in the word Christian, if we trail off the last syllable, interpreting it, "I am nothing," and exalt the first syllable, our Christianity will be more vital. In the evening Bro. Pace showed that the same law of design, the regular recurrence of the number seven or combination of it, is found alike in nature, in physical sciences, in music and in the Bible. Embodied in the number seven is the Trinity. Thus the conception of the Trinity is embodied in the entire physical world about us. His addresses were a genuine inspiration to those who heard him.

On Thursday, April 25, we had our spring council meeting and on Sunday, April 28, the communion was observed.

Our bishop for this district, Bro. D. D. Miller, presided at both services. We are glad to report that harmony and peace prevailed at both services. In his sermons Bro. Miller emphasized that we must seek by the Spirit of God to grow in grace, this is a continued process of growth, a growth inspired and directed by the Holy Spirit. We found his messages really helpful. At the communion service 225 partook. This is as large a number as the congregation has had in recent years.

The students of the congregation are invited by the members of the Clinton Frame Church to come to their homes for dinner on Sunday, May 5. We take this opportunity of expressing our appreciation for their kindly thoughtfulness and hospitality.

Rapid progress is being made on the new men's dormitory to be known as John S. Coffman Hall. At the time of writing, May 1, the brickwork on the basement, which is almost entirely above the level of the ground, has been completed and brick is being laid to form the walls of the first floor. Barring unforeseen delays construction should be so far advanced by commencement that visitors can see readily just what the completed building will be like.

May 1, 1929.

J. B. Cressman.

SPECIAL MEETINGS

Filer, Ida.

Report of the Nampa and Filer, Ida. Christian Workers' Meeting, held at Filer, Ida., April 14, 1929.

Organization.—Mods., L. F. Hilty, Lewis Garber; Secy., Alice Christophel; Chors., Naomi Kauffman, E. S. Garber.

Order of Program.—Devotion (Rom. 12), Paul Miller; Children's Meeting, Dorothy Kauffman, Bertha Sieber; Great Bible Doctrines: (a) Sin, God, Christ, L. F. Hilty; (b) The Sword and the Spirit, Amos Shenk; (c) From Cross to Glory, Bro. Kauffman; Our Ambassadorship, (a) Living Epistles, Pearl Shank, John Schiffler; (b) God's Workmen, Daniel Sieber, Samuel Honderich; A Good Samaritan, Katie Schiffler, Joe Slatter; A Friendly Church, Sara Flisher, Bro. Flisher; Young Folks' Problems, Anna Kauffman; Old Folks' Problems, Martha Christophel, Lewis Garber; Growing Old Gracefully, D. L. Graybill; Scriptural Teaching of True Sanctification, David Good; Idaho, A Part of God's Vineyard, E. S. Garber; Purity and How Promote the Cause of Purity, thirteen two-minute talks.

Some Thoughts Presented.—Statistics show that less than five per cent of the population of the United States have read the entire Bible; less than forty per cent have the family altar in the home. God created man to have some one to return worship and love. The light of heaven is the face of Jesus. Jesus volunteered to come into the world to become the living Word. If we never know we were lost, we will never know that we are saved. Christ was an ambassador between us and God. The world does not expect the Christian to follow in his sinful ways and practices. Sanctification is a separation from evil and a dedication to God. Jesus is our example of purity.

Secy.

Baden, Ont.

Report of the Memorial Services held at the Shantz Mennonite Church, Baden, Ont., March 24, 1929.

Order of Program.—Devotion (Luke 2: 25-52), O. H. Wismer; Sermon, Jonas Snyder; Devotion (Heb 10:19-39), Chris Gascho; Fond Recollections, Mrs. Erwin Snyder; Historical Reminiscences in con-

nection with the Shantz Church, Ezra Shantz; The Pastor Looking Backward and Forward, O. H. Wismer; Utilizing the Heritage of Our Forefathers, C. F. Derstine; Devotion (I Jno. 1), Peter Boshart; Open Meeting; Experiences on the South American Mission Field, Vera Hallman; Remove Not the Ancient Landmark.

Some Thoughts Presented.—Obedience, faithfulness, trust, and love are landmarks. The first minister, George R. Schmitt; the first deacon, John C. Shantz; the first evangelistic services, 1894; the first convert, Ephraim Schmitt. Our church history is written in blood and tears. What our forefathers gave us: (a) Bodily heritage; (b) mental heritage; (c) heritage of homes; (d) moral heritage; (e) Christian heritage. How to use this heritage: (a) Be a Bible teaching church; (b) by a heart acceptance of all its truth; (c) by really living the principles; (d) by Christian living; (e) by living evangelism. Three years ago an orphanage was started in our South American Mission. Then there were only two children; now there are sixteen. God's house is a house of prayer, a place for souls to find Christ, and a place to worship the living God.

Secy.

Los Angeles, Calif.

Report of the Missionary Program given at the Mennonite Church, Los Angeles, Calif., April 7, 1929.

Organization:—Mod., Lowell Buerge; Chor., Robert Ross; Secys., Esther Bricker, Catherine Bontrager.

Order of Program:—Children's Exercises, Esther Haldeman; Mission Sermon, (Jno. 20, 21), Harry Buckwalter; Devotion, Aden Martin (Psa. 126); Thanksgiving (Eph. 5: 20), Fannie Lapp. **Substance Giving** (II Cor. 9:7), Harry Erisman. **Self Giving** (II Cor. 8:5), J. J. Reber; **Talk on Zionist Movement in Palestine** F. B. Showalter. **Young People's Bible Meeting**, Leader, Mable Bontrager; **Sermon** (Psa. 2:8), George Lapp.

Some Thoughts Presented:—God's message bearers must be born again, Spirit-filled workers, to be able to give out what is experienced in their own lives. In all things give thanks. God's blessing is on those who give cheerfully in the spirit of love and prayer. We must forsake all and be wholly given to the Lord to receive the endless reward He has promised. Prophecy is being rapidly fulfilled by the Jews returning to their home land. We should all have a burden for souls that are perishing.

Secy.

Kenmare, N. Dak.

Report of the Eleventh Dakota-Montana Mission Meeting held at the Spring Valley Church, Kenmare, N. D.

Organization:—Mods., Eli G. Hochstetler, Floyd Kauffman; Chor., Lina Kauffman.

Order of Program:—Song and Devotion; Organization; Filling my Place, Ruby Martin; Sermon, L. A. Kauffman; Sunday School; Sermon, I. S. Mast; Ordination Service; Children's Meeting, Floy Kauffman; Secretary's Report; The Beginning of our Work in India, Amos King; Recitation "Somebody," Lovina Hershberger; The Worker in His Field, (a) His Problems, L. S. Glick; (b) His Support, Saul Zook; (c) His Reward, Agnes Ogburn; Reading, "The Church and the World," Edna Hershberger; Follow Me, (Matt. 4: 19), Eli G. Hochstetler; Round Table, Floyd Kauffman; The Happy Land, Lina Kauffman; Sermon, (I Cor. 15:57), Archie Kauffman.

Some Thoughts Presented:—We all have a place to fill in our home, our Sunday

School, and Church. Are we faithful? Are we allowing Self to get between us and the work which God has assigned us? We will be held responsible. Only the hand of God can make our work fruitful. The aim in any undertaking in life should be to honor and glorify God. God has a way to prepare us for the work to which He is calling us. What He wants is a willing mind. God calls, He also qualifies. If children are rooted and grounded in the love of Christ, they will bear fruit as they grow older. God has abundantly blessed our work in India. Some of the problems of the worker in the field are, how to deal with those tardy at services, and with those who attend irregularly. Just how to meet the criticisms he receives is also a problem. It is the work of the laity to help support the ministry. The worker has many promises of reward. In this world he has the presence and guidance of the Lord, and in the world to come, eternal life. The unsearchable riches of Christ are in store for all who will follow Him. The Christian's Victory is from God through Jesus Christ. He may have victory over the guilt of sin and the power of sin; he may have victory in Service, and victory over death.

Lina Kauffman, Sec'y.

REPORT

Of the Mount View Charity Circle, Mazepa, Alta., from April 1, 1928 to April 1, 1929

No. of meetings held	11
No. of members	14
Average attendance	7
Visitors present	47
No. of garments made	28
No. of quilts and comforters made	9
Money on hand April 1, 1928.	\$ 30.91
Money received during year	\$ 55.20
Money expended during year	\$ 38.41

Cash on hand April 1, 1929. \$ 47.70
Our freewill offering box, containing \$10.25, will be distributed among the needy in our own community.

Alice Gingrich, Sec.-treas.

Married

King—Hartzler.—Bro. Irvin J. King of the Allensville, Pa., congregation and Sister Edna E. Hartzler of the Belleville, Pa., congregation were united in marriage, April 25, 1929, at the home of the officiating bishop, Bro. Eli H. Kanagy. May God's blessings attend them through life.

Christophel—Herr.—On April 20, 1929, Bro. David L. Christophel of the Plain congregation and Sister Esther W. Herr of the Mt. Joy congregation were united in marriage at the home of the officiating bishop, Bro. Johns Mininger, Harleysville, Pa. May the Holy Spirit be their guide through life's journey.

Rickert—Alderfer.—On April 17, 1929, at the home of the officiating bishop, Bro. A. O. Hilstand, occurred the marriage of Bro. Harry Rickert of the Blooming Glen, Pa., congregation and Sister Muriel Alderfer of the Doylestown, Pa., congregation. May the Lord's richest blessings accompany them on their journey through life.

Obituary

Unzieker.—Paul John, infant son of Otto J. and Emma Unzieker, was born and died on April 15, 1929. He is survived by father, mother, 2

brothers (Wayne Emmet, his twin brother, and Leonard), a half-brother (Floyd), and many other relatives. Short services were held at the house and also at the cemetery by Bro. J. A. Heiser.

Stauffer.—Henry P. Stauffer was born Nov. 18, 1851; died March 2, 1929; aged 77 y. 3 m. 5 d. On April 30, 1876, he was united in marriage to Orpha C. Blake. To this union were born five children (Charles, Elkhart, Ind.; Ida, Meda, Merta, and Ivan, who with the mother preceded him in death). On March 18, 1917, he was married to Sarah Hatfield, who still survives. He is also survived by 7 grandchildren and 1 brother (John P. Stauffer, Hammond, Ind.). He was a member of the United Brethren Church at Nappanee, Ind. Funeral services were conducted by D. A. Yoder at the Olive Mennonite church.

Hostetler.—Christian B. Hostetler was born in Sugar Creek, Ohio, April 8, 1852; died at his home in Welshfield, Ohio, April 17, 1929; aged 77 y. 9 d. He was married to Samantha Dietz, June 6, 1872. To this union were born four sons and four daughters. His wife preceded him in death Oct. 28, 1911. On Aug. 5, 1915, he was married to Ida Fishel, who survives him. He united with the Mennonite Church when a young man. He leaves to mourn his departure, wife, 4 sons, 4 daughters, 15 grandchildren, 5 great-grandchildren, 2 brothers, besides a large number of friends. He was a kind and loving husband and a man of strict integrity. Funeral services were conducted by E. B. Stoltzfus, Text, Job 14:14. Interment in cemetery about two miles from Welshfield, Ohio.

Payne.—Grace Gertrude Zook, daughter of Ira M. and Susie A. Zook, was born in Litzitz, Pa., Sept. 22, 1904; died at her home near Westover, Md., April 26, 1929; aged 24 y. 7 m. 4 d. She accepted Christ at the age of eleven years and united with the Mennonite Church, to which she gave her warm support and labors of love. On Nov. 20, 1924, she was united in marriage to Bro. Roy Payne. To this union were born four children. Two infant sons preceded her to the spirit world. Those left to mourn her departure are, husband, one daughter (Hilda Mae), one son (Roy Philip), father, mother, 2 brothers (Paul and Henry), 3 sisters (Ruth Hostetler, Maud Hooks, and Carrie), and an aged grandmother, besides a host of other relatives and friends who mourn the demise of one so young and dear, but not as those who have no hope.

Herr.—Christian H. Herr was born in West Lampeter, Lancaster Co., Pa., Sept. 15, 1857; died March 22, 1929; aged 71 y. 4 m. 7 d. He was married to Amanda L. Book. To this union were born ten children, all of whom became members of the church. His death was due to a nervous shock and was the first to break the family circle. He was a devoted husband, kind and loving father, and one to whom we could look for good principle. He was a member of the Mennonite Church for more than forty-five years and was deeply concerned in the faith. Funeral services were in charge of Bros. Frank Herr and Abram Martin. Interment in cemetery at Brick church, near Willow Street, Pa.

"Death has robbed us of our father,

Whom we loved and cherished dear;

It was father, yes, dear father,

Can we help but shed a tear?"

—A Friend.

Charles.—Flora Charles, daughter of William and Martha Good, and wife of Rudolph Charles, was born at Conestoga, Pa., March 5, 1869; died at the home of her only daughter, Mrs. Ira H. Shank, near Lancaster, Pa.; aged 60 y. 1 m. 17 d. Her husband died eight years ago. Since that time she has made her home with her daughter. Besides her daughter she is survived

by 2 sisters and 2 brothers (Mrs. Minnie Warfel, Mrs. Harry Bortzfeld, Charles Good and Oliver Good). She suffered much the last six months. She keenly realized that her departure was near at hand and gave directions in many details as to what she wished to have done after she was gone and invoked the choicest of blessings on those present. She was a member of the Willow Street Mennonite church. Services were held at the home by Bro. Maris Hess and at the Willow Street church by Bros. Frank Herr and David Scheirer.

Beller.—Mattie (Stalter) Beller, wife of William Beller, and daughter of Joseph and Elizabeth (Saltzman) Stalter, was born in Woodford Co., Ill., Jan. 1, 1900; passed away at her late home near Graymont, Ill., April 17, 1929; aged 29 y. 3 m. 17 d. On Dec. 31, 1918, she was united in marriage to William Beller. She leaves to mourn her early departure, husband, two daughters (Carol and Doris), father, mother, four brothers and three sisters (Edward and William, Planagan, Ill.; Mrs. Rudy Schertz, Roanoke, Ill.; Mrs. George Roszhart, Chenoa, Ill.; and Arthur, Ollie, and Ethel at home). One sister died in infancy. She accepted Christ as her personal Saviour and united with the Waldo Mennonite church in her youth, remaining a faithful member to the end. Services at the home were conducted by Bro. D. W. Slagel from Prov. 14. The sermon at the church was preached by Bro. Samuel Gerber of Tremont, Ill. Text, Rom. 5:1, 2. Burial was made in the Waldo cemetery.

Harrington.—Forest B. Harrington, son of Mr. and Mrs. Jacob Harrington, Wakarusa, Ind., was born in St. Joseph Co., Ind., June 21, 1904; died March 24, 1929; aged 24 y. 9 m. 3 d. He grew to manhood in Wakarusa, where he attended school. On March 12, 1927, he was united in marriage to Agnes Loucks. To this union was born one son (Leland Dean), who died June 4, 1928. He was in failing health for nearly one year. Last October he lost his voice and immediately his condition became more serious. During his last sickness he accepted Christ as his personal Savior. He is survived by his wife, parents, 2 brothers (Chester and Harry), and 3 sisters (Mrs. Edna Hunsberger, Wakarusa, Ind.; Mrs. Leota Dellinger and Mrs. Cleo Burkhardt, Elkhart, Ind.). He was employed for several years in the New York Central roundhouse at Elkhart. He had a pleasing disposition and won many friends. Funeral services were held at the home by Bro. Silas Weldy and at the Christian church by Mr. McMarran and Bro. D. A. Yoder. Interment in the Olive cemetery.

Smoker.—David S. Smoker was born in Lancaster Co., Pa., Aug. 18, 1892; died March 25, 1929; aged 36 y. 7 m. 7 d. He was a member of the Amish Mennonite Church. He had a smile for everybody and his quiet, peaceful, uncomplaining disposition won him many warm friends. He will be sadly missed. His untimely departure is mourned by his wife (Mary Kauffman Smoker), 4 children (Abner, Esther, Sylvan, and Sadie), and the following brothers and sisters (John, Sallie, wife of John S. Stoltzfus, Reuben, Joshun, Mary, wife of Daniel B. Kauffman, Isaac, Abner, and Levi). His father, David R. Smoker, died about two months previous to his departure. Private funeral services were held at his late home, near Mascot, Pa., with further services at the Weavertown A. M. church, conducted by Moses P. Riehl and John A. Stoltzfus. Text, Job 14.

"We mourn for you, dear husband,
But not with outward show;
For the heart that mourns sincerely,
Mourns silently and low."

Hunsberger.—Enos S. Hunsberger was born in Wilmet Twp., Ont., Feb. 24, 1865; died very suddenly of heart disease at the home of his son, Baden, Ont., April 3, 1929; aged 64 y. 1 m. 10 d. On Sept. 17, 1889, he was united in mar-

riage to Angeline Erb. He leaves to mourn his departure a deeply bereaved companion, 3 children (Nora, at home; Eldon, with whom he made his home, Baden, Ont.; and Mrs. Edmund Cressman, New Hamburg, Ont.), 6 grandchildren, 3 brothers (Moses and Abram, Bridgeport, Ont.; and Noah, Waterloo, Ont.), 3 sisters (Mary Ann and Lena, Waterloo; Mrs. Jacob Brubacher, Kitchener, Ont.). He united with the Mennonite Church in 1906 and remained faithful until death. His sudden death was a shock to the family and to the whole community. We humbly submit to God's will, for He knoweth best. He was of a kind and loving disposition and a friend to all. Funeral services were conducted at the home by Orphen Wisner and at the A. M. Church by Jonns Snider and Oscar Burkholder. Text, Isa. 38:1; Jno. 11:25. Interment in the Shantz cemetery.

Sander.—Mary Lehman Sander, daughter of the late Christian and Mary (Krabill) Lehman, was born in Ellice Twp., Ont., Aug. 18, 1857; died at her home in St. Jacobs, Ont., April 7, 1929; aged 71 y. 7 m. 20 d. Her death was due to exhaustion from the effects of a stroke about two years ago. She united with the Mennonite Church about fifty-two years ago and was faithful to the end. She was united in marriage to Henry Sander, Feb. 24, 1880. This union was blessed with 3 sons and 1 daughter (Ezra and Aaron, St. Jacobs, Ont.; Jacob L., Breslau, Ont.; and Mary Ann, at home). She leaves to mourn her departure her sorrowing companion, 4 children, 14 grandchildren, and 2 brothers (John and Christian). Funeral services were conducted at the home and at the St. Jacobs Mennonite church by Bros. Moses M. Brubacher, Jesse B. Martin, and Jonas Snider. Texts, Job 14:7; Heb. 9:28. Interment in the Hawksville Road cemetery.

"Now the laborer's task is done,
Now the battle day is past,
Now upon the farther shore
Lands the voyager at last."

Musser.—Daniel Musser was born in Wayne Co., Ohio, Aug. 30, 1854; died April 16, 1929; aged 74 y. 8 m. 14 d. He was united in marriage to Fannie Lichty of Berne, Ind., Nov. 2, 1873. To this union were born 12 children. Three preceded him in death. He is survived by his wife, 9 children, 36 grandchildren, 11 great-grandchildren, besides a large number of other relatives and friends. He was the youngest and last member of the John Musser family of 12 children. He accepted Christ at the age of nineteen years and united with the Oak Grove Mennonite Church. He remained a loyal and faithful brother until the call came. He found it a joy to worship and serve his Lord. During his lingering illness he was patient and resigned, looking constantly in faith and trust to his Lord and Master. He was a kind and loving father, and a good neighbor. Services were conducted by the brethren C. Z. Yoder and J. S. Gerig. Text, Rev. 21:5. Interment in the Oak Grove cemetery.

"One by one the links are severed
From the golden chain of love;
One by one may each be welded
In the Father's home above."

Conrad.—Jacob H. Conrad was born in Stark Co., Ohio, July 29, 1859; died April 13, 1929; aged 69 y. 8 m. 14 d. He was united in marriage to Katie Conrad, Dec. 29, 1891. To this union were born four children (Mrs. Harry Reshley, Noble, Iowa; Jacob and Daniel, Sterling, Ohio; Christian, who preceded his father in death at Camp Dodge, Iowa, Aug. 12, 1918). He is survived by his wife, 2 sons, 1 daughter, 7 grandchildren, 7 sisters, 3 brothers, together with a large number of near relatives and friends. He accepted Christ in early life and united with the A. M. Church. He remained a faithful and loyal brother in the church, always interested in the work and service of his Lord and Master. In his suffering

which extended over quite a period of time he was very patient and resigned to the will of God. He expressed peace and a desire to go home to the Father and loved ones over there. Services were conducted by the brethren C. Z. Yoder and J. S. Gerig. Text, Rom. 8:18. Interment in the Pleasant Hill cemetery.

"The room is quiet, all is still,
The place is vacant, 'tis God's will;
So long you waited for your rest,
Our blessed Lord knows what is best."

Eby.—Lizzie Kreider, daughter of the late Tobias R. and Annie Kreider, was born in West Lampeter Twp., Lancaster Co., Pa., March 10, 1853; died at the home of her daughter, Mrs. Aaron S. Keneagy, Lancaster, Pa., April 18, 1929; aged 76 y. 1 m. 8 d. She was a member of the Mennonite Church for many years. On Oct. 12, 1871, she was united in matrimony to Benjamin K. Leaman, who died Aug. 14, 1877. Of this union, two daughters remain, Lizzie K., wife of Landis Hershey, Kinzers, Pa.; and Ada K., wife of Isaac E. Hershey, Leaman Place, Pa. On May 6, 1890, she was united in marriage to Bishop Isaac Eby. To this union two daughters were born, Eva M., wife of Aaron S. Keneagy, Lancaster, Pa.; and Ruth A., wife of Roy Patton, Vintage, Pa. Her second husband died June 17, 1910. The following step-children also remain: John M. Eby, Gap, Pa.; Annie, wife of John B. Hershey, Kinzers, Pa.; Lizzie, wife of John B. Harth, Kinzers, Pa.; Susan, wife of Enos Hershey, Kinzers, Pa.; Mary, wife of David B. Hostetter, Kinzers, Pa.; Emma, wife of George Ray, Erie, Pa.; Lena, wife of Abram Hoover, Lancaster, Pa.; and Isaac W. Eby, Wilmington, Del. Services were conducted in the home by Bro. John H. Mosemann and at the Kinzers Mennonite church by Bros. C. M. Brackbill and Abram L. Martin. Burial in the Stumptown Mennonite cemetery.

Martin.—Michael Martin, son of John and Magdalena Martin, was born in Alsace, France, Nov. 11, 1848; departed this life at his home near Parnell, Iowa, April 3, 1929; aged 80 y. 4 m. 23 d. On July 26, 1872, at the age of 22 years, he left his native country and came to America, arriving at New York, Aug. 16. He spent some time in Detroit, Mich., from where he came to town City. Finding it hard to get work because he was unable to speak English, he soon formed the acquaintance of our brethren in the Amish settlement. He was able to speak German as well as French. On Sept. 17, 1878, he was united in marriage to Salome Kemp, of Johnson Co., Iowa. She preceded him in death Sept. 22, 1894. To this union were born 6 children, 4 sons and 2 daughters: Mary, wife of John Yoder; Edward; John; Emma, wife of Kores Kinsinger; Elmer and Earnest, all of Parnell, Iowa. In 1886 he moved with his family to McCook, Hayes Co., Nebr., where he lived for eight years, after which he returned to Iowa, which has since been his home. About the year 1895 he united with the Amish Mennonite Church. To this faith he remained obedient until death. Some years after the death of his wife, when his children were all grown, he made his home with his daughter, Emma, Mrs. Kores Kinsinger, with whom he lived over 20 years, until the time of his death. He leaves to mourn, 1 brother, John Martin, and a number of other relatives in France; 6 children, 17 grandchildren, 1 great-grandchild, besides many other relatives, neighbors and friends. Bro. Martin had been in his usual health until Tuesday noon, the day before his death, when he was stricken with acute indigestion, to which he had been subject for some years. Having a weak heart he rapidly failed until the end. On a number of previous occasions when he suffered from the same affliction, and again on the day of his death, he expressed a readiness and willingness to depart this life. Funeral services were held at the West Union church, April 5, by Abner G. Yoder and P. P. Swartzendruber. Burial in Lower Deer Creek cemetery.

WELSH MT. MISSION AND SAMARI-
TAN HOME

Report of the First Quarter, 1929

The following contributions were received: Bro. and Sister Amos W. Hershey, \$1.00; Bro. and Sister Jacob Hershey, 2.00; Bro. and Sister Ira Kurtz, .75; Bro. and Sister Harvey Kurtz, 5.00; Bro. Landis Buchen, 5.00; Menno Martin, 5.00.

The following donations were made: Bro. and Sister Benjamin Kurtz, cobs; Bro. S. H. Musselman, clothing; Bro. and Sister I. M. Good, rugs, soap; Bro. and Sister Martin R. Hershey, sausage; Bro. Henry Hershey, Bible Doctrine; Mr. and Mrs. Paul M. Meyers, honey, rhubarb roots; Bro. and Sister Abram Martin, rhubarb roots; Mr. and Mrs. Rodney Mentzer, fruit; Mr. and Mrs. La Rue Robinson, fruit; Bro. and Sister John L. Musser, clothing; Matt. 6:3, sweet potatoes, groceries, fruit; Mrs. Roland, clothing; Rutter Bros., apples; Bro. and Sister Amos W. Hershey, pudding.

We thank all who have so kindly helped and may the Lord add a blessing.

In His service,
Henry H. Hershey.

CONFERENCE ANNOUNCEMENTS

Ohio Mennonite and Eastern A. M.
Joint Conference

The Annual Meeting of the Ohio Mennonite and Eastern A. M. Joint Conference will be held at the Pike church, near Elida, Ohio, May 28-30, 1929.

All conference members are requested to meet at the church at 1:00 o'clock, P. M., Tuesday, May 28.

The first public session will be held Tuesday evening, May 28.

All those coming by train will take the Interurban car from Lima to Elida. For further information relative to transportation write to S. M. Brunk, Delphos, Ohio, R. R. No. 6.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Bowne congregation, located near Elmdale, Mich., on June 6, 7, 1929. On Thursday forenoon there will be a meeting for Conference members and at the same time there will be a public meeting held in the interest of the Sewing Circle work. At this meeting the sisters will reorganize their work. The meeting will be in charge of V. E. Reiff of Elkhart, Ind.

The annual meeting of the Indiana-Michigan District Mission Board will be held at the same place on June 5, the day previous to Conference.

An invitation is extended to all to meet with us. For any further information correspond with the Moderator or Secretary of Conference.

D. D. Miller, Moderator.
Ira S. Johns, Secretary.

Illinois

The Mennonite Church and Sunday School Conference of the Illinois District will be held at the Harmony Church, June 18 to 20, 1929. Ministerial meeting on Tuesday forenoon and afternoon, June 18. The conference sermon will be preached on Tuesday evening. Conference proper will meet on Wednesday, with the Sunday School Conference immediately following. A cordial invitation is extended to all interested in the Cause of Christ to attend.

A. L. Buzzard, Secy.

NOTICE OF ANNUAL MEETING

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

The Executive and Mission Committees of the Board will meet in joint session in the above community on Thursday and Friday, May 16, 17. On Saturday the entire Board will meet in an executive and business session to transact such business as may come before it. Sunday, May 19, will be devoted to a Missionary meeting in the afternoon and evening. Monday and Tuesday, May 20, 21, the regular meeting of the Board will be held. The meeting on Sunday, Monday, and Tuesday is open for everybody.

All committees and officers whose duties require a report to the meeting will please be prepared to hand in a written report to the Secretary. It will also be greatly appreciated if those who speak on the program will have a manuscript copy of their address ready for the Secretary.

D. D. Miller, Pres.
S. C. Yoder, Secy.

NOTICE

For Those Expecting to Attend the Meeting of the Mennonite Board of Missions and Charities in Cass Co., Mo.

(Date of Meeting, May 19-21, 1929)

Those coming by auto from the east via St. Louis should follow Highway No. 40 to Junction of Highway No. 65, then follow that route to Sedalia, thence follow No. 50 to Junction of No. 7, ten miles west of Lone Jack, then follow No. 7 to Harrisonville, thence 7 miles east on dirt roads. If you cross the Mississippi River at Louisiana, Mo., follow No. 54 to near Fulton, Mo., thence follow No. 40 and then same as above. Those coming via Kansas City should follow No. 71 to Harrisonville.

Those coming by train via Kansas City will find one train daily in the morning only, for East Lynne and Garden City, via Frisco R. R. There are two trains, one in the morning and one in the evening, via Missouri-Pacific to Harrisonville, also Brown Bros. Bus line from Kansas City to Harrisonville, forenoon and afternoon. From St. Louis take Missouri-Pacific train to Pleasant Hill or Harrisonville. Those coming to Garden City notify L. J. Miller. Those coming to the other points notify the undersigned.

I. G. Hartzler,
East Lynne, Mo.

SUMMER BIBLE SCHOOL
MANUAL

A thirty-two page booklet arranged by a special committee under direction of the General Sunday School Committee, treating on the organization and methods of conducting a Summer Bible School, and outlining an All-Bible Course of study for the Kindergarten, Primary, and Junior grades. The booklet also includes suggestions and outlines for supplemental work. Per copy, 15c; Dozen copies, \$1.50.

Send for descriptive circular of other material available for use in Summer Bible Schools.

Mennonite Publishing House,
Scottdale, Pa.

REPORT

Of Berne Sewing Circle for the Past Year	
Garments made	75
Comforts made	4
Quilts made	1
Towels and Washrags made	54
Pillow cases	10
Quilt blocks made	40
Quilt tops donated	3
Garments donated	24
Total amount taken in	\$56.21
Amount spent	53.00
Balance on hand, Apr. 3.	\$ 3.21
Alice Erb, Secretary.	

REPORT

Of Maple Grove S. C., Lawrence Co., Pa.	
No. meetings held	12
Average attendance	14
No. garments made	272
No. garments bought ready made	28
Amt. not made into garments (yds)	20
No. quilts	4
No. Comforts	4
No. of quilt blocks	557
Bal. on hand beginning of year	\$ 2.64
Money received during year	\$174.05
Money spent during year	\$125.26
Support of S. A. Nurse	\$ 9.60
Support of Sister Minnie Kanagy	\$ 35.00
Bal. on hand at end of year	\$ 6.83
Mrs. Lester Zook, Sec.-treas.	

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GOSPEL HERALD MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

MAY 9, 1929

Interests of our Mission Activities

INDIA REPORT

Twenty-ninth Annual Report of the American Mennonite Mission, Dhamtari, C. P., India, 1928

EDITORIAL

Can India Be Won For Christ?

One hears and reads many optimistic statements regarding India's movement towards Christ, and these by men prominent in religious and evangelistic circles, men of long experience in India. There are without a doubt many signs of a turning away from ancient, hide-bound Hinduism. Multitudinous cases may be cited of an ever-growing sympathy toward Christian ideals, and an increasing reverence for the person Jesus Christ. Certainly educated India has moved from the stage of opposition to the stage of tolerance as regards her attitude towards Christ and His religion.

It is a general experience throughout India that when the Gospel is presented fairly and positively, without unnecessarily arousing the ire of the listeners by comparisons showing other religions in a bad light or by slandering other faiths and systems, the Gospel is received gladly and the crowd is always asking for more. I heard a powerful evangelistic message presented before the gentry and state officials of a native state within our own Mission area in which Christ was held up uncompromisingly and in which Acts 4:12, "There is none other name under heaven given among men, whereby we must be saved," was considerably stressed, yet there was no sign of opposition. At the close of the meeting a dozen or more Scripture portions for sale disappeared and invitations for more lectures on Christ were profusely offered.

Such are certainly the facts, but the truth of them will only be found in their interpretation. The heart of India is not satisfied and its longings are not fulfilled in Hinduism. She is seeking and in her groping in the dark she has seen a gleam of light in Christ. As she follows the gleam and with ever unfolding glory the true light breaks upon her she is not always prepared to follow the whole way. Just because India has become tolerant is no indication that the next step of full acceptance will be taken soon. There will always be those, however, with the courage of their convictions who will be able to testify with a South India convert who said, "I do not set Jesus among the many. He is the first and the last. He is the hand that reaches out of the dark to clasp the hand of man as he gropes in the dark after God. We have hailed to mute silences; they have not answered us. But Jesus is the voice from within the veil answering our cry..... I must propagate Him! I must share Him!"

What I have said thus far applies to the thinking mind of India. The mind of the illiterate masses has not yet arrived at this stage, at least not in our own Mission area. There is no opposition to preaching the Gospel, to be sure, but we fear this is born more of indifference than of tolerance. The mentality of the ordinary village crowd repels one like a wall of cold stone. Ignorant, suspicious of all that is new, caste and custom bound, in the meshes of false religions and idol worship—their minds are not open to the Gospel. The appeal of Christ cannot get hold of their hearts as it should.

Can India be won for Christ? She is moving Christward.

Certainly God has not left all these years of faithful missionary and native Christian testimony barren. India can be won and is being won, but **The Task is but Begun.**

The quotations at the foot of each page are manifestly not a part of the annual report of the India Mission, when considered in its narrower sense. But when we remember that the object of such a report as this is not merely to give information for information's sake, but to create interest, to carry conviction, and to fill its place in the Church-wide program of safeguarding and improving the spiritual health of its members by maintaining a vigorous missionary spirit these pointed statements and challenging facts will not appear out of place. We in India are not so much interested in merely gathering support for our work as we are in having every single member of our entire Church fully aware of his missionary privileges and duties as a disciple of Christ. If the true missionary spirit prevails among our members, here and in the homeland, the work in India as well as all the other home and foreign work of our Board will be well supported and men and money will be available for entering new and hitherto unoccupied fields. "Lord, what wilt thou have me to do?" Ask the Lord this question on your knees after reading this Report. (Quotations referred to will appear in booklet published later.—Ed.)

FOREWORD

By J. N. Kaufman

The year under review has been characterized by a number of varied experiences both of an encouraging and a discouraging nature. In this we note no special exceptions to the experiences of former years. We rejoice in the accomplishment of certain tasks and are able to register progress in the right direction. We also confess failures both in attempts made on worthy tasks and in failing to make use of opportunities as they came to us. That which we have accomplished we leave in the hands of Him Who has blessed the work of the past year in a manner not deserved by us.

Changes constantly take place in our missionary ranks. In February Bro. and Sister E. E. Miller and two children left for their first furlough to America after nearly seven years on the field. In July Dr. and Sister C. D. Esch and children left on their second furlough after seven and a half years of service. In December Sister Mary Wenger returned from furlough for another term of service and with her came Bro. S. Jay and Sister Ida Hostetler and two children as new missionaries.

We trust the contents of this report will interest you. It will not take long to read and if you devote a few hours of your busy time to its perusal you will learn more of your task in this land. Why should you not be informed when you give of your hard earned dollars in order that Christ may have the preeminence in the hearts of the people of this land?

THE CHURCH

G. J. Lapp

The organization of the Church is similar to that in the homeland. There are at present seven organized congregations located at Dhamtari, Balodgahan, Sankra, Shantipur, Ghatula, Mohadi, Maradeo. It will not be long until an organization can be effected in the new station of Dondi. Dhamtari, Balodgahan, Shantipur, and Sankra have the largest congregations. There has been a substantial numerical growth in the Church and Community as

the statistics will show although we had hoped to record many more as a result of the various evangelistic activities of the Church, including Sunday schools, special evangelistic effort among the village people, and the spiritual interest the Indian brethren and sisters have in their Hindu and Mohammedan relatives and friends. The unsaved are considering the question and are awake to the inability of their own superstitions and beliefs to give spiritual satisfaction but the custom of the people is to move in classes and masses. One non-Christian who is under conviction told one of our workers that he wants to accept Christ and is ready as soon as his clan or caste is ready to make the move. We should earnestly pray that those who are under conviction may have the grace to step out against opposition and become an example of fortitude and moral courage to their fellows.

The baptisms during the past year have been largely of children of the members. The children of the community are growing and as they arrive at the teen age wish to unite with the Church. We are glad for their intelligence which shows that they have Christian teaching in their homes. It was our privilege to receive into the Church by baptism two daughters of a family that is living away from any of our communities. The mother is teaching in a Government school and the father is sewing. The daughters are fourteen and sixteen years of age respectively, fairly well educated, and possess an excellent knowledge of the Faith and are willing to conform to the requirements of the Church. It was a pleasure to take them into Church fellowship.

The local congregations meet all running expenses of the Church. Regular collections are taken for that purpose and special collections are taken for such organizations as the Bible Society, Christian Literature Society, etc. from which Bibles and Christian literature are secured at less than cost prices. They also support the Home Mission Work.

Every attempt is made to safeguard the community against questionable literature and help them to wholesome Christian literature. There are very few, if any, homes which do not have Bibles or New Testaments and Hindi Hymn-books. They are also ready to buy other literature and we strive to keep before them lists of such as will be strengthening to their characters and keep them in line with Evangelical Christian teaching. Libraries are being built up by various organizations outside the Church and one such is found in Dhamtari in which there are books found of a very questionable nature, against which we are duty bound to teach and for which we find it necessary to substitute books of a helpful wholesome nature. Last year a brief description of Menno Simons and the Mennonite Church was written and this year a book of over four hundred pages on Bible Doctrine was prepared, a part of which will soon be in print, and one of our missionary brethren is preparing a Hindi book of Bible stories for children. We are praying that the gift of writing may be developed within the Indian Christian community in such a way as to enable different ones to produce a literature which will meet the spiritual, moral, and intellectual needs of the young and old. It is a crying need and we believe the Lord will supply it in His time. We are passing through a stage of hunger for gaining certain kinds of knowledge and with so much destructive literature available it is necessary that every effort be put forth to supply their every need. Mere translation of good literature does not fill the need. Original writing adapted to their peculiar needs is necessary.

The Sunday School and Church conferences have been centers of increased activity. The Indian brethren and sisters who have had a part in open discussion and resolution have showed marked growth in ability and constructive thinking. At times they would go far afield in open discussion which seems to be the common weakness of the human race in general.

The Home Mission work has been well supported by the Church. There are two Home Mission stations supported by the Church and the record of work done shows that the Gospel has been faithfully taught and preached in the surrounding villages. The brethren Ezekial and Danlat were the Home Missionaries stationed at Mogragahan and Potiadi respectively.

A few members were lost by letter and excommunication. Moral delinquency is the main cause of those who have to be turned out of the Church. The conscience of the community has

to be still more awakened to the sense of moral sin such as adultery and fornication. One great cause is the pernicious influences upon the children of our Christians by those of the surrounding heathen. Another is the lack of moral stamina which has come to them as a result of inherited weakness. Another great cause is ignorance. The devil, of course, is back of it all, seeking by every means to undermine character. We praise God for growth along this line but greater improvement along this and many other lines is necessary.

Attempts have been made by many to adorn themselves with jewelry and such apparel as is not becoming to those professing simplicity. It is their weakness to adorn themselves in flashy colors and all sorts of gold, or silver, or cheaper jewelry, for show. The Oriental has an inordinate love for display. It has taken intensive teaching and discipline to keep our Indian brotherhood



Bethel Church, Balodgahan

within reasonable bounds and we are praying for the day when they will all see the folly of such worthless show and wholeheartedly remain in line with Gospel teaching.

We praise God that our Indian Church is expressing an increasing desire for an Indian ministry. Balodgahan and Sankra congregations have requested Conference for the privilege of ordaining Indian brethren to the ministry. Their requests have been granted and during the coming year brethren will be chosen and ordained.

On the whole we see progress in depth of Christian experience, loyalty to the principles of the faith we hold dear, faithfulness in Christian service, reverence for the Lord's house, willingness to help in reaching the lost, and a readiness to support the Truth as it is found in the Word of God.

IN INDIA A YEAR

M. C. and Esther Vogt

"What are you reading?"

"Oh I am just translating Bal-bharat for my lesson to-morrow. Listen, I will read some to you,—"

"In the family of King Ekshwaku King Sagar was influential and glorious. He had two wives but not even one son. The name of the one queen was Widarbhi and of the other Shiwyia. For the wish of sons the king with his wives went on a mountain to do penance. Being pleased with their penance the great god gave them the boon that from one wife there would be one son and from the other sixty thousand sons. In due time the boon was fulfilled. From Shiwyia, Asamnajasa was born and from Widarbhi sixty thousand sons were born—"

"Why I thought you came over to India to be missionaries and you spend your time studying fairy tales!"

"It does seem rather strange but many things have seemed rather strange to us. Anxiety to get into direct work has had to patiently abide God's time. This has been a year of getting acquainted. Arriving in Bombay in time to spend our Thanksgiving Day there we found ourselves in a new land, with new customs, new ways of thinking, and a new language. We were utterly help-

less and could not have even purchased our food without help.

"Several pictures have haunted me ever since their occurrence those first few days in India. One was that a naked, forsaken, empty-eyed, yearning-souled little beggar boy who followed us from street to street, calling feebly 'Memsahib ji (lady)'. Another was that of a hungry and tired looking woman with her baby clinging to her side hopelessly tagging at her breast for nourishment—and oh such eyes! In those eyes was the cry of the heart of India! The mouth cries 'money', the stomach cries 'food', the body 'clothes', but the soul cries 'I am empty; what is there to fill me? I am lost with all my gods, with all my intensive worship, praying and self-torture.' The soul cries and cries, 'Where can I find peace?' One more picture—a little boy carrying a bundle of bones covered with skin, hanging so loosely and looking so pale that I felt the chills go up my back as I thought, 'The child surely must be dead.' Money too was the goal of their wanderings."

"What are you doing to try to help these benighted ones?"

"Well, our first problem has been to learn to speak to them. We are just beginning to do a little of that now. We must learn to try to understand their hearts and their ways by thinking of ourselves in their places. That is why we want to read their literature."

"We were startled when we found out that these 'fairy tales' are actually believed by these people. They are well rooted in their innermost selves by a strong exercise of faith and their minds do not seek for 'reason.'"

"Our well-educated pandit was telling us, 'A certain god protected a tribe of people who were being persecuted by lifting up a mountain and setting it over them.'"

"And we asked him, 'Do some of the people really believe this?'"

"'Oh yes, it is true. At least it is true for us Indians,' he answered."

"Where have you lived in India this first year? Did you live alone?"

"The first month we did quite a bit of visiting and in this short time had the rare privilege of seeing all of our stations. We had our home one month at the Ladies' Bungalow at Balodgahan, three months with Bro. Lapp's at Ghatula, four months at the hills, and the rest of the time with Lehman's at Dhamtari."

"We fell in love with the hills—God's wonderful hand-painted pictures—the glorious snow-capped Himalayas, the steep canyons covered with pine, fir, cedar, wild dahlias, and ferns. We really forgot for a while that we were in India, India the land of burning sun and aching hearts. Here we had an opportunity to attend the Language School which is under Presbyterian management and has native pandits who are much more efficient than those we have on the plains. The school opened at ten thirty with a half hour of devotion and then followed the four class periods of about forty minutes each with one intermission of ten minutes. There were from eight to twelve students in a class and about a hundred in attendance. The help derived from trained teachers and the inspiration which came from working side by side with fellow students added much to our progress in language study."

"While we were at the hills our little boy, Merle, came to live with us. What a joy he is! The Indians seem to love babies

too, especially boys. The simple 'salaam' (greeting) of before now is accompanied with lingering smiles of admiration, yes and more—

"One afternoon while I was taking Merle out for a little ride I met an old Indian woman (a stranger to me) and after greeting me she looked as if she wished to say something more so I stopped, thinking I might get a little practice in trying out some of my Hindi. The next thing that I knew she had run to Merle and planted on his cheek a kiss. Brown kisses! I guess they are as sweet to Merle now as white ones."

"Having a little boy in India means having an Indian woman to help take care of him and wash his clothes. I could hardly stand it at first but knew it was a necessity. The first morning coming into the bedroom after breakfast what a sight—Merle kicking around with his dress on backwards! She had changed his clothing and so the transformation."

"As the Master permits and directs we want to spend ourselves in loving and serving these people of India."

SANKRA STATION

By Florence Friesen

The past year has been full of interesting and varied experiences. As we look back over it we see where we might have done better but God has blessed the efforts put forth in His name.

The greater part of January and early part of February were spent in touring. We spent considerable time in the Sikosa area and had opportunity to get in closer contact with many of the leper and other patients. The last two weeks of February I spent in Calcutta in the School of Tropical Medicines studying Leprosy under Dr. Muir. He is a very fine teacher and knows his subjects well, so the time was very profitably spent. A few weeks later he spent a day with us in the clinic at Sikosa and besides offering some very helpful suggestions he seemed pleased with the work.

Our boys very kindly consented to give up the usual two or three months of home life in the hills and started to school in the middle of March for nine long months in the School "Boarding." This made it possible for us to continue our evangelistic and medical work along the roadside the whole year without a break. During the hottest weather we started to Sikosa about three in the morning and were ready for work by sunrise. This pleased the patients as they like best to travel at night in the hot season. It also made it possible for us to get home by noon.

The number of patients treated this year has more than doubled that of last year. We have treated as many as two hundred and thirty-five in one day and as many as one hundred and fifty-five lepers. During the year we treated 12,224 old and new patients—5,207 of these were leper treatments. Many of these travel long distances for their medicine. Especially is this true of the lepers. Some come as far as thirty miles, not in a car, but on foot. They start the day before the clinic day in order to be present on time. Many say that they are very much better. The spots of some have almost disappeared and the thickened, rough patches of skin in others look almost normal, and they all say that their general health is much improved. Before treatment they felt too weak and sick to work. Now they can work and feel well. One wealthy land owner, after a year of treatment, said that he was two-thirds cured. He looks that much better and no doubt feels very much better. Many others can give about the same testimony.

Just at the close of the year Dr. Foote, Eye Specialist from Hastings, Nebr., gave us four days of his time. He spent two days with us in the clinic and treated many, many cases and had the unpleasant task of telling many others that their eyes were beyond help. Practically all of them could have been helped had help been available at the right time. The other two days he spent with us at the station treating patients nearer by and performed in all twenty-two operations. Fifteen of these were for cataract and these patients went away very happy. They came to us blind and could see when they went away. During his stay he gave many helpful suggestions and his stay with us will be long remembered by us all.

In September we moved into our new Dispensary. It is a convenient little building and much appreciated by the patients as



An image of Rawan set up at Hindu Dashera Festival

well as the staff. Our ward of two rooms is more than full most of the time.

About the middle of December Dr. Biswas, a Bengali Christian, trained at the Presbyterian Hospital in Miraj, came to help us in the medical work. We hope that he will prove to be very efficient help and make it possible for me to give more time to the Bible women and other duties.

The station primary school has continued throughout the year with the same staff we had last year. Some children have gone to other schools and some new ones have come in but our school is a little smaller than last year. All those who have the privilege of eating in the school kitchen are very happy that they are not obliged to leave school to work for their living but that they can keep on going to school and preparing for greater usefulness later



The new Dispensary Building at Sankra

in life. The new clothing is always welcome and appreciated. The school children are asked to help keep up the Mission compound and help in the garden some so that they have the feeling that they have earned their food at least in part.

The Bible women continue to go the near-by villages. I have been out with them very little in the past but hope that I may be able to go much more the coming year. They need help and encouragement to keep up interest in the work.

We are very grateful for the support we have received from the Home Church for our needs of the past year. We know that God gives His reward to those who support this work. We trust that we may see greater things accomplished for our Lord and Master during the coming year. To Him we shall give all the honour and glory.

MY WORK FOR THE YEAR 1923

By J. N. Kaufman

The English School

The English School as conducted by the Mission consists of two departments—the Middle School and the High School. The total enrollment is 198 of whom twenty-two are enrolled in the High School.

The last examinations showed poor results judging from the grades alone. None passed the matriculation examination and only eight out of twenty-five passed the Middle School examinations. The Scripture examinations showed up considerably better. One reason for the total failures in the High School was the poor teaching in the history classes. The teacher responsible for the poor teaching has resigned thus making it unnecessary for the Management to dismiss him.

A feature of the daily morning devotions in the school is the chanting of the Lord's prayer in which all take part both Christians and non-Christians. A few years ago no non-Christians would take part in this part of the morning devotions.

All the pupils of the entire school are enlisted in the daily Bible classes. Bro. Isa Bakhsh teaches most of the classes in the Middle School and other teachers take the classes in the High School. We are making special efforts to provide specially adapted courses for the different classes and ages of the pupils in the school.

The Manual Training department of the school is proving very useful for the boys of the Middle School. It provides hand work although there is not enough time allotted to enable the boys to go very thoroughly into the work. Still, the boys get sufficient practice to make it possible for them to prepare articles of salable value. The present plans include a more extended course in manual Training and Agriculture so that the boys will get away from the idea that a school boy does not need to work.

Our old Mohammedan drawing teacher who had been on the staff for eighteen years was superseded this year by a younger man of better qualifications. The new teacher is a Christian and already has done some commendable work. His first class to be sent up for the Bombay School of Arts examination passed nicely, two of whom took the Intermediate examination. This is the first time we had sent up boys for this intermediate examination. Our school was first in the Chhattisgarh Circle in these examinations.

As the boys continue their work from year to year we note a great change in their attitude. They incline more and more towards the spiritual side of their work and boys who formerly declared they would like to engage in some engineering work or work in the railway now express a desire to engage in direct religious work when they grow up. We hope to foster this fine spirit and hope that in time we may train more useful workers for the Mennonite Church in India. We ask that you pray for the school and for the boys who are growing up under its influence.

The Carpentry School

The Carpentry School continues to serve a most useful purpose in the life of the Mission and the Community. It is more and more becoming a training centre for turning out accomplished carpenters. As more trained boys are passed out of the school more people become interested.

Certain changes have been effected this year. In the first place the course has been definitely lengthened to a three year course, although it is still permissible for a student to get his certificate at the end of two years if he is able to do the work required. The capacity of the school has been increased from eighteen pupils to twenty-six pupils. This has increased the work to such an extent that one instructor could not do the work and at the close of the year the Government sent an additional instructor—also a Christian—which puts the school on a good footing. We



A Dhamtari Main-Street Scene

are now in a position to take care of thirty pupils and an application has been sent to the Government to permit us to enroll that number.

We are informed that the money needed for re-roofing the building is raised in America and arrangements will be made to make this necessary repair before the next rainy season. On account of the bad roof it has been necessary to shift classes a good deal and even to suspend some of the work as it could not be carried on where the rain was running down inside. We wish to thank the good friends in the home land who have so kindly supplied the money necessary for this urgent need.

Sunderganj Congregation

The Church took considerable of my time although not near the time was given that should have been given to this important work. A missionary should be free to give his entire time to the work of the Church. Visitation work is especially needed and is also appreciated by the Christian people. If more time could be devoted to the pastoral work the people would respond in the form of better lives and greater interest in religious matters. As it is good interest is manifested on the part of the membership.

There are at the close of the year 377 on the roll. During the year there were thirty-eight baptisms. Three were excommunicated, one of whom was again re-instated. There are two ordained deacons in the Sundarganj congregation and one ordained Indian minister besides the missionary ministers stationed at Dhamtari. The church committee appointed by the congregation helps the pastor in the work of the church. My experience of the year in working with the Indian brethren in this committee gives me confidence that the gravest matters of the church may safely be entrusted in their hands for sound opinion and advice.

The congregation maintains at the close of the year four station Sunday Schools, or rather, the Primary, Junior, Intermediate, and Senior Departments of the School. Each of these departments enrolls about a hundred pupils. Regular services are held every Sunday morning and Young Peoples' Meetings in the afternoon. The Church also conducted several village Sunday Schools.

My work as Secretary of the Mission and Agent of the Mission Board took its share of my time. A number of real estate purchases were made in connection with adding new stations and sub-stations to the Mission property. These stations may be noted in the articles "Extension of Work" on another page. There was the usual correspondence with the Mission Board and with individuals and organizations in India as well as with Government officers regarding official matters.

GHATULA STATION AND DISTRICT WORK

By G. J. Lapp

In last year's report it was stated that territory had been added to the Ghatula district, extending it south-east into the Jey pore State. Since then land has been acquired in the village of Likhma, eighteen miles southeast of Ghatula, and it is hoped that a Mission station may be open in this beautiful place which borders another open territory. We have toured a few of the villages in this area but a station manned by a missionary couple and a staff of Indian workers could more effectively spread the Gospel among those receptive people. May the Lord open the way for this to come about.

During the year requests have come to us to open more village schools in the Ghatula district. One petition contains the signatures and finger prints of over fifty people of a very large village to the east of Ghatula. The reason they gave in the petition was that they want such teaching for their children as will develop their characters. They know that with the Mission school will go Christian teaching and this they want. A private school had been kept going by a village priest who has asked us to consider taking over the school. A Hindu priest asking for a Christian school with Christian teaching! This may seem strange to you but it represents the real appreciation of the people for a kind of religious teaching which will save their boys and girls from many of the evils which are dragging souls to perdition in India. The people are also becoming more alive to the inability of their idolatry to give real religious satisfaction and furnish them the spiritual anchorage they need. Village Mission schools are worthwhile and more should be opened by all means. The system of furnishing any kind of education to the Indian people is so different from that found in America that unless one has lived for some time in India he cannot appreciate the situation. Village Mission schools are also a strong evangelistic factor. This was impressed on the mind of the writer at the time of a recent visit to Kasur during the Christmas service. He read the narrative of the birth of Jesus as given in the Gospel and while reading

would halt at intervals for the village children to fill in words and phrases. Without hesitation they would fill in, which showed that they not only knew the Word but understood its meaning. It was much easier to speak to them at this time than it was some years ago when their parents ran away from us and hid in their houses from fright. The school, though small, has transformed the village and changed the attitude of the people as well as their children. They have not only left off strong drink as a result of the teaching on temperance in the school but other social evils have disappeared from their lives and we believe that the Lord will not let Himself without witness among these backward people. They will in time turn to the Lord.

The Ghatula school continues to grow. The people asked for a well for the school. At a meeting of the school committee it was proposed that the patrons help toward the expenses of constructing the well. The patrons were solicited and a large sum was subscribed. A mason volunteered to lay the brick curbing free of charge and a village owner volunteered to furnish the lime for the curbing. The money is to be gathered for the well soon and the digging will also soon begin. We have trees on the

Mission compound on which shellac can be grown and the Managing Committee of the Mission have kindly given their consent to have some of the income realized from the sale of raw shellac used for this well. Such an interest on the part of the village people is another indication of their appreciation of the Christian school.

The little congregation in Ghatula and the members living in outstations of the district have been very active in volunteer Christian work. In all, sixteen village Sunday schools have been kept going during nearly all the year. The statistics will show the average number of village people who have been weekly reached by this method. The little Sunday school cards the home friends have sent were distributed



The 25 year old 3 feet tall Town-Crier from a village near Ghatula

among the children and the Word was taught to all who would attend the meetings. One great feature in any religious work in India is singing. By teaching hymns to the people in the village Sunday schools and day schools living messages are left with them which make impressions on their lives. It is very common to hear Christian songs sung by non-Christian children both Hindu and Mohammedan, as they pass along the roads from village to village, or watch their parents' flocks by the roadside. The message is telling on the people. It is seedtime and the Lord will also bring the harvest.

The sick continue to come. A woman who is a village owner came in a helpless condition last year and left us again much relieved. At the end of this year she again came for treatment but had only slight pain in her hands and feet. She testified to the wonderful things God had done for her and declares that she has ceased taking the name of her gods. A poor helpless girl of twelve crawled to our dispensary full of tubercular sores. She was helped while with us but not cured. We were able to transfer her to the Dhamtari hospital where she can have the care of our doctor and nurse and we trust she will become cured from her dread malady. But the poor unfortunate child is also a hunch-

back. Her lot is a hard one. Her mother has forsaken her and she has been left a poor dependent.

The Lord has richly blessed in the work during the year and it has been a joy to us to have a part in the great work of bringing the Gospel to the lost in this dark land. We are loath to leave it for a furlough to the homeland. But it is for the best and we shall eagerly look forward to the time when we shall again share the weals and the woes of laboring for the Lord in India in in another term of service.

BIBLE WOMEN'S EVANGELISTIC WORK AT BALODGAHAN

By Sarah Lapp

Three Bible Women have gone regularly to 15 villages near Balodgahan this year. I have accompanied them whenever possible. Of these 15 villages there are only three in which there are schools. All the Bible Women are expected to do visitation work each day except on Saturdays and Sundays, and they help in Sunday school and other meetings during the week.

They usually leave at about seven in the morning, after coming to the bungalow for prayers, and walk from one to four miles to a village each day. When I accompany them we go in the bullock tonga unless the road is so bad that even this is not possible. We visit from three to five homes in one forenoon. During rice weeding and rice harvesting time we do not find many at home, except it be a grandmother, who watches the home and looks after the small children, or some one who is not well and cannot go to the fields that day. After harvest time we find more in their homes. On reaching the village where we will work that day, we go to the gate of a home and call to the house wife, "Is any one here?" and "May we come?" Usually she says "Yes, come!" and she quickly gets a cot or spreads a mat on the floor for us to sit on. We inquire about the family, how they are, and ask what work they are doing etc., and talk to the children. Then, after a little time, we ask if they would like to have us sing a few songs and tell a story. They usually say, "Yes." We start to sing and neighbors and passers-by stop to listen.

Favorite stories which the Bible Women like to tell are about the Samaritan Woman; the sower of the seed; the raising of Lazarus; the Good Shepherd; the prodigal son; the rich man and Lazarus; the Good Samaritan; ten Virgins, etc., and always they end the story about the love of Jesus coming into the World, His suffering, death, and resurrection, and how He saves all who will believe on Him and accept Him. The Bible Women know the stories well and select the story best suited to the occasion. The Picture Rolls illustrating these stories are a great help and the children are very glad for the Sunday School Picture cards. At many homes where we visit we see them pasted on the doors and walls which shows that they enjoy them.

Work is not always easy for the Christian Workers. They often have to bear the insults of the non-Christians among whom they work, but, as a rule, they are respected and have considerable influence among them and are welcomed into their homes. So the women work from day to day, going to the villages, sowing the seed. It is a work of faith and prayer, for the growing of the seed must be left with God. We have not seen much direct result from village work as yet, but we trust the seed will bear its harvest in due season, for we have the promise that, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Statistics show that during the year the average number of listeners was six at each home; total number of listeners, 3516; number of meetings for the year, 526; the number of villages visited regularly, 15; number of books sold, about 50; number of days on tour, 6; number of villages visited on tour, 9. On Nov. 26th a few workers and myself went to Chickli, an out station 15 miles south of here, where two Christian families are stationed doing Evangelistic work in the surrounding villages. We remained six days and visited in some of the villages. There are no Christians living in any of those villages. We enjoyed our stay with them very much and the interest in the villages was good. We

visited at one place where the landlord of the village did not let us go until we had all eaten food at his home. He gave a chicken to cook, and rice, dal, bananas, etc. They begged us to stay over night but we had to return to Chickli that same evening. We were able to sell some books in his village. He has six sons and four daughters, all but the youngest of whom are married. He has been very friendly to the missionaries for a number of years. How we long that he and his family may turn to the Lord.

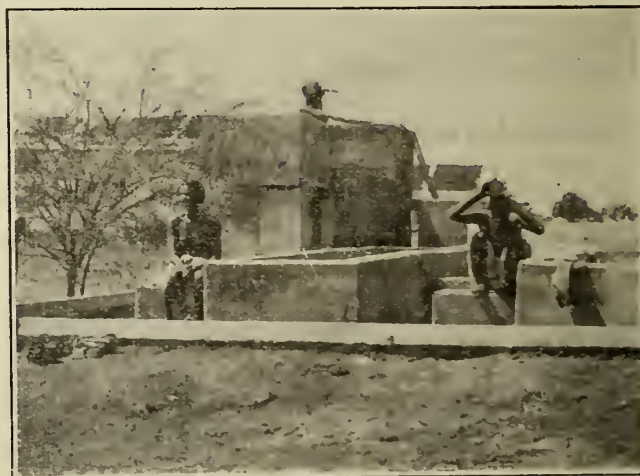
Dear Friends, will you pray with and for us that these dear souls in the many villages round about us will be won for Christ! The harvest is great but the laborers are few!

SHANTIPUR LEPER HOME

By J. D. Graber and Minnie Graber

At the close of the year we reported 165 lepers in the home classified as follows:—Men 68, women 91, and children 6. Of these 33 men, 30 women, and 6 children are under treatment and all are improving more or less under the treatment administered.

Tuesday is treatment day at Shantipur. Since Dr. Esch left on furlough in August Dr. Troyer has had charge of the Medical work and special treatments. Injections of Hydnocarpus oil, a derivative of the original Chalmogra oil, are given intra-muscularly. These injections are regularly given here on Tuesday forenoons, but a few patients who are getting especially good results and who are anxious to push their treatments as rapidly as possible take a second injection per week on each Friday morning. Tri-chlor-acetic acid is also applied to "spots" and nodules, and potassium iodide is given internally. This with helpful outdoor



The well, pump, and bathing at the Leper Home

work and exercise with good food gives the patient the best opportunity of combating the disease known today. Experiments are ever going on, however, and it is confidently hoped that much more effective remedies will soon be forthcoming.

Farming

The Leper Home here owns about 120 acres of land of which about ten acres is good farming land especially adapted to growing rice. In 1928 the usual amount of farming was done. Only two men are employed by the institution as regular farmers and the lepers do a great deal of the work incident to the raising of the annual rice crop. The farming pays financially but the chief reason for conducting it is for the purpose of giving outdoor employment to a large number of leper inmates.

Feeding

The lepers are given two warm meals per day which is one warm meal more than is usually indulged in by the poor villager. At 10:30 A. M. and at 5:30 P. M. the cooks come half trotting to the various sections and ward with huge baskets of cooked rice and large pails of pulse and curry—swinging from the pole across their shoulders. Each leper takes his deep dish and walks, hobbles, or crawls, depending on which mode of locomotion the disease has left for him, out to where the food is being dished out and brings

his portion to his room to eat. The crows and pariah dogs get the crumbs that are spilled on the ground in the transaction.

The common mess arrangement is peculiar to our own Leper Home. In practically all other similar institutions in India food is given out uncooked and each person or small group prepares its own food. In many respects this is the most satisfactory plan for feeding but there are many objections. Under our present system the diet is easily controlled and necessary elements are provided for insuring a mixed and balanced diet. Expense becomes less by having all food cooked over one large fire and it has been found too that some inmates half starve while they hoard away their raw rice to be given to relatives or sold for money to purchase tobacco. Such evils and unsatisfactory elements are done away under our present system of feeding. There is no doubt, however, that the Asylum would become more popular if everyone were permitted to prepare his own food and perhaps many would be more contented to have this bit of domestic duty to keep them employed. To keep the inmates of our home properly engaged and to keep them from simply sitting idly down to brood and wait for death to relieve them is a constant problem.

A New Arrival

One rainy day in September two strong, young men arrived bringing their old, emaciated, leprous mother in a basket hung from a pole which they carried between themselves. They had come 15 miles to Dhamtari by rail and then carried their old mother 5 miles to Shantipur to the Leper Home. The old woman was in a terrible condition! Filthy and unkempt, wasted away with disease and so weak that she could not stand up. The two strong, healthy sons left her at the outer gate of the women's quarters and went away with no sign of emotion or sentiment. The old woman died three days later.

I investigated the case somewhat and found that such occurrences are not uncommon. If a leper should die in a caste home the whole family would become impure and the ceremonies of feeding caste fellows and hiring a priest for re-instatement into full caste fellowship becomes rather expensive. So, to avoid unnecessary expense and trouble, it is very simple to bring on old father or mother to the Leper Asylum to let him die here and to let us bury him. This is one of the terrible things that the pernicious caste system of India produces.

The Leper Church

Of the 165 present inmates 113 are Christians in full Church fellowship. A class of 20 is now under instruction and ready for baptism. The lepers are very faithful in attendance at public worship and their eager attention during all parts of the service has always been an inspiration to me. Many are woefully ignorant and many of their minds have been further stupefied by the ravages of their dread disease. They can certainly not recite long creeds nor can they argue fine points of theology but they claim the promise that those who believe in Christ shall be saved.

An old woman who was too feeble to attend Communion was being given the sacred emblems. I told her that this Communion service was in commemoration of a certain event and asked her if she knew what that event was. She stammered and struggled with her enfeebled powers of speech and finally, in the most illiterate of village dialect, she said, "Jesus Christ for me," and that is as far as she got. I helped her to express the verb that was lacking to complete the sentence but after all she had grasped the heart of the truth of salvation in what she was able to say.

In Memoriam

The year has also brought sadness into the home of David, our care-taker. His wife had been in rather bad health for some time, but apparently was somewhat improved. However, on the evening of the day after Christmas she succumbed to a sudden heart attack. She leaves her husband alone with a family of six children, the oldest of whom is but fifteen. It has been a very hard blow for David and the sympathy of everyone connected with the institution goes out to him and his children. The inmates of the home denied themselves of their regular portion of meat for one week in order to save the money to buy dresses and shirts for David's children. Such practical sympathy and deeds of self-denial by the lepers are a challenge to our lives and make us feel that the work of Christ in India has not been in vain.

BEGINNINGS AT DONDI

By A. Brunk

At the end of last year the welcome news was received that the queen of the Dondi-Lohara Zamindari was willing to give to our Mission land for a mission station in the village of Dondi, which is fifty miles southwest of Dhamtari. The Mission appointed Bro. Kaufman and myself to call on the state officials and make final arrangements for the land. In order to finish our work almost two months time and a number of long motor journeys were required. The Mission appointed me to build the new station, using for that purpose the money raised for Hope Evangelistic Station. This seems very appropriate as Dondi is located in the district for which Hope Evangelistic Station money was raised. The queen is particularly anxious that some medical work be carried on at Dondi. This we will do and it should not hinder but rather help our evangelistic work. Already the people are coming to us for medicine and we have been able to be of real help to a number of people. In one case a man by accident cut his finger off. He came to me at once and by applying medicine it healed in a short time without infection. This the people thought wonderful. In another case the son of a wealthy land owner was badly burned, his clothes having caught fire. They called me and by treatment the burns healed nicely. They said repeatedly that if we would not have been there, they doubt whether they could have saved the



A Ferris Wheel at a local Mela

child, for the nearest medicine was twenty-two miles away. When I returned from attending our annual Business Meeting, the people from another village came and reported that another child had been burned and had died as a result, but they were sure that if I had been here it might have been saved.

As soon as we had signed the papers for the land we moved our tent to Dondi, and on February fifth, in the presence of a small group of Missionaries, were held the ground breaking ceremonies for the new station. In the beginning the work progressed very slowly as it was difficult to get workmen. The well digging was started and as soon as brick were available we built a motor shed. Into this I moved my goods at the beginning of the rains. The work had to be shut down during the rains as I was unable to get carts to haul the brick. Work was again opened at Dondi October 22, and since that time it has progressed fairly rapidly.

Sister Brunk spent all of her time at Balodgahan in charge of the work there. The Mission had decided earlier that we should remodel the bungalow at Balodgahan as more room was needed for two families and the timbers in the roof were in very bad condition, and some of the walls were cracked very badly. We had hoped to start this work in the beginning of the year but we were unable to get the necessary brick and lime until in April. The work was then begun in earnest and it went fairly rapidly. However the rains began early and they caused some damage to unprotected walls. We were indeed very happy when we got all the roof back on so that we did not need to be uneasy when it began to rain. Brother Beares and we also found it very in-

convenient to have all our furniture crowded into one or two rooms each. But now it is much more convenient. The funds for this repair were secured from industries in the Widows' Home, from the sale of farm land in the village, and from the sale of grain raised on the Balodgahan farm. In this case we did not need to ask for funds from America. In connection with this building we have to record a very sad accident. I had been up on the building for a long time and Sister Brunk told a woman to send some drinking water up to me. A young brother by the name of Bisal who was working for Bro. Beares volunteered to take the water. He was walking on top of a brick wall and stepped on a brick which turned and threw him on to a cloth ceiling, which tore, and he fell head first sixteen feet. He struck a rocking chair and a cement floor. He died in a very short time. It indeed made me very sad to think that he died in an attempt to give me a drink of water. Our minds were naturally turned to Him who died to give us a drink of the living water. I owe my life to Him and want to serve Him in gratitude even though I can never pay the debt.

The work on the farm went on much as usual. The land was all farmed by the Widows' home and the Girls' Orphanage, and by other farmers who had rented land for three years. This is their last year. The Mission has also asked the Government to give permission to sell more land, which is of such a tenure that we cannot sell it without their permission. It is called **Sir land**. The Mission wishes to keep only as much land as the Girls' Orphanage and the Widow's Home can farm. During the year we sold some land to our brethren.

A YEAR AT MOHADI

By Lloy A. & Elizabeth Kniss

It is just a year since we have come to Mohadi, though it seems much less. We were appointed by the Mission to live here after we had been at Sankra for about two months last year.

From the natural angle the location of this station is rather attractive. The buildings are in an open plain, but near the edge of the jungle. It is not a place where we have many mosquitoes, excepting in the rainy season. The farm land of this part is exceptionally fertile, and it is rare, even in famine times, that crops entirely fail here. Because of this the natives of this place are to a large extent comfortably situated financially. The villages are large and numerous. The lack of roads is one of our drawbacks.

Some of the stations of our mission are mostly devoted to institutional work, but Mohadi is one of those which is purely evangelistic. We do not even have a primary school here, as there is a Government school in the village. It would be preferable to have a primary school of our own as in the government school some Hindu prayers etc. are being taught. Aside from evangelistic work we are doing some medical work as an aid to the purpose for which we are here. Many people are attracted to the Gospel because of the medical benefit they have received. When we go through the village we meet a person here and there who comes and expresses gratefulness for the help he has received. We treat daily from three to about fifteen patients in our small dispensary. Sometimes this takes a large part of our time, and we are greatly in need of a native nurse, who could do much. If there were a missionary nurse here wonders could be accomplished by including special efforts in helping small children of the villages. The conditions in which small children here are reared are deplorable. This would be a great gateway to the hearts of many parents. We don't find time to do this work.

One of our hindrances in enlarging in such work is that in a new station like this there is always much building work which can only be done in a very slow manner in India.

We have a new dispensary which was built in the last year. The building is twenty-four feet square and has two main rooms and two smaller ones. This building has already proven a great asset to our work. It took much time and patience but finally it was gotten ready for use. There was also a wall built around the bungalow plot. This keeps the many stray cattle out of the garden and from the verandah. In this wall are about seventy thousand bricks laid in lime. Brick walls are needed here. A wood fence

would be eaten down by white ants in a short time and a mud wall soon falls down in the rains. Wire fencing is too expensive. Along with the preparation for building a church we are also getting ready to build another evangelist's house at some distance from our station and so building work is still going on.

As we are putting up brick buildings we also do all we can in building up Christian characters in our congregation. This is the more difficult task of the two as our material has all gone thru the hands of Satan before we got it and it is badly marred. We can say with thankfulness that the Lord has worked over some of this material and really created new characters out of those who were willing to give themselves into His hands. Ignorance, hard-heartedness, and climatic conditions are all favorable to quarrels and low spirituality and some of these obstacles are very hard to overcome. In fact, impossible, when we do not fully consecrate ourselves, and still possible when we are consecrated.

We have evidences that the attitude and ideas of our Indian Christians are slowly but surely coming more and more to the place where they ought to be. There is no doubt but that some have become Christians because they got some temporal benefit as food and shelter, but we are glad to report that there is a strong spirit against this condition fast taking hold on our Christians. There are many who have experienced the real change of heart and these hate the attitude of what they call "Stomach Christians."

The present membership here is forty. The additions to our congregation this year amounted to fifteen, some from other con-



Preaching to Children at a Government Primary School on tour

gregations, some from other churches, and four baptisms. There was also a loss of five members who moved to other stations.

We have visited regularly a number of villages from the bungalow and at present we are on a tour that will include about seventy-five villages and will take about six weeks. Interest in the villages is good and we have had a number who made special inquiry. Books are selling well.

Usually readers expect some animal tales in such an article. A large tiger lately prowled about our neighborhood and sat about forty rods from our bungalow one night for about an hour seemingly keeping watch on the little improvised station house of our little jungle railway. He kept two men up in a tree once for over an hour and also killed a number of cattle. One evening after our children had gone to bed, their mother, in straightening up the things in the room in which they had been playing, lifted a cushion under which a very dangerous snake was nestled. The Lord was keeping watch when we didn't know it. Leopards have come into the compound a few times. So far we have not had much cause to fear these animals.

We are very thankful for the auto which our kind friends have given to us and our praise and service are due the Lord for the gift.

In closing, I am wondering what we have really done, but find that I can say very little along this line. What was done was done by the power of God and we hope that the reader will pray for us. His servants.

BUNGALOW PESTS

By J. D. Graber

White Ants

I don't know why they are called white ants at all. They are not white, but dirty gray, and are termites and not ants at all. They are gregarious, live in colonies like bees and ants, seem to have a highly organized form of community life like their namesakes, and build great, high "ant-hills" in which they live. For these reasons they seem to have acquired their name.

But, did you ever hear of ants being so dull of taste as to eat up wood and at the same time to have such a highly developed literary appreciation that they can just feast on whole sets of Shakespeare and Dickens? Yet such seem to be the varied tastes of these our close friends. In fact we often wish with a full heart's longing that they were not nearly so sociable and would stay out of sight. But, they do stay out of sight. It is a case of, "He that doeth evil hateth the light." They travel only through tunnels they build of earth made into a paste by a secretion from their mouths, and one of the first signs of the presence of the white ant is the tell-tale brown streak along the lower corner or up the side of a box, or, great misfortunes, if the brown line appears between the binding of the books in the book case. Paper and printer's ink seem to be a special delicacy of this pest. Within a very few days after his advent into a bookcase the binding is found to be eaten away, the covers fall off, and the book looks for all the world as if it had been used as a target for shot-gun practice at close range. In this way have thousands of volumes in India been destroyed, and there are libraries in our own mission bungalows that bear deep scars.

Black Ants

But the white ants are not always the most destructive pest one meets with at close range in India, and by no means the most troublesome one. Each bungalow has its characteristic pest. For instance, at Shantipur it is the small black ant, and at the Sunderganj bungalows it is the mighty, black, king ant. They have really inhabited these bungalows with us. Their dens and runways are in the walls and under the floors and they are ubiquitous and rest not day nor night. Food is placed on stands and tables the legs of which are set in tins of water. But a floating straw or a slight scum makes the necessary bridge and you find in the morning a million ants stuck in the syrup, or half that number staging an Atlantic City holiday scene in the left-over fruit juices.

It is not wise nor proper to be too personal, so I will just say that a certain missionary was on the point of completing a perfect dinner with chocolate pudding when something suddenly went wrong with the consistency as well as the taste. Mastication was held up until investigations could be carried out in the pudding still on the plate. Where color contrasts were lacking movement did give the necessary stimulus and the missionary found out that he was not the first one to discover that that particular dish of pudding was good to eat.

Do you throw away a jug of milk when you have found that a fly has fallen in? Do you eat soup when scalded ants are found in the sediment? You likely do not, but here the occurrence is far too common to even provoke comment.

The habits of these creatures are extremely interesting, and they are always at hand, ready to be studied. I killed a fly one day and threw it on the floor. I noticed that an ant soon found it, marched around it a few times, and then struck off in a zig-zag path at a high rate of speed. I watched to see what would happen. In half a minute ants began to emerge and start out across the floor. I had taken especial note of the path followed by the first ant, and to my great satisfaction I found this whole army following right along the same zig-zag path that led straight to the dead fly. In a few seconds a hundred ants seemed to have hold of the corpse and were making away with it in a full trot in the direction from which they had come. What means of communication do ants use? I wonder too.

Bug-time

In the months during and immediately following the rains

all kinds and descriptions of insects come in swarms. I remember a particular night when lamps had all to be taken far from the table because "bugs and bugs" were crawling down our collars or were floundering in the gravy. We sat in Prayer Meeting in September when we tied handkerchiefs tightly around our necks and held trouser legs securely shut to keep out the veritable plague of winged vermin.

Chh: Bundia

I found an enormous beetle on the front verandah one evening. It was fully two inches in length, black, with six round, white spots on its back: one pair of spots on the thorax and two pair on the abdomen. I played with it a while and then killed it. Later in the evening one of the servants suddenly raised a cry of surprise, and I ran to see what it was about. He was horrified at the sight of this dead beetle whose bite, he said, was more poisonous than that of the cobra. I had played with it and had merely considered it a very large beetle. Enquiry among the natives substantiated the fact that it was very poisonous indeed, but the redeeming feature is this that it cannot fly, is very sluggish in habits, and will not bite unless you put your finger between its mandibles to give it encouragement. So I did not have such a narrow escape as I had at first thought.

Space forbids my telling here of bed soldiers who keep watch over practically every native bed and who very frequently volunteer their services in our own bed rooms; of the moths who seemingly eat their way through moth balls to get at your woolen suit which you keep stored in a trunk ten months out of the twelve; of the ordinary house-fly whose tribe at times becomes too numerous for comfort and sanitation; of the singing mosquito and of his less musical but more deadly brother, the malaria mosquito, from fear of which we sleep under nets; of the insect that is particularly fond of inhabiting a hair-covered scalp.

But India's insects are not all pests. Butterflies in profusion add color to a sunny day, and moths, the rarest and most gorgeously tinted, call on us at eventide when the lamps are lit. These are the silver lining of India's pest clouds.

GHATULA STATION AND BIBLE SCHOOL

By Fannie H. Lapp

As another year draws to a close and we look back, we feel that nothing very striking has been accomplished but we have had the assurance of the presence of the Lord.

We did not get so much touring done as some years. We were in camp at two different places and had interested listeners. The Bible women and I visited one village which had never been



Picture Rolls and S. S. Cards in use in a village

visited before. At the first two houses we were told that they did not care to hear us sing and that we were to go to some other house. All the other people who go from house to house to sing, want money, and these people thought we came from the same motive. At the third house they did not want us to sing either but we just sat on the edge of their porch and began to sing. At once people began to gather to listen and soon we had a nice audience. Even the two women, who would not allow us to sing at their houses, came to hear too. In another village several families had lost a near relative and were wailing. This gave

the Bible women an opportunity to tell of the Christian's hope. A number of times the Bible women and I went in the ox-cart to some village four to five miles away and spent the day visiting homes.

Bible School opened June 18 and then for six months I had class work. The students were eager to learn and were interested in their lessons so it was a joy to teach them. Two women, who could barely read, came with their husbands so I arranged to have them come to the bungalow for an hour and a half every afternoon and one of our women taught them. They both got along very well.

The most exciting event during Bible School was the visit of the panther. One morning, while sitting in the class room, I heard a door or window being violently shaken but did not pay much attention at first. It continued for so long that finally I went to the door to see who was causing the noise, and there, about forty feet away, was a panther crouching before a closed door and trying to open it. I shouted "Panther panther," and that frightened the animal so that he got up and forced the door open and went inside the room. Because of all the noise we were making he did not come out the door again but broke thru a window pane and ran out the back way to the jungle. We saw him trotting off to the jungle. The whole school was too excited to get much out of their lessons the remainder of the day.

The headmaster of our village school has been working hard to get little village girls to come to school. As an inducement he told them that they could have sewing lessons. We started a sewing class and there are now thirteen Hindu girls in the school who are coming to the bungalow for a half hour or so every day for a sewing lesson. Some of them are doing very well.

We praise the Lord for the privilege of living and working for Him another year and hope and pray that our lives may have been acceptable to Him.

REPORT OF MY WORK FOR THE YEAR

By Elsie D. Kaufman

After living at Mohadi a little over a year we moved back to Dhamtari. Altho we have lived at this station most of our time in India, part of the work to which I was appointed was new work to me.

I took over charge of the Girls' School at Dhamtari in the beginning of the year and have enjoyed the work with the girls and teachers very much.

The school has been carried on much as in former years with very few changes. The same staff of teachers has been maintained with the exception of one new teacher who was added to fill a vacancy. At the close of the year there are sixty-five girls enrolled. In February the Government Assistant Inspectress of Schools examined the fourth class. The examination for the other four classes was given by the Head Mistress. The results were fair, 30 out of 52 girls passing. This being a Primary school we take the girls through the fourth class only (this corresponds to about 6th grade at home). In India it is usually best that girls should be in a boarding school after they pass out of the Primary school. One of the girls who passed out this year went to the school at Balodgahan and the other one is attending school at Raipur where her sister is in school. Also two girls who had been attending school at Katni came to us this year and they are doing fairly good work. One little girl whose mother died went to the Orphanage at Balodgahan. Her father is blind and found it very difficult to care for her. Two girls moved away to another village with their parents.

The school begins daily with Scripture reading and prayer. A Bible course is taught in each class and a high moral standard is held up before the girls. While they are learning their lessons according to the prescribed curriculum they are under good Christian influences. The teachers are all conscientious Christian women.

Sewing, knitting, crocheting, and basketry are also regularly taught. The smaller girls piece quilt patches while the older girls have made skirts, jackets, baby dresses, hemstitched handkerchiefs, and have knitted such things as booties, baby hoods, little skirts,

etc. Four of the fourth class girls were given little dresses to cut and sew (by hand) without any help from the teacher. Two did it very well without any help at all. The other two needed a little help. The dresses were neatly and well made. Visitors who come are surprised to see what nice hand work these little girls do. They also make nice baskets. We believe this kind of work is a necessary part of their education.

The school kitchen still fills a real need. The poor of our Christian community are helped by giving hot meals to the school girls. One or two meals are given daily according to their need. Good, simple, nourishing food is provided for them. Thirty-two girls receive one meal and fourteen girls two meals a day. No girl is allowed to eat unless her hair is combed and her hands and face are clean. Clothes are also given to the girls who eat at the school kitchen. I wish it could have been possible for the sisters of the Sewing Circles who did the sewing for Eby Memorial Girls' School to see how very happy the girls were to receive their



A. Panther bagged on the way from Dhamtari to Ghatula. The motor lights interested him and he made an easy shot down the middle of the road

new clothes at Christmas time. They do appreciate them so much and they look very nice in them. We are very thankful to our sisters who make it possible for the girls to receive these good clothes.

As the pastor's wife a great deal of my time was spent in visiting the homes of our Christian community. The sick were visited and prayed with. The Christian people need our encouragement in their Christian lives. Some are weak and there are always wayward ones who need our help and guidance.

One day at noon I was called to come out quickly to the home of one of our Christians. A little baby had been badly burned. I sent out Bicarbonate of soda to be applied at once and went out as quickly as possible myself. The baby was a wee mite seven days old. The mother had wrapped her up in a few old dirty rags and placed her on a rope bed. Under the bed, right under the child, she placed a gorsi (a gorsi is a crude earthen basin into which are placed hot ashes. This is used for warmth as a stove in the cool season). The mother left the child in this way thinking it would be nice and warm and locked her door and went to the tank to bathe. The bed was old and broken strings of rope hung down from it. The mother being partly blind did not see this. The gorsi was too hot and the strings of rope caught fire right under the child. Soon the neighbors hearing the child's continued screams ran to the house and noticed that smoke was coming through the cracks in the door. They could not get in so ran to call the mother. When she arrived a large hole had been burned in the bed and the rags under the child were smouldering. The child was badly burned and almost unconscious. I quickly went back to the bungalow and called Dr. Troyer by telephone. He told me what to do and I hastened back with the ointment, opened the blisters, covered the burns with it, wrapped the child in clean clothes and it soon felt relieved. It took a long time for the burns to heal but we are thankful that the child is living and well.

The above mentioned duties together with my housekeeping, sewing, Sunday School, and Young People's Meeting work kept me busy during the year. We praise God for health and strength to work.

We ask an interest in your prayers for the work at this station.

GIRLS' ORPHANAGE

By Minnie Kanagy

We are very thankful for God's care for the girls the past year. We are now on the threshold of a New Year and we know not what is in store for us but we do know that God is in the future and we are confident of His blessings.

At the close of this year there are one hundred eighty-five girls in the Orphanage. Seven have been married, six support themselves, and six have gone to their parents. There are eleven girls taking English and Normal training at a Mission school in Bilaspur. One is in Nurses' training. The two girls who finished their training last year are now in homes of their own, one is helping in the work of our Mission Hospital and the other, until recently, helped in the Orphanage. One of our young promising girls was drowned on April 10, while bathing in the reservoir about half a mile away. She was about thirteen years old and was a bright, intelligent girl loved by all her companions.

The past year we made special effort to improve the physical condition of the girls. Each girl had an examination at which time special attention was given to her eyes, ears, and throat. As a result some have been fitted with glasses and a number have had their tonsils removed. There were also other tests taken and treatments are being given from which we hope to see some definite results. Sukiam Nurse, one of our girls who finished her training last year, did very much for the girls while with us. During the year, besides Malarial fevers, colds, sores, and other minor ailments, health was quite good.

For some time we had felt that the Orphanage does not properly fit the girl for life after she gets out into a home of her own. It has been very difficult for some, and especially for one who has always had to live in the Orphanage, to adapt herself to her new environment. For this reason we decided to make the Orphanage as much like real home life in the village as possible. The last hot season was spent in building mud walls, separating the large rooms, so that a group of girls could live like a family. A small kitchen in connection with each room was arranged for and mud



A Group of the Younger Girls at the Balodgahan Orphanage

stoves were installed. A shelf or two for each room was provided for on which they are to keep their plates. Each room is supplied with all the cooking utensils for simple cooking as is done in their own homes. In the larger rooms there are from ten to fourteen girls while in the smaller ones only seven to nine. There are three or four small girls in each group for whom the older ones are responsible. They cook their own food, buy the vegetables and oil, and keep an account of the money spent. This gives them an opportunity to learn the value of things and how much is required for each family. We believe it will help them in more than one way to go out into real life and establish their homes. One

of the older and responsible girls is in charge of each room and it is her task to oversee the work of her house.

The last of November special meetings were conducted by Bro. Graber from which were realized many blessings. A number of girls confessed their sins and a desire to live nearer to God. Eleven girls accepted Christ as their Savior. Seven were baptized here and three at Mohadi Station and one will be baptized at Dhamtari. We are very glad that there is some improvement and



At play in the Orphanage

growth in the lives of some of our girls but we trust there will be more. When we realize that they never had any teaching along Christian living before they came here and have some ideas what their lives must have been like we cannot help but rejoice that from among those there are some who are sincere and who try to live true Christian lives.

The first of August we were able to get a sincere Christian woman as Matron of the Orphanage. Her influence has meant much to the girls and we ask an interest in your prayers in her behalf that she may be faithful and a worthy example in her work with them.

The past year has been full of cares and great responsibility but also full of love for the girls and the work with them. We have enjoyed many blessings from the Lord and we go on realizing that to be spent for others is our great privilege.

BOYS' ORPHANAGE

By Lydia Lehman

The work of the Boys' Orphanage and that of the Dhamtari Mission Boys' Primary school, Dhamtari, are so closely related that it is hard to clearly separate them in writing up the year's work. Each one of these two institutions shapes its work and program in view of the other's welfare.

Effort has been made this year to try to impress the boys more with the value of money, the cost of living, and what the Church in America is sacrificing and doing for their support and for the carrying on of the entire Mission work. This was attempted by rating each boy at a certain rate of earning his pocket money outside of school hours. By working each day 1½ hours and for certain classes also one entire day each week they could average twelve annas or about a quarter dollar each month. Smaller boys were rated at less, and larger and more responsible boys, at more. If they do not do their work properly their rating is reduced according to their labours. With this pocket money they supply their collections, soap, oil, combs, etc.

Two responsible boys have been chosen to select and buy the vegetables for their food within a fixed amount. They also are allowed to choose and give out the rice, dal (pulse), oil for each meal. By doing this they learn what it costs to live and get the experience in buying.

The general health of the boys has been excellent. An epidemic of the "flu" struck us, but, after a light form of it had run its course, all were well again. There were a very few outstanding cases. One little boy had carbuncles all over his back. When one would open another would appear until there were three large openings and fully a dozen small ones. He is now well and getting

fat. Another little boy had sores all over his head that insisted on re-appearing. After the rains he healed up nicely. A boy who came to us from another Mission suddenly developed T. B. Treatments were made at once for this and in about two month's time the doctor pronounced him well. The boy is again in school and gaining rapidly in weight. Another boy returned from his home, after ten days' leave, with a most stubborn case of malaria, very malignant type. He, too, is well and in school again. We praise God for all these blessings on us.

The Kahn test is being given to each boy to find out his physical condition and note where we can improve this. Results of this will be reported next year. Where this has been given a great help to the children has been the result.

The silo reported last year has been a real success. As a result many Indian people have copied this example this year and have made silos from which they hope to feed their cattle next hot season when all is dry and dead.

Brother Michael is back again at his post of duty this year and his influence over the boys is marked. Brother Mohan is also continuing his work among the boys in a sincere, humble way and we believe the influence of these two men will mean much to the boys as they develop.

The boys who are out of school are working wherever there is work available, suitable to their ability. Two are doing tailoring, one helps to run a rice huller, two this year will complete their course of training in the Government Handicrafts School in Nagpur, one is working on the Dhamtari railway, two are learning cooking, one is learning gardening, one is working in a store for one of our Christian men and the blind boy is caning chairs.

Bible instruction is given daily through Devotional hour, Bible hour, Prayer Meeting hour, and Sunday Worship. Special Meetings were also held for the deepening of the spiritual life. Thirteen boys were baptized in March 1928. A class of five is under instruction now and will be baptized in less than a week. It is a real joy to teach them and also encouraging to note how much Bible they already know.

We wish here to thank the Sewing Circles at home for the noble way in which they laboured and supplied clothing for this institution, and we solicit your continued prayers for this work.

WIDOWS' HOME AND DISPENSARY

By Eva Brunk

The work in the Widows' Home has gone on in much the same manner as in former years. During the year 1928 there were three deaths in the home. Two of those who died were well up in years. One of them had been paralyzed for seven years, and was a constant care for those who waited on her. So it was well that she could go to be with her Lord. The other aged sister whose name was Rajo was one of the first inmates of the Widows' Home. Sister Sonsir was only of middle age. She had gone to Dondi to help with the work in building the new station. She took sick there and was brought home. The cause of her death was a complication of diseases, one of which was pneumonia. Two women in the home had been suffering from tuberculosis. They were sent to a sanitarium for treatment. They were away almost six months and have returned much benefited.

All those in the home who have been able to work have been kept very busy. In the months of April, May, June, and part of July they were almost all employed on the repair of the village bungalow. In October twenty women from the home were taken to Dondi to help with the building work of the new station at that place. They are good steady workers. They take more personal interest in the work than do outside people who are hired by the day. This is especially true of workers at Dondi, who would come for one day and then without notice stay at home.

The Widows' Home also farmed rice again this year as in former years. Their crop this year was not so good as last year. This was due to several reasons, one of which was that we were so busy with the work on the bungalow that we got the seed into the ground a little late. Then, there was a long break in the rain just at the time when the crop needed water. Several of the

women of the home cook in the school kitchen, and several help care for the babies in the Baby Home. Three help care for the babies in the day nursery while the mothers go to their regular work. Some help with the house work of the missionaries. Others work regularly in the Widows' Home garden. The products of labor go to the Home. Rug weaving is also carried on as well as rag carpet weaving whenever rags are available. Sewing is done as it becomes necessary. Thus we endeavor to keep all busy and profitably employed.

In our endeavor to look after the physical well-being of the women we try never to lose sight of the great spiritual opportunity of leading the women into a closer relation with God. Seven Bible classes meet twice each week. This year they studied the miracles and parables of Jesus. Many of those who cannot read or write have learned the stories and could tell them very interestingly from memory. Nine inmates were admitted into church membership by baptism. And five of the sons of the widows of the Home who are in the boys' orphanage were also baptized. God has greatly blessed the Home spiritually, but there



Plowing

is still much room for improvement along this line. We ask that you pray for the widows that God may be greatly honored through their lives.

The clothing sent by the Sewing Circles were thankfully received by the women. They like the clothes as they are made of good strong cloth and are warm in cold weather.

During most of the year we have been very busy in the medical dispensary. There have been almost continuously several patients here who came from a distance for treatment. The non-Christian people of the village have been coming for medicine while formerly they went to baigas (witch doctors) for treatment. We have had fifty-one calls for confinement cases during the year. Fifty-four patients have been given regular treatment by intravenous injections. We have also had a number of calls to distant places. The Word of God has been preached to those who came for treatment, and we pray that they may come to know Jesus as the Savior of their souls as well as having received relief for the pains of the body.

DHAMTARI EVANGELISTIC WORK

By M. C. Lehman

Brother John Haider, one of the deacons at Dhamtari, is daily doing personal work as an evangelist in Dhamtari and nearby villages. He preaches in villages and occasionally in the bazaar in Dhamtari. A hall has recently been rented in town where personal work can be done and Scripture portions distributed and meetings held. Some religious books are later to be kept in the library in the hall to be issued to inquirers.

Brother Haider is interested in his work and asks those interested in such work to pray for its success in winning many souls.

THE BABY HOME

By Ida Beare

"Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven." This not only includes the well kept white children, but also the poor neglected, illegal, motherless, brown babies in India. The work of the Baby Home includes the latter kind of children. Most of the children who are brought to us are motherless and come from non-Christian homes from distant villages. After the mother dies, relatives of the child often try to raise it (especially if it is a boy). Some are more successful than others, and it is with the unsuccessful that we come into contact. After trying for weeks, and seeing that the



Almost Grown-up, at the Baby Home

child will die, they bring him to us as a last resort. To describe the condition of the child is difficult, for he is thin, undernourished and in general his condition is weak. Often the child is fed opium so he will not cry. This also is very bad for his system. We take such children and by help of the loving Master who utters the above words, many of these children are spared.

When a child is brought we take its history, put medicine into its eyes, give it a good warm bath (which is very much needed for the Hindoo people do not bathe their babies daily) weigh it, give it fresh milk, cleanly prepared, and then put it to bed. We often wonder as we take the little naked child from the basket if it can live and become a strong healthy child. The picture shows how the children are brought to us. Should this child have stayed in the village, instead of his daily bath he would have gotten a bath occasionally; instead of regular feeding he would have been fed every time he cried; instead of clean milk, dirty smoky milk would have been given to him; instead of being clothed he would have been naked. Disease would not be watched for and the health of the child left to some village man who poses as a doctor.

This year nine children have been admitted to the home out of which number two died. Another little boy who was admitted last year also passed away this year. One of the little boys who came this year was an illegal child and when I lifted him from the basket I saw that he was very, very thin. He was four months old and weighed four pounds. Several sores on his body also added to his misery. He was given regular treatment and he grew nicely. He then took sick and for two months we hardly knew if he would stay with us. But the Master saw fit to spare him and our prayer is that he may become a real Christian. A little girl came who weighed only two pounds and two ounces; she is slowly gaining. One little girl came who was only two days old. She now is a fat little girl of 6 months. She laughs and coos so sweetly and is loved a great deal. The two admitted this year who died were a pair of twin boys. Neither weighed four pounds. They were brought here when they were only 24 hours old. One little boy was brought who was several days old. When the father was asked about the mother of the child he said "The baby looked into her face and she into his and then she died." They brought the child here as they had no one to care for it. It was very small and only weighed three and three-fourth pounds and had jaundice. For a few weeks it did not do well and we thought

it would not live but now it is doing nicely and he looks as tho he could live after all. From this a small idea can be had of the condition of the children when we get them.

It is hard to overestimate the influence the Home is having on the non-Christian relatives of these children. They have the idea that if the mother dies several days after her death her spirit will come and get the child. But when they see the time we give to a child and the labors of the widows and their devotion to these children they are greatly impressed and they see that their Hindoo belief is not altogether correct. One day I said to a father who had brought his baby, "How did you know about this place?" He said, "Everybody knows about this place," and in this statement was a great deal of truth.

The Home is worthy of much support, both in prayer and finances. The needs of the Home are many, and it costs money to run it. Will you pray that these little children who are under Christian influences may become real Christians and that they may really become useful in our Indian Church.

School Kitchen

There has not been any great change in the school kitchen this year. The poor children of the village are fed and clothed by the support of the dear ones in America. Many of the parents of these children are illiterate and they desire better things for their families than they have, so they are willing that their children learn to read and write, but they could not afford to send them to school as we feed them and send them to school. We feel that they can not go to school and do good work if they are hungry. One little boy who is very bright is attending school this year. His father and mother are illiterate. Wouldn't it be too bad if some one would not support this little boy and he would not be able to read or write his own name?

SANKRA DISTRICT WORK

By P. A. Friesen

In reviewing the work of the past year I feel very grateful for the many blessings the Lord has bestowed upon us and the work at this place.

As usual, in the beginning of the year, we spent some time on tour in the district. On this tour we found many old and new friends. Many of the villages had never been visited before but we carried with us a list of names of people with whom we had gotten acquainted on the road, in our Wednesday clinic. When we entered a village we called for these, our friends, and in a few



The Shed, the Truck, and the Sikosa Leper Clinic

minutes the whole village knew who we were and were ready to listen to our message. During the meeting we frequently heard them say, "What he said now, my neighbor told me who heard them on the road." When we sang, those who could joined us in the singing. When we asked them who taught them our songs, they usually answered, "The lepers who go from here to your clinic every week sing them until we know them."

During this tour I also looked after the building of the clinic shed at Sikosa. This shed has proved a great blessing to the people that come to our Wednesday clinic. From here the message of good tidings is carried by the patients to hundreds of villages. None have accepted baptism as yet, but the following are some

of the testimonies that we hear as we visit our friends: "My best friend is Jesus, I want to follow Him, I love Him, He has healed me. I cannot be baptized now because of caste, but pray for me, I will be baptized some day. I know that if I want to be His disciple I must be baptized." Another one said, "Sometimes I get very much discouraged, then I think of all the blessings the Lord has bestowed upon me and I sing 'Victory to Jesus Christ' and that gives me new courage." Another one said, "I pray to Jesus and read the Bible every day. I must buy another new song book, I have bought a number of song books already but the people steal them, they like them so well."

Another interesting place in the Sankra District is the Balod out station. One family of Christian workers is stationed here and work was begun in July. The interest in the Meetings is very good but there have been no open confessions as yet. On the whole the work in the villages is becoming more encouraging every year. Caste is our greatest hindrance in the work.

The work in the Church at this place is steadily increasing. During the year we had seventeen confessions. These were all children of Christian parents. The need of an associate minister is felt and we are praying that the Lord may direct us in this matter.

SPECIAL MEETINGS

By Sarah Lapp

Thanksgiving Day

Thanksgiving Day was observed at all of our Stations on Nov. 8th, at which time the Christians were given the privilege of bringing their thank offerings. Every one brought something to offer to the Lord. Those who farm brought sheaves of rice, some

had not yet arrived on the field. The first day was spent in praise, prayer, address, and intercession. "The Place of Prayer in our Missionary Work," by M. C. Lehman, "How and When to Pray," by J. D. Graber, were subjects discussed the first day.

Wednesday morning G. J. Lapp spoke on "How to Promote and Maintain a Spirit of Unity Among Ourselves." Thursday morning A. C. Brunk spoke on, "How can the Missionary's Expression of his Spiritual Life be most helpful to Christian and non-Christian Indians." On Friday morning P. A. Friesen spoke on, "Problems of Direct Evangelistic Work." All these talks were very helpful to us and we were much strengthened, and reminded again of our duties and of the great work yet before us. With the exception of the first day, the time after the morning devotional and address was taken up with the business sessions. Different subjects of interest and importance were discussed and the various Committees gave reports of their work during the year together with recommendations for consideration and legislation.

Christmas

Christmas is the "Big Day" of the year. There are appropriate services held at all of the main stations on Christmas forenoon. All are very happy and usually everyone who is able to come attends services on Christmas and comes wearing new clothes. After services all go home to cook, and, from noon until evening, they invite their friends to eat at their homes, missionaries included. The food usually consists of cooked rice, chicken or mutton, vegetables, dal, various kinds of breads, sweet and unsweetened, which are very good when fresh. A genuine Christmas spirit prevails during the Christmas holiday season.



Christian Workers' Conference at Sundarganj

brought eggs, chickens, vegetables, hulled rice, hand-made handkerchiefs, ready made clothing, baskets made by school girls, vegetables raised by school children, and some gave money. Some of the offerings were small, yet we believe all were given cheerfully. After the services the offerings were taken outside and sold to the highest bidders. The money thus contributed on Thanksgiving day is used towards the support of our two Home Mission Stations.

Mission Annual Business Meeting

The Annual Business Meeting was in session at Dhamtari, Dec. 11th to the afternoon of the 14th. All the missionaries then on the field attended the meeting. We were sorry that Sister Wenger and Bro. and Sister Hostetler could not be with us as they

Jalsa (Bible Conference)

The Annual Jalsa was held in the Sundarganj Church from the evening of the 26th to the evening of the 30th of December. It was a season of spiritual blessing to all the Christians who could attend. The General Subject of the meetings was, "We are labourers together with God" (I Cor. 3:9).

Bro. J. D. Garber was Moderator, and Bro. Mukut and Bro. Sim were Choristers. The attendance was good. Quite a number of Christians came to attend from the different stations. The daily program for the meetings was:—Morning prayer; Devotional and a sermon; from 2:00 to 3:00 P. M. sectional meetings for the smaller children, young boys, young girls, older boys, older girls, illiterate men, illiterate women, literate men and for literate women; from 3:00 to 4:00 discussion and talks on Young People's Meeting

and Sunday School Subjects; and each evening a sermon by Bro. P. A. Friesen. We trust and pray that all were strengthened and drawn closer to God for having been there.

Church Conference

Church Conference was held at the Sundarganj Church on Jan. 1st and 2nd, 1929. There were 54 delegates in attendance counting the missionaries. Bro. Friesen was Moderator. Bro. Lapp, preached the Conference sermon. The first day and part of the second, were taken up with hearing reports of the various Committees and in the discussion of practical Church problems.

On March 27th there will be a Special Conference when the revision of the Church Constitution will again be taken up.

Our Indian brethren are developing from year to year, and enter into the discussions of Conference subjects with enthusiasm.

Good Friday and Easter

The Easter season is usually observed by special series of meetings in our various congregations. Good Friday is considered a holiday in our Indian Church and a regular morning church service is always held. Sunrise meetings on Easter morning are a regular feature, followed by the usual Sunday services.

Bible Normal

The Bible Normal was held at Sundarganj (Dhamtari) from Oct. 24th to Nov. 6th. This Normal is held every year for all the Christian workers from the different stations and out stations.

The first two days were taken up in examinations on the subjects which they studied during the year. Their subjects were Joshua, Acts, and the Second Coming of Christ. Twenty-seven Workers and 32 Bible Women were enrolled, but four could not attend because of sickness.

The main subject taught was, "Prayer." The workers were grouped together into four classes, two for men and two for women. The classes were taught by Brethren Friesen, Lehman, and Kaufman, and Sisters Lydia Lehman and Sarah Lapp.

The round table talks were in charge of Bro. Kaufman.

For three days during the Normal, all the school teachers came together also, and attended the classes, and after the classes Bro. Brunk spoke to them on "How to Best Teach the Bible to their Pupils in Schools."

Each evening, meetings were conducted by Bro. Graber for all who wished to attend, which were beneficial to all.

These times of special Bible study mean a great deal to our workers. They encourage them, and fit them for more efficient service.

On Sunday P. M., two days before all separated, a Special Workers' Meeting was held, which was an inspiration to all present.

BIBLE WOMEN WORK AT DHAMTARI

By Lydia Lehman

In July the Bible Women labouring in and near Dhamtari were assigned to me. They have been regular in their work and I believe they are doing well. If a missionary could be out with them daily it would encourage them very much and they could get more accomplished in some ways.

One of the village Bible women has been transferred to a village about eleven miles from here. She is keen on selling Scripture portions and is more successful along this line than some are. The other village Bible woman is at the same place. Her husband is troubled with asthma and she often has anxious hours.

The Christian workers' normal was a source of great blessing and encouragement to them all.

We cannot report any confessions, but the seed is being sown and we believe the Lord is blessing our efforts and hearing our prayers.

To tear away from caste, to leave the majority and stand out alone, in India, to leave the religion of forefathers, requires grace and divine power. Pray for those who desire to confess Christ as their Saviour but are bound.

SCHOOL WORK

By M. C. Lehman

The work in village schools has been most interesting. In one school at Bagtarai the enrollment has grown from 83 to 129. It is encouraging to note that in the enrollment of the school there are 23 girls. In many villages girls are still not considered worth educating.

There are 264 children in the four village schools at Bagtarai, Gopalpuri, Bhatgaon, and Maradeo of which only five children are of Christian parentage. The schools are conducted to give the Gospel to non-Christian children.

All but six of these non-Christians passed in their scripture examinations last year. One little Hindu boy twelve years old could repeat the entire Sermon on the Mount.

To the two first classes the Gospel is given mostly in story form. The children like these stories. It is now quite common to go into the homes of Hindu families having children in village



Tall Sugar Cane at Government Farm near Sankra

schools, and to find Sunday school picture cards posted on the mud walls of the houses. These cards are most helpful, as subjects for Bible lessons to the children.

In the Primary School at Dhamtari to which the Orphanage boys go, there has been a new interest in teaching during the last year. An attempt has been made to teach the children how to worship in the morning devotions. The masters in this school have been given a course in religious teaching by which they have greatly profited. In this school we aim at giving our Christian boys the training they should have to be able to give the Gospel to their Hindu relatives, when they grow up. There are also sixty non-Christians in the school who willingly take the Christian teaching given.

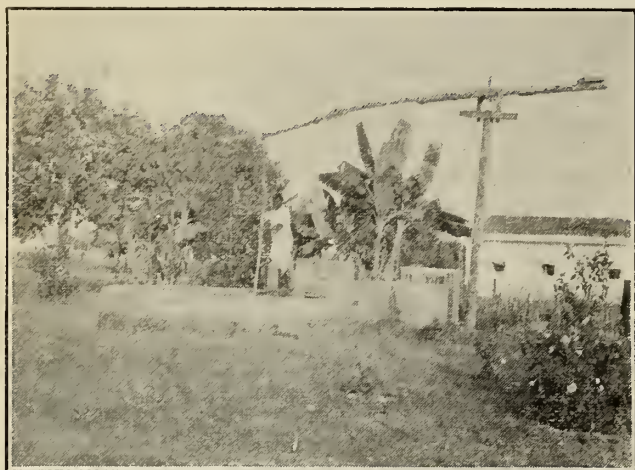
There have been fifteen pupil teachers enrolled in the Normal School, throughout the year. Of these, six will complete their second year work this year, and be ready to become teacher evangelists in village schools. This school will need to close for a year or two because there are no applicants for entrance for training for this kind of evangelism. We hope in the near future we may so train young people in our Middle school as to volunteer for this kind of work.

THE GIRLS' MIDDLE SCHOOL

By Mary M. Good

The work in the Girls' School the past year has been a real pleasure. Three of our girls have returned from their Normal training and are giving very good service. Their lives are an inspiration. We are very happy that we can look forward to increasing numbers of girls trained for service in the Mission from now on. Some of the girls from among those who entered school in 1921 as a result of the famine are now passing from our Middle School and will receive further training to become Bible women, teachers, and nurses. The largest number, though, who are able to do this more advanced work are from our second generation Christians.

One of the problems which we must face in the school is with girls, especially from among the famine recruits, who are not able to make normal progress. During the year we have investigated the causes of this retardation in detail. The fact that a girl cannot progress beyond the third or fourth grade in school reveals a defect that must be reckoned with. We are anxious to find the causes and that these girls may be prepared for the work that they can do best in life. It is no little responsibility. They need very intensive Christian training and special help because of their special weaknesses and temptations. The problem has been a sub-



Drawing Water from Mission Well

ject of much earnest prayer on the part of the missionaries in this place. Such a girl will go into a home of her own very likely but the man whom she will marry will probably have an earning capacity of not more than three or four dollars a month and it will be necessary for her to help support the family. To prepare a girl to do this and to be a real home-maker and also make a worthy contribution to the Christian community under these circumstances is the task before us. The physical examinations and observations which have been made show that in many cases there are physical causes for this retardation. In so far as possible we are trying to remove the causes and we are hopeful that at least the younger ones of this type who are in school may be helped. A special class has been organized for those who have not been able to pass the examinations in the classes in which they were reading. They are taught Bible, Hygiene, Reading, and Writing and a great deal of time is given to handwork.

The teachers are taking a keen interest in the Bible classes. We are anxious that the girls do not only memorize facts but that the Bible teaching will become practical in their lives. We are seeking definite guidance as to how this can best be done and we very much desire that you unite your prayers with ours in behalf of this task of preparing girls for lives of real service for the Master.

The beginners in the School are receiving special attention. We have found in the past that so many of the little folks at the age of six are too weak bodily to do a year's work in school and consequently must spend two years or even longer in the class. We are serving a cup of milk daily to these and also giving them a rest period of an hour a day for sleep. The method of teaching arithmetic and reading has been revised and we are hopeful that by giving them a better start physically and also in teaching method they may be able to make better progress. It is necessary to begin even before they enter school and it is hoped that in the near future something definite can be done to help the pre-school children to be stronger physically.

Much remains to be done but I am grateful for the privilege of serving in a place where there are such great opportunities and again I wish to solicit your prayers in behalf of the work among India's girls.

If you are one of the few who has no time to read mission reports, here is a simple recipe which is free to you: "Take time!" You always have time for the things you really want to do.

EXTENSION OF WORK

By J. N. Kaufman

In a growing work, in a land we wish to conquer for Christ, we must constantly push out into unoccupied regions in order to extend the borders of our work. This we have been enabled to do in the year under review and we are glad to report the establishment of additional missionary outposts where watchmen will be placed to help in the discomfiting of the enemy of souls.

Dondi.—Just at the close of the year 1927 we received word from the Rani Sahib (Queen) of Dondi Lohara Zamindari that she has granted four acres of land to the Mission on permanent lease for purpose of Medical and general Mission work. As soon as possible in the year 1928 arrangements were made to execute a deed of lease to the Mission. The land was transferred without cost and there is no charge for rent.

In course of time plans were started for the erection of the necessary buildings and at the close of the year there are several small buildings completed and the bungalow for the missionaries is well on its way to completion. Bro. and Sister Brunk had charge of this work during the year. Dondi is about fifty-five miles South-west of Dhamtari.

Balod.—A plot of land was purchased in the heart of Balod Tahsil head quarters about twenty-five miles from Dhamtari and about seven miles from Sankra. The plot of land contained a mud house which could be temporarily used for the residence of workers who were transferred to Balod. As soon as possible this mud house should be replaced with a good house and another house should be built on the plot so that two Christian families can be stationed there. The work is in charge of Bro. and Sister Friesen.

Kurud.—A quarter acre of land was purchased at Kurud, about fifteen miles north-east of Dhamtari, for purposes of evangelistic and medical clinic work. No workers are as yet located at this place as we were not in a position to build living quarters on this plot of land. The work is in charge of Dr. Troyer.



Preaching the Gospel to the Officials and Gentry of Kanker State

Likhma.—Six acres of land were purchased in Likhma, about sixty miles from Dhamtari, in a southeasterly direction, and about twenty miles from Ghatula Evangelistic Station. No workers are as yet located here but arrangements have already been made to provide buildings for Likhma as soon as money comes from America.

An unusually large amount of very acceptable reading matter has been presented in the Report you have just read. We regret that the tabular matter will be left over for the complete booklet, to be issued later. The booklet will include the Report of the Meeting of the Mission Board, the Report of the India Mission (in full), and the Report of the South American Mission. The booklet will also contain a number of pictures which were crowded out of this issue by want of space. You can have the booklet free if you ask for it. Address Mennonite Publishing House, Scottdale, Pa., or V. E. Reiff, Elkhart, Indiana.—Editor Mission Supplement.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"My son, if sinners entice thee, consent thou not."

This advice, faithfully kept, will save you from many a fall; for imputed sin is impossible except by consent of the sinner.

Had not Eve, or any one else after her, consented to yield to temptation, the story of the fall of man would never have been written. "Every one is tempted when he is drawn away of his own lust and enticed."

There are some reasons why some people should change locations—health conditions, proper associations, opportunities for service, etc.—but the lure of the dollar is not one of them. If money is what you are after, dig diligently and manage wisely where you are. It will save you the expense of moving and adjusting yourself to the new environments.

Many who acknowledge the whole Bible as God's Word, and who are not willing that any of it be cast aside, are after all unwilling to render full and unquestioning obedience to God. For instance, not many Christian professors would publicly vote to have such scriptures as Jno. 13:1-17; Rom. 16:16; I Cor. 11:2-16; II Cor. 6:14-18; I Tim. 2:9, 10; Heb. 12:14; I Jno. 2:15, etc., etc., expunged from the Bible, but many of them insist on having them expunged from their lives.

Your attention is called to the article in this issue on the Report of Condition of Mennonites in Paraguay. This is the official report that Brethren Hershey and Swartzentruber sent to our Mission Board in North America. Many reports were printed in the newspapers, most of which told stories of extreme suffering among

the Mennonite colonists in Paraguay. This report comes at first-hand and we are glad to know that whatever sufferings the colonists had to endure is now practically at an end.

Mennonite Board of Missions and Charities.—By the time this reaches the eye of the reader the Executive and Mission committees of our General Mission Board will be in session at the Sycamore Church near Garden City, Mo., preparing work for the consideration of the Board which meets May 19-21. Much will depend upon the work of this meeting, and our readers are requested to remember this work in their prayers. There is great need for the preaching of the entire Gospel of Jesus Christ as the missionary message of the present day, and to this end may our united prayers and labors be directed.

The Annual Report of the Mennonite Publishing House appears in this issue, and we wish to call the attention of our readers to it, so that our constituents may keep informed concerning the work that is being done by this Church institution. The publishing of literature is a part of the work of the Church, one of the means that we have of building up the Church in both numbers and spirituality, and we feel that it is the duty of every member of the Church to inform himself or herself as to the amount and scope of the work that is done in this way. We realize that we cannot measure the results of our efforts in many ways, yet the figures that are presented in this report do show from the angle of finances and production what has been accomplished during the past year. We not only ask that you read the report, but trust that after you have read it you may feel the importance of continuing to support the work in your patronage, your prayers, and your criticism.

God's commission to Jonah, that he should go to Nineveh "and cry against it," is typical of what He wants of His messengers at the present time. Nineveh is typical of "this present evil world;" great and wicked. Jonah might have gone there and admired its greatness—massive buildings, fine works of art, thriving industry, great learning, brilliant splendor—but that was not part of his commission. What God wanted of Jonah was to "cry against it" because of its great wickedness. What Nineveh needed was not admiration and flattery but repentance and turning to God. Every messenger of the Cross should bear this in mind when it comes to the great work of preaching the whole Gospel to the whole world.

Like Jonah, there is a possibility that we may mistake the import of this message. Jonah did indeed "cry against" Nineveh, but when God heard the supplications of penitent Nineveh and spared the city then Jonah got the pouts. Like Jonah we want to "cry against" the world. Unlike Jonah, when the world repents we want to rejoice with the Lord. Let it never be forgotten that our crying against the world is the cry for its salvation and not the cry for its condemnation. "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

Organized Efforts for Peace.—One of the foremost themes claiming public attention is that of peace. The League of Nations, the World Court, pacifist organizations, a continual discussion of the subject in religious and secular newspapers, the publication of numerous books and pamphlets, and with it all an immense fighting military machine in almost every nation for the professed purpose of enforcing and maintaining peace among nations and among various classes of people, certainly keeps the subject emphatically before our minds.

We are glad to encourage every Scriptural effort in behalf of peace. "Peace on earth, good will toward men," is the heavenly slogan which should be taken up and promulgated by every follower of the Prince of Peace. But no one should be deceived into the idea that any or all of the things above mentioned are safe guarantees for lasting peace. We had all of these previous to the World War, yet that did not keep the nations from gripping one another in deadly conflict, nor most of the pacifist organizations from becoming promoters of militarism. Human nature is the same in all ages, and we may expect the events of the past repeated when similar conditions arise.

Looking at the world as it exists to-day, we see the following disturbing elements that stand as a menace to lasting peace: (1) The scramble for wealth; (2) the vast military organizations which make provision for destruction of human life and property and happiness on land and sea and in air; (3) the failure of most pacifist organizations to definitely commit themselves in support of Bible nonresistance; (4) the natural selfishness of man; (5) the growing spirit of anarchy and crime. Until the menacing causes of strife and contention disappear, we may expect to see "wars and rumors of war."

'We find a full and sufficient peace program in the Gospel of Christ. When the heavenly host sang, "Glory to God in the highest, and on earth peace, good will toward men," they set the standard for every child of God. When Christ said, "Put up thy sword again into his place: for all they that take the sword shall perish with the sword," He said it not only to Peter but also to all the rest of the disciples—past, present, future. When Paul said, "The weapons of our warfare are not carnal," he uttered a truth which all Christian people should remember, and none violate. Let lovers of peace plant themselves solidly upon the peace program of the Gospel of Christ, and they will find in the Church of Christ the only organization which they need for effective work in promulgating the peace principles of the Prince of Peace.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine: continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD

IX. His Faithfulness

By Orrie D. Yoder

For the Gospel Herald.

The faithful God, which keepeth covenant and mercy with them that love him and keep his commandments.—Deut. 7:9.

For I am the LORD, I change not.—Mal. 3:6.

My covenant will I not break, nor alter the thing that is gone out of my lips.—Psa. 89:34.

Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).—Heb. 10:23.

In these scriptures we have set forth the one great unchangeable and unalterable object of human thought and experience, namely, God, who changes not, whose covenant was never broken, and whose promises have never failed. In contrast to the often saddening changes brought about by life and death, and to the perplexing instability of humanity and all earthly things, there is always present with us an all-sufficient Heavenly Father, who never can change, and whose abundant provisions and promises are high above and far beyond the effects of earthly change and decay. Let us praise God that we may flee to one "city of refuge" whose provisions can never fail, and whose foundations can never be shaken by the revolutions of time and change.

The above scriptures are verified and corroborated by the experience and testimony of every true child of God of all ages. God's saints to-day are ready to testify as did those of old, "There failed not ought of any good thing which the Lord had spoken" (Josh. 21:45). This is not a spasmodic testimony of one who did not know, but it came from the heart of one who had followed God for many years, and who was left many times with no hope except the faithfulness of God and His Word, because of the many trials and problems which he encountered in his service for God.

Let the Modernist change his god, and his god's word to fit the time and age in which he tries to exist, but the true child of God wants no changeable god. Our only hope is an unalterable Word, an unbreakable covenant, such as is given in a Bible that fickle human thought and device cannot change.

More than this, we must beware of the doctrine which pretends to hold up the Bible as the unchangeable Word of God, but which would at the same time modify the promises of God, and change their conditions to fit the age in which we live. How can we modify, or alter an unchangeable law of God? God demands the same principles of obedience and trust as He did of His children of all ages. We have no more need to-day of life insurance and such modern "arms of flesh" than had the Apostles in their day. What we need in order to enjoy the faithfulness of God, is not a change of His promises to fit our need, but a change or modification of our wants and needs to fit the never-failing promises of God.

Some one may say, "It is impossible to live a pure Christian life in this present evil age." Why is it? Would God expect the impossible of us? Can not the same faithful God who was with Joseph, be with us and help us resist temptation? Are we not serving the same God that stood by Elijah on Mt. Carmel? Will not the same faithful God who stood by all His faithful servants through all the dark ages and periods of time, stand by us in all our trials and tests, if we but trust Him and lean upon His never-failing promises?

"God is faithful" (I Cor. 10:13). He is the same as of old. He is ready to help every Elijah of all time who dares to go forth in His Name and at His Word to oppose false religion. He is ready to help every Nehemiah who seeks by His help to repair the "broken walls of Jerusalem." He is just as ready to go with us into the "fiery furnace" as He was of old.

"God is faithful." He is just as near to His children as He was of old, and His Word is just as sure as it ever was. He is just as willing and able to keep our precious youth from the crocodiles of modern "Egypt," and from modern "Herods" as He was to save the infant Moses and the Child Jesus. Fathers and mothers, with your many problems, look up to our faithful God.

"God is faithful" to all classes of people alike, who serve and trust Him. Man may despise the poor, but God never does. He still notices the "widow's mite." He still waits to make His wonders known, even to the "lowly shepherds" out on the hills. He will still "fulfil the desire of them that fear him" (Psa. 145:19), wherever they are, whoever they are, and whatever their God-ordained calling in life.

"God is faithful." "He is faithful that promised."

Harrisonburg, Va.

Great is thy faithfulness.—Lam. 3:23.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

REPORT OF CONDITION OF MENNONITES IN PARAGUAY

For the Gospel Herald.

1. Where is the Colony?

The Mennonite Colony in the Paraguayan Chaco is situated along the twenty-third parallel of latitude westward from the Paraguay River to the fifty-ninth meridian. The Chaco itself comprises thousands of acres. The region lies within the territory to which Bolivia has recently laid claim and is situated between the Paraguayan and Bolivian outposts.

2. How to Reach the Colony

The Colony is reached by a steamer from Buenos Aires North on the Parana and Paraguay rivers, passing the towns of Rosario, Corrientes, Asuncion, Concepcion and on to Puerto Casado. From there a narrow gauge railway is laid southwestward a distance of 135 kilometers (80 miles), leaving 70 kilometers, or 45 miles more to be traveled by auto truck when dry or by oxcart or wagon when wet. The whole distance from Puerto Casado to the N. E. corner of the Colony may be reached in about 10 hours in dry weather, but, of course, it requires much more time in wet weather.

3. Mennonites Finding the Land and Getting a Charter

According to Bishop Friesen, these Mennonites are descendants from the Waldenses of Holland. For the same reason that they went to Paraguay, they had gone from Holland to Prussia, from there to Russia, and then to Canada.

Mr. Fred Engen, after searching out a suitable location for colonization in Bolivia, came to Paraguay eight years ago. On visiting the Paraguayan Chaco, he declared the land to be the most beautiful he had seen anywhere in the world. It is said he has spent much of his life seeking out new lands for colonization.

Mr. Engen then cabled to Canada for authorized representatives of the Mennonites to come to Paraguay to inspect the land. The delegation sent was as much pleased as was Mr. Engen, and negotiations were begun with the Paraguayan government for a Charter. This was granted, giving the Mennonites practically all they asked for. It virtually gives them the right to create a State within a State. The Charter given became law in July, 1921, part of which reads:

"The Senate and Chamber of Deputies of the Paraguayan Nation, assembled in Congress, sanction with the force of law:

Article I

"Members of the Community as Mennonites who came to the country as components of the Colonization enterprise and their descendants shall enjoy the following rights and privileges:

"1. To practise their religion and to worship with absolute liberty without any restrictions and consequently to make affirmations by simply "yes" or "no" in courts of justice instead of by oath; and to be exempt from obligatory service as combatants or noncombatants both in times of peace and during war.

"2. To establish, maintain and administer schools and establishments of learning,

and to teach and learn their language which is German, without any restriction."

Further on the Charter reads:

"The following concessions are granted the Mennonite Colony for a period of 10 years from the arrival of the first Colonist: Free entry of furniture, machinery, utensils, drugs, seeds, animals, implements and in general everything that may be necessary for the installation and development of the Colony."

For the same length of time, they are exempt from all classes of national and municipal taxes. A further article in the Charter says:

"The privileges and concessions granted by this law shall extend to individuals of the Mennonite Community who may arrive in the country singly, once their identity as Mennonites is certified by the competent authorities. Any other religious community of American or European origin which may come to the Chaco, are granted the same privileges as are granted the Mennonites, except being exempt from military service in time of peace or during war."

4. Mennonites Migrate to the Colony

Having then selected the land and secured their desired Charter, on December 31, 1926, three hundred and nine persons sailed for Paraguay. Later more came and kept on coming until there arrived in all 1,743 individuals.

On their arrival, they found that the railway out to their land was not completed, although rails were being laid rapidly with the hope of soon placing these people on their desired land.

a. Sickness and Death.

In the meantime, they lived in small huts provided for them just outside the town Puerto Casado. While there, typhoid fever broke out among them which resulted in many deaths. 175 died since they are in Paraguay.

The reason for the outbreak of typhoid may be due to several causes—congested quarters; not providing for the change of climate; habits and customs of a cold climate continued in a hot one, as for instance, heavy winter clothing and greasy foods; not allowing inoculation for typhoid, which was offered gratis.

It is believed that these people became infected with typhoid germs, and the climatic change caused its development. Mr. Casado told us there had never been a case of typhoid in Puerto Casado before, and none of the natives took it during the outbreak among the Mennonites. One of the Mennonites telling of their experience said, "Coming from a cold to a hot climate, and living as we did without toilets and proper bathing quarters, and insisting on living as we did in Canada, I don't see why we didn't all die."

Finally the railroad was finished for 80 miles, and the Mennonites began to move forward until, after two years for some, they found themselves on their own land, 125 miles southwest of Puerto Casado.

b. Much Suffering.

Until they reached the land of the Colony, there were without a doubt considerable hardships, the report of which has been greatly augmented. But that there was suffering and that mistakes were made, no one will deny. The result was that like the exodus of the Children of Israel, some became discouraged and disheartened before their promised land was reached and began to look back at the wheat fields of Canada and wanted to return. This was granted them, and in some instances the Colonizing Corporation helped them to return.

c. Actual Number in the Colony.

According to Bishop Friesen, the total number that have returned to date is 200.

This plus 175 who died subtracted from the 1743 that migrated to Paraguay, leaves at this writing 1368. This does not include births in the Colony.

5. Mennonites on Their Land

In the Chaco many square leagues of land have been reserved for the Mennonites, of which they have selected a strip about 7 by 25 miles, containing, roughly speaking, 140,000 acres. This is laid out into 27 sections for villages. There are at present 14 villages in which live from 10 to 20 families. They plan to have a building in each village to be used for Church and school. Already 11 such buildings have been built. There are six ministers and one bishop in the Colony, one bishop having died en route.

These villages are so planned that each family lives on his own fenced-in plot of ground of about 30 acres. These plots were surveyed as nearly alike as possible and then distributed by lot. Not all the remaining land has been divided up. Some, however, hold a title to many more acres than their small village plot.

They live very temporarily for the present. Their houses are built of sun-dried mud brick, or corrugated roofing. Brick can be made from clay found in the lowlands.

6. The Land Itself

Generally speaking, the land is covered with underbrush, sprinkled throughout with many valuable trees. The lumber usually is so hard that it is difficult to work up into smooth building material. We were told that posts of this hard wood last for more than forty years. The land is rather flat, but appears to be rolling enough for proper draining. In the low land there is an abundance of natural grass, excellent for pasture, while on the high lands it is sour or bitter, and animals will not eat it. It, however, may be destroyed through cultivation and gives way to other grass and crops.

With few exceptions, the soil is a sandy loam, sometimes quite dark. The greatest proof that it will produce is the crops already grown by the Mennonites themselves. Everything planted seems to grow luxuriantly. Anything that will grow in the Southern States of the U. S. A. will grow in the Colony.

The crops seen growing were corn, kaffir corn, broom corn, cow peas, beans of all kinds, sweet potatoes, bananas, peanuts, mandioca (arrow root, a native sweet potato product), cotton, cantaloupes, and watermelons. The watermelons grow very large and are very sweet. The Bishop told us that he raised a watermelon that measured over two feet long and weighed fifty pounds. It is estimated that in the Colony more than a million watermelons were produced this year. Cotton, especially, does well, and promises to be one of the leading crops for market.

When in the Colony, we were much impressed with the crops already produced, knowing that many of them were on their own land not more than six months, and for some only three months. During this time it had to be cleared, fenced in, and temporary houses built. Some had several acres in garden truck which looked like some of the rich truck farms of Eastern Pennsylvania. Besides what was used for home consumption, many kilos of beans, cotton, kaffir corn and pumpkins have been sold. We saw pumpkins that weighed fifty pounds each.

The Paraguayan Corporation, from whom the land was purchased and whose headquarters are in Asuncion, has established an Experimental Station near the Colony. It is under the direction of a European agriculturist who has had some years of

experience in Paraguay. This is done for the benefit of the Mennonites that they may know when, how, and what to plant. For the present, the Corporation buys whatever products the Colony may have. They have, however, free access to the markets of the world, and can and will sell later on wherever they can get the best prices.

7. Climate

The climate is, naturally, very different from what the Mennonites had been accustomed to. Being near the boundary of the Torrid Zone, it gets very warm. When we were there, the thermometer registered 105 Fahrenheit, but we did not mind it much more than some of the hot days in Argentina. The nights are cool. We slept two nights under blankets while there. The average temperature is about like Southern United States. The Colony is 1,000 feet above sea level.

8. Water

With few exceptions, the water problem is not a serious one. Some of the villages must haul it for a considerable distance from the lowlands. There are some very good wells, in others the water is salty. All have plentiful water. It is planned to drill deep wells with the hope of finding better water. The present wells are dug. Until the deep wells are made, the problem of drinking water will be solved by making cisterns for the rain water.

9. Insects

In wet weather there are many mosquitoes, which one might expect in a new, undeveloped country. There are no rivers or creeks near by, but ponds and shallow lakes.

Ants are not numerous in the Colony itself; however, on the way from Puerto Casado, we saw ant hills fully three feet high and ten feet in diameter.

There is a worm that gets into the corn and eats at the top of the ear, destroying considerable of it. It is similar to the corn worm found in America which destroys the ears of corn. Parrots in Paraguay have the habits of the crow, in visiting the corn-field and eating corn.

10. Animals and Birds

Foxes, rabbits, wild pigs, deer, ostriches, storks, ducks, partridges, pheasants, parrots, and other birds may be found in these parts. There are thousands of parrots chattering in the trees. They say there are a few monkeys. We saw none. Tigers are seen occasionally, also a small wildcat, which gives no trouble to the Colony.

11. Indians

We were informed that about 300 of the Lengua tribe Indians live on Mennonite land. They are a peaceable tribe and generally good workers. They work nine hours a day for the equivalent of 40 cents, U. S. currency. Often they are satisfied with some second-hand clothing as pay. They own no land and live in huts made of weeds thrown over an extended limb of a tree, or a few stakes driven into the ground with weeds as a roof. There is no furniture whatever. Very little clothing is worn by the Indians, but they wear more since working for the Mennonites, as they insist on their doing so. Their leader is called Cacique. They are no trouble whatever to the Colonists; in fact they are glad for them, as the Indians are especially good at clearing off the land.

12. Cost of Living

The following is an approximate cost of living in U. S. currency:

a. Domestic Animals

Mules	\$55.00
Horses	45.00
Milk Cows	38.00

Oxen, each	35.00
Fat Cows and Steers	30.00

b. Household Necessities

Tea, per lb.60
Coffee30
Lard20
Rice20
Sugar10
Butter60
Flour03

Practically all household necessities are shipped in from Buenos Aires or Asuncion which makes them rather expensive. All these may be shipped in for ten years, duty free.

Dried fruit such as raisins, prunes, pears, peaches, apples, can be purchased from the two Corporation stores in the Colony at a cost of 30 to 40 cents per lb. Gasoline and kerosene cost from 40 to 60 cents per gallon.

13. No Suffering Now

There is absolutely no suffering for want of food at present. If any one without money presents himself at one of the Corporation stores with a letter from the Bishop declaring that he is needy, he may buy what he needs on indefinite credit. A Mennonite said that the Corporation Company has in this way given to families of his village alone upward of \$2,000 worth of household necessities.

We visited 13 of the 14 villages, ate and slept in their homes, and observed that they had plenty to eat, although not a great variety of food. This they hope to have after being longer on their land.

We should say, also, that while the Colony lies in the disputed district between Bolivia and Paraguay, they have not been molested by soldiers of either republic.

14. Transportation and Markets

The question of transportation and markets for their produce will, doubtless, be of interest to the readers of this report.

The arrangement made between the Corporation and Mr. Casado from whom the land was purchased is that the freight rates can never exceed those of the Central Railway of Paraguay. In fact, at present, it is 30 percent less. Cotton, linseed, wheat, beans and flour, all have their rates fixed.

The International Produce Company of Penasco has a railway running west and is about 90 miles from the southwest corner of the Colony. This means that when the two lines are completed, there will be two outlets to the River, giving the Colony access to the markets of the world, which liberty the Casado interests and the Corporation grant them.

15. Health and the Future

With the exception of sore eyes in some homes, health in general is good. The Bishop said that at present he knew of only one person sick, and he was sickly in Canada.

Broadly speaking, everybody was in good spirits. They were amused at the newspaper reports about them, which had their origin in the former condition of things and from the discouraged ones who returned. That there had been suffering, no one will deny; only God and they themselves know how they suffered at that time. The hardest pull is over and they find themselves happy as they see their crops grow and produce well. There are still a few who plan to return, but they are among those who have been cared for by the rest. Very few who are on their own land speak of returning. Since in such a short time, they are gathering such splendid crops, we found most of them desirous of staying.

16. Source of Information

a. A personal visit during the month of February, 1929, when we visited 13 of the

14 villages and spoke with many different ones of the Mennonites in both English and German. We ate and slept in their homes and made close observation of things in general.

b. Personal visits and conversations with the following persons:

1. Dr. Ayala, ex-president of Paraguay, and Vice President of the Corporation Company on Colonization of the Mennonites in Paraguay.
2. Mr. Casado, owner of the land purchased by the Mennonites and owner of the town, Puerto Casado.
3. Mr. Herrod, General Manager of the International Produce Company of Paraguay which owns the town of Penasco.
4. Mr. Scott, Manager of Penasco itself.
5. Mr. Kreeck, United States Minister in Asuncion.
6. Mr. Faust, American Consul in Asuncion, who made a visit to the Colony previously to ours. His report may be secured from Washington.
7. Mr. Langer, Manager of the Experimental Farm at the Colony.
8. Mr. McRoberts, nephew of General McRoberts, banker, who in a large way financed the Colonization movement. The nephew McRoberts, living in the Colony and employed by the Corporation, escorted us on horseback through the Colony, giving us the privilege of stopping where we wished.
9. Mr. Landreth, General Manager and principal man in the Corporation, formerly Vice President of Intercontinental Co. of Canada, and associated with Mr. Robinette, President of Stroud & Co. Inc., Investment Bankers of Philadelphia, Pa.
10. Mr. Vebber, Secretary of the Corporation and Office Manager in Asuncion.
11. Many other interested and disinterested people.

Gratefully submitted,

(Signed) T. K. Hershey.

A. Swartzentruber.

FROM OUR MISSION STATIONS

Washington, D. C.

Dear Herald Readers, a Greeting in our Master's name:—On May 5 communion and feet washing were observed by the congregation here. Preparatory services were held the evening previous. Bro. Noah Risser officiated. We felt sorry that for various reasons not all of the little flock were able to commune.

We rejoice when we see the progress that is being made on our new church building. If present progress continues it will only be a few more weeks till it will be ready for dedication. The community seems interested and we hope their interest will continue to grow to such an extent that they will come to our services.

Will you continue to pray for us?

May 7, 1929. Esther W. Histand.

NEWS LETTER FROM ARGENTINA (April 9, 1929)

By Mae H. Hershey

Bro. J. W. Shank made a Ford trip to Bragado to bring home Elsie and Robert Shank, Dorothy and Marjorie Hamilton. Schools are closed until about the middle of May on account

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of diphtheria and scarlet fever epidemic. They were at the Carlos Casares Mission Saturday night. From there the Shanks went to Pehuajo and the Hamilton girls went to Trenque Lauquen which is nearer to the ranch where Mr. Hamilton lives.

Agnes Hamilton stayed to accompany Mrs. Lantz while Bro. Lantz is visiting the other missions.

Lester Hershey and his mother took Dorothy and Marjorie Hamilton home, a distance of 30 miles from Trenque Lauquen. It had rained a shower before we started but quit. At a distance of five miles, we got into a downpour for about four miles, after which we reached Mr. Hamilton's and back home without more rain. We were fortunate to have taken the precaution to have put on the side curtains before starting. It rained again that afternoon. This was the first good rain we had for about six weeks.

We are having a lovely fall. Farmers who have a corn crop are busy gathering it in, others are plowing for fall seeding.

Mr. Walter Hamilton stayed over night at the Trenque Lauquen Mission in order to be able to take the train in the morning for Catrilo to attend a sheep sale. On his return, he stayed another night and attended Sunday school and evening services. Recently Mr. Hamilton invested in 1800 sheep and about as many pigs.

Miss Zona Smith, a missionary of the Disciples, made a visiting tour in our section. Miss Smith is formerly from near Des Moines, Iowa, and has been a missionary in Argentina for nineteen years. She is an instructor in the Christian Workers Institute for Women, editor of a small magazine, "The Guide of the Home," besides doing cottage meeting and Sunday school work.

T. K. Hershey and D. Parke Lantz were in Buenos Aires last week in the interest of the Bible Coach, looking up prices of chassis and plans for having it built.

The attendance in Sunday school is increasing in Trenque Lauquen since the time has been changed to four o'clock in the afternoon.

Trenque Lauquen, F. C. O.,
Argentina.

There is nothing in history that is more fully established by reliable testimony than is the resurrection of Jesus Christ.—Allen H. Erb.

Believe God's love and power more than you believe your own feelings and experiences. Your Rock is Christ, and it is not the Rock which ebbs and flows, but your sea.—S. Rutherford.

EDITORIALS AND NEWS ITEMS

"I view the end of the geographical feat as the beginning of the missionary enterprise."—David Livingstone.

Onward for God.

This must have been the cry of the apostolic ambassadors as they swept on, in spite of sufferings and persecutions, to carry the good news to the ends of the earth. This must be the cry of the present-day workers in this vast harvest field that is yet to be worked. Sometimes our efforts seem so useless, so few heed the call to come to Christ, so many go on in search of the worldly, the sensual, and sinful. If we should base our hopes on human strength and mere human effort, our task would really be hopeless. But with the faith of the prophet of old, with the courage of the apostolic ambassadors, and with the fire of the Holy Spirit driving us forward, we can say "Onward for God."

Easter time or "La Pascua."

We like to have services during what is here called Holy Week. Instead of having only the Good Friday services, we prefer to have, if possible, services every night, observing each day the historical significance of the day. It is also a time of school vacation. A peculiar thing here is that the Catholics celebrate Thursday as crucifixion day and Saturday as resurrection day. We have never been able to find a good explanation of this difference. We wonder whether the Catholics in North America do the same. We never knew it if they do.

From Our School.

We have now had one month of school session. Our enrollment is between sixty and seventy. Most of the pupils belong to the three lower grades. There are some twenty special students, most of whom are adults. They are trying to get what they missed in their childhood. Some of these are promising workers for the future. The Bible department is better equipped this year. There are new seats for the pupils, a new teacher's desk, and book case. A nice lot of new books, including concordances, Bible commentaries, have been bought. We believe we are on a fair way now of doing some solid work for our young people.

Again the Children are Away.

At the opening of the school year thousands of parents in the Argentine must part with their children for the nine months of the school year. The same experience is that of some of the missionaries. It is not so bad when one has confidence that the

children are under proper Christian and moral care. There are so many dangerous influences in the schools. We give a sigh of relief when the school year is over and we have them at our side again. At present the only missionaries' children who are away are Elsie and Robert Shank and Doris Swartzentruber. The former two are in Bragado with the Lantzes. Doris is staying with her uncle Nelson and goes to the mission school. This year the children of the missionaries have the advantage in the mission school of being taught in English. Sister Shank is the teacher of the English children. There are five children who speak English.

The End of the Paraguay Visit.

A number of times items have appeared with reference to the proposed visit to Paraguay. Now this is a matter of history. No doubt before this appears you will have seen some special articles written by the brethren Hershey and Swartzentruber. For that reason we will not dwell on the incident. Let it be sufficient to say that we praise the Lord for their safe return and for the encouraging news they brought of the welfare of the Mennonite colonists. In spite of their days without food during their journey, they came home robust as ever. They say they ate like wood choppers after getting back to the sumptuous board of the river boat.

News Items from the Stations

Bro. Hershey gave his talk on his trip to Paraguay to the congregation of Carlos Casares on March 23.

J. W. Shank and family drove to Carlos Casares by auto to spend Sunday with the congregation at that place.

Bro. Litwiller is spending a few days in Santa Rosa where he is having some special Easter services.

Two of our Christian girls succeeded in entering the Normal School this year. They are Carmen Palomeque and Inez Luayza. In four more years they should become national teachers.

Elsie Shank, who studied third year national college work privately and took her examinations early in March, passed successfully and has now entered fourth year. Robert Shank, who made a similar effort to finish up second year, failed in two out of eight subjects. His grades were good enough, however, so that he can go on with third year's work.

Bro. and Sister Swartzentruber were in Pehuajo last week. They finally decided to bring Doris to Pehuajo and let her go to English class.

(Continued on page 156)

A Page For Shut-ins

Prepared by Amos S. Horst

HEAVENLY CONSOLATION

Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.—II Thes. 2:16, 17.

THE BEST LAST

"The best last" is not only a sentimental saying of man, but it is one of the happy provisions of an all-wise Creator. Here we enjoy countless and unmerited blessings, but the best of earth is mixed with trials and pain and care and death. In the bright hereafter all that saddens the soul of man will be done away. Eternity for the child of God, means one unbroken, unalloyed, endless experience of joy unspeakable and full of glory. God has designed that this should come last, that after the trials of earth there should come the triumphs of heaven, that when the glory of the future will appear the sorrows of the present will be forever past.

—David Garber.

COMFORT

There are many things that these natural hands can administer to the afflicted person that will add to his or her comfort while in pain and sorrow, while the natural body struggles with its enemy, disease. It is possible for the individual to have all the comforts of home and home life, and still have an aching void. The soul needs more than natural things to satisfy.

An established heart goes a long way to keep the individual happy in every vent of life. When the heart is set on heavenly things, any change in the natural will not bring a serious disappointment. We will accept the fact that the natural things will have an end. The soul is from God and rightly longs to go back to God; hence eternal things are necessary to bring comfort to the soul.

CONSOLATION

I joy in addressing you, the Shut-ins of our Herald Readers, hoping to return a bit of cheer which you are so constantly bringing to us. Your ministry of suffering is not in vain. It declares the eternal message of patience and grace throughout the

changing seasons of the year. It ever speaks a word of unuttered truth that can be expressed alone through your lives of physical sacrifice.

The God and Father of our Lord Jesus Christ is a God of consolation. Rom. 15:5. He it is who measures out the comfort of love and so freely bestows it upon all who call upon His name. He "hath given us everlasting consolation and good hope through grace," and herewith will

SWEET PROMISES

When languor and disease invade
This trembling house of clay,
'Tis sweet to look beyond our cage,
And long to fly away.
Sweet to look inward, and attend
The whisper of His love.
Sweet to look upward to the place
Where Jesus pleads above.

Sweet to look back and see my name
In life's fair book set down,
Sweet to look forward, and behold
Eternal joys my own.
Sweet to reflect how grace divine
My sins on Jesus laid,
Sweet to remember that His blood
My debt of suffering paid.

Sweet in the confidence of faith
To trust His firm decrees,
Sweet to lie passive in His hands
And to know no will but His.
Sweet to rejoice in lively hope,
That when my change shall come,
Angels shall hover around my bed,
To wait my spirit home.

—Anon.

"comfort your hearts and stablish you in every good word and work" (II Thes. 2:16, 17). To us "who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast," there is within the veil a "strong consolation" even Christ Himself. It is in Him that all may find comfort for every trial in life. He is the Rock of our salvation. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (II Cor. 1:5).

Where there is no affliction it is hard to fully appreciate the comfort of the Holy Spirit. Just as members of our body may be soothed and relieved from pain by some medical balm, so the members of the Body of Christ may also be comforted. He who never suffered from rheumatic pains can never know the satisfaction and consolation of its physical relief.

The same is equally true in spiritual relief. Christ gives special attention to the members of His body that are afflicted. "Consolation is greatest in deepest affliction. When we are most cast down then it is that we are most lifted up by the consolation of the Spirit. This is true because trials make room for consolation. Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper and makes more room for the water of consolation."

"Casting all your care upon him; for he careth for you."

—J. R. Mumaw.

WOULDEST THOU?

Wouldest thou have treasures in Heaven—Despise earth's richest gifts.

Wouldest thou escape the wiles of Satan—Keep thine eyes fixed on Jesus.

Wouldest thou have Him to be all to thee—Let everything be taken from thee.

Wouldest thou see Him that is invisible—Withdraw from the visible.

Wouldest thou gain perfect trust in Christ—Perfectly distrust all which is of thyself.

Wouldest thou be kept from disappointment—Lean only upon Him.

Wouldest thou gain victories—Hide behind the Conqueror.

Wouldest thou be led of Him—Forsake thine own desires.

Wouldest thou have sweet converse with thy Lord—Close thine ears to other sounds.

Wouldest thou follow thy Savior to glory—Take meekly the buffeting, the insults, the pressed-in thorns, the murderous thrusts.

Wouldest thou hear His voice—Silence all within.

Wouldest thou prove thy love to Jesus—Suffer.

Wouldest thou have a high vision of God—Have a humble conception of thyself.

Wouldest thou judge a thing rightly—Look for no personal gain from it.

Wouldest thou receive reports from heaven—Be as one dead to earthly changes.

Wouldest thou please God in all things—Have no other desire in anything but that supreme one.

Wouldest thou have all things in thy life God-handled—Wish for nothing unless He gives it, nor to hold anything except in the way and for the time He appoints.

Wouldest thou have a clear understanding of God's will—Resist steadfastly thine own way.

Wouldest thou be one with God—Seek only after the heart of Jesus Christ.

—L. S. P., in Tract.

SUNDAY SCHOOL LESSON

Lesson for May 26, 1929—Jer.
31:29-34; Jno. 1:17

GOD'S LAW IN THE HEART

Golden Text.—Thy word have I hid in mine heart that I might not sin against thee.—Psa. 119:11.

Introductory.—Our last lesson consisted in an exhortation to repentance and obedience. This lesson takes us a step forward, reminding us that real obedience is an inward condition as well as an outward performance. That God's Word may be complied with in our daily lives, it is essential that we have it written in our hearts. The psalmist struck the root of the matter when he wrote the words that form our present golden text. Our lesson text is taken from both Old and New Testaments: the first from the Old, prophesying conditions under the New; the second from the New, setting forth the contrast between the Law and the Gospel. Let us notice a few striking expressions found in the lesson before us:

1. "In those days," that is in the days when the New Covenant shall have gone into effect, sometimes referred to as "the latter days," or the New Testament dispensation. The one thought emphasized is that of personal, individual responsibility: "Every one shall die for his own iniquity." While parents transmit their qualities to their offspring, upon both parents and children there rests the responsibility of results from individual action. The edict has gone forth that "The soul that sinneth IT shall die."

2. "A new covenant." This covenant, found in the Gospel of Christ, is different from that found in the Law. God says of it that it is "not according to the covenant that I made with the fathers in the day that I took them by the hand to bring them out of the land of Egypt." An idea of the difference between the two covenants may be had by reading the Sermon on the Mount (Matt. 5-7) and the book of Hebrews.

3. "My covenant they brake." Here we have the reason for the giving of another covenant. The children of Israel, having broken the covenant, were under a curse; for "all have sinned, and come short of the glory of God." Paul calls this "a better covenant"—not because the Law was imperfect, but because it "was weak through the flesh" (Rom. 8:3). So the Law was simply "our schoolmaster to bring us to Christ," the ceremonial cleansings under the Law being but "a shadow of good things to come" (Heb. 10:1). The whole history of Israel is an outstanding proof of the frailty of man

and the goodness, grace, and all-sufficiency of God.

4. "I will put my law...in their hearts." In other words, it is religion "from the inside out." It requires a heart experience to live an acceptable life before God. When the wise man wrote, "Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded," he told of a double cleansing which results from an inward experience of salvation. A pure heart and a righteous life belong to every child of God.

5. "They shall all know me." This foretells the time spoken of by Paul in Eph. 4:11, 12: "Till we all come in the unity of the faith, and of the knowledge of the Son of God." The most blessed experience of the child of God, this side of eternity, is an experimental knowledge of salvation.

6. "I will forgive their iniquity." While "all have sinned," all who will may have access to the pardoning grace of God. So completely does God forgive the penitent sinner that He makes good His promise, "I will remember their sin no more." And since this forgiveness flows from the

abounding love of God, it follows that they in whose hearts the love of God is shed forth by the Holy Ghost the forgiving spirit will likewise be found.

7. "The law was given by Moses, but grace and truth came by Jesus Christ." This is the climax of the entire lesson. The Law had its place, and still has; but it is in the Gospel of Christ that we not only find the fulfillment of the Law but also the abounding grace to make the great Plan of Salvation complete. It is this grace of which Paul wrote when he said: "The grace of God that bringeth salvation hath appeared unto all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14). With this "grace and truth" written in the fleshly tables of our hearts, the religion of Jesus Christ becomes our inborn experience and desire and from it flows the sinless life.—K.

Bible Meeting Topic

THE WORK OF THE CHURCH.—Psa. 122; Matt. 5:13-16; I Pet. 2:9, 10

Topic for May 26

MOTTO

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

OUTLINE STUDY

- I. To Worship God.
 1. By offering spiritual sacrifices.—I Pet. 2:5.
 2. Growing into a holy temple.—Eph. 2:21, 22.
 3. Keeping the ordinances.—Matt. 28:20; I Cor. 11:2.
- II. To Nourish the Believer.—Eph. 4:11-16.
 1. By instruction.—Eph. 4:15; II Tim. 4:2.
 2. By support.—Rom. 15:1; Gal. 6:2.
 3. By discipline.—Matt. 18:15-18; Tit. 3:10, 11.
- III. Evangelize the World.
 1. Shining as a light.—Matt. 5:14.
 2. Serving as salt.—Matt. 5:13.
 3. Bearing witness for Christ.—Matt. 28:19, 20; Acts 1:8.
- IV. To Await the Return of the Lord Jesus.
 1. As faithful stewards.—Luke 12:35-40.
 2. As a true bride.—II Cor. 11:2; I Thes. 1:10.
 3. As redeemed people.—Tit. 2:11-14.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Church."
2. Memorize a Passage from the Outline.
3. Shining for Jesus.

For Young People.

1. The Church as a Worshipping Body.

2. The Worship in Every Work for Christ.

For Older People.

1. The Importance of Building up the Believer.
2. The Task of Evangelization.

PERSONAL THOUGHT

May we so yield ourselves to the plan of God for us that we may be an active agent in the Church to fulfill His will on earth.

SEED THOUGHTS

"A lazy indolent Church tends toward unbelief; an earnest, busy Church, in hand to hand conflict with sin and misery, grows stronger in faith."—Jno. Hall.

"God has made a covenant with His people, has given Himself for their portion, His Son for their price, His Spirit for their guide in the way, His earth for their accommodation by the way, His angels for their guard, the powers of darkness and death for their spoil, everlasting glory for their crown."—R. Alleine.

"And this is the mission of the Church—not civilization, but salvation—not better laws, purer legislation, social elevation, human equality, and liberty, but FIRST, the 'kingdom of God and His righteousness;' regenerated hearts, and all other things will follow."—A. E. Kittredge.

It matters little to us what our particular gift may be in the work of Christ, if we are truly His and are sharing in the great work according to our ability and are doing the particular task which is ours faithfully. The joy of service lies in our outlook toward the time when Jesus shall return and reward every one according to his work.

Gospel Herald

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

THURSDAY, MAY 16, 1929

Field Notes

A communion service was held with the Mt. Zion congregation near Versailles, Mo., on Sunday, May 5.

Sunday, May 12, was the time set for the observance of communion services at the Mennonite Church at Elkhart, Ind.

A Sunday school meeting is announced to be held at Stauffer's Mennonite Church near Bachmanville, Pa., on June 1 and 2.

Bro. James Bucher of Montgomery, Ind., is spending a few weeks in the Carver, Mo., field, conducting revival meetings at a number of places.

Sunday, May 5, a refreshing communion service was held with the church at Cherry Box, Mo., with Brethren J. M. Kreider and J. P. Brubaker in charge.

Bro. Wm. G. Lauver and family visited a number of congregations in Pennsylvania, Ohio, Indiana, Illinois, and Iowa, while on their way to the Mission Board meeting in Missouri.

A series of meetings is scheduled to begin at Stauffer's Church, Dauphin Co., Pa., on the evening of May 18. Bro. John W. Hess, Akron, Pa., is to be the evangelist.

May 26 is the time set for a series of meetings to begin at the Mennonite Church at Ephrata, Pa., with Bro. E. W. Kulp, Bally, Pa., as evangelist. Pray for this work. H.

Evangelistic meetings were begun at the Hess Church near Lititz, Pa., on last Sunday, by Bro. Elmer Moyer, Souderton, Pa. The prayers of our readers are requested for these meetings. H.

The Lord willing, the joint Sunday school meeting of the Nappanee, Yellow Creek, and Salem Sunday schools will be held at the Salem Church, near New Paris, Ind., on Sunday, May 19. Everybody welcome.

A Sunday school meeting will be held, the Lord willing, at Hershey's Mennonite Church, near Kinzers, Pa., on Thursday, May 23. Morning, afternoon, and evening sessions will be held, and an interesting program has been prepared.

A Bible Conference is to be held, the Lord willing, at the Sonnenberg Mennonite Church near Dalton, Ohio, from May 19 to 26, with Bro. N. H. Mack, New Holland, Pa., and M. S. Zehr, Pigeon, Mich., as instructors. A wide range of Christian doctrines is to be discussed.

Bro. David Weaver of La Junta, Colo., well known throughout the Church for his active service and substantial contributions to the cause of Christ, passed to his eternal reward May 5. May God comfort the bereaved.

Bro. C. B. Driver, one of our ministering brethren in the Mt. Zion congregation near Versailles, Mo., whose serious illness has been reported in these columns, has so far recovered that he is able to attend public services regularly and attend to his ministerial duties. We praise the Lord.

Bro. John F. Funk, our nonagenarian minister of Elkhart, Ind., recently had an attack of cold that kept him from his office where he continues to conduct a book business. We trust that by the time this reaches our readers he will again be restored to his usual health.

It may be of interest to some of our readers to learn that Bro. L. H. Shank of Scottdale, Pa., who spent the winter with his daughter near Leeton, Mo., has rallied from his illness and is again enjoying fairly good health—excepting the malady which has troubled him for the past few years.

Bro. and Sister A. C. Brunk, of our India Mission, are on their way home on furlough. They are traveling by way of South Africa and South America. They expect to leave Cape-

town, South Africa, on May 20, and reach Buenos Aires, South America on June 9. After a visit to the Mission in South America they intend to sail for home early in July.

Ordination.—On Saturday evening, April 27, the congregation at Duchess, Alta., took votes with the view of ordaining a minister. Three brethren were chosen and on the afternoon of the following day, when the lot was cast it fell upon Bro. Clarence J. Ramer, who was then ordained to the ministry by Bishops N. E. Roth and Isaac Miller. May the Lord abundantly bless the young brother in his new position of responsibility. Communion services were held on the forenoon of the same day.

Correspondence

Lyman, Miss.

Greetings to Herald Readers:—It has been some time since you have heard from the church at this place. Health in general is good, and the spring days find all very busy. Besides the temporal blessings God is showering upon us, we are being blessed with many spiritual blessings.

During the month of March, Bro. and Sister B. P. Swartzendruber of Upland, Calif., spent a few weeks with us. At this time Bro. Swartzendruber preached for us.

Two weeks ago Bro. L. S. Yoder of Harrisonburg, Va., came into our midst. We are enjoying his helpful messages as he brings God's Word to us.

On last Sunday, Apr. 28, we held our communion service. Bro. E. S. Hallman of Falfurrias, Tex., our new bishop, officiated.

The two families, Bro. Jacob Yoders and Edward Springers, who have recently located at Kiln, Miss., worship with us.

Bro. and Sister Perry Brunk who usually return to their home at Elida, Ohio, for the summer, expect to remain with us this summer.

Sister Mary Hershey of La Junta, Colo., is spending some time here at the homes of her two sons, Elmer and Isaac Hershey.

Sister Olive Brunk has returned from Harrisonburg, Va.

Bro. and Sister Menno Yoder, who were here for the winter, returned to their home at Shipshewana, Ind.

Bro. Dan Yoder and family, who were here for Sister Yoder's health, returned to their home at Goshen, Ind.

Sister Naomi Hershey, who spent the past four months with us, left for her home at Kinzers, Pa., recently.

We greatly appreciate the help and

fellowship of our visiting brethren and sisters, and extend a hearty welcome to others to stop with us.

Bro. Clarence Bontrager expects to leave the last of the week for Lake Charles, La., where he will conduct a series of meetings.

May 1, 1929.

Cor.

Midland, Mich.

(Midland congregation)

Dear Gospel Herald Readers:—I believe we can all say that we enjoy many blessings from above. We are at present having cool weather and much rain, yet our heavenly Father knows what is best for us.

Several families have moved away and others have moved in. Bro. Charles Bontrager, wife, and children left for Detroit. We hope they will be of service in the Mission there. Bro. Harvey Miller and family moved to their former home at Fairview. Bro. John Steckley, wife, and child from Pigeon, Mich., and Bro. Brubaker, wife, and son from Brutus, Mich., have moved here.

On April 26, our bishop, Bro. D. D. Troyer, came here and held meetings until May 1. Council meeting was held on Friday evening, April 26, and communion on the following Sunday. These services remind us of the sufferings our Savior bore for us in order that we might go free. We ought, indeed, to be thankful to such a loving Savior.

On April 30, Bro. Monroe Wyse and Sister Dora Short were united in marriage by Bro. Troyer. May God bless them and use them to His honor and glory.

Bro. Troyer left on May 1 for Chief, Mich.

Health is fair at present.

May 4, 1929.

Cora Wyse.

Jackson, Minn.

Dear Herald Readers, Greetings in Jesus' Name:—The evening of April 20, Bro. Simon Gingerich arrived in our midst. He delivered a number of timely messages to us while here. On Sunday morning, April 21, council meeting was held. On Tuesday evening communion and feet washing were observed. Although some could not see fit to observe these ordinances, many received blessings therefrom. We are always glad for Bro. Gingerich's visits and the messages that he brings.

On Easter Sunday an interesting program of speaking and singing was given by the children.

To-day, Bro. Abner Egli and family of Hadley, Minn., were with us. We would be glad to have others stop and worship with us when possible.

May 5, 1929.

Cor.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings in Jesus' Name:—"Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments."

Last Sunday, Bro. I. S. Mast of Amenia, N. Dak., was with us, and held communion services for us. We also observed the ordinance of the washing of the saints' feet. We praise and thank God for these privileges and that we can serve Him unmo-lestled.

On April 20, Bro. J. C. Gingerich, wife, and three children, the writer and son, Glen, motored to Aberdeen, S. Dak. Bro. Gingerich broke the Bread of Life both forenoon and afternoon. We had a very enjoyable time while there.

We have had very cold weather the past week for this time of the year. Health is good.

The mission meeting will be held here with the Lake Region Congregation on the evening of June 15 and on Sunday, June 16, just before Conference. We invite any one going through here on their way to Conference to make arrangement to stop with us. We extend a hearty invitation to everybody.

We ask an interest in your prayers.
May 5, 1929. Fannie Stehman.

Topeka, Ind.

(Maple Grove congregation)

Dear Herald Readers, Greetings:—On April 28, Bro. Oliver Grosh, Elkhart, Ind., was with us and delivered a very interesting and instructive sermon.

On Saturday evening, May 4, Bro. and Sister Wm. G. Lauver, returned missionaries from South America, gave us an idea of the work that is going on in that place. These talks bring us closer to our mission fields and help to create a deeper interest in the work in the foreign lands.

Last Sunday the brotherhood at this place was again privileged to commemorate the suffering and death of our Lord and Savior. We were very glad to have Bro. and Sister Jonathan Kurtz and Bro. Oscar Hostetter with us at this meeting. Bro. and Sister Kurtz, who are staying with their daughter in Mishawaka at the present, seem quite well.

On Ascension Day the semiannual Sunday school meeting of the Shore, Emma, Forks, and Maple Grove congregations will be held at the Emma church. We are anticipating some fine talks and sermons and a spiritual up-building for all those who are privileged to attend.

May 6, 1929.

Cor.

Broken Bow, Nebr.

Greetings to Herald Readers:—On March 19 Bro. Levi Schrock of Wood River, Nebr., moved here and now we are enjoying preaching services every Sunday following the Sunday school. We have also started young people's meeting. We are glad for these spiritual blessings and thank God that He has answered our prayers. Those who never have been without preaching services every Sunday do not realize what it means to be deprived of this privilege. Let us unitedly pray that all those congregations who have no shepherd may be supplied.

On May 4 Bro. D. G. Lapp of Roseland, Nebr., came here in the evening, when we had our council meeting. He preached a very fitting sermon from 11 Cor. 13:5. On May 5 we had communion, with nearly all of our people present. May the Lord bless Bro. Lapp as he goes about his work of the kingdom.

We had a good rain yesterday. Health is fair.

In His Name,

May 6, 1929.

Ed Stutzman.

Lake Charles, La.

Dear Herald Readers, Greeting:—We again enjoyed the privilege of having Bro. Clarence Bontrager of Lyman, Miss., with us. He was with us on May 5. Bro. E. S. Hallman of Falfurrias, Tex., was also with us on the same Sunday. In the morning he preached for us at the chapel here and in the evening at Mossbluff. We had communion and feet washing services in the afternoon of the same day. Bro. Bontrager will stay with us a few days to preach at Mossbluff. However, he expects to go to Kansas for a while soon. We are always thankful for the good messages the brethren bring to us and ask the readers to continue to pray for the little flock at Lake Charles.

May 7, 1929. Sarah B. Leidig.

Pryor, Okla.

Dear Herald Readers, Greeting in Jesus' Name:—We have been having plenty of rain all spring. This morning we are having a heavy rain again which may put the small streams out of their banks again. Wheat, grass, and gardens are looking good. Oats is short. Corn is nearly all planted, but not much up yet. Health is fairly good in this neighborhood at present, with the exception of Grandma Sutter, who has been bedfast for a little over two weeks with sciatic rheumatism, also Mr. Shafer, a neighbor, formerly from Lancaster Co., Pa., who has been sick with stomach trouble.

(Continued on page 156)

Miscellaneous

OUR GUIDING STAR

Sel. by E. Rachel Coss

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right.
Though the road be long and dreary,
And the end be out of sight,
Foot it bravely, strong and weary,
Trust in God and do the right.

Perish "policy" and cunning,
Perish all that fears the light,
Whether losing, whether winning,
Trust in God and do the right.
Shun all forms of guilty passion,
Friends can look like angels bright;
Heed no custom, school, or fashion,
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will batter, some will slight;
Cease from man and look above thee,
Trust in God and do the right.
Simple rule and safest guiding,
Inward peace and shining light,
Star upon our path abiding,
Trust in God and do the right.
Hagerstown, Md.

PRESENT DAY MENNONITE YOUNG PEOPLE'S PROBLEMS

X. Must I Be Out of Date to Be Separate from the World?

By I. E. Burkhart

For the Gospel Herald.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.—Jno. 17:15.

I believe there are many young people within the Church who desire to fill their place in the great realm of human experience and the service of God. Since they are in the world they are often brought face to face with the question of their relation to it. The above statement of Jesus, made during one of the most serious moments of His life, sheds some light on the problem.

The underlying ideas of Jesus are: Spiritually His disciples are not within the dominion of the evil one, but in the kingdom of God; but materially they are part and parcel of this world. Stated another way: We are in the midst of three kingdoms, (1) the material kingdom of this world, created by God but largely under the sway of evil due to the choice of Satan and the choice of man, (2) the kingdom of God and, (3) the kingdom of darkness. All of us are in the first, but all of us choose either the one or the other of the last two. So this gives us the principle that sin does not take place in the natural realm but in the realm of the spirit.

Sin can never be dissociated from the will of the sinner. That is, actual

sin takes place in the realm of the will, the mind, and the spirit. Sin may be committed with the things of the natural world, but whether or not they are committed depends upon the will of the sinner. Cain slew Abel his brother, probably with a club. Who sinned, Cain or the club? The answer is obvious. Now what part of Cain sinned? His foot? Hand? Head? or his will? You will say Cain himself, and you are right. But which was the deciding factor: the foot, the hand, the head, or the will? The will, to be sure. If you have followed closely you will understand when I say: A man may sin with the material things of this world, but the actual sin is not in the thing but in the man. He has willed it.

This leads to another consideration: namely, the principle of individual responsibility. "Each one of us shall give account of himself to God" (Rom. 14:12). It is true that a strong personality may influence a weaker, as is often seen. This does not mean that the stronger will receive the punishment both for himself and for the weaker. He will be punished according to the size of his gift, and so will the one whom he has influenced. Each one gives "account of himself." How could it be otherwise if a man's sin is due to the exercise of the will? He wills to disobey and is himself responsible for the consequence. This teaching cuts straight across some modern theories based upon the evolution hypothesis. These hold a man to be the product of his environment, hence, they say, he cannot help what he is and does. But let us stick to this principle: Sin is a matter of volition and each one is responsible. There is such a thing as sinning in ignorance, but most of us would sin less through ignorance if we would quit all known sin.

Let us now go back to our topical question of one's relation to this present world. Does not Jesus teach us that there is no evil whatsoever connected with one's sojourn in this world? Nor is it sinful to utilize the things of this world. When Abraham journeyed he used the same kind of conveyance as the worldling did. When he encamped he was sheltered with the same kind of enclosure as his wicked neighbor. When he traded he used the same means of exchange as those with whom he bargained. So also did he sustain himself with the same kind of food and drink as the pagan. But notice when he built an altar at Bethel he built it in the name of Jehovah, his God. Now he was different from the heathen whose altar went up in the name of his idols. From this point apply the words of Jesus—in this world but not in the world of evil. Abraham was in

this (material) world, and so was the pagan. Both utilized material things of the same kind in practically the same way. But when Abraham worshiped in the realm of the spirit he was in an entirely different world from that in which his unfortunate pagan brother worshiped.

All this is exactly as God intended. He called Abraham in order that "in his seed" he might bless all the nations. Abraham became the forbear of God's chosen people. But God did not choose them in order to confer upon them some special favor which the other nations were not supposed to enjoy. He chose Israel that through them He might confer a special favor upon all the nations. They must live in the same world in practically the same way as other men. Along with this they were to be a nation of witnesses testifying to the nations of the love, righteousness, power, and wisdom of their God. How their loyalty lagged at times is well known. How they sinned is no secret to the readers of the Old Testament. Their sins were not in the material things of this world. They sinned with them, but the actual sin was in the men of Israel. They willed it.

Let it then be understood that the principle on which Israel worked is the principle Jesus referred to in His prayer. God is building a kingdom which is not of this world, but He is building it in this world. It is a spiritual kingdom of truth, righteousness, life, and light. It is the exact opposite of Satan's spiritual kingdom of lies, wickedness, darkness, and death. Christians cannot be citizens of both these kingdoms, but both of these kingdoms are in this world. The members of God's kingdom may or may not be different materially from the citizens of Satan's kingdom. They usually are. Their conveyances, residences, businesses, clothes, and pleasures are usually symbols of frugality and economy instead of extravagance. If they sin with these things the sin is not in the material realm. The actual sin is in the hearts of those sinning. They will it. If they are ever actually separate from the world the separation will first take place in the realm of the spirit.

There will, then, be a distinct spiritual difference between a Christian and a non-Christian. If up-to-date means to be like the non-Christian we will be somewhat out of date at times. In fact, there will be some definite, open breaks. In times of war this spiritual cleavage will be long and deep. Rioting, drunkenness, pride, fornication, adultery, avarice, lust, profanity, lying, stealing, and murder are all the symbols of the kingdom of darkness. But remember,

every last one of these sins takes place in the heart before it is ever seen on the outside. One can live in this present world and have the complete victory over all of them. Jesus had the victory. We are in Him. Therefore we have the victory. If

you desire to worship on the altar of the pagan (the worldling), then ask Jesus to give you a new heart. You cannot willingly serve in the realm of the evil one if Jesus is Lord of your life and destiny.

Scottdale, Pa.

FIFTY MENNONITE LEADERS

BISHOP DANIEL LEHMAN (1742—1804)

By John L. Horst

For the Gospel Herald.

Daniel Lehman, the first bishop to serve the Mennonite Church in Franklin County, Pa., was born in Lancaster County, Pa., June 4, 1742. He was the son of Hans Lehman who emigrated from Europe to the American colonies. He seems to have come originally from Schaffhausen, Switzerland, and later moved to Esterhof near Zweibrücken, in the Palatinate, Germany. He came to America on the ship called James Good, with David Choquet as captain. There were fifty-three families of emigrants on board, consisting of about two hundred persons. The ship sailed from Rotterdam, Holland, and landed in Philadelphia, Pa., on Sept. 27, 1727. With the Lehmans came also the family of Hans Hege, a brother-in-law of Hans Lehman. They brought with them Henry Lesher and two of his sisters. These were orphan children. Hans Lehman settled near Manheim, Lancaster Co., Pa.

Daniel Lehman, the subject of our sketch, emigrated to Franklin Co., Pa., some time between 1790 and 1795. The date of his ordination to the ministry is not known. He was ordained bishop just before his removal to Franklin County. He was the first minister or bishop to serve the Mennonite brotherhood there of which we have any record, although it is said that a few Mennonites found their way to Franklin County as early as 1735. The greatest influx, however, was after the Revolutionary War, during the period above mentioned.

Bishop Daniel Lehman settled near Chambersburg, Pa., and was the donor of the ground upon which the Chambersburg Mennonite Church was built. This church, a log structure, was built in 1804, and was the first Mennonite Church to be erected in Franklin County. It has since been rebuilt twice, but the present structure, which was built in 1908, is standing on the original tract of land, on nearly the same spot as the first building. Prior to the time when the first church was built, services were held in the home of the members. Bishop Lehman preached the first sermon; the original church, but

died before the time of the next regular service.

Daniel Lehman was twice married. His first wife was Susan Shelly. To them were born two sons and five daughters, as follows: Anna, who married Christian Witmer, some of whose family settled in Washington Co., Md., some in Mahoning Co., Ohio, and others in Lawrence Co., Ill.; Mary, who married Jacob Burkholder. They moved to York Co., Ontario; Daniel, who married Catherine Shirk. Their children emigrated to Fairfield, Ashland, and Mahoning Counties, Ohio; Elizabeth, no history at hand; Barbara, married to Jacob Detweiler. Their children located in Franklin Co., Pa., and Mahoning Co., Ohio; John married Gertrude Hoover. Their descendants located in Ashland, Columbiana, and Mahoning Cos., Ohio. Susanna married Tobias Miller. Their posterity settled in Columbiana, Mahoning, and Medina Cos., Ohio, and Elkhart Co., Ind. The mother of these children died in 1778, before their emigration to Franklin County.

Bro. Lehman's second wife was Maria Neukommer. She was born June 9, 1751, and was married to Daniel Lehman in 1780. To this union were born four sons and three daughters, as follows: Magdalena, married to Michael Wenger. No children; Veronica, or Frany, married to Joseph Lesher. Their descendants are located mostly in Franklin Co., Pa.; Christian, unmarried; Peter, married to Maria Newcomer. Their descendants are still in the vicinity of Chambersburg. Peter was also ordained to the ministry; Esther, married to David Hoover. They moved to Ohio; Abraham, married to Catherine Lehman. No history; Samuel, unmarried.

Bishop Daniel Lehman and his second wife are both buried in the Brenzer graveyard a short distance north of Chambersburg. He died Sept. 22, 1804.

There are no records of any outstanding deeds of this pioneer minister and bishop in Franklin County, but he probably had the experiences that were common to life in new settlements. It is of interest to know that the Lehmans have been in the ministry in Franklin County almost continuously since that time. Some who served since and passed on to

their reward were Jacob Lehman, Peter Lehman (a son), Daniel Lehman (a nephew), Samuel D. Lehman ministers, and Jacob H. Lehman, deacon. At present there are three ministers in Franklin County bearing the name of this pioneer bishop. They are Joseph E. Lehman, J. Irvin Lehman, and Walter Lehman. Peter L. Lehman is the present deacon at the Chambersburg Church. All of these successors to Daniel Lehman in church leadership descended from the same strain, but not all are direct descendants. However, the oldest living member of the Chambersburg Mennonite Church at the present time is a direct descendant of Bishop Daniel Lehman.

Note.—Information for this sketch was furnished by Joseph E. Lehman and Noah C. Lehman, Chambersburg, Pa.

Scottdale, Pa.

FROM ADAM TO JACOB

Adam lived 130 years and begat Seth. Gen. 5:3. Seth lived 105 years and begat Enos.—verse 6. Enos lived 90 years and begat Cainan.—verse 9. Cainan lived 70 years and begat Mahalaleel.—verse 12. Mahalaleel lived 65 years and begat Jared.—verse 15. Jared lived 162 years and begat Enoch.—verse 18. Enoch lived 65 years and begat Methuselah.—verse 21. Methuselah lived 187 years and begat Lamech.—verse 25. Lamech lived 182 years and begat Noah.—verse 28. Noah was 600 years old when the Flood came. (Gen. 7:6.) Thus we have 1,656 years from the creation of Adam to the Flood.

Shem begat Arphaxad two years after the Flood. Gen. 11:10. Arphaxad lived 35 years and begat Salah.—verse 12. Salah lived 30 years and begat Eber.—verse 14. Eber lived 34 years and begat Peleg.—verse 16. Peleg lived 30 years and begat Reu.—verse 18. Reu lived 32 years and begat Serug.—verse 20. Serug lived 30 years and begat Nahor.—verse 22. Nahor lived 29 years and begat Terah.—verse 24. Terah lived 70 years and begat Abram (Abraham).—verse 26. Thus we have 292 years from the Flood to the birth of Abraham.

Abraham was 100 years old when Isaac was born. Gen. 21:5. Isaac was 60 years old when Jacob was born. Gen. 25:26. Jacob died in Egypt, being 147 years old. Gen. 47:28. And thus we have, from the birth of Abraham to the death of Jacob, 307 years. So, if my calculations are correct, the Scriptures teach us that from the creation of Adam to the death of Jacob in Egyptian bondage is 2,255 years.—Sel.

He that is born of God has a new faith.

SOUTH AMERICA

(Continued from page 149)

Bro. Hershey was in Bragado several days last week. Communion services were held. Also several persons were baptized.

The Pehuajo women finished fifteen boy's coats for the Orphanage last week. A number of meetings were necessary in order to get the work all done.

Miss Zona Smith of the Disciples Mission has visited a number of our stations during the last week. She is especially interested in work among the women. The women appreciate her wide experience and her sympathetic interest in them. She is a worker in Buenos Aires.

PRAYER TOPICS

Pray that the visit made to the Paraguayan Mennonites may mean the awakening of the mission spirit among those people. Thus far they seem to have no mission spirit.

Pray for the two Christian girls who have entered the Normal school, that they may continue to be firm Christians during their years of study.

CORRESPONDENCE

(Continued from page 153)

On the morning of May 2 Bro. I. G. Hartzler of East Lynne, Mo., came into our midst, and performed the marriage ceremony of Bro. Dan Sommers and Sister Ida Springer at the church at 7:30 in the evening. He preached an inspiring sermon each night until Sunday night.

On Saturday morning, May 4, we had our preparatory service and on Sunday morning observed the communion. Nearly all members were present, and all present partook of the emblems of the broken body and shed blood of our Lord and Savior.

One soul was reinstated and we believe all were much encouraged and spiritually fed by the meetings.

May we "pray for each other and not faint by the way." "The effectual fervent prayer of a righteous man availeth much."

Yours in the Master's name,
May 8, 1929. Irwin J. Hartzler.

Wolford, N. Dak.

(Lakeview congregation)

Dear Readers, Greeting in Jesus' Name:—We are surely grateful to our heavenly Father for the many blessings of life. When we look out over the meadows we are reminded that the Lord doth care for His own, by giving us growing weather.

On April 28 we had our council meeting. On May 5, Bro. Eli G. Hostetler preached a very touching

and fitting sermon on Isa. 53, after which we had our communion services. Nearly all members were present. We also were glad to have with us Bro. and Sister Levi Newhouser and children and Bro. John Liechty and son from Brinsmade, N. Dak.

The Lord willing, Bro. Eli Hostetler expects to be at Kenmare, N. D., for services on May 12.

Let us press onward, doing our best for the cause of Christ. We ask that you hold us up at the throne of grace, that we may prosper and hold fast that which is good.

May 8, 1929. Minnie Stoll.

Elida, Ohio

(Pike & Salem congregation)

Dear Herald Readers:—Sunday morning and evening, Apr. 28, Bro. Enos Hartzler of Marshallville, O., gave us two inspiring messages at the Pike Church.

On Friday evening, May 3, Bro. Melvin Heatwole of Dayton, Va., preached at the Pike Church.

Our examination meeting was held recently.

A preparatory and baptismal service was held at the Salem Church last Saturday evening. One young person was received into the Church.

On last Sunday communion meeting was held at the same place.

All the members except a few were present.

The meetings were in charge of our aged bishop, Bro. J. M. Shenk.

May 9, 1929. M. S. Shenk.

Fairview, Mich.

Greeting to all Readers of the Herald:—Last Sunday, May 5, we had all day meeting. Sunday school and baptismal services were held in the forenoon, when one young soul was received into church fellowship. In the afternoon inquiry service was held when the brotherhood was well represented and expressed peace with God and man and a desire to observe the communion, which, the Lord willing, will be held May 19. There were also five taken in the Church by letter. May God's blessings be with them that they may be a blessing and help in the Church.

Bro. Menno Esch expects to be with the brotherhood at Huron Co., over next Sunday to hold communion services.

To-day a young son of Sister Gingerich of this place will be brought here from Twining for burial. He died there after an operation for appendicitis. He had been going to school from the home of his grandparents, Noah Millers, at that place. Obituary will appear later. Again we are reminded of the uncertainty of

our lives. How necessary it is to be prepared!

We ask an interest in the prayers of God's children that we as a Church may remain a peculiar people zealous of good works.

In His glad service,
May 9, 1929. Cor.

Scottsdale, Pa.

Dear Readers of the Gospel Herald:—Baptismal services are announced to be held at the church here on Sunday, May 12. We ask an interest in your prayers in behalf of the Church at Scottsdale.

The auditors of the Publishing House books are meeting here to-day. They are Bro. J. B. Moyer, Elkhart, Ind., H. H. Snively, Willow Street, Pa., and Abram Metzler, Masontown, Pa. Their report appears elsewhere in this issue. Bros. Henry Hershey and Sem Eby, Intercourse, Pa., and Amos Herr, Strasburg, Pa., are also here on a short visit. Some of the brethren expect to remain with us over Sunday while others intend to go to Masontown.

Bros. J. N. Durr and R. K. Quarry, Martinsburg, Pa., stopped with us on May 10, and then went on to Masontown where they expect to be for the morning service on Sunday. They planned to be at Springs, Pa., Sunday evening.

Among our people who are away are Bro. Geo. Cutrell and family, who went to Lancaster County, Pa., to attend the funeral of Sister Cutrell's mother, Sister Anna Nissley, who died on May 8; Bro. Charles Shoemaker and family and Bro. C. F. Yake, who are also in Lancaster County visiting friends; and Bro. and Sister Irvin Brunk, who are spending a few weeks in Virginia.

Bro. and Sister J. A. Ressler and daughter Rhoda, spent a few days with friends near Sterling, Ohio, this week.

A number of our people attended the all-day meeting on Ascension Day at the Thomas Church in the Johnstown, Pa., District. A good meeting is reported.

We are glad to welcome into our midst again Bro. Irvin Burkhart and family who spent the winter in Louisville, Ky., where Bro. Burkhart finished his school work at the seminary there. They expect to be with us for the summer.

We expect Bro. C. D. Esch, of the India Mission, to fill an appointment at the Church here on Monday evening, May 13. He was laboring in the Johnstown District the latter part of this week and expected to spend Sunday among the brotherhood there.

May 11, 1929. Cor.

Hydro, Okla.

Dear Herald Readers, Greetings:—Baptismal services were conducted at our church on Easter Sunday, at which time a number of precious souls sealed their vows with God.

On Sunday, Apr. 7, we held our preparatory services. Bro. B. P. Swartzendruber and wife were in our midst at that time and Bro. Swartzendruber preached several very interesting sermons for us.

On Sunday evening, Apr. 14, we had the pleasure of having a program rendered at our church by the Jabbok Bible School.

On Sunday, Apr. 21, we had with us Bro. Daniel Kauffman, wife, and daughter Fannie, and Sister Leona Schrock, all of whom had spent the winter in Texas. Bro. Kauffman conducted communion services. We appreciated this help and the visits, and will be glad to have others who are traveling this way stop with us.

Health is fair, and weather is pleasant.

May we all pray for one another, and especially let us not forget the dear ones who are starting in their life for God.

May 9, 1929. Nora Richelberger.

ANNUAL REPORT

Of the Mennonite Publishing House, Scottsdale, Pa.

For the Year Ending April 30, 1929

I. SECRETARY-TREASURER'S REPORT

Purchases	
Machinery and Equipment	
Inventory May 1, 1928	\$49,332.34
Purchases this year	8,656.30
Bibles, Books, etc. Inventory	41,644.50
Purchases this year	34,278.35
Manufacturing Inventory	18,810.50
Purchases this year including power, wages, taxes, etc.	73,406.63
Buildings and Real Estate	163,500.00
Interest and Discount	5,342.14
	\$394,970.76

Ledger Debits

Stocks and Investments	\$1,875.00
Loans Receivable	9,119.41
Accounts Receivable	10,934.08
Donations, Discounts to Ministers, etc.	4,958.20
Historical Library	3,527.25
Cash on Hand	3,572.20
	33,986.14
Total	\$428,956.90

Sales

Books, Bibles, etc.	\$41,145.44
Gospel Herald Subscriptions	20,469.86
Words of Cheer Subscriptions	3,478.24
Beams of Light Subscriptions	1,422.41
Christian Monitor Subscriptions	3,699.04
The Way Subscriptions	1,318.50
S. S. Lesson Quarterlies	23,954.64
Youth's Christian Companion	5,938.05
Advertising Space Sold	220.45
Printing, Binding, etc.	25,245.00
Income from Real Estate in Rents, etc.	10,053.46
Outfit Equipment	232.00
	\$137,177.09

Ledger Credits

Capital furnished by the Board	\$171,218.12
Loans Payable	13,050.00
Tract Fund	13.18
Surplus May 1, 1928	107,498.51
	291,779.81
Total	\$428,956.90

INVENTORY

Of the Plant and Stock

Bibles and Testaments	\$ 6,533.00
Bound Books	20,926.83
Unbound Books	10,554.50
Mottos	565.25
German Books, Bibles, etc.	2,017.29
Books Inventory	\$40,596.87
Paper Stock, etc.	18,433.00
Outfit-Equipment	51,981.00

Buildings and Real Estate	163,500.00
Total	\$274,510.87

SUMMARY

Of Loss and Gain Accounts	
Total Sales this year	\$137,177.09
Present Inventory	274,510.87
Total	\$411,687.96
Expenditures	\$394,970.76
Gain this year	16,717.20
Total	\$411,687.96

Surplus May 1, 1928	\$107,498.51
Gain this year	16,717.20
Total	\$124,215.71
Less Donations	4,958.20

Present Surplus	\$119,257.51
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SUPPLEMENTARY

Donations by the House previously reported	\$ 57,210.99
Donations this year	4,958.20
Total	\$ 62,169.19

TREASURER'S REPORT

Of the Building Fund—May 1, 1929

Received	
Cash Annuities	\$23,550.00
Periodical Annuities	19,940.00
Donations	47,043.14
Mennonite Publishing House	13,500.00
Total	\$104,033.14
Loans Payable	47,900.00
Total	\$151,933.14

Paid Out

New Building & Real Estate	\$131,929.16
Old Building Improvements	8,324.42
Book Bindery	10,500.00
Total	150,753.58
Machinery & Equipment	539.95
Accounts Receivable	40.95
Loans Receivable	244.43
Cash on Hand	354.22
Total	\$151,933.14

FINANCIAL REPORT OF THE INSTITUTION

Assets	
Cash on Hand and in Bank—House	\$ 3,572.20
Cash on Hand and in Bank—Board	354.22
Accounts Receivable—House	\$10,934.08

Accounts Receivable—Board	40.95	10,975.03
Loans Receivable—House	\$ 9,119.41	
Loans Receivable—Board	244.43	9,363.84
Stocks and Investments		1,875.00
Inventory—Books	\$40,596.87	
Inventory—Paper, Ink, etc.	18,433.00	59,029.87
Special Annuity account		1,500.00
Subscription Lists		22,500.00
Buildings and Real Estate		163,500.00
Historical Library		3,527.25
Outfit Equipment		51,981.00
Machinery by the Board		539.96
Total		\$328,718.37

Liabilities

Loans Payable—		
House	\$13,050 00	
Loans Payable—		
Board	47 900 00	
Tract Fund Balance	13 18	\$ 60,963.18
	<hr/>	
Net Worth		167 755 19
Total		<hr/>
		\$328 718 37

SUPPLEMENTARY

Net Surplus this year	\$267,755.19
Net Surplus last year	255,246.19
Net Gain	\$ 12,509.00
Gain by the House	\$16,717.20
Less Donations	4,958.20
	\$11,759.00
Periodical Annuities	150.00
Special Annuities	600.00
Total	\$ 12,509.00

Levi Mumaw, Secy.-Treas.

II. AUDITORS' REPORT

Scottsdale, Pa., May 11, 1929.

Having audited the accounts of the Mennonite Publishing House, we, the undersigned auditors, are pleased to report that we have found a clear statement of the financial status in reference to their holding, inventories, receipts, and disbursements.

We believe the work to be conducted on sound business principles and in harmony with the general policies of our Church, and we approve the efforts put forth by the management to decrease the large list of delinquent subscriptions.

A. J. Metzler, Mason, Pa.
H. H. Snively, Willow Street, Pa.
J. B. Moyer, Elkhart, Ind.

III. GENERAL MANAGER'S REPORT

To the Executive Committee, Members of the Publication Board, and Brotherhood of the Church, Greeting:—

This the Twenty-first Annual Report as General Manager of the Mennonite Publishing House, for the year ending April 30, 1929, is humbly submitted.

The presentation of this report is for the purpose of reflecting the progress and development of the work that is being done by the House.

The force of workers in the institution remains the same as last year, with but few exceptions. The operating expenses are also about the same.

During the year we printed a second edition of *Doctrines of the Bible*, *Book of Poems* (Number 2), *The new Children's Song Book* with music, *Songs of Cheer*, an edition of *Church and Sunday School Hymns*.

nal, True Life Stories, Fifty Bible Stories—Twenty-five Old Testament Stories and Twenty-five New Testament Stories, and an edition of **One Thousand Questions and Answers**. A 4000 edition of **Feeding the Hungry** was printed for the Mennonite Central Committee, besides a number of other books, as jobs.

We have installed a Number 2 Automatic Kelly Press at a cost of \$6000.00, which will relieve the congestion in that department for the present.

The financial report shows a net gain this year of \$16,717.20 which is \$8,820.61 less than the net gain a year ago, and \$11,690.43 more than the net gain of two years ago.

This year's Book Sales totaled \$41,145.44 as compared to \$50,321.04, last year, a decrease in gross sales of \$9,175.60. This together with a decrease of \$9,557.75 gross receipts in the manufacturing department accounts in part for the smaller net gain this year. The income from periodicals for the year is approximately the same as last year. The large sale of the first and second editions of the new **Church Hymnal** last year was the main factor in the large net gain in last year's report.

The net solvency of the Mennonite Publication Board has been increased \$12,509.00 and is now \$267,755.19. Loans payable by the Board have been reduced \$9,150.00.

The following list shows the circulation of the various periodicals as of April 30, 1929.

Gospel Herald (weekly)	11,978
Christian Monitor (monthly)	4,964
Youth's Christian Companion (weekly)	11,055
Words of Cheer (weekly)	10,977
Beams of Light (weekly)	7,587
The Way (monthly)	21,778

The Sunday School Lesson Quarterlies issued, all grades including Picture Cards, average about 114,000 per quarter.

Almanacs	
English	7,500
German	3,500
Year Book	5,000
Topic Booklet	8,000
House Catalog	16,500

The following papers, not under the management of the Publication Board, are printed here regularly as jobs: Messenger of Truth (biweekly), Herold der Wahrheit (semi-monthly), Missionary Messenger (monthly), Rural Evangel (quarterly). These taken together aggregate 4700 copies.

We invite a careful study of the financial report as given above. It represents the material side of the publication work for the year in dollars and cents. The mental, physical, and spiritual force exerted cannot be tabulated. Neither can we measure the amount of good that has been accomplished. We commit it all to Him who can justly evaluate all our efforts and will make a correct record of the same.

Again we desire to express our appreciation for the loyal support and prayers of the brotherhood that have made possible the work that has been done. Much credit is also due to the sacrificing labors of the editorial staff and all the other workers, who unitedly have, by their faithful labors, contributed in no small measure to the success that has been attained.

The Weaver Book Stores in Lancaster County, Pa., have served that section of the Church very satisfactorily, and have made a substantial contribution to the cause of good literature in general.

We solicit a continuance of the patronage and prayers of the Church in the work of spreading good literature.

Faternally yours,

Aaron Loucks, Gen. Mgr.

YOUR PLACE

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.
—Oxenham.

SPECIAL MEETINGS

Kitchener, Ont.

Report of the Waterloo-Kitchener-Strasbourg Sunday School meeting held at the Kitchener Mennonite Church, Sunday, April 7, 1929.

Organization.—Allen Weber, Mod.; Eva Weber, Secy.; John Coffman, Stanley Brubacher, Chors.

Order of Program.—Devotion, Geo. Weber; **Place and Function of the Cradle Roll**, Mrs. Menno Snider; **The Value of Punctuality**, Erma Shantz; **Responsibility of Absent Teachers to Secure Substitutes**, Leslie Witmer; **Encouraging Response in Class Discussion**, Glennys Snider; **Coöperation of Parents Tending to Good Behavior**, Delton Snider; **Children's Meeting**, Vera Hallman; **The Sunday School a Factor in Deepening Spiritual Life**, Noah Hunsberger; **Young People and Their Temptations**, Herbert Wismer; **The Young Man and His Strength**, John Coffman; **The Young Woman and Her Graces**, Viola Good; **Sermon**—The Gospel Evangel, Oscar Burkholder.

Some Thoughts Presented.—The Sunday school is the nursery and the right arm of the Church. Its work is to teach the Word of God. If a teacher is saturated with the Word of God, and if the parents are concerned about their children's future, and bring them to the knowledge of God's Word, there is not much danger of the child's going astray. An interested teacher will pray for the members of his class, even in his absence. Teachers should coöperate with the parents, and pray definitely for the unruly pupils. The Sunday school reveals God and the Scriptures to many souls who have no other privilege of learning to know them. There is no sin in being tempted; the sin lies in yielding to the temptation, but God always makes a way to escape. The Gospel is precious because, (1) It brings peace to the hearts of men; (2) it solves the problems of men; (3) it shows men how to live; (4) it reveals God to man; (5) it brings life to man.
Secy.

Palmyra, Mo.

Report of Sunday School Meeting held at Palmyra, Mo., April 28, 1929.

Organization.—Mods., L. J. Johnston, J. M. Yoder, Secy., Florence Hathaway; Chor., Daniel Horst.

Order of Program.—Song Service; Devotion; **Sermon** (Isa. 53:5); **Sin and Its Consequences**; **God's Love to Man**; **Loving in Deed and in Truth**; **Children's Meeting**; **The Prayer Life**; **The Bible Standard of Separation**; **Ways in which We may Help or Hinder the Progress of Soul Winning in Our Community**; **The Christian Woman**; **Sermon**.

Some Thoughts Presented.—Christ suffered the pangs of death for our sakes. All unrighteousness is sin. The wages of sin is death. Pain, suffering, disease, and shame are the results of sin. We see God's great love for man by Him sending His

Son into the world to save the world. We manifest our love to God and man by the deeds we do. Prayer brings comfort, peace, and happiness. God's people are a peculiar people. Let your light shine and live the true life to win lost souls.

Secy.

Married

Smith—Garber.—Russel E. Smith of Bucks Co., Pa., and Kathryn Garber of Lancaster Co., Pa., were united in marriage on May 7, 1929, at the bride's home, Bro. Isaac H. Brubaker officiating. May God's blessings attend them through life.

Heyerly—Schlegel.—On May 2, 1929, Bro. Edward Heyerly and Sister Anna Schlegel, both of Albany, Oreg., were united in marriage at the home of the officiating bishop, Bro. N. A. Lind. May the Lord abundantly bless them as they journey together through life.

Wyse—Short.—Bro. Monroe B. Wyse and Sister Dora Magdalena Short, both of the Midland, Mich., congregation, were united in the bonds of holy matrimony on April 13, 1929, by Bro. D. D. Troyer. May the riches of God's grace attend them all through life.

Garber—Shenk.—On May 7, 1929, Bro. John H. Garber of the Chestnut Hill congregation and Sister Lizzie Mae Shenk of the New Danville congregation were united in marriage at the groom's home, Bro. Isaac H. Brubaker officiating. May the blessings of God attend them through life.

Obituary

Gotwals.—John G. Gotwals departed this life, April 9, 1929; aged 88 y. 9 m. 12 d. He was born at Yerkess, Pa., and lived most of his life in the same house. He was a member of the Mennonite Church, Yerkess, Pa. Interment in the cemetery adjoining the church.

Steiner.—David C., infant son of David and Naomi Hartzler Steiner, was born near North Lima, Ohio, April 10, 1929; died April 18, 1929; aged 8 days. Private funeral services were conducted in the home by Bro. Paul Yoder. Text, Jas. 4:14. Interment in the Midway cemetery.

Zimmerman.—Martin K. Zimmerman, son of the late preacher John M., and Maria Zimmerman, died very suddenly at his late home near Blue Ball, Pa., April 22, 1929; aged 74 y. 10 m. 16 d. He is survived by his wife, 1 son, and a number of grandchildren. Services were held at Goodville in charge of Mr. Byers and John W. Weaver. Interment in adjoining cemetery.

Gelman.—Edith Mabel, daughter of Barton and Anna Mabel Gelman, died at the home of her parents, March 27, 1929; aged 2 y. 8 m. 20 d. Her mother who was sick at the time of her death and was not able to attend the funeral has since passed away. She is survived by her father, 2 brothers, and 2 sisters. Services were held at the house by Bros. I. B. Good and B. Frank Martin and at the Weaverland church by Bros. John M. Sander and John W. Weaver.

Gelman.—Anna Mabel Gelman, wife of Barton Gelman of East Earl, Pa., died after a lingering illness of tuberculosis; aged 31 y. 7 m. 15 d. She is survived by her husband and the following children: Harold, Elizabeth Mae, Esther Minerva, and Ivan Mervin. She was the only daughter of Bro. and Sister Jonas M. Martin of near Weaverland, Pa. Three brothers (Harry, Eli, and Moses) survive. She united

with the Mennonite Church in early life and remained a faithful member. She had a cheerful disposition and won a large circle of friends who mourn her departure. While the family feel her loss very keenly, yet we believe that their loss is her gain. Funeral services were held at the house in charge of Bro. I. B. Good and at Weaverland church in charge of Bros. John M. Sander and John W. Weaver. Text, Luke 8:52. Interment in adjoining cemetery.

Sommers.—Dale Leon, son of Noah and Ester Sommers, was born July 29, 1928; died April 22, 1929. Besides mother and father, he leaves to mourn his departure, two sisters (Lois and Miriam), one brother (Wayne), grandparents, uncles, aunts, and many other relatives. How comforting to know that he is with his Master, who doeth all things well! Funeral services were held at the Mennonite Church, near Amboy, Ind., April 23, 1929, by Bros. N. M. Shabough and J. S. Horner. Text, Job 1:21.

Zimmerman.—Alta N., daughter of Abraham and Ada (Nolt) Zimmerman, New Holland, Pa., was born May 2, 1928; died April 21, 1929, after an illness of two weeks' duration. She was a patient little sufferer. All was done but to no avail and she passed away to be with her little sister who departed this life a little over a year ago. Twin brothers survive. Funeral services were held at the home by Amos Martin and at the Groffdale church by Frank Horst and Joe Hostetter.

"A sweet little flower too pure to stay,
God in His wisdom took away;
Not from our hearts, not from our love,
But to dwell with the angels above."

Yoder.—Viola Ruth, daughter of Tobe and Katie Yoder, was born July 14, 1927; died at her home near Middlebury, Ind., May 1, 1929; aged 1 y. 9 m. 17 d. She leaves to mourn her early departure, parents, twin brothers (Lloyd and Floyd), and a host of other relatives and friends. A little flower has budded on earth to unfold and shed forth its heavenly fragrance in eternal glory with all God's saints. Services were held at the home by D. J. Johns and at the Clinton Frame church by D. J. Johns assisted by Ira Johns.

Now in heaven she waits to meet us,
With a happy, twinkling look in her eye,
And soon we are going to meet her
In that beautiful home on high.

Moyer.—Sarah B. Rittenhouse, wife of Oliver W. Moyer, passed away after a lingering illness resulting from a weakened heart, at her late home near Vineland, Ont., April 29, 1929. She was born in Lincoln Co., Ont., Feb. 1, 1856. Of her beloved family her husband, 1 son, and 4 daughters survive. Her brother, James Rittenhouse, of Toronto, Ont., survives his brothers and sisters. She passed through a long and trying sickness, bearing patiently her infirmities and suffering. She confessed her faith in the Lord as her helper and hope. Funeral services were held at her late home and at the Evangelical Church in Campden. Interment was made in the Mountain Mennonite cemetery. Services were conducted by the ministers, N. E. Dahms of the Evangelical Church, and S. F. Coffman. Text, Luke 23:46.

Heatwole.—John Rush Heatwole, son of Jacob and Rebecca Heatwole, was born near Harrisonburg, Va., Nov. 17, 1852; died at Lima, Ohio, April 30, 1929; aged 76 y. 5 m. 13 d. He moved to Ohio when a young man. On Nov. 25, 1876, he was united in marriage to Magdalena Stemen. To this union were born three children (Mrs. Emma Good, Elida, O.; Mrs. Vertie Taylor, and William, Lima, O.). He is also survived by 10 grandchildren and 7 great-grandchildren. He suffered from a complication of diseases for about two weeks. Funeral services were held at the Salem church by Geo. Ross and Gabriel Brunk. Text, Jas. 4:14.

"Death has robbed us of our father,
Whom we loved and cherished dear,
It was father, yes, dear father,
Can we help but shed a tear?"

Moyer.—Sarah C. Moyer was born in Lincoln Co., Ont., Aug. 3, 1861; died May 2, 1929, at the home of Wayne Moyer, Niagara Falls, N. Y., after an illness of two weeks, the result of chronic heart weakness. She is survived by two brothers (Joshua, Niagara Falls, N. Y., and Israel, Campden, Ont.), and two sisters (Maria Gross, Blooming Glen, Pa., and Barbara Fester, Beamsville, Ont.). She had confessed peace with God. Funeral services were held from her sister's home in Beamsville, and at the Vineland Mennonite church, conducted by ministers William Moyer of the M. B. C. Church and S. F. Coffman. Text, Acts 2:37, 38. Burial in the Vineland cemetery.

Hoover.—Esther Henderson, beloved wife of William Hoover, near South Cayuga, Ont., died very unexpectedly on Sunday, April 28, 1929, in the thirty-fifth year of her life. She leaves her sorrowing companion and family of seven children, who needed the mother's love and care. But the Father in heaven knows best and has promised His blessing upon such bereft ones. Her mother, brother and sisters from near Pittsburgh, Pa., were present on the occasion of the sad funeral service which was held on April 30, at the home and in the Rainham church where many had assembled in respect to the memory of the sister and sympathy for the brother and family. Her hope was in the Lord and He is the source of comfort in such a time as this. Services were conducted by the ministers, Mr. Shank of the Baptist Church, John Sherk, and S. F. Coffman. Text, Luke 22:42. Burial in the Lake Shore cemetery.

Hostettler.—Roy, son of Willis and Jessie Hostettler, was born in Miami Co., Ind., April 6, 1916; died at the home of his parents, May 1, 1929; aged 13 y. 25 d. He became ill with influenza in February. Pneumonia and other complications developed which resulted in his death. He bore his suffering with patience, never complaining. He often remarked, "I just wonder what will be next." In 1928 he became a member of the Mennonite Church. He leaves to mourn his departure, his parents, a twin brother (Ray), besides a host of other relatives and friends. Two brothers preceded him in death. Funeral services were held at the Mennonite church near Amboy, Ind., by Bros. N. M. Shabough and J. S. Horner. Text, John 14:11 Kings 4:26.

"I cannot say and I will not say
That he is dead; he is just away.
With a cheery smile and a wave of the hand
He has wandered off to a better land."

Leichty.—Daniel Leichty, eldest son of Jacob and Catherine (Klophenstein) Leichty, was born near Noble, Iowa, April 21, 1853; died at the home of his son near Noble, Iowa, on his 76th birthday. He was married to Barbara Roth on Sept. 28, 1876. She preceded him in death on Sept. 12, 1925. To this union were born seven children, two of whom preceded him in death. He leaves two sons (Jacob, near Noble, Iowa, and Nicholas, Albany, Oreg.), three daughters (Mrs. Fred Gingerich, Aurora, Oreg.; Mrs. John Schlegel and Mrs. Daniel Steckley, Albany, Oreg.), 23 grandchildren, and 1 great-grandchild. He also leaves three brothers (John, Chris, and Benjamin). One brother, one sister, and one half-brother preceded him in death. In early life he united with the Mennonite Church and remained a faithful member until death. He had been in failing health for several years, yet his death came rather suddenly. He bore his suffering with Christian fortitude. His last words were the Lord's prayer. Funeral services were held at the Sugar Creek church by Bros. Daniel Graber and Ellis Zook.

Martin.—Fianna, wife of Isaac W. Martin and daughter of the late Martin and Esther Weaver, was born Feb. 13, 1861; died March 1, 1929; aged 68 y. 18 d. She was a sufferer from heart trouble for many years, but could do her household work most of the time. In November she contracted influenza and although she improved somewhat, it seemed that she could not regain her former strength and after being confined to her bed for several weeks the death angel called her over yonder to meet her four children and parents who preceded her in death. Her departure is keenly felt by her husband and two children (Addison, Litzitz, Pa., and Estler, wife of Elam Bollinger, East Petersburg, Pa.), also by two brothers (Jacob Weaver, Lancaster, Pa., and Aaron Weaver, Goodville, Pa.) and two sisters (Mrs. Abram Weaver, Blue Ball, Pa., and Mrs. David Hurst, Churchtown, Pa.). She with her husband were faithful workers in the church and Sunday school work for many years. Funeral services were held at the home and at the Weaverland Mennonite church in charge of Bro. I. B. Good, assisted by Bros. John W. Weaver and John Sander. Text, Psal. 17:15. Interment in the adjoining cemetery.

Jenkins.—Mary Frances (Grilley) Jenkins was born near Terre Haute, Ind., April 16, 1852; died May 6, 1929; aged 77 y. 20 d. She came to Missouri with her father in her girlhood. Fifty-seven years ago she was united in marriage to B. F. Jenkins. To this union were born six children (Maggie Hibdon, Anna Croy, who preceded her mother in death, Willie, Barbara Adams, Frank and Reuben). She has one brother (Henry Grilley) living. There survive also eighteen grandchildren and eight great-grandchildren. She united with the Mennonite Church Nov. 11, 1910, and continued as a faithful member until death. It was her pleasure to find opportunity to attend the services of the Church. She welcomed religious services in her home. She expressed deep concern for the salvation of her family and friends. Every one who knew Mother Jenkins, knew her as a friend whose home and heart were open in kindness and hospitality. Her kindred and neighbors will miss her loving ministrations, and the Church feels that a faithful one has left our ranks to join the hosts above. Funeral services were held at the Carver Mennonite Church by the brethren, J. R. Shank and James Bucher. Text, Psal. 116:15. Burial in the Wilson graveyard. The funeral was largely attended.

Ringler.—Samuel Ringler was born Sept. 2, 1856, at Petersburg, Ont., and died at the Albany General Hospital, Albany, Oreg., April 25, 1929; aged 72 y. 7 m. 23 d. He was married to Hannah Buchler Oct. 8, 1878, and they enjoyed more than 50 years of wedded life together. To this union were born 10 children, eight sons and two daughters. His wife and four sons preceded him in death. Sister Ringler having passed away only a little more than 3 months previous. He is survived by four sons, 2 daughters, and a number of grandchildren. One son and daughter residing in Michigan were not able to be present at the funeral. The remaining children live in Oregon and Washington. He united with the Mennonite Church early in life and was a member of the Albany Mennonite Church at the time of his death. He was conscious almost to the last moment and was anxious to depart to be with the Lord and loved ones gone before. Funeral services were held in the Methodist Church in Brownsville where he had last resided and where he attended services when not able to attend at Albany. Service was conducted by N. A. Lind, and assisted by the pastor of the M. E. Church, Mr. Gray, and Bro. F. E. Roth. Burial in the Alford cemetery near Harrisonburg, Oreg.

Farewell, our children dear, farewell,
We bid you all adieu;
Children and grandchildren all,
Farewell, farewell to you.

NOTICE OF ANNUAL MEETING

The Twenty-third Annual Meeting of the Mennonite Board of Missions and Charities will be held at the Sycamore Grove Church near Garden City, Mo., May 19-21, 1929.

The Executive and Mission Committees of the Board will meet in joint session in the above community on Thursday and Friday, May 16, 17. On Saturday the entire Board will meet in an executive and business session to transact such business as may come before it. Sunday, May 19, will be devoted to a Missionary meeting in the afternoon and evening. Monday and Tuesday, May 20, 21, the regular meeting of the Board will be held. The meeting on Sunday, Monday, and Tuesday is open for everybody.

All committees and officers whose duties require a report to the meeting will please be prepared to hand in a written report to the Secretary. It will also be greatly appreciated if those who speak on the program will have a manuscript copy of their address ready for the Secretary.

D. D. Miller, Pres.
S. C. Yoder, Secy.

NOTICE

For Those Expecting to Attend the Meeting of the Mennonite Board of Missions and Charities in Cass Co., Mo.

(Date of Meeting, May 19-21, 1929)

Those coming by auto from the east via St. Louis should follow Highway No. 40 to

Junction of Highway No. 65, then follow that route to Sedalia, thence follow No. 50 to Junction of No. 7, ten miles west of Lone Jack, then follow No. 7 to Harrisonville, thence 7 miles east on dirt roads. If you cross the Mississippi River at Louisiana, Mo., follow No. 54 to near Fulton, Mo., thence follow No. 40 and then same as above. Those coming via Kansas City should follow No. 71 to Harrisonville.

Those coming by train via Kansas City will find one train daily in the morning only, for East Lynne and Garden City, via Frisco R. R. There are two trains, one in the morning and one in the evening, via Missouri-Pacific to Harrisonville, also Brown Bros. Bus line from Kansas City to Harrisonville, forenoon and afternoon. From St. Louis take Missouri-Pacific train to Pleasant Hill or Harrisonville. Those coming to Garden City notify L. J. Miller. Those coming to the other points notify the undersigned.

I. G. Hartzler,
East Lynne, Mo.

CONFERENCE ANNOUNCEMENTS

Alberta-Saskatchewan

The annual session of the Alberta-Saskatchewan Mennonite Conference will meet with the Mount View Congregation near High River, Alta., on the following dates:

July 2, Sunday School Conference.

July 3, Missionary Conference.

July 4, Church Conference.

Brethren and sisters from sister conferences are cordially invited to meet with us.

DOCTRINES OF THE BIBLE

The second edition of this useful book has just been printed. It was written by Daniel Kauffman, assisted by a committee of twenty-one brethren. Its publication was authorized by the Mennonite General Conference which met at Eureka, Illinois, in August, 1925, and was in the course of preparation for two years following its authorization. The result is a comprehensive book, treating on all the major doctrines of the Bible.

It is analytical in its treatment of subjects, yet as a whole is an interesting and readable book for all classes of people. Ministers, students, Christian workers, and those who enjoy reading for devotional purposes will find something here that will appeal to them. It will serve as a ready reference book in the Christian home.

The book is divided into eight parts: God; Man; God and Man; Realms of Darkness; God's Plan of Salvation; The Church; Christian Life; The Future. The chapters are carefully subdivided and outlined. It gives a brief discussion of Scripture teachings as set forth in God's Word.

This book should be in every Mennonite home. One of our ministers in recommending it to his congregation held up a copy and said, "This is the strongest book of our faith that I ever read." Send us your order for a copy at once before you neglect it, or give your order to your local representative.

The book contains 640 pages, size 6 x 8½ inches, substantially bound in dark blue cloth with gold lettering. Each, postpaid.....\$ 2.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

Any further information may be gotten from Bro. Isaac Miller, Mazeppa, Alta.

M. D. Stutzman, Secy.

Iowa-Nebraska

The Lord willing the Iowa-Nebraska Conference will be held this year, with the West Fairview Congregation of near Beaver Crossing, Nebr. As nearly as can now be stated Conference will convene on the regular date. Full announcement will appear in the Herald in due time. Plan to attend this session of Conference.

Wm. R. Eicher, Secy.

Pacific Coast

The Mennonite Conference of the Pacific Coast District will be held June 4-7, 1929, with the Bethel Congregation, near Hubbard, Oreg.

A cordial invitation is extended to all to be present with us in this conference.

For further information, complete program, or announcement of your coming please write to either Fred J. Gingerich, R. R. 4, or Chris Snyder, R. R. 2, both of Aurora, Oreg.

Omar G. Miller, Secy.

Ohio Mennonite and Eastern A. M. Joint Conference

The Annual Meeting of the Ohio Mennonite and Eastern A. M. Joint Conference will be held at the Pike church, near Elida, Ohio, May 28-30, 1929.

All conference members are requested to meet at the church at 1:00 o'clock, P. M., Tuesday, May 28.

The first public session will be held Tuesday evening, May 28.

All those coming by train will take the Interurban car from Lima to Elida. For further information relative to transportation write to S. M. Brunk, Delphos, Ohio, R. R. No. 6.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

The news items telling of the sending of the millionaire, Harry F. Sinclair, to the federal penitentiary for refusing to answer questions put to him by the U. S. Senate, is another illustration of the fact that wealth is not always a guarantee to happiness.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, MAY 23, 1929

(Gospel Witness)
Established 1901

No. 8

EDITORIAL

"Ye shall know the truth, and the truth shall make you free."

This assurance becomes all the more precious to the child of God when he reflects that "Thy Word is Truth."

"Like other nations," for those who would do the entire will of God, is appropriate only when it is that nation "whose God is the Lord." To walk "according to the course of this world" means to walk the way "that leadeth to destruction." Though "there is a way that seemeth right unto a man....the end thereof are the ways of death."

That communion service at your church ought to be an important event—and always is where the membership is spiritually awake. It means—

1. A prayerful meditation on our own spiritual condition, and fitness to partake of the symbols of the broken body and shed blood of Jesus Christ.

2. A refreshing of our minds on the price paid for our redemption.

3. A more complete union in the faith and fellowship of Christ and the Church.

4. A reconsecration to God and strengthening in faith and service.

5. A clearing house in getting rid of whatever sins or inconsistencies may have accumulated among the lives of the brotherhood, and a rising to greater faith and nobler heights.

Long may we cherish the communion service.

Total Contributions.—The annual report of the General Treasurer of the Mennonite Board of Missions and Charities submits the following total contributions by Mennonites during the year ending April 1, 1929:

Reported by	
M. B. of M. & C.	\$265,312.83
Relief Committee	7,245.00
Other Mennonite organizations	174,237.59
Total	\$446,795.42

It will be remembered that this includes only such contributions as are reported through our missionary and kindred organizations throughout the Church. It does not include the contributions used to defray the home expenses of our 500 or more congregations, neither does it include the contributions, for religious and charitable purposes, by individual members that were not reported through any organizations. It is safe to state that the last two items, if totaled up, would amount to considerably more than the total reported through organizations.

Is it wrong to worry? That depends upon how you define the word. It is wrong to "borrow trouble;" to "cross a bridge before you get to it;" to fret and fume when we ought to pray and hope. Many people borrow needless trouble and literally worry themselves sick, when the thing they need is by faith to cast their burdens on the Lord. On the other hand, we sometimes class as "worry" what is really a godly concern which all who are burdened for the salvation of the lost should feel. It is not wrong for godly parents to feel grieved and to wrestle with God in prayer in behalf of wayward children; for faithful overseers to spend sleepless hours at night in prayer and anxious concern for the welfare of their flocks. It may have been "worry" that prompted Christ to weep over apostate Jerusalem, and to sweat great drops of blood on the night of His betrayal; but if that was "worry" it was entirely justifiable. We would that there might be more "worry" of that kind. "As soon as Zion travailed she brought forth her children."

LIBERALISM'S BID FOR THE MENNONITE CHURCH

It has been several decades since it first became the writer's privilege to watch the progress of the Mennonite Church in America. During this time this church has a little more than doubled its membership—that is, increased from a little less than 20,000 to a little above 40,000 members. During this time also we have witnessed the beginning and progress of our missionary organizations, the building up of three church schools and several times that many short-term Bible schools, the consolidation and expansion of our publication interests, the organization and growth in power and influence of the Mennonite General Conference, and a number of other things through which the power and growth of the Church have been promulgated.

Naturally we may expect an aggressive church to be beset by counteracting influences. If the enemy of souls was bold enough to undertake to thwart the work of Christ through manifold temptations, we may expect him to employ similar tactics in attempting the overthrow of a Christ-honoring church. In this the Mennonite Church has been no exception. Radicalism, absorption in world affairs, indifference, personal ambition, fanaticism, factionalism, liberalism, and numerous other things have been the channels through which the enemy of souls has succeeded in overthrowing the faith and thwarting the efforts of many. Of these the last has probably been the most destructive.

Nations and churches have fallen, not so much because they have been overcome by superior numbers and powers, but because they have been undermined and weakened through subtle and deadly influences. Thus Rome (both civil and religious) which for a time swept everything before her was finally brought to the

dust because through a number of centuries she was undermined by subtle influences which corrupted her until she was little better than or different from the paganism from which she had risen. The same is true (with varying details) of other churches which might be named. Aggressive churches have more to fear from the dazzling influences of prestige, popularity, and power than they have from the discouragements arising from adversity and opposition. As the curse of Catholicism has been a chained Bible which left the masses in ignorance, so the curse of Protestantism is a Bible stripped of its orthodoxy.

Liberalism's bid for any church is an effort to capture its young people, especially the most talented and wide-awake among the rising generation. In this there is a double advantage to be gained: (1) It is from this class that church leaders arise. (2) Oftentimes, when bright young people are captured for liberalism, their parents follow after. And such defections from the ranks of the faithful are most sweeping when the leaders in the apostasy succeed in discrediting faithful leaders in the eyes of the people.

Modernists take it as a matter of course that intelligence is on the side of liberalism, while ignorance and bigotry are the mainstays of orthodoxy. Their description of conservative churches (especially the most conspicuous leaders) abound in such epithets as "bigotry," "ignorance," "narrow," "bosses," "blind," "the hierarchy," "dogmatism," "400 years ago," "divine rights of bishops," "formalism," "out-of-date," "bondage," "ultra-conservatism," "blatherskite," "pin-headed," claiming for themselves superior light and liberty, and a breadth of reason to be found only among those who have renounced the slavery and bondage of the old-time orthodox religion. And, couching their liberalism in the language of orthodoxy, they often succeed in misleading intelligent people who are short on experience, blinding their eyes to the well-established fact that the Bible and common sense are in perfect agreement, and that the world's ripest scholars and most fair-minded thinkers are on the side of orthodoxy.

Another thing we have noticed: Liberalism's bid is for our loyal young people. During the past few decades there has been a sloughing off of a number of liberal groups. But no sooner has a liberal group been led away than it is abandoned as belonging to a discredited group while a hobnobbing is started with loyal (or at least semi-loyal) groups. Here is where we should put in our most faithful and vigilant efforts. Our

schools, mission stations, Publishing House, and every institution and enterprise where our young people are found should be faithfully safeguarded and the best of instruction faithfully given. Our congregations should be placed and kept in charge of overseers and instructors who are not only sound in the faith but also able to defend and promulgate it. Our parents should be awake to their responsibility of bringing up their children "in the nurture and admonition of the Lord." At every point, from every quarter, in every effective way, let the light of truth be turned upon these efforts to lead our people away from the true faith of the Gospel and hope of salvation.

At this time we desire to call the attention of our conferences to responsibilities devolving upon us and the opportunities lying before us. Within the next month nearly half of our conferences will hold their annual meetings. May we rise to our opportunities, and as a united, praying, faithful brotherhood go on record and give a faithful testimony against this modern octopus which threatens to destroy every church that adheres to the old-time Bible faith. May we do our full duty in stemming the tide of liberalism and saving the Church from its ravages.

GOD

X. His Providence

By Orrie D. Yoder

For the Gospel Herald.

Thou openest thine hand, and satisfiest the desire of every living thing.—Psa. 145:16.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

"From morn till noon, till latest eve,

Thy hand, O God, we see;
And all the blessings we receive
Proceed alone from Thee."

(C. Hymnal)

Deeper than my thoughts can fathom,
Higher than mine eyes can see;
Wider than my comprehension
Is God's Providence to me.

If God cannot be fully comprehended, neither can His Providence. If the study of God's Being and Nature baffles our human minds, just so much more are our finite minds "lost in wonder, love, and praise" when we begin to survey the providential dealings of God with this world, with mankind, and with us His unworthy creatures. If the whole universe cannot afford adequate provision to write and describe the matchless love of God, then also the countless acts of His providence cannot be named or made known in their fullness. Whether God's Providence is the cause of His love, or the result of

His love, matters not to us, for we are confident that to the true child of God, His providence affords a "wall of protection" over which Satan can never climb and through which He can never break. To the trustful saint, God's providence is a security with which the safety devices of man can never be compared.

Some one has well said, "Providence is the most comprehensible term in all theology. It penetrates and fills the whole compass of the relation of man with his Maker. It connects the invisible God with visible creation." How true are these statements! Whether we look to ourselves, to nature, or to God Himself, we see not a god in everything but a "high and lofty One" whose throne is in heaven above, but whose dealings are behind, over, and above all the goings of mankind, and who is upholding all nature "by the Word of his power."

The word "providence" means literally "to see before," and includes the common terms of care and preservation. Thus in the marvellous acts of God's providence to us as dependent creatures, we see that there is with us, and "for us" a God who saw the past before we knew of it, who saw the present before it came to our view, and who sees the utmost bounds of the future of which we as yet see nothing. How far above ourselves and all human proposals and plans are the wonders of God's providence!

Physicians, friends, and human agencies and societies of all kinds may try to heal our wounds, soothe our disappointments, and restore our fateful losses, but they all come on the scene too late. They cannot reverse the past, nor restore that which has been lost. Hence we need a preventive and not a restorative cure for the ills of life, and this is what God has so graciously given to us in His all-wise providence and care. He "sees before" and has planned all our circumstances so that there shall be no losses, no disappointments and no fatal wounds in our lives, except those which are solely for our good, and even in such cases His providence has the prescribed remedy at hand.

The wonder and wisdom of God's providential care for us is so great and incomprehensible that our few words here will be less than an abbreviation mark on the millions of pages that it would require to describe it. We could not begin to describe God's providence in our own individual lives, how much less in the plan of God's redemption for mankind, and in the plan of God for the whole world. Volumes could be written about God's providence in the history of our own nation, in the history of

the Christian Church, and even in the history of the Mennonite Church. If we were to begin to describe God's providence as we each have seen it with our own eyes, it would begin to unfold into volumes which we could never complete. The whole Bible is a Book on God's Providence. It is in itself a monument of providence, and it displays the unique wonders of Divine Providence in their highest forms.

Why did God promise a Savior to a sinful world? Why was the advent of that Savior at a specified time in the history of the world? How can we account for the spread of Christianity, and how is it that the Christian Church has been preserved through all the bloody combats and persecutions of the dark ages? Why did Columbus discover America in the year 1492? Why has America been blessed with so many unique favors and Gospel privileges? Why are we preserved yet to this day to speak of the wonders of God? Why can we yet in this dark age look up to a kind Heavenly Father who smiles upon us as His dear children? Why has God protected and saved us in spite of the multiplied physical, moral, and spiritual dangers which have "compassed us about" all through life?

There is but one answer, that is God. The Providence of a loving, all-wise, and kind Heavenly Father is the only answer that will fit any and all of the above questions, and praises be to Him, it is the only one that we desire. We have no use for "chance" and "good luck," for in the history that God writes the term "chance" is unknown. "Chance" is paradoxical to the providence of God, and the term "good luck" is anti-scriptural to the Christian who trusts his life in God's keeping. "It just happened so" can never be said of the saint who commits his or her life and keeping into the hand of Almighty God.

God's Providence is twofold. First, He gives breath, food, shelter, and life to all living creatures of the whole earth, as indicated by our first text above. And second, He exercises special providence over all His true children to the end that "all things," whether reverses caused by Satan and His powers, or oppositions and disappointments brought through the agency of man, must "work together for good" to them and to their spiritual welfare (temporal welfare as God plans it, not excluded). This special providence is of course conditional, as it is only "to them that love God." We as His dear children cannot will the providential acts of God upon ourselves, but we must will to obey God and to wholly trust our lives, our keeping, and our all into

His Divine Providence, if all things are to work together for our good. Better, a thousand times, is a life of reverses and disappointments with God in it, than a life of so-called success and worldly pleasure without God in it. Better was Joseph (Gen. 45:8) who saw God's providence in all his life, even when hated and sold by his brethren, than the rich fool (Luke 12:16-21) who had all his heart could wish of this world's goods, but had nothing for God and His Providence. God's Providence is absolutely safe. It is unique. Thus may we trust it wholly though it may teach us that "weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

"Go then, earthly fame and treasure!
Come disaster, scorn, and pain;
In Thy service, pain is pleasure;
With Thy favor, loss is gain.

"I have called Thee, Abba, Father;
I have stayed my heart on Thee;
Storms may howl, and clouds may gather,
All must work for good to me."
Harrisonburg, Va.

THE COMING OF THE LORD

By John Burkholder, Jr.

For the Gospel Herald.

Have the words, "Coming of the Lord" any meaning to you, dear friend? If you are a true child of God they have, because "when he shall appear, we shall be like him; for we shall see him as he is." "And every man that hath this hope in him, purifieth himself even as he is pure." It is not so much about His coming again that I wish to write but about a book under the above title written by Dr. James H. Snowden of the Western Theological Seminary, Pittsburgh, Pa. I have carefully read this book and will give a few of his most radical thoughts. When you have read this article, read it again and then compare this man's views with God's Word. The words in parentheses are supplied by the writer.

1. "Going through the Bible and getting all the texts on one subject is an improper way of Scripture interpretation." (Did not Jesus do this? Luke 24:27. So He did not know how to interpret Scripture.)

2. "Jesus was the first teacher of the social gospel." (What about Matt. 1:21; Luke 19:10; Rom. 1:16?)

3. "Geology and astronomy have lengthened these years into many millions. They estimate the age of the earth as 100,000,000 years and man on the earth as 100,000 years. This very planet is still in the workshop and will not be finished for millions of years."

4. "This scientific view of the age and earth is the background against

which we must now read and interpret Scripture." (No doubt our children will have a new interpretation by to-morrow. See I Cor. 1:18-25; 2:14.)

5. "World unity is looming upon the horizon and will be achieved to-morrow." (Our Master said, "Ye shall hear of wars and rumours of warsthe end is not yet" (Matt. 24:6, 7.)

6. "The Civil War was a Coming of Christ, so was the World War, and abolition of the liquor traffic." (For the coming of the Lord see Matt. 24:27; 25:31; I Thes. 4:13-17.)

7. "It would be a physical impossibility for Christ to come so that every eye should see Him." (Not according to the Bible.)

8. "Does Christ now have a physical body which could be seen by our physical eyes?" (Jno. 20:19-23, 26-29; Luke 24:41-43; Acts 1:9-11.)

9. "Modern scholarship has greatly illuminated the Bible." (The Holy Spirit is our illuminator. Jno. 14:26; 16:13.)

10. "This war (World War) is the most Christian thing that has happened on this earth in the last four hundred years." (Undoubtedly he forgot that Jesus said, "Love your enemies." Matt. 5:44; 5:39.)

11. "Out of all this storm and fire and wreck will arise a new heaven and a new earth wherein dwelleth social righteousness." (The war ceased ten years ago but where is the social righteousness? Will it come before He comes whose right it is? Isa. 9:6, 7; Jer. 23:6-8; Ezek. 21:27.)

12. "Jesus Christ is now fighting on the fields of France for the cause of His kingdom." (See Matt. 26:51, 52.)

13. "The true representatives of Christ and the Christian Church over in France are the armies of the allies."

14. "There are times when the sword of the Spirit, the Bible, and the bayonet go together and do the same work." (In my Bible I read, "The weapons of our warfare are not carnal." II Cor. 10:4, 5; Eph. 6:10-17; I Thes. 5:8.)

Are the writings of a man holding such views fit to be in the library of a true child of God? Are such writings safe for our people? May the child of God who finds such books in his or her possession take a lesson from the disciples at Ephesus. Acts 19:19. What think ye? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

East Earl, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

HE WAS NOT WILLING THAT ANY SHOULD PERISH

John 3:16

He was not willing that any should perish;
Jesus, enthroned in the glory above,
Looked on us tenderly, pitied our sorrows,
Poured out His life for us—wonderful love!

Perishing, perishing! Thronging our pathway,
Hearts break with burdens too heavy to bear;

Jesus would save, but there's no one to tell them,
No one to lift them from sin and despair.

He was not willing that any should perish;
Clothed in our flesh with its sorrow and pain,
Came He to seek the lost, comfort the mourner,

Heal the heart broken by sorrow and shame.
Perishing, perishing! Harvest is passing,

Reapers are few and the night draweth near;
Jesus is calling thee, haste to the reaping,
Thou shalt have souls, precious souls for thy hire.

Plenty for pleasure, but little for Jesus;
Time for the world with its glittering toys;

None for the Master's work, feeding the hungry,
Lifting lost souls to eternity's joys.

Perishing, perishing! Hark! how they call us;
"Bring us your Savior, oh, tell us of Him!

We are so weary, so heavily laden,
And with long weeping our eyes have grown dim."

He is not willing that any should perish;
Am I His servant,—then how can I live longer at ease, with a soul going downward,

Lost for the lack of the help I might give?
Perishing, perishing! Thou art not willing;

Master, forgive, and inspire us anew;
Banish our worldliness, help us to serve Thee,

Keeping eternity's values in view.

—Publisher Unknown.

FROM OUR MISSION STATIONS

Columbia and Marietta, Pa.

Dear Readers of the Herald:—"O give thanks unto the Lord; for he is good." Surely our lines have fallen in pleasant places. The work at these stations is going on with good interest. When so many children gather in each Sunday we are often made to wonder where they will be twenty-five years hence. Will our teaching have such an effect on their young lives that they may be led to a pure and holy life? Many are jewels in the rough. Our prayer is that they might

be polished and fitted for service. Sunday school is well attended considering the time of the year. Satan takes advantage of the summer months inducing many to stay away and offering them pleasures that lead to eternal death.

Sewing school is very encouraging. We have an enrollment of 320. Many garments are made every week. Many are made happy in being able to make their own dresses.

Prayer meetings have been well attended. Sixty was the highest number present. One soul was made willing to confess her Savior at one of these meetings. May you pray for her as well as her husband. We still have a number who need help. One man was sent to prison for stealing. He left a family of five children who have no support whatever. The children come to Sunday school. Will you continue to support this family as well as others? May we share our blessings with others which is a great privilege indeed.

Seeing the need for a Gospel Mission bus, we made an appeal to the different Sunday schools in the surrounding districts. Our hearts are overflowing with joy and thankfulness for the hearty response. We were able to secure one, and wish to thank all who helped in this worthy cause. May it prove a blessing in the work. We can load about 40 in it. It is used at this place and at Marietta. Every Saturday afternoon we go to Marietta and bring as high as 27 girls to sewing school. It is very convenient for the work in general.

The work at Marietta is going on with good interest. We have an enrollment of 125. Singing class is to start on May 16, conducted by Ezra Brubaker of Elizabethtown. A series of meetings in charge of Elias Kulp of Bally, Pa., will start on June 20. We seek an interest in your prayers and also desire your presence. Communion services will be held for the first time at this place on Sunday morning, May 12. Baptismal services will be held on Saturday evening previous. Three precious souls are to be received into church fellowship. May this be the foundation of a large congregation at this place in the future.

About 1,000 copies of The Way are given out each month at both stations. We feel that this is a great blessing to the work. As we have a bill on hand of \$25.00 for payment of same, we make a special plea to any one who would like to share in paying this. What you give will be appreciated. We thank you in advance. Many are anxious to receive them. Some say they are the best little papers that they ever saw.

May you continue to pray for us and the work that it might be said of

us at that great day, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Till Jesus comes,
David B. Groff.

Lancaster, Pa.

(112 East Vine St.)

Dear Readers:—"Walk in love, as Christ also hath loved us, and hath given himself for an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:2).

The Lord has indeed been good to us in every way far above what we deserve. The fact is we do not deserve any good thing, we deserve the wrath of God. It is only because of His love and mercy toward us poor sinners that He blesses us. Only by faith do we receive the adoption of sons, not of works.

We have for several years had under consideration a new location for the Mission in Lancaster city. We have purchased a building site farther south in the city, nearer our patrons. This lot is not paid for yet. Any one wishing to help in this part of God's vineyard can send their donation to Eli G. Reist, Mt. Joy, Pa., Treas. of the Eastern Mennonite Board of Missions and Charities, c/o Vine St. Mission Building Fund.

The Lord has manifested Himself among us from time to time. Souls are under conviction. On Sunday evening after the sermon a middle-aged man came forward and made a public confession. He needs the prayers of God's children.

We are planning a summer Bible School at this place again. Many children have been reached in the past. The teachers have faithfully taught God's Word, which shall not return unto Him void. Evangelistic meetings will be conducted in connection with the school. Will you labor in prayer in behalf of the work here?

We thank you for past interests, donations, and prayers. May you continue to remember us at the throne of grace.

Till Jesus comes,
The Workers, per D. S. Krady.

Job, W. Va.

Greetings in Jesus' Name:—We were privileged to have with us the following brethren and sisters from the Eastern Mennonite School on the first Sunday of May: Daniel Lehman, Menno Miller, Levi and Alda Steiner, Esther Weldy, and Emma Zimmerman. We always enjoy these visits of our friends and those who are interested in the Lord's work. Thanks be to the Lord for Christian fellowship.

Friday, May 10, we closed a two weeks' Bible school at the Bethel Church. The attendance, mostly young people and children, ranged from 33 to 43. Interest was good all the time. We endeavored to teach lessons from Bible Characters and the life of Christ.

Bro. Hiram Weaver and wife, and Sisters Ruth Speigle and Caroline Lehman have gone to Harrisonburg, Va., where they expect to attend the ministerial meeting on May 17 and 18.

We are looking forward to several revival meetings this summer but arrangements have not been definitely made.

The attendance in Sunday school seems to be growing.

Josie I. Kiser.

CONSECRATING OUR BLESSINGS

By Laura Wolfe

For the Gospel Herald.

Consecration means to surrender all and sacrifice our wills unto God, to be ready to go or ready to stay at His command. Before we have anything to give we must first get it; by the same token before we consecrate our blessings we must think of the great and rich blessings God has given us. To me there is no greater blessing than the peace which passeth all understanding, which no man can give to us nor take away. It takes possession of our whole being the minute we surrender our wills unto God. Besides this there are the blessings of happiness, joy, faith, and the natural blessings, such as home and food. We sometimes sing, Count Your Blessings, Name Them One by One. Can we really count all our blessings? No! It can not be done. What are we offering to God for these blessings? Are we offering the sacrifice of Abel or of Cain? If we give to God the firstfruits He will bless us in a way which we can not explain.

Another great blessing that God gives us is friendship. Do we realize the blessings of friendship? Is there anything more dear to us on this earth than a true Christian friend? And what a wonderful blessing it is to have such a friend as Jesus! When all other friendships cease He will stay close by us all the way.

Can we keep these blessings to ourselves? Certainly not! Once God's love is planted in our hearts, we will be concerned about those around us who are still in their lost condition. Do we feel the real need of consecrating our blessings and letting our lights shine both at home and abroad. Can we really sing, Fully Surrendered, Lord Divine, I will be True to

Thee? If the call should come to us to sacrifice our friends and homes, to share in this way our blessings with those across the waters who are in utter darkness, could we really do it? Friends, it should cause us to think. Are we willing to consecrate our all to Christ? Are we willing to follow His leading?

The more we share our blessings, the more they will multiply. We may not see the fruits of our labors here in this world, but we are told in God's Word that if we cast our bread upon the waters we shall find it after many days, and also that His Word shall not return unto Him void. At the end of our journey through this life may we hear the beloved Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things."

We are made to think of an illustration we once read. A wife was aroused at midnight and, seeing the skies all brilliant, she awoke her husband and excitedly told him that the whole town was on fire. The husband, touching the walls, replied that they are not hot yet and returned to bed. Many people are in the same condition to-day. They are walking side by side with Satan blinded by the lights of this world. Their friends and companions are being taken away in death. They themselves are but one step from death and eternal punishment, and still they can not see that the walls of death and destruction are hot around them. When we think of souls in this condition, we will want to consecrate our lives to His service. The sweeter our Christian experiences, the harder Satan will tempt us, but God will not allow us to be tempted above that which we are able to bear.

Consecration means that we must sacrifice some pleasant experiences, for we must go down in the valleys where sin and sorrow abound. Jesus did not grant Peter's request to build three tabernacles on the mountain top. Our experiences down in the valley will strengthen and encourage us to consecrate our lives more wholly to His service.

Let us concern ourselves about our heavenly home. These homes on earth pass away but our heavenly home is for eternity. We can buy different makes of keys to open the door of our earthly home, but all the church dues and church membership will not obtain for us the key to our heavenly home. Salvation is free. We must first open the door of our hearts, consecrate our all to Christ, and then the passport to heaven will be given to us. We can not serve two masters. We may deceive man but we can not deceive God. Some

people say that religion drives men mad, but it is rather their own sins.

We should therefore present our bodies a living sacrifice to help conquer this sinful nature. It is only our reasonable service. It is our duty to consecrate our lives to His service. Not until we surrender can we see the sinfulness of sin and the glory of God. A sinner has no hope for eternity until he becomes a sinner saved by grace. Not until we become a separate and peculiar people can we see how fast time is passing on to eternity. Friends, where will you spend eternity? Let us all press toward the mark for the prize of the high calling of God in Christ Jesus more fervently than ever and consecrate our all to Him that He may say unto us at the end of our journey, "Come thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Columbia, Pa.

MISSIONARY BODIES AT WORK IN ARGENTINA

There are 23 different Christian bodies at work in this part of the world. They are listed as follows:

- The Anglican, 12 pastors.
- The Scotch, 12 pastors, 900 members.
- Methodist, 73 pastors, 5,846 members.
- Waldensian, 7 pastors, 3,500 members.
- Salvation Army, 162 workers, 2,332 members.
- Adventist, 40 pastors, 2,400 members.
- Alliance, 10 pastors, 258 members.
- Evangelical Union, 12 pastors, 400 members.
- Dutch Reformed, 1 pastor, 450 members.
- Plymouth Breth., 3000 members.
- Baptist, 40 pastors, 2,980 members.
- Disciples, 4 pastors, 126 members.
- Christian Breth., 9 pastors, 210 members.
- Arg. Mission, 1 pastor, 15 members.
- Lutheran United, 8 pastors, 495 members.
- Mennonites, 8 pastors, 235 members.
- Nazarenes, 3 pastors, 80 members.
- Apostolic, 3 pastors, 25 members.
- Armenian, 1 pastor, 60 members.
- Germ. Lutheran, 18 pastors, 12,000 members.
- Danish, 1 pastor, 150 members.
- Missouri Luth., 15 pastors.
- Christian Evang., 2 pastors, 35 members.

The first church to be established was the Anglican in 1825. Following this were the Scotch, 1829; the Methodist, 1836; the German Lutheran, 1843; the Waldensian, 1857.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thy house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

OUR MOTHER

There's one whose heart is tried and true—
'Tis Mother's.

One who proves her love for you—
Your Mother.

One whose hand lends strength to thee
When life alone would worthless be,
There's one whose smile still comforts me,
—My Mother's.

When friends forsake, there's one who stays—
'Tis Mother.

Mid dark-set hours, through dull, long days—
'Tis Mother.

When Hope has flown, when Faith is lost,
While restless waves our frail barge toss
There's one whose love is never lost—
'Tis Mother's.

There's one who shares "Life's brighter days,"—
Our Mother.

While angels join in songs of praise—
With Mother.

With each dark cloud, now turned about,
Their silver linings bright side out
Reflecting hope of life beyond—
And Mother.

—J. Winfred Hansen.

APPRECIATION OF MOTHER

By Artie Miller

For the Gospel Herald.

We should show love and appreciation to our mother while the opportunity is ours. There is no one who loves and cares and sympathizes with us like our own mother. Often children grow up without appreciating what their mother has done for them. They do not realize what she has meant to them until she is taken away. Then they look back with regret and wish they had shown more love and appreciation while she was living and helped to lighten her burdens.

I wish to talk to those who still have their mothers with them. Let us take a backward look to see what our mothers meant to us when we were small. Many times they sacrificed even their health that we might have the proper food and clothing to keep our bodies warm. I remember hearing my mother say that she did most of her work after she had put her children to bed at night. When we were sick she never ceased to administer to our wants, and how anxiously she watched over us until we recovered!

A Christian mother is not only concerned about the physical condition

of her children, but also about the spiritual. As her children grow older she tries to direct them in the right paths. How often we ignore the teaching of mother, thinking that we know better than she does, and that she is old-fashioned and does not understand us and the way people live now! We will never know how much sorrow we bring to their hearts and the prayers they offer to God in our behalf. I think a mother's love is next to God's love. The Bible says that a mother can forget her child, but God never does.

How can we show to mother our love and appreciation of all that she has done for us? First, we can show our love by obedience, by taking heed to her advice. God says, "If ye love me, keep my commandments." I think this test will hold good for mothers. They know that their children love them, if they are obedient to them. Second, by putting confidence in her, talking your problems over with her. I do not think there is anything that makes mothers more happy than to know that they have the confidence of their children. Third, help her with the daily tasks that come to her. Be unselfish and kind to the others in the home. Tell your mother that you love her and appreciate that she did not always let you have your own way, that it has helped you to be a better girl or boy. If your work takes you away from home or if you are away going to school or are married and have homes of your own, do not neglect to show your love to your mother by going to see her as often as possible and writing to her. A letter means so much to her; yet it is one thing that is so easily neglected. Do not neglect writing to her, for it will cause her many anxious hours. Be considerate of your mother and help make her life happy. The only way that you can do this is to grow up to be noble Christian men and women.

Fairview, Mich.

THE FAITH OF A LITTLE CHILD

Just yesterday I passed through the "children's ward" of a great hospital. My attention was called to a beautiful little girl, who was near the sunset moment of life. She had suffered intense pain, but was very calm and quiet now. Her white face, nestling among clusters of golden curls, gave her the appearance of a dainty doll.

"You are not afraid, are you, little one?" some one asked with sobbing voice.

"Oh, no!" came the brave response. "I am not afraid now, for I am sure Jesus will like me!"

Not again did she speak. There was a faint sigh, as of glad and serene surrender. Then a smile of indescribable glory illumined the marble face—and the tiny bit of clay was lifeless.

Oh, little girl of the golden locks and the wonderful faith! Oh, little child of the blue, blue eyes! I owe thee much more than any word can measure! Quite by accident did my footsteps cross your pathway. But the beauty of your smile and the music of your voice—these are my chosen and abiding treasures. When the flame of faith burns low, when the lamp of hope is dimmed, when doubt knocks at the door of my heart, when the wisdom of this world seeks to confuse and bewilder, then will I think of thee and thank God.

"I am sure Jesus will LIKE me!"

Who can doubt that the faith which inspired these words is very precious in the sight of Him who took little children in His arms and blessed them, and who said, in love: "Suffer the little ones to come unto me"?—E. C. Baird.

HYPER-SENSITIVENESS

Dr. Maltbie Babcock says that hyper-sensitiveness may come from overwork, or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out, our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our lives. We cannot afford not to. But there is an irritability that is not physical. It is moral—or immoral. It comes from being self-centered. We live, but will not let live. We want our way any way. If we are interrupted, we are visibly annoyed. Interference, corrections, suggestions, light our fire-crackers and we explode. Other people's pleasures and pains, their children, cats and dogs and canary birds, are impertinences. Why? Because they do not pertain to us. This is plain selfishness. Let us beware. It is the spirit, the essence of evil. Let us go to the cross of Jesus and learn to love. We shall always be in relations in the world. Let us make them loving relations. Let us look out for hyper-sensitiveness. It means peril for body and soul.—King's Business.

WHAT THE WORLD NEEDS

The world needs
Loving souls who feel
Compassion for the shoulders bowed
With heavy burdens; spirits cowed
By baffling circumstance; who heal
The open wound, or stinging smart,
With ointment of a loving heart.

Leave lesser things to smaller breeds—
These are the men the world needs.

—Cochrane.

SUNDAY SCHOOL LESSON

Lesson for June 2, 1929—Jer. 38:4-13

LATER EXPERIENCES OF JEREMIAH

Golden Text.—Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.—Matt. 5:4.

Introductory.—We are coming to the close of the career of this wonderful man of God. Incidentally, it was also the approaching close of the career of the kingdom of Judah as an independent nation; for the faithful message of Jeremiah was rejected, and the wrath of God upon the children of Israel because of their disobedience was about to be poured out. The persecutions heaped upon Jeremiah, together with the evidences of the sustaining grace of God, gives the sympathetic reader a mingled feeling of pain and pleasure, and withal it strengthens our faith and courage and impels us to press on in the "good fight of faith" for truth and righteousness.

Meditations on the Lesson.—1. When the truth of God's Word is brought forcibly before a sinful people it produces one of two effects: repentance or persecution. In this case it had the latter effect. "The straw that broke the camel's back" in this case was Jeremiah's prophecy that those who surrendered to the Chaldeans should be safe. "Let this man be put to death," said the princes to the king. "Behold, he is in your hands," replied the king. But their courage failed them in the end, so they simply let Jeremiah down into a miry pit. We are reminded of what Paul wrote, saying, "All that will live godly in Christ Jesus shall suffer persecution."

2. Why did God permit this righteous man to suffer? Why was not judgment brought upon Jeremiah's wicked persecutors? We may with equal propriety ask, Why does God permit any righteous man to suffer? Why was Jesus Christ allowed to be put to death? We may never be able to know why God permitted Jeremiah to suffer for doing that which He commanded him to do, even putting the very words into the mouth of the faithful prophet. But we do know that many people have been strengthened in the faith and service of Jesus Christ because of the noble example set by this faithful prophet. We have no doubt that these very persecutions have been the means (through the forbearance, faithfulness, and courage of Jeremiah) of bringing many souls to a knowledge of the truth, and of strengthening many a faithful soldier of the cross. Jeremiah, like Paul, ac-

complished more, perhaps, as "the prisoner of the Lord" than he would have done had he been allowed his freedom without being molested.

3. We have the strongest of evidence that God did not forsake His faithful prophet. The heart of the king (though a wicked king) was stirred up in Jeremiah's behalf, and other friends helped to get him released from the miry pit and placed in the court of the prison. The impressive object lesson of his prison life being a reality, God preserved him for a further work.

4. The most impressive thing about this whole story is the faithfulness of Jeremiah under persecution. Neither threats nor sufferings could swerve him from his path of duty. He knew but one thing, and that was to be faithful to God. He had but one message, and that was the message which God put into his mouth. Throughout all his trials his voice rang clear and strong for the Lord. Will we, like Jeremiah, be as faithful under similar circumstances?

5. Another thought which stirs us is the lengths to which people will go in their persecution of the righteous when their hearts are hardened. They heeded not the message of Jer-

emiah, though there was every evidence that he was bringing before the people the Word of the Lord. His tears, instead of moving them to pity, seemed only to aggravate them. Though they brought not a word against his character, they pronounced him worthy of death while the most hardened criminals were not mentioned. Human nature is ever the same. The same motives that prompted these sin-hardened men to persecute Jeremiah and plot against his life, prompted a similar attitude of the same class of people against Christ, against our forefathers during the Reformation period, against the nonresistant C. O.'s during war time.

6. But in the midst of all such experiences the suffering child of God and soldier of the cross is cheered by the promise of God that He will never leave nor forsake His own. He stood by Jeremiah during all his trials, and later history verified the truth of his message. And thus it is that every one suffering for Christ's and for righteousness' sake is cheered by this from the lips of our Savior: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."—K.

Bible Meeting Topic

STORIES OF BIBLE CHARACTERS— ESTHER (Jr).—Esther 4

Topic for June 2

MOTTO

"Look.....also on the things of others"

OUTLINE STUDY

I. Esther Became the Queen of King Ahasuerus.

1. He had rejected Vashti his former queen.—Esth. 1:19.
2. He chose Esther out of many others.—Esth. 2:1-20.

II. Mordecai, Esther's Cousin, Discovers Enemies.

1. He discovers men who would murder the king.—Esth. 2:21-23.
2. He discovers Haman's wicked plot.—Esth. 3.
3. He shows Esther her duty.—Esth. 4:1-14.

III. Esther Decides to Risk Her Life for Her People.

1. She asks Mordecai and the Jews to fast with her.—Esth. 4:15-17.
2. She appears before the king at the risk of being killed.—Esth. 5:1.
3. She obtains the king's favor.—Esth. 5:2-8.
4. She succeeds in saving her people.—Esth. 7:8.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Faithful."

- 2 Memorize a Verse from the Book of Esther.
- 3 Tell the Story of Esther's Home.
- 4 How did Esther Become a Queen?
- 5 What Brave Deed Did She Do?

For Others.

- 1 The Times of Esther.
- 2 Admirable Traits in Esther's Character.
- 3 Lessons of Providence in the Story of Esther.

PERSONAL THOUGHT

Selfishness and vain glory lead to destruction, but self sacrifice for others with humility lead to success and favor.

SEED THOUGHTS

"No weapon that is formed against thee shall prosper, is the lesson of the story. It is a commentary upon the great promise, 'I will never leave thee nor forsake thee.'"—Moorehead.

"The great secret of success in life is to be ready when your opportunity comes."

—Selected.

"Think about yourselves; about what you want, what you like, what respect people ought to pay to you, what people think of you; and then to you nothing will be pure. May God keep our hearts pure from selfishness which is the root of all sin."—Charles Kingsley.

"The first lesson in the school of Christ is self-denial."—Matthew Henry.

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THURSDAY, MAY 23, 1929

Field Notes

Bro. I. G. Hartzler of East Lynne, Mo., recently spent some time with the brotherhood in the vicinity of Pryor, Okla.

Bro. C. Z. Yoder of Wooster, O., preached for the Willow Springs, congregation near Tiskilwa, Ill., on Sunday, May 12.

May 19 was the day set for inquiry services at the Masontown, Pa., Church. Communion services are announced for June 2.

Bro. Titus B. Kolb, Kitchener, Ont., is at present engaged in conducting singing classes at the Elmira and Latschar churches, Waterloo Co., Ont.

Bro. Abram B. Gingerich, Elmira, Ont., is at present visiting the churches in the Canadian Northwest, where he is allowing himself to be used in the Master's service.

Bro. Vernon Reiff and wife and Bro. Claude Leininger and wife of Elkhart, Ind., stopped at Eureka, Ill., and Versailles, Mo., en route to the Annual Mission Board meeting near Garden City, Mo., last week.

Died.—Word reaches us that Bro. W. W. Hege of Marion, Franklin Co., Pa., died suddenly on Sunday evening, May 19. Bro. Hege was a former member of our Publication Board and an able minister of the Gospel, although through physical infirmities he was not able to take an active part in church work for the

past few years. In his death the Church loses a staunch defender of the faith.

A communion service was held at South Union Church near West Liberty, Ohio, on Sunday, May 12, with Brethren J. B. Hartzler, E. F. Hartzler, S. E. Allgyer, and A. I. Yoder taking part in the services.

A special meeting for young people was appointed at Bethel Church, West Liberty, Ohio, for Tuesday evening, May 14, with Bro. C. D. Esch of Dhamtari, C. P., India as principal speaker.

Bro. Oscar Burkholder, Breslau, Ont., is scheduled to be with the Biehn congregation near Hamburg, Ont., for evangelistic meetings from May 23 until June 1. An all-day meeting is being arranged for, to be held on June 1.

The regular quarterly mission meeting for the West Liberty, Ohio, district is to be held May 26. These meetings are always of the stirring kind, and we hope to hear that this coming meeting was at least up to the average.

Bro. C. F. Derstine, Kitchener, Ont., is engaged to conduct a series of meetings at the Floradale Church, Elmira, Ont., from May 26 to June 2. The series begins with a Sunday afternoon service, with no service in the evening of that day.

Bro. Levi Hostetler and wife of Shelbyville, Ill., recently spent some time visiting friends and relatives in their former home community in Cass Co., Mo. Bro. H. preached for the congregation at Sycamore Grove Church on Sunday, May 12.

Bro. S. E. Allgyer, West Liberty, Ohio, has been engaged to conduct a series of evangelistic meetings at the Mennonite Church, Breslau, Ont., from June 8 to 16. A Bible conference will be held in connection with these meetings.

The tri-annual Sunday school meeting of the Kitchener, Waterloo, and Strasburg Sunday schools will be held, the Lord willing, at the Erb St. Mennonite Church, Waterloo, Ont., on Sunday afternoon and evening, May 26.

The twenty-fourth annual Sunday school meeting at the Marion Church, near Chambersburg, Pa., is announced to be held on May 29 and 30. Bros. J. H. Mosemann, Lancaster, Pa., and S. G. Shetler, Johnstown, Pa., are to be the leading speakers.

Bro. D. D. Miller of Middlebury, Ind., closed a series of meetings at the Clinton Frame Church near Goshen, Ind., on Sunday evening, May 12. A communion service was held in connection with the Sunday morning service.

The Stahl and Weaver congregations in the Johnstown, Pa., district enjoyed a short series of meetings in which Bible lectures were given by Bro. C. F. Derstine, Kitchener, Ont., from May 18 to 22. Meetings were held at both churches according to a previous arrangement.

The seventeenth annual Bible meeting at the Elizabethtown, Pa., Mennonite Church will be held this year, D. V., from June 7-9. An interesting program has been prepared with Bros. N. E. Miller, Springs, Pa., and J. W. Hess, Akron, Pa., as instructors.

A Sunday school and mission meeting will be held, the Lord willing, at the Cross Roads Church, Richfield, Pa., beginning on the evening of June 14 and continuing until the evening of June 16. Bros. Wm. Lauver, A. A. Landis, and Clayton Graybill are to be the speakers.

The Executive Committee of the Ontario Conference held a meeting at Kitchener May 13 to arrange a program for the coming conference the first week in June. The Executive Committee of the Ontario district Mission Board also met at the same time and place to arrange for the annual meeting.

Revival meetings closed at the Gortner Union Church, near Oakland, Md., on Sunday evening, May 12. There were two confessions. The Mennonites, Amish, Brethren, and some others worship together at this church. The meetings were conducted by Bro. Alva Harsh of the Church of the Brethren.

Quarterlies for the third quarter, 1929, are being printed and some are now ready to be mailed out. Orders can now be filled, and it will be to the advantage of both the Publishing House and its constituents to have orders in early. Aim to have them in by June 1 if possible. Thank you.

A series of meetings is to begin at the St. Jacobs, Ont., Mennonite Church on Saturday evening, June 8, and continue for about ten days. Bro. Earl Miller, Peoria, Ill., has been secured as evangelist. A Bible Conference is announced in connection with

the meetings, to be held from June 9 to 16 inclusive. Pray for this work. B.

The brotherhood of the Sycamore Grove and Bethel congregations, Cass Co., Mo., looked forward to and made faithful preparations for the General Mission Board meeting held at the Sycamore Grove Church the beginning of this week. Fuller particulars about this meeting will be published next week, the Lord willing.

Correspondence

Harrisburg, Oreg.

Greetings to the Herald Readers:—We are having beautiful weather at present with occasional showers. We were pleased to have Bro. and Sister Geo. Lapp and daughter Harriet, returned missionaries from India, with us on April 20. They gave us some interesting facts about India. May God bless them wherever they are.

We would be pleased to have Bro. Ernest Miller and wife visit us also before they go back to India.

Pre. Levi C. Hostetler and wife and Bro. and Sister Milton Hostetlers are expected here before long. Samuel Stutzman, our aged brother, remains about the same.

May 7, 1929. Mrs. Andrew Yoder.

Cherry Box, Mo.

(Mt. Pisgah congregation)

Dear Herald Readers, Greetings in our Savior's Name:—Since our last correspondence, Bro. J. M. Kreider, our beloved bishop from Palmyra, Mo., made his semiannual visit and officiated at the communion service. We are always glad for his visits and the invigorating Gospel truth presented by him. Let us as a congregation strive to follow the Word and truth as so lovingly presented, lest we bring upon us a "greater condemnation." Bro. K. was accompanied by Sister Kreider.

Bro. Protus Brubaker and wife of Carver, Mo., spent a few days in our midst. They brought Sister Sadie Bissey home. She had taught school near there the past season. While here Bro. B. preached some inspiring sermons.

Our daughter, Salome, who closed her school near West Liberty Church, Kans., has consented to answer the call from the Children's Welfare Home, Kansas City, as a worker there during the summer months until school opens for the next term.

Bro. W. H. Detwiler, who was seriously ill with tetanus caused by a saw cut on his left hand, is much better again. The entire congregation was much concerned about him.

May the rich blessings of high heaven be yours to enjoy. We remain yours in His glad service,
May 11, 1929. L. J. Johnston.

Harrisonburg, Va.

Dear Herald Readers:—"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." This promise is fulfilled daily, yet it is brought to our minds more vividly, with the returning of summer, and the many beautiful tokens of love and remembrance which the season brings with it. We are having fine spring weather, crops are doing well, and prospects for fruit are good.

We are in the midst of our spring communion meetings. The first Sunday in May services were held at the Mt. Clinton Church, and we are looking forward to similar services at Weaver's Church on the fourth Sunday in May.

The annual Minister's meeting is expected to be held at Weaver's Church on May 16-18. We are always glad for these seasons of refreshing. We trust that the seed sown may bring forth much fruit.

At present the Middle District is conducting five Mountain Sunday schools. We are glad for the interest which is taken in the work of the Lord in these sections.

Bro. Menno Zook, Bro. John Kiser and family of La Junta, Colo., are making their home here at present. We welcome them into our midst.

May 13, 1929. Ruby Kiser.

Ashley, Mich.

(Bethel congregation)

Dear Herald Readers, Greetings:—In the past few months several families have located in our community. We are glad for the increase in membership and attendance.

On Friday, May 10, Bro. D. D. Troyer being present, council meeting was held in our congregation.

Communion services were held on Sunday, May 12. All the members were present. A number of former members of this congregation were with us: Bro. Erie Bontrager and family of Vestaburg, Mich., and Bro. Ray Bontrager and family of Midland, Mich. On the same day two young people were received into the church by baptism, three by letter, and one who had previously been a member of a Mennonite church elsewhere, was reinstated.

On Sunday evening the services were conducted by Bro. C. S. Schertz of Goshen, Ind., and Bro. Floyd Bontrager of Midland, Mich. The meeting was attended by a large crowd.

The weather this spring has been cool and wet, causing much delay to

the farmers in getting out their crops. Health in general is fair in this community.

May 14, 1929. Esther Oyer.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—Sunday, April 21, we were privileged to hold council meeting at this place.

On Saturday, May 5, we held our preparatory service and also witnessed ten accessions to the Church. All of those received are of a tender age. May the united prayers of Christians ascend to God for a continuous victory in the lives of these young disciples.

Sunday, May 6, we had the privilege of commemorating the death and suffering of our Savior. Bro. Silas Weldy of the Holdeman congregation was with us.

On May 12, Bro. D. H. Kauffman of the Clinton Brick congregation, a brother of J. S. Kauffman, was with us in our Sunday school and church service.

We ask an interest in the prayers of God's people that we may strive to win the crown that fadeth not away.

May 14, 1929. Cor.

Wellman, Ia.

(Lower Deer Creek congregation)

To all Herald Readers, Greetings:—Spring is again here in its splendor and grandeur. The wisdom and handiwork of God is plainly manifest in the beauties of nature. The birds and flowers bear to us a positive testimony that there is a God. Truly it can be only the fool, that hath said in his heart, "there is no God."

Our council meeting was held on April 14 with nearly all members present. The members expressed peace and harmony, with God, the church, and their fellow men, and this we feel is necessary for a good communion.

Our communion service was held on May 21. May the death and suffering of our Lord be more forcibly impressed on our minds. We pray that this service may have been to our spiritual bodies a real source of help and power.

Thursday, May 9, an all-day program of a missionary nature was rendered at this place. Many helpful and practical thoughts were presented.

The Goshen College Male Chorus gave a musical program at the East Union Church on the evening of May 7. Those who attended this program and enjoyed the good music, no doubt received some real inspiration.

May 14, 1929. Clark Brenneman.

(Continued on page 172)

Miscellaneous

GOD'S WAY OF BLESSING

How oft we wish the fruit
Without the pruning knife;—
"Enough—we have the root!"
Enough—we have the life!—

Why should we need the stress?
The fruit, with natural growth,
We would with joy possess,"—
Despite our faults and sloth.

But God to us reveals
Sad failures yet unknown,
Each humble saved one feels,
He stands by grace alone.

We praise for chast'ning love,
To purge and to refine,
And set our minds above,
And own His choice design.

We do not wish to be
Unused in that great Day,
But if from chast'ning free
How shall we walk His way?

The fire is needed still,
He chastens ne'er in vain,
His purpose to fulfil,—
Our endless joy and gain.

We cannot make the road,
Nor what is best decide,
There is no needless goad,
No knife is ill applied:

Each burden leads to rest,
Each trial has God's own aim,
We are completely blest,
And glorify His name.

—Selected.

MORAL STANDARDS DECLINE IN COLLEGES AS LIVING FAITH IS FORSAKEN BY COLLEGE LEADERS

Sel. by Orie O. Miller

There is a lamentable decline in moral standards in many, if not most, colleges and universities of the United States. It is urged by those who wish to shield these institutions of learning, that the school can have no higher moral standards than the students bring from their homes to the school. This attempt at extenuation of the moral debacle plainly is but a begging of the question, or a confession of failure on the part of the schools. When the president and faculty of a college surrender to the student body the creation of the atmosphere that shall prevail, they have turned the pyramid on its apex—, they have abdicated and propose to allow the children to run the household, including the parents. Parents should rear their children, not children their parents. The students should not educate the faculty but the faculty should lead students to higher concepts and standards of life.

But those who do not believe in the living God and do not acknowledge Christ as Lord are without a basis

for high standards of morals. In any school that maintains high standards in religion and morals, if the teachers are shifted and replaced by persons who are lax in matters of faith, doubters, or unbelievers, a decay and decline in morals will promptly set in. Many examples could be cited to prove the truth of this statement. One example will suffice.

Reference is had to Oberlin College. When looking about for a school where there was a vigorous religious life the writer was led to believe that Oberlin College and Theological Seminary was such a place. Five years were spent there, and with profit. When he arrived there many of the older professors were still there who had established the reputation of Oberlin as an intensely religious institution. The religious atmosphere that prevailed was wholesome and positive in matters of faith. High moral standards were maintained and the general conduct of the students was exemplary. After a few years, however, new men were gradually replacing the older ones, and with these new men came a gradual change in atmosphere. Here and there liberal views were taught. Student surveillance was relaxed. Card playing, smoking, dancing gradually gained surreptitious entrance, and finally after many years of demand by the students all restrictions were withdrawn. Attendance at church or chapel became voluntary—; the downgrade was entered upon and the faculty from the head on down the line offered no resistance to the toboggan glide. To-day restrictions upon conduct are very near zero, and the life and conduct of the student body is of course accordingly undirected. Church services are attended but little. Smoking, dancing, cardplaying have full sway.

The Annual Report for 1927-28, which appeared recently, contains the three page report of the Director of Recreation. The principal emphasis of this report is placed on dancing. It tells about five houses which have special permission to have dances; of provision being made for a suitable dance floor where men may entertain; the Senior Ball and the Conservatory Christmas Dance; of a good style of dancing being taught, of a Beginner's class in social dancing attended by an average of 75 men and women. And all this in a college which scarce thirty years ago forbade dancing as too low in moral standards for followers of Jesus. But the faculty, the leadership of the school has changed. They do not have the religious foundation on which high moral standards can be maintained, so the students sink to lower standards.

The college that will lift the student body to high Christian standards must have a corps of teachers and president who stand in faith firmly and unyielding on the Rock—Jesus Christ, the Son of God. If the atmosphere they create does not lift the student body to high standards of Christian faith, life and conduct, they are not standing firmly on that foundation. "By their fruits ye shall know them."—H. P. Krehbiel, in Mennonite Weekly Review.

Akron, Pa.

PRAYER

By Martha Burkholder

For the Gospel Herald.

"Prayer is the soul's sincere desire, unuttered or expressed." It is the way into the hearts of our friends and loved ones even though we may be miles apart. It is a blessed privilege that we can take our troubles to One who will not turn a deaf ear to our cries and supplications. It is a balm to our hearts when full of sorrow. When trials and temptations assail us God can be reached through this avenue of prayer. It is the gateway to unburden our souls when pressed with sin and repentance. Just take your troubles to Jesus and He will give peace and joy in their stead. He will always hear when we come to Him in sincerity and truth. What a privilege it is that we can reach the heart of a sinner through this avenue! Many a wanderer has been brought to Christ because some faithful one was interceding for him through prayer.

God's many precious promises are for us if we ask in faith. We often miss blessings, however, because of our lack of faith. How much power there is in prayer! How much power is lost because we do not take advantage of this privilege God has given! When the church was praying, prison doors were opened. If the Church of to-day would unitedly pray, what power there would be! How many souls could be reached through prayer, that may otherwise be lost! In unity there is strength. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). If the Church unitedly would come to the Lord in prayer, would He turn a deaf ear? Cornelius prayed (Acts 10:2, 3). God sent a vision. Peter prayed (Acts 10:9-20). God sent a vision. Paul and Silas prayed, God opened the prison doors and released the prisoners. Is God's hand shortened? Is His power any less? If we pray can He not do just as wondrous works? How much faith do we have? We need to ask God to increase our faith as the disciples did of old.

In the homes too we should not neglect prayer. In how many homes do we find no family altar! What an important privilege to bring the whole family to God! Is not worship the most needful thing to make a spiritual home? Has not many a wayward one been brought back to God by a remembrance of the family altar? Father's and mother's prayers have followed them. Prayers have been answered in this way even though the parents had gone to be with God. Can such be the case where there is no altar in the home? Parents, awaken to your duty and pray with your children. Are we too busy to give a few minutes to the reading of God's Word and prayer? Is our duty done, if we do not thank our heavenly Father for His goodness and love and the many blessings of which we are so unworthy? Let us ask His guidance, protecting care, and keeping power as we go about our duties of the day. Let us appreciate this blessed privilege and use it to the saving of souls. "Ask, and it shall be given you" (Matt. 7:7). "Ye have not, because ye ask not" (Jas. 4:2).

Chambersburg, Pa.

A REPROACH UNTO US

By David M. Nolt

For the Gospel Herald.

And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us.—Gen. 34:14.

In the beginning of this chapter we read that Dinah went out to see the daughters of the land of Shechem. As she did so the son of the prince of the country saw her, took her, and defiled her. He loved her, spoke kindly unto her, and asked her father to get her for his wife.

We here see Jacob as a type of Christ, and Dinah as a type of the Church on one hand; and the prince of the country as a type of Satan, and his son, as those who serve Satan on the other hand. The Church (composed of the visible churches) goes out into the world, seeking pleasure and freedom. They (worldly church members) think that the Bible way is not altogether sufficient to meet the needs of the world and that we must not be too steadfast in adhering to it. But God tells us "to hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). The devil sees the Church drifting and he defiles her, and speaks kindly to her, and marries her to his servants.

We as a Mennonite Church claim to be a separate and nonresistant plain church (rightly so) but we see some members dabbling in politics. God said, "No man that warreth en-

tangleth himself with the affairs of this life" (11 Tim. 2:4). I believe that if we want to avoid being compelled to go to war we must keep our hands clear of politics. Are the musical instruments and radios in our homes consistent with our profession of being a plain people? Read the tract on Musical Instruments by Geo. R. Brunk to see where this leads to. Another thing that grieves us is to see a member in the grip of the tobacco habit. We are disappointed when some are not true to their vows before God and men. They may have had the experience that "old things are passed away; behold, all things are become new," and their consciences are very sensitive, but Satan comes along, kindly it seems, and

points them to those members who are not what they ought to be as their examples.

We have much scripture against these things in a direct and indirect way. Here are a few: 11 Cor. 6:14-18; Tit. 2:11, 12; Jas. 1:27; 4:4; 1 Jno. 2:15-17. Our Redeemer prayed for us in Jno. 17:14-20. He also told us through Paul to follow Him that we may be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:15). I believe these little foxes that spoil the vines spoil more than we are aware of.

New Holland, Pa.

FIFTY MENNONITE LEADERS

XVII. BISHOP JACOB KULP (1798—1875)

By D. K. Allebach

For the Gospel Herald.

A leading man of the Franconia district whose influence was felt beyond his immediate district was Bishop Jacob Kulp, a descendant of Henry Kolb who came to America in 1707, and settled at Germantown, Pa., later moving to Skippack, Pa., where he officiated as a minister of the Mennonite congregation. Jacob Kulp was born in Towamencin township, Montgomery County, Pa., Oct. 5, 1798. He was reared on a farm. His school days were limited, but he was a close student and deep thinker so that his youthful mind became developed to the extent that he himself started a private school, before the time of the institution of free public schools.

The Lord blessed him with the gift of imparting knowledge to others and he was frequently called to give public addresses in the surrounding community. An article recently published in the "Perkiomen Region," mentions Kulp's name as one of the speakers at the dedication of an academy at Sunnyside, Pennsylvania. The Lord also called him to serve in His cause and Kingdom so that he was ordained to the ministry of the Gospel, Aug. 2, 1838, to serve the congregation at the "Plains" (level country), near Lansdale, Pa. On Dec. 21, 1843, he was ordained to the office of bishop to succeed Jacob Godshall. He had charge of six congregations in the immediate community, namely, Franconia, Salford, Rockhill, Towamencin, Line Lexington, and the Plains.

One severe ordeal that he encountered in his administration was the Oberholtzer schism in 1847. His executive ability was timely and it

seems the Lord always had fitting men in His employ when they were needed.

He also had a talent for music and, prior to his ordination, led the services in song. His teaching and preaching were all in the German language, the only language then in vogue. His gifts as they were consecrated in his Master's service were felt far and wide and there are still a few of the older members who bear testimony to his worthy labors.

A little incident showing his integrity for the right is related in connection with a case that came up in court at Norristown, Pa. When Bishop Kulp was called to take an oath, the presiding judge interfered and said that his "word is his bond," thus showing that his reputation in the world was without question.

He was married to Catherine Hunsicker. The Lord blessed them with a family of seven children, five sons and two daughters. One of his sons was ordained to the office of deacon and two of his grandsons at this time are serving in the offices of preacher and deacon respectively.

When he left his field of labor he was missed, since he had both temporal and spiritual blessings. The community and the church were made better because of the influence and pleasing disposition of this man of God.

He went to his heavenly reward June 27, 1875, and was succeeded in his bishopric by Josiah Clemmer.

Hatfield, Pa.

My friend, did you wonder at that cruel wrong that crushed your heart? Listen! A man, to see far, must climb to some height—a broken heart is often the mountain peak from which we get a broader view of the sunlit land of greater triumph!—Selected.

Our Weekly Sermon Message

"Preach the WORD: ne instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

SOUND DOCTRINE

By Daniel Kauffman

for the Gospel Herald.

TEXT: In doctrine shewing uncorruptness.
—Titus 2:7.

The Bible tells us of two kinds of doctrine: sound and unsound. The first is that which bears the test of Scripture and measures up to its standards; the second consists of such theories, teachings, and views which fail to stand the scriptural tests. Here are sample scriptures in which sound and unsound doctrine are compared:

Sound: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Unsound: "In vain do they worship me, teaching for doctrines the commandments of men" (Mark 7:7).

The first of these scriptures is taken from Paul's advice to his son in the faith, Timothy. Briefly stated, this advice from the elder to the younger means: Be careful that your life measures up to the standards of the Gospel. Consider well your daily walk and conduct, your speech, your daily habits, your loyalty to the faith of Jesus Christ. As to how you conduct yourself, let that be determined by the teachings of Scripture. The Word of God is the standard by which our lives should be measured here, and by which they will be judged at the Throne. Therefore, "Continue in them." Results: (1) You will be saved. (2) Those under your teaching will likewise know the way of life and as many as accept will be saved.

The second of these scriptures was spoken concerning the Pharisees. They made great pretensions to piety, but their worship was in vain, because they insisted on "teaching for doctrines the commandments of men." On another occasion Christ accused this same class of people of making void the Word of God through their traditions. In other words, they set up their own judgments and prejudices and fleshly desires against the Word of God. Men to-day are guilty of the same thing. Modernists prefer the philosophy of Voltaire and Darwin and Hume and Paine and Ingersoll to the pure and unadulterated Word of God as taught by Jesus Christ and the prophets and apostles. Evolution is accepted in preference to the Genesis account of the Creation.

The miracle is rejected on the ground that it is "unscientific." Ordinances and restrictions are set aside on the ground that they are no longer practical, and church regulations are opposed on the ground that they are simply "man-made resolutions." Of the modern rejectors of God's divine Word it is literally true, as it was of the Pharisees in the days of our Savior, that their worship is vain because they are "teaching for doctrines the commandments of men."

In this connection we remember the warning voice of our Savior who said that all true worshipers must worship the Father "in Spirit and in truth." Not in the spirit of self, but in the Spirit of the living God; not in the wisdom of men, but in the wisdom that cometh down from above; not in the philosophy of this world, but in the truth of God's Word—the divinely inspired Word which holy men of God wrote down "as they were moved by the Holy Ghost"—is the standard of Christian doctrine from which we should never be swerved aside.

"In doctrine shewing uncorruptness." This admonition is in harmony with many other similar ones found in the Word of God. When God commissioned Joshua as the successor of Moses He commanded him neither to depart on the right hand nor on the left, but to follow in faithful obedience the whole will of God. This was what Joshua and Caleb had already done, for they "wholly followed the Lord." In his farewell address to the children of Israel Joshua reminded them that whatever they chose to do, "as for me and my house we will serve the Lord." In the writings of both prophets and apostles the same standard is upheld. Paul declares that "though we, or an angel from heaven, bring any other gospel, let him be accursed." John says that if any man bring not this Gospel, "receive him not into thy house, neither bid him God speed." In other words, unorthodox men ought not to be recognized as approved religious teachers.

Total abstinence from all heterodoxy belongs to the children of God, and should at all times be upheld. Preachers especially, as well as all others in positions of authority or responsibility, should never fail to stand out before God and man as being committed to the entire Word and will of God. "Pure religion, and unde-

filed before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." They who maintain this standard can truthfully be said to exemplify the standard set forth in our text: "In doctrine shewing uncorruptness."

The great temptation is for churches to allow themselves to become corrupted in doctrine and life. The history of Judaism shows that God's people in the days of Christ degenerated until their religion became little more than an improved form of paganism. The same may be said, to a large extent, of both Catholic and Protestant churches. May God deliver us from such a course. May we, by His grace maintain the whole Gospel standard, "in doctrine shewing uncorruptness." Rising to this standard, as workmen that need not be ashamed, we may expect to hear the final glorious invitation, "Enter thou into the joy of thy Lord."

Hesston, Kans.

CORRESPONDENCE

(Continued from page 169)

Kalona, Ia.

(East Union congregation)

Dear Gospel Herald Readers, Greetings in our Savior's name:—We have been feasting on rich spiritual food the past few weeks. On Sunday, May 5, we held our council meeting or preparatory service and on May 12 we observed the communion. Our bishop, Bro. S. C. Yoder of Goshen, Ind., was with us and conducted these services and spent his "between" time in visitation work. A large number partook of the sacred emblems which represent the broken body and shed blood of our Lord and Savior.

On the evening of May 7 the Men's Chorus of Goshen College favored us with a program of song. A large crowd was in attendance and appreciated the message given in song.

On the evening of May 12 Bro. and Sister Lauver of South America were with us. Sister Lauver gave a short account of the work in South America and Bro. Lauver brought a message on the Danger of Neglect.

All of these services were well attended and very much appreciated. We ask an interest in your prayers.

May 14, 1929.

Cor.

Johnstown, Pa.

Dear Brethren and Sisters, Greetings in Jesus' Holy Name:—On May 9, the brotherhood in the Johnstown district enjoyed the privilege of meeting in the Thomas Meetinghouse in the capacity of a Sunday school meeting. It was an inspiring service. What could be more inspiring than

where old, middle-aged, and young assemble together to sing the beautiful songs of Zion. Where the spirit of the Lord is there is liberty. Quite a few young people took part on the program and rendered noble service for which the Lord will reward them. It pays to give the young and rising generation something to do in the service of the Lord. It will not be long until the aged members of today will be gone and the work will fall on the younger people. The more opportunity is given to them while they are young, the better they will be qualified to serve their King in later years. We aged people need to be concerned about the welfare of our young people in and out of the Church. They need to be constantly remembered in prayer and that in faith, believing that God will answer and bless.

May 15, 1929. Levi Blauch.

Manson, Ia.

Bro. Simon Gingerich of Wayland, Ia., was with us on Apr. 28, when we were again privileged to commemorate the death and suffering of our Lord. A goodly number partook of the sacred emblems. Feetwashing was also observed.

On the evening of May 8 we had the pleasure of listening to a song service conducted by the Goshen College Male Chorus. Their singing was enjoyed by every one.

Sisters Marion Kauffman, Hazel and Lola Schertz, nurses in training at La Junta, Colo., are now spending their vacation at home.

Remember us in your prayers.
May 15, 1929. F. Zehr.

La Junta, Colo.

(East Holbrook congregation)

Greeting in Jesus' Name.—Work is progressing as usual at this place.

The ministers at La Junta have been visiting us quite often and preaching to us the Word of Life, for which we are very thankful. On Mar. 24 Bro. Allen H. Erb preached in the morning and Bro. J. A. Heatwole in the evening. On Apr. 7 and 28 Bro. Earl Showalter was with us. We greatly appreciate these visits.

On May 5 our annual Sunday school meeting was held at the La Junta Church. Many good thoughts were presented, and we were especially glad to have Bro. and Sister George Lapp and daughter Harriet (returned missionaries from India) with us. We enjoyed their talks very much. It brings the work nearer to us to meet with our missionaries.

On May 6 Bro. Lapp met with us at East Holbrook for worship. Bro. Lapp preached and answered quite a lot of questions which made it quite interesting. Our prayer is that they

may receive a real blessing by being in the homeland.

We expect to have a council and members' meeting on Wednesday evening, May 15, and communion services on May 26.

We are glad to have Bro. and Sister Tom Kauffman with us again. The Mexican children are especially glad as Sister Kauffman is quite active in the Spanish Sunday school which is held in Cheraw every Sunday afternoon, and they become very much attached to some one they see takes an interest in them.

Bro. Fred Neuschwanger and wife have just returned from a trip east.

Yours in His service,
May 15, 1929. Cor.

Chambersburg, Pa.

(Marion congregation)

Dear Readers of the Gospel Herald:—On May 12 seventy-three availed themselves of the opportunity of remembering the Lord in the communion service. Bro. J. S. Burkholder officiated in this service. Four weeks previous to this meeting the examination meeting was held, at which time Bro. Joseph M. Nissley of Altoona preached a searching sermon. A unanimous expression of peace was given by those present, for which we praise the Lord.

The recent reorganization of the Sunday school for this place resulted as follows: J. E. Martin, David H. Lehman, supts.; Clarence S. Shank, Michael Horst, chors.; Elizabeth Eshleman, Andrew Lehman, secys.; S. H. Horst, treas.

We are looking forward to a feast of good things from the annual Sunday school meeting to be held May 29, 30.

May 17, 1929. M.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—On Sunday, May 12, one young man was received into church fellowship by water baptism. On Monday evening, May 13, Bro. C. D. Esch of the India Mission gave an appreciated talk on the work at that place. Sister Selena Gamber, on furlough from South America, also spoke very briefly. At the Wednesday evening prayer meeting Sister Gamber gave us a message in which she stressed the importance of prayer in mission work. We are glad for these visits from representatives of our missions in other lands.

Other visitors during the week were Bro. Stephen A. Yoder and family of Harper, Kans., who stopped here for a short time while on their way farther east; Bro. C. F. Derstine, Kitchener, Ont., who gave us a call while on his way to Johnstown, Pa., for a short series of meetings; Bro.

and Sister N. L. Landis, Neffsville, Pa., and Bro. Ira Landis and family, Lititz, Pa., who are visiting relatives and friends, and expect to spend the Lord's Day with us.

Bro. and Sister Levi Mumaw and Bros. J. A. Ressler and Irvin E. Burkhardt are attending the Mission Board meeting at Garden City, Mo.

At the Publishing House the quarters for next quarter are being pushed through as rapidly as possible. The Book Department will appreciate having your orders early. The Bindery is also busy with a number of books that will soon be ready for delivery.

Remember the work here in your prayers.

May 18, 1929. Cor.

WHAT IS THE WORK OF THE SUNDAY SCHOOL SUPER-INTENDENT?

By J. M. Shenk

For the Gospel Herald.

The work of the Sunday school superintendent is of far-reaching importance. To him is committed the sacred charge of seeing that the lambs are properly fed. It is continuing in sound doctrine that saves the older ones. The same is needful for the lambs, but it must be given in a simpler form. They must have it in the milk form, the sincere milk of the Word. The superintendent should know the teachers and what they are teaching. So much depends upon what the children and young people are taught and how they are taught. Speaking the truth in love is very essential for the young, in the character-forming period of life. If the right impressions, principles, and truths are stamped upon the young mind and life, they will be a mighty power to enable them to withstand the dangerous and deceptive doctrines of men, which are so much in evidence everywhere at the present time.

Elida, O.

SPEAKING OF DRESS

Dr. Graham Scroggie reminds us that we are keen about dress, but are content that our souls be ill-clad; we are attentive to food, while yet our inner man remains unfed; we are eager in our pursuit of material wealth, but, too often, despise the heavenly riches; we are set upon pleasure, but sadly neglect unfading joys; we take every precaution to safeguard this life, but make little or no preparation for the next. Assuredly we need the exhortation to be diligent to make our calling and election sure (11 Pet. 1:10).—King's Business.

I JNO. 3:1,2

By Daniel Brenneman

For the Gospel Herald.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I Jno. 3:1,2). "He came unto his own, and his own received him not" (Jno. 1:11). They mocked Him, scourged Him, crucified Him. He who obeyed God's command and had to die, "the just for the unjust," that we might live. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jno. 1:12). He has given us great and precious promises, and we are told in His Word that "to obey is better than sacrifice" (I Sam. 15:22). When He comes again He will receive us and we shall be like Him. How joyful this should make us!

The apostle Paul is an illustration of one who gave faithful service. He was able to say to the churches, "Follow me as I follow Christ." His constant aim was to know Jesus and the power of His resurrection. He was anxious to see the saints strong and joyful in the faith. There were true disciples and false disciples, wise virgins and foolish virgins. In the parable in Jno. 10 we read that His sheep hear His voice and follow Him; a stranger will they not follow, for they know not the voice of a stranger. In Jno. 10:11 Christ says, "I am the good shepherd: the good shepherd giveth his life for the sheep." The sheep of the Lord are saved by the blood of Jesus. Those who trust in God are safe in His keeping. If it were not for the power of God false teachers would lead them astray. Let us watch and pray and walk in His statutes. Let us never forget His words found in Matt. 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Albany, Oreg.

VISIT TO AN OLD SOLDIER

A True Incident

I called upon an aged man,
Crippled and very poor,
As he was sitting wearily
Within his cottage door.

He gave me courteous welcome,
He bade me take a chair,
And read to him of Jesus,
His love and tender care.

"My life is weary now, ma'am,
With many an ache and pain;
But, oh, I'm always thanking God
That I reached home again!
For had I died in battle,
With no time to prepare,
I never should have gone to Christ,
His followers' crown to wear.

"The chaplain said, 'Your duty do
And put in God your trust;'
I thought enlisting was a sin,
But now, please God, I must
Ask His forgiveness for the past
And stand prepared for death,
That tranquilly I may resign
To Him my latest breath.

"Then like a herd of cattle
They led us to the field,
To stand there in the battle,
To die, but not to yield.
My comrade fell beside me!
Another shared his fate!
A devil rushed into my soul,
A fixed and deadly hate.

"It gladdened me to see the wounds
We gave our fellow men;
There was no pity in my heart,
No tender mercy then;
And had I died in battle,
That devil in my soul
He would have dragged me down, and
down,
Beneath his fierce control.

"For me through golden ages
Whose glad songs never cease,
He would have closed the pages
Of love and joy and peace—
Fruits of Christ's blessed Spirit
Are joy and peace and love,
The soul in which they dwell on earth
Is ripe for heaven above.

—Selected.

SPECIAL MEETING

Albany, Oreg.

Report of the Seventy-first Quarterly Mission Meeting held at the Albany Menonite Church, Albany, Oreg., April 6, 1929.

Organization.—Mods., Simon Hostetler, Jesse Roth; Secys., E. Z. Yoder, Leo Yoder; Chor., O. S. Kilmer.

Order of Program.—**Song Service; devotion; Mission Sermon,** The Waiting Harvest (Luke 10:2), E. Z. Yoder; **The Will of God Concerning:** (1) **The Evangelization of the Lost,** P. E. Roth; (2) **The Sending of Messengers,** Dewey Wolfer; (3) **The Systematic Financing of His Cause,** H. A. Wolfer; **The Ministry of Intercession,** H. E. Widmer; **Children's Meeting,** Leo Yoder; **Our Individual Responsibility Concerning:** (1) **The Home Field,** Lester Burkholder; (2) **Our Samaria,** Ray Mishler; (3) **The Uttermost Parts of the Earth,** Harold Lehman; **"Shall Your Brethren Go to War and Shall Ye Sit Here"** (Num. 32:6)? G. D. Shenk; **Sermon,** Paul N. Roth.

Some Thoughts Presented:—"The harvest truly is great, but the labourers are few." Man's opportunities and responsibilities in this world will never come to an end. God will not fail to supply all our needs. "Go ye therefore, and teach all nations....and, lo, I am with you alway, even unto the end of the world." Thus, we are collaborators with God.

Secy.

Married

Yoder—Miller.—Bro. Clarence Yoder and Sister Delilah Miller, both of the Midland, Mich., congregation, were united in marriage on May 9, 1929, at the home of the officiating minister, Bro. Floyd F. Bontrager. May God's blessings be upon them through life.

Obituary

Schlegel.—Catherine Ruby Schlegel was born Oct. 3, 1867, in East Zorra, Ont.; died at her home in Tavistock, Ont., Feb. 25, 1929; aged 61 y. 4 m. 22 d. In early life she accepted Christ as her Savior and united with the East Zorra A. M. Church to which she remained faithful until death. She was united in marriage to Jacob Schlegel. She leaves to mourn her departure her husband, 6 brothers, and 1 sister. Funeral services were held at the house by Jacob R. Bender and at the church by Menno Kipfer, Jacob R. Bender, and D. S. Jutzi.

Schlegel.—Nicholas Schlegel was born in South Easthope, Perth Co., Ont., June 24, 1862; died at his home, March 31, 1929; aged 66 y. 9 m. 7 d. In his youth he confessed Christ, became a member of the A. M. Church in East Zorra, and remained a faithful member until death. He was a robust man until about one year ago. About five weeks previous to his death he underwent an operation for cancer from which he did not recover. Surviving him are 3 brothers and 2 sisters, besides many other relatives and friends. Funeral services were held at the East Zorra church, conducted by D. S. Jutzi and Jacob R. Bender.

Brenneman.—Catherine Erb, wife of Nicholas Brenneman, was born Dec. 19, 1865 in East Zorra, Ont.; died May 2, 1929; aged 63 y. 4 m. 13 d. She accepted Christ as her Savior in early life and united with the East Zorra A. M. Church, remaining faithful till death. In 1885, she was united in marriage to Nicholas Brenneman. To this union were born seven children, 6 sons and 1 daughter. She leaves her bereaved husband, 5 sons (Jacob, Solomon, Daniel, Moses, and Elmer), and 1 daughter (Catherine, wife of Simon Roi). Nine grandchildren also survive. Funeral services were held at the home by Jacob R. Bender and at the East Zorra church by Chr. Schultze, Jacob R. Bender, and D. S. Jutzi.

Roi.—Lydia Brenneman Roi, wife of Christian Roi, was born in South Easthope, Perth Co., Ont., April 7, 1856; died April 5, 1929 in East Zorra, after an illness of four months; aged 72 y. 11 m. 29 d. In early life she accepted Christ, was received into church membership to which she remained faithful until the end. On March 25, 1886, she was united in marriage to Chris Roi. This union was blessed with four children, 3 sons and 1 daughter (Emerson, Simon, Norman, and Lydia, wife of Sol Brenneman). She is survived by her husband, 3 sons, 1 daughter, 13 grandchildren, 3 brothers, and 1 sister. Funeral services were held from the home by Jacob R. Bender and at the church at East Zorra by Chr. S. Zehr and D. S. Jutzi.

Bender.—Elizabeth Ruby Bender, daughter of the late Bishop Joseph Ruby and Magdalena Roth Ruby, was born in Perth Co., Ont., Sept. 30, 1851; died April 19, 1929; aged 77 y. 6 m. 20 d. In early youth she accepted Christ as her Savior, united with the East Zorra A. M. Church, and remained a faithful member until death. On Sept. 28, 1875, she was united in marriage to Joseph M. Bender. This union was blessed with ten children, 7 sons and 3 daughters. Her husband died May 2, 1915. She is survived by 5 sons, 3 daughters, 40 grandchildren, 4 great-grandchildren, 2 brothers, and 1 sister. Two sons and 9 grandchildren

preceded her in death. Services were held in the home, conducted by Jacob R. Bender and at the East Zorra A. M. Church, conducted by Daniel Stineman and D. S. Jutzi.

Blosser.—Elizabeth Trissel Blosser, wife of John Blosser, was born July 3, 1846; died at her home near Harrisonburg, Va., May 4, 1929; aged 82 y. 10 m. 1 d. In girlhood she accepted Christ as her Savior, united with the Mennonite Church, and remained faithful until death. The following survive the loss of a devoted companion and mother: husband, 3 sons, and 4 daughters (Jacob, Benjamin, Joseph, Margaret, Mrs. W. A. Showalter, Mrs. Frances and Elizabeth Phillips). Two brothers and one sister also survive. Her illness was of more than three years' duration. She bore her suffering patiently. She expressed a feeling of homesickness for heaven. We believe our loss is her eternal gain. Funeral services were conducted at the Weaver church by Bros. S. H. Rhodes and Lewis Good. Interment in adjoining cemetery.

Steckly.—Christian Steckly, son of Joel and Phoebe Steckly, was born near Chenoa, Ill., Oct. 7, 1885; died near Milford, Nebr., May 7, 1929; aged 43 y. 7 m. He leaves to mourn his departure, father, 2 brothers (Jonathan and Jacob), 3 sisters (Lydia, Matilda, and Lena), 4 nephews and 4 nieces. Mother and one brother preceded him in death. In early life he accepted Christ as his Savior, united with the Mennonite Church, and remained faithful until death. He had been failing for several years with diabetes. About four weeks ago he had an attack of influenza, which together with other complications caused his death. Services were conducted by Geo. S. Miller and J. H. Whitaker. Text, Psalms 90:12.

"All is over, hands are folded"

On a quiet and peaceful breast;

All is over, pain is ended,

Now dear brother is at rest."

Hertzler.—Lafena, widow of Henry M. Hertzler, was born June 8, 1851; died April 24, 1929; aged 74 y. 10 m. 16 d. She was a daughter of John M. and Rebecca Mast. She resided all her life in the vicinity of Morgantown, Berks Co., Pa. She was a member of the Conestoga A. M. Church. She was noted for her genial disposition and took an active interest in all the activities of the Church. Much of her time in recent years was devoted to the work of the sewing circle. Her husband died five years ago. She leaves two brothers and two sisters (John S. Mast, David M. Mast, Matilda Stoltzfus and Lydia Kurtz). Three sons and one daughter also survive (Abner, John, David, and Linnie, wife of Elam Hartz). She also leaves eighteen grandchildren. Funeral services were held at the Conestoga church, conducted by John A. Kennel of Parkersburg and John W. Weaver of Union Grove. Interment in Pine Grove cemetery, near Elverson.

Yoder.—Harvey G. Yoder, son of Daniel L. and Katie (Geysinger) Yoder, was born May 27, 1901; died May 1, 1929; aged 27 y. 11 m. 4 d. He was baptized Nov. 4, 1917. On May 8, 1921, he was married to Anna Delp of Souderton, Pa. He is survived by his wife, 4 children (Virginia, Dorothy, Shirley, and Harvey Junior), also by his parents, 1 grandfather, and 1 grandmother, besides a large circle of friends. His departure was crowned by a blessed testimony and sealed with the benediction of the Lord's Prayer, which he scarcely finished just before he died. Funeral services were conducted at the home in Quakertown, Pa., by Bros. Elias Kulp and Jonas Mininger and at the church by Bro. J. C. Clemens and the home minister.

"Oh, the peace and rest in heaven!

Oh, the bliss of loved ones there!

Love divine now bears us upward,

All their blessedness to share."

Ranek.—John S., son of Annie E. (Stoner) Ranek and the late Harry M. Ranek, was born Nov. 19, 1891; died at the Lancaster General Hospital, April 21, 1929; aged 34 y. 5 m. 2 d. His death was caused by a large cancer growth or tumor on the chest, bearing on the heart and left lung. About 3 months before his death he first experienced a shortness of breath which, in spite of the best medical attention, only increased until his death. He was a member of the Mennonite Church for the past twelve years. During his illness he read the New Testament through. Being of a very genial disposition he made a host of friends who mourn his departure. He is survived by his mother with whom he lived; a brother (Benjamin H., Paradise, Pa.); and a sister, (Stella S., wife of Amos Weaver, Soudersburg, Pa.). Funeral services were conducted at the home on April 24, 1929, by Bro. Charles Hershey, and at Paradise Mennonite Church by Bro. Jacob Mellinger. Text, Mark 5:36, last clause. Interment in Strasburg Mennonite cemetery.

Barkdoll.—Rachel, wife of Joseph Barkdoll, died at her home, May 7, 1929; aged 66 y. 1 m. 7 d. She united with the Mennonite Church over thirty years ago and lived faithful till the end. Two sons and 1 daughter preceded her in death. She is survived by her sorrowing companion and the following children: Mrs. Olive Martin, Alberta, Can.; Mrs. Vallie Oberholtzer, Hagerstown, Md.; Mrs. Anna Mary Landis, Chambersburg, Pa.; Eli N., Hagerstown, Md.; Lancelot L., Dixon, Ill.; Samuel V., Chambersburg, Pa.; Henry C., at home. Sixteen grandchildren, 1 sister (Mrs. Elizabeth Pitsnogle, Hagerstown, Md.), 1 brother (Roy Shank, Danville, Va.) also survive. Funeral services were conducted in the home by Bro. Moses Horst and at the Paradise Mennonite church by Bro. Daniel Strite. Interment in adjoining cemetery.

"How many were the silent prayers

My mother offered up for me!

How many were the bitter cares

She felt when none but God could see,"

—The Family.

Lechlitner.—Abraham B. Lechlitner, son of Jonathan and Elizabeth Lechlitner, was born in Ashland, Ohio; died at the home of his sisters, Wakarusa, Ind., May 9, 1929; aged 81 years. He had an attack of influenza in February from which he never fully recovered. He was never married. In 1857 he moved with his parents to Elkhart Co., Ind. His father died in 1883 after which he stayed with his mother until her demise twenty years ago. Since that time he has lived with his brothers and sisters. Many years ago he gave his heart to God and united with the Holdeman congregation. He is survived by two brothers (Samuel and Joseph, Wakarusa, Ind.), and four sisters (Mrs. Kate Judson, Mrs. John Harter, Wakarusa, Ind.; Mrs. Sarah Beeher, Elkhart, Ind.; and Mrs. Caroline Stauffer of the state of Washington). He was of a quiet disposition, always patient, never complaining. His going was as one of whom the Scriptures speak, "Whose end is peace." Services were held at the Olive church conducted by Bros. Henry Weldy and Silas Weldy.

Watson.—Charles P. Watson passed away at his late residence in Jordan Station, Lincoln Co., Ind. Brother Watson had been infirm in health for a number of years, but was able to keep actively at work most of the time. His last illness was of very brief duration, caused by indigestion and weakened heart, and in the early hours of May 7, after two hours of pain, his soul returned unto his God. Sister Watson and her three sons and daughter who survive, have the sympathy of all in this sudden bereavement. He was born Aug. 31, 1854, and lived the early part of his life in Windom Twp., Norfolk Co., Ontario. About fifty years

ago he came to Lincoln Co., where he was married. He and his wife, Jessie Young, united with the Mennonite Church thirty five years ago and have been faithful in their service and testimony. He had chosen the hymns and text for his funeral service some time ago. He was ready to depart and he with the Lord. Funeral services were held on May 9, at the home, conducted by S. F. Coffman, ministers, Keifer and Kelly of the United Church assisting. Text, 11 Tim. 4:7, 8. Burial in the Vineland cemetery.

Stoltzfus.—Simon K. Stoltzfus, son of Jacob and Nancy (King) Stoltzfus, was born near Lewisburg, Pa., Aug. 25, 1866; died at his home near Parkersburg, Pa., April 13, 1929; aged 62 y. 7 m. 18 d. He had been in a serious condition since Dec. 8, 1928, suffering intensely much of the time with cancer of the throat. The immediate cause of his death was a hemorrhage. He was a member of the Millwood A. M. Church for many years. On Dec. 19, 1889, he was united in marriage to Katie B. Glick. To this union were born six children. Two little sons (Elam and Abner) preceded him in death a number of years ago. He is survived by his wife and the following children (Erie G., Lancaster, Pa.; Simon G., Douglassville, Pa.; Chester A. and Gertrude at home). He is also survived by 2 grandchildren (Randel and Gene Calvin Stoltzfus), 3 brothers (Benjamin K., Gap, Pa.; Jacob K., Ronks, Pa.; and Memo K., Monterey, Pa.), and 1 sister (Nancy, wife of Jacob M. Stoltzfus, Monterey, Pa.). He was preceded in death by his parents, 2 sisters, 3 brothers, and 2 grandchildren. Funeral services were held on April 16 from the home, conducted by John M. and Amos B. Stoltzfus (text, 11 Tim. 4:7), and at the Millwood church, conducted by Amos B. Stoltzfus and John S. Mast. Text, 11 Tim. 1:6, 8. Interment in Millwood cemetery.

Weaver.—David Samuel Weaver passed away at the Mennonite Hospital in La Junta, Colo., on Sunday evening, May 5, 1929; at the age of 68 y. 9 m. 18 d. Bro. Weaver had not been in good health for several years past and an operation was decided upon in the hope of relieving his condition. He rested well after the surgeon's knife had done its work, and the prospects for his recovery were bright, until he suffered a relapse and passed away within a few hours. Bro. Weaver was born near Harrisonburg, Va., July 17, 1860. As a boy of 9 years he accompanied his parents to Jasper Co., Mo., where he grew to manhood and took up farming as his life work. He was married, Jan. 5, 1892, at his wife's home near Toronto, Ont. The family remained in Missouri until 1906 when they came to La Junta, and have resided on a farm near there since. He was a life-long member of the Mennonite Church, and was always active in the work. The Lord had blessed him with abundance, and of this he gave liberally to all institutions of the Church. He was especially interested in the work of the Sanitarium, and was active in its construction. Later on he labored faithfully in the interests of the Hospital recently erected at La Junta. He was often called to serve on various boards, and gave liberally of his time and means. Bro. Weaver is survived by his sorrowing wife and four children: Martin M., and Frances Grimm, of La Junta; Paul, and Anna Hertzler, of Goshen, Ind. The following brothers and sisters survive: Mrs. Betty Hotchkiss, Granger, Ia.; Mrs. Susannah Smith, St. Louis, Mo.; Charles, Jesse, and Jonas Weaver, Abil, Mo.; Jerry Weaver, Newton, Kans.; William Weaver, Twin Falls, Ida.; Mrs. Mary Cockley, Elkhart, Ind.; and Mrs. John Driver, Versailles, Mo. Funeral services were held May 8, from the La Junta Mennonite church, conducted by Bro. J. A. Heatwole, assisted by Bros. Allen H. Erb, and D. H. Bender. The body was laid to rest in the Mennonite cemetery at La Junta.

CONFERENCE ANNOUNCEMENTS

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Bowne congregation, located near Elmdale, Mich., on June 6, 7, 1929. On Thursday forenoon there will be a meeting for Conference members and at the same time there will be a public meeting held in the interest of the Sewing Circle work. At this meeting the sisters will reorganize their work. The meeting will be in charge of V. E. Reiff of Elkhart, Ind.

The annual meeting of the Indiana-Michigan District Mission Board will be held at the same place on June 5, the day previous to Conference.

An invitation is extended to all to meet with us. For any further information correspond with the Moderator or Secretary of Conference.

D. D. Miller, Moderator.
Ira S. Johns, Secretary.

Dakota-Montana

The Mennonite Church, Sunday School, and Mission Conference for the Dakota-Montana District will be held with the Spring Valley Congregation, near Kenmare, N. Dak., June 18-21.

A Ministerial Meeting will be held Tuesday, June 18, and the Sunday School Conference will begin Tuesday evening at 7:00 o'clock. A half-day Mission Conference will be held Thursday forenoon and Church

Conference will begin on Thursday at 1:15 P. M. (D. V.).

Kenmare, N. Dak., is on main line of the Soo R. R. from St. Paul west. Those coming from a distance desiring to be met at train should notify L. C. Kauffman, Kenmare, N. Dak.

J. C. Gingerich, Secy.

Ontario

The Ontario Mennonite Conference will meet in annual session at Wideman's Church, Markham, on June 6 and 7, 1929.

The Board of Rural Missions will hold its meetings on Tuesday evening and Wednesday preceding the Annual Conference.

We invite all who are interested to meet with us and enjoy these sessions of Conference.

M. H. Shantz, Mod.
Gilbert Bergey, Secy.

Ohio Mennonite and Eastern A. M. Joint Conference

The Annual Meeting of the Ohio Mennonite and Eastern A. M. Joint Conference will be held at the Pike church, near Elida, Ohio, May 28-30, 1929.

All conference members are requested to meet at the church at 1:00 o'clock, P. M., Tuesday, May 28.

The first public session will be held Tuesday evening, May 28.

All those coming by train will take the Interurban car from Lima to Elida. For further information relative to transporta-

tion write to S. M. Brunk, Delphos, Ohio, R. R. No. 6.

A. J. Steiner, Moderator.
O. N. Johns, Secretary.

Ontario Amish Mennonite

The annual meeting of the Ontario Amish Mennonite Conference will be held at the East Zorra A. M. Church near Tavistock, Ont., on June 18 and 19, 1929. An invitation is extended to the brotherhood interested in the cause of Christ to meet with us at this time.

Daniel S. Jutzi, Mod.
Jac. R. Bender, Secy.

Iowa-Nebraska

The Lord willing the Iowa-Nebraska Conference will be held this year, with the West Fairview Congregation of near Beaver Crossing, Nebr. As nearly as can now be stated Conference will convene on the regular date. Full announcement will appear in the Herald in due time. Plan to attend this session of Conference.

Wm. R. Eicher, Secy.

Pacific Coast

The Mennonite Conference of the Pacific Coast District will be held June 4-7, 1929, with the Bethel Congregation, near Hubbard, Oreg.

A cordial invitation is extended to all to be present with us in this conference.

For further information, complete program, or announcement of your coming please write to either Fred J. Gingerich, R. R. 4, or Chris Snyder, R. R. 2, both of Aurora, Oreg.

Omar G. Miller, Secy.

ANNOUNCEMENT

The Ohio Mennonite Mission Board, will hold its Annual Meeting, D. V., at the Pike Church near Elida, Ohio, May 30 and 31, immediately following the Ohio and Eastern A. M. Joint Conference. All members are requested to be present.

S. E. Allgyer, Secy.

NOW READY FOR DELIVERY

OUR NEW SONG BOOK

SONGS of CHEER for CHILDREN

In accordance with the action taken at the 1927 General Conference, the Music Committee in coöperation with the Publishing House officials, and its committees has prepared a new song book for our Primary and Junior departments of the Sunday School.

The songs that have been selected comprise three general groups. One of about 75 selections for the Primaries; another of about 50 selections for the Juniors; and another of about 25 selections of the most familiar hymns and songs that children should learn to sing.

It will be noticed then that the book contains about 150 selections, and it should not be confused with the generally popular song books for children with only a limited number of songs for the Primaries. This book will also very readily adapt itself to the Intermediates and Adults where there is no organized Children's department.

Most of the songs have the text set with the music. A few appear with the words only. A bold face style of notes and a clear, large face type for the words have been used. It is printed on a durable white paper with the proper finish and weight for a serviceable book. It is printed in shaped notes only.

No necessary time or expense has been spared in the preparation of this book and we feel assured that it will find a place in each of our congregations on its own merits. We invite orders for sample copies as well as the orders for your school. Prices are as follows:

Shaped Notes Only

HEAVY PAPER COVER

Each, postpaid\$.50
Dozen copies, prepaid 5.50
100 copies, not prepaid 35.00

STIFF CLOTH COVER

Each, postpaid\$.75
Dozen copies, prepaid 8.00
100 copies, not prepaid 50.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, MAY 30, 1929

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Established 1901

No. 8

A WEEK AT SYCAMORE GROVE

The occasion of this gathering was the annual meeting of the Mennonite Board of Missions and Charities at Sycamore Grove Church near Garden City, Mo. Some of us were in the community a few days before this meeting, but the work proper began with the joint meeting of the Executive and Mission committees at the home of Bro. L. J. Miller on Thursday morning, May 16.

The first thing that impressed us was the reality of the Missouri mud. As in other states, Missouri has had an abundance of rain. Here, as in other communities, we have some people who are soldierly enough to come out through the mud and worship at the house of the Lord. Sunday, May 12, was the occasion of a communion service at Bethel Church. There was a mingled feeling of regret that so many were held away because of the rain, and gladness because of the opportunity enjoyed by so many to commemorate once more the suffering and death of our Lord. At the same hour this communion service was held Bro. Levi Hostetler of Shelbyville, Ill., delivered a Gospel message before the congregation worshipping in Sycamore Grove Church.

Joint meetings of the Executive and Mission committees were held at the home of Bro. and Sister L. J. Miller on Thursday, and at the home of Bro. and Sister I. G. Hartzler on Friday. Informal meetings were held between sessions as opportunities presented themselves. As usual, these committees were crowded with numerous problems, among them being the arrangement of an order of business for the work of the Board in public meeting. The only absentee was Bro. J. S. Shoemaker who was kept away through the illness of his wife. We all felt that we had his presence and his fellowship at the Throne, and our prayers ascended in behalf of Sister Shoemaker.

Thursday, Friday, and Saturday evenings found us assembled at Sycamore Grove Church. These meetings partook of the nature of Gospel services, being only indirectly connected with the work of the Mission Board. Following are the brethren who brought us the messages:

Name	Theme	Text
R. R. Smucker	Consecration	Rom. 12:1
A. C. Good	Jesus	Jno. 12:21
Henry R. Schertz	Our Position in Christ	Isa. 60:1

The greater part of Saturday was spent at the Sycamore Grove Church in an executive session of the Mission Board, in which the work of the Executive Committee during the year was brought before the members of the Board and a number of matters pertaining to mission interests and work were discussed. There was a warm interest manifest in the various things discussed, and we believe that our mission cause was strengthened because of the meeting.

Sunday morning found us assembled at two different places. Sunday school and regular preaching services were held at both Sycamore Grove and Bethel churches. Bro. J. S. Mast brought the Gospel message at the former place and Bro. S. F. Coffman performed a similar service at the latter. It was a matter of interest to many that Bro. J. S. Coffman, father of S. F., was prominent in the affairs of Bethel Church during the early years of that congregation, being one of the prime movers in its organization.

Sunday afternoon found us together in one gathering at the Sycamore Grove Church. The mission sermon was preached this year by Bro. John L. Stautfer. This was followed by an address by Bro. Daniel Kauffman on "The Standards of Our Missions at Home and Abroad." The meeting was marked by good interest and attention.

After an intermission of two hours the congregation assembled again at Sycamore Church. Bro. Aaron Mast led us in an inspiring song service, after which Bro. R. R. Smucker led a round table discussion of matters pertaining to the interests and work of foreign missions. The following favored us with brief messages: W. F. Lauver, Florence B. Lauver, Vera Hallman, Selena Gamber, C. D. Esch, Mina B. Esch, Fannie H. Lapp, Alina A. Smucker. The first four are missionaries on furlough from South America, the last four from India. Bro. C. Z. Yoder followed with a message on "My Appreciation of the Work of Our Missionaries." Bro. Geo. J. Lapp brought the last message of the evening, his subject being "Our Responsibility to the Church in India."

As usual on such occasions, there were a number of side meetings held on the part of committees that were not connected—at least not directly connected—with our General Mission Board. These meetings were held at this time because most of the committee members were called here by the Board meeting, and their work was done at this time as a matter of economy, also because the presence of so many others whom they wished to consult made the meetings at this time a matter of convenience as well as economy.

The Executive Committee of the Mennonite General Conference held several meetings during the time of Board meeting. Its business was to arrange details for the holding of the next meeting of the General Conference. For time, place, and other items of interest in connection with this forthcoming meeting, watch our announcement columns found on last page of Gospel Herald.

The General Sunday School Committee met to arrange a program for a general meeting to be held at or near the time of our next General Conference, and to perform such other business as might be brought before them.

The Young People's Bible Meeting Topics Committee held several meetings, their work being the arrangement of a series of topics to be used in our young people's meetings during the year 1930.

The Interboard Committee held several meetings. One of the important things considered by this committee was the preparation of its report to the forthcoming General Conference. A number of important items will appear in this report.

The appearance before the joint meeting of the Executive and Mission committees of the missionaries, who are to sail within the next few months for the foreign field, proved quite interesting and, we trust, profitable. It is the policy of the Board to have all missionaries sent by the Board (whether going out for the first time or going out after furlough) to appear before this joint committee before sailing for the foreign field. The purpose of these meetings is to talk over matters pertaining to Christian life and

doctrine, as well as other things pertaining to the interests of the mission cause.

* * * *

On Monday morning, at nine o'clock, the first business session of the Board was held at the Sycamore Grove Church. All the regular sessions of the Board were held here. The Board members were nearly all present, the house being well filled with members and visitors. The forenoon was spent in the reading of the minutes of last year's meeting and the giving of reports by Mission Board officials. The reports of the President, Vice President, and Secretary showed a general progress in the work during the past year, though there were no outstanding events of unusual importance.

* * * *

As usual, the Treasurer's report drew from the congregation an absorbing interest. The report showed a total of reported contributions for the year ending April 1, 1929, of \$446,795.42. This includes the contributions for all purposes as reported by all organizations in the Mennonite Church in America. Some of these organizations are only indirectly connected with our General Mission Board, and some not at all. It does not include contributions by individuals or congregations not reported through any of our organizations.

* * * *

A summary of reports from our several home mission stations showed a total membership, Jan. 1, 1929, of 550 in our various mission congregations. In a similar report from the four charitable homes under the Board there was shown to be a total working force of 61 workers.

* * * *

The report from the Relief Committee bears evidence that this committee is alive to its duties and opportunities. Those interested in this work will do well to watch for the appearance of this report in the full report to be published in pamphlet form at some future time.

* * * *

Bro. C. Z. Yoder (he and Bro. J. S. Shoemaker are the only living ones who have been members of our General Mission Board since its reorganization in 1906) was with us in his old-time vigor and rendered valuable service. These aged pillars of the faith will be welcome workers in our public meetings as long as God blesses them with sufficient powers to lend a helping hand to the cause of Christ and the Church. Long may they be spared for continued efficient service.

* * * *

"Conditions in South America that Call for Mission Work," were vividly held before the assembled congregation on Monday afternoon. Many are the prayers that the Church may in fullness accept the challenge of these conditions and that this generation may witness the complete evangelization of this needy field.

* * * *

Monday evening was especially interesting and edifying to those in attendance. The two high spots in the meeting were the "Home Missionary Hour," discussions led by Bro. L. S. Weber, and two illuminating discussions on "The Call of Africa." Bro. I. E. Burkhardt spoke on "The Unoccupied Territory," and Bro. D. D. Miller followed by presenting some practical thoughts on "Our Obligations and Limitations." In all probability our people will hear considerable more about this great unoccupied field during the next few months and years.

* * * *

Tuesday morning was devoted to the consideration of reports, the transaction of miscellaneous business, and the election of officers. This included the work of the Foreign Missions Committee, the Rural Missions Committee, the adoption of financial budgets for India and South America, etc.

* * * *

The following were elected officers of the Board for the year beginning July 1:

President, D. D. Miller.
Vice President, Levi Mumaw.
Secretary, S. C. Yoder.
Treasurer, V. E. Reiff.

Bro. H. R. Schertz was reelected fifth member of the Executive Committee.

* * * *

Committees were chosen as follows:

Relief—

Aaron Loucks.
Levi Mumaw.
J. H. Mellinger.

Mission—

S. F. Coffman.
D. H. Bender.
Daniel Kauffman.
J. L. Stauffer.
S. E. Allgyer.
D. D. Miller.
S. C. Yoder.

By action of last year's annual meeting, Brethren C. Z. Yoder and J. S. Shoemaker are honorary members of this committee.

Women's Sewing Circle Committee—

Mrs. J. B. Moyer Elkhart, Ind.
Ella Fisher, Kalona, Ia.
Ruth Yoder, West Liberty, O.
Mary Ann Cressman, Kitchener, Ont.
Cora Buzzard, Goshen, Ind.
Lina Ressler, Scottdale, Pa.
Anna Stalter, Goshen, Ind.

* * * *

Tuesday afternoon found the business of the meeting fairly well out of the way. The calendar of business not yet attended to was cleared in the early part of the afternoon, after which we listened to several addresses on themes vital to the welfare of the Cause.

* * * *

"The Holy Spirit and Missions," by Bro. C. D. Esch, is a theme that was brought nearer to our hearts because of this discussion. Organization is right, orthodoxy is right, intelligent preparation for service is right, but all of these must be vitalized by the Holy Spirit's quickening, enlightenment, and power before missionary work can be truly effective in bringing lost souls to the foot of the Cross.

* * * *

"Christian Stewardship" was brought before us in a Scriptural way by Bro. Jno. H. Mellinger. No matter what phase of stewardship is under consideration—material or spiritual responsibility—our duty toward God and man can be discharged in a Heaven-approved way only when our will is subordinated wholly to the will of God and all our powers and possessions dedicated to the furtherance of His Cause.

* * * *

In the early part of this write-up we spoke of "Missouri mud." Our report would be incomplete if we failed to mention also the Lord's sunshine and fair weather which He sent upon us during the last three days we were together. We had most delightful weather during this time, for which we give thanks to God.

* * * *

Nor should we overlook the sunshine shed upon us through the hospitality of the brotherhood and friends in Cass Co., Mo. Their homes were our homes, friendships were deepened, and we all thanked God for the fellowship we were permitted to enjoy. The only regret, on the part of both hosts and visitors, is that we were by the limit of time and pressing work deprived of the opportunity of getting into more homes.

* * * *

An offering was taken which amounted approximately to \$650.00.

* * * *

When it is remembered that there were in attendance at this meeting representatives from every one of our conferences in the United States, Canada, India, and South America, it impresses us with the thought that this was in reality a General Conference, with Missions as the absorbing theme of the meeting.

A very impressive ceremony took place on Tuesday afternoon, when seven missionaries were in line on the platform—six of them ready for their return to the foreign field, the seventh, Sister Mary Holsopple, Versailles, Mo., ready to start for India for the first time. The six were Bro. and Sister R. R. Smucker and Bro. and Sister C. D. Esch for India, and Bro. and Sister William Lauver for South America. Bro. C. Z. Yoder addressed the Board and the missionaries, and then offered what might appropriately be called a consecration prayer in behalf of those to go and for those who are to remain at home. Let us remember especially the outgoing missionaries in prayer.

On Tuesday evening Sister Harriet Lapp, on furlough from India with her parents, Bro. and Sister Geo. J. Lapp, addressed a meeting of children in the grove near the church. The children enjoyed her description of boarding school life in India very much—as did the liberal gathering of “grown-ups” who listened in.

Home Institution Hour was conducted by Bro. Allen Erb,

Superintendent of the La Junta Sanitarium and Hospital. It was one of the interesting features of the closing sessions of the Board meeting. Bro. John H. Mellinger, reported for the home institutions in Lancaster County, Pa., Bro. J. C. Clemens for the Souderton, Pa., Old People's Home, and Bro. Allen Erb for the La Junta Institution.

A number of resolutions were passed, among which was a memorial resolution in remembrance of Bro. D. S. Weaver, founder of the “Quarter Fund,” who recently passed to his reward, and a resolution looking forward to closer relations between our foreign missionaries and the home church.

The closing address was given by Bro. J. C. Clemens, Lansdale, Pa., on “The Power of the Gospel of Christ.”

Closing remarks by the President of the Board, singing of one verse of, “God be with you,” and the benediction brought the twenty-third annual meeting of the Mennonite Board of Missions and Charities to a close.

GOD

XI. His Unlimited Power

By Orrie D. Yoder

For the Gospel Herald.

Holy, holy, holy, Lord God Almighty (All-powerful).—Rev. 4:8.

God hath power to help, and to cast down.—II Chron. 25:8.

Thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth.—Deut. 8:18.

Perhaps the greatest visible manifestation of the reality of God is His almighty and irresistible power. At the power of His Word all nature moves, bows, or is dumb with silence. Our very existence, and the unique existence of this world are a constant testimony to Almighty God who created and is upholding all things “by the word of His power.”

Man's power is limited to human energies and to the dynamic forces of nature, but not so with God. The unlimited power of His Word is far beyond and far above all the powers of humanity and nature combined. At His rebuke the seas are dried up, and the “mountains quake” (Nah. 1:4, 5). When He speaks, haughty monarchs tremble and their knees smite “one against another” (Dan. 5:6), and at His Word of judgment even the devils themselves tremble. Jas. 2:19.

But why does God manifest so plainly before our eyes, His unique power? Why does He display omnipotent power and absolute authority over all nature and humanity? Certainly not to show that He is a despot, or a tyrant, as vain man is inclined to do, but that all men might learn to reverence Him and that we as His helpless children might learn to wholly trust Him. God reveals His mighty power so that He might “shew himself strong in the behalf of them whose heart is perfect toward him” (II Chron. 16:9). God shows His power and strength even to-day, so that faltering Christianity might

yet save itself from doom by looking up and laying hold upon His unlimited power.

The manifestation of God's strength and power is the unique invitation of the hour, for the Mennonite Church and all other denominations, to turn away from the power and help of man and lean wholly upon His divine power and aid. It is inviting us to mistrust and disregard the “arm of flesh” and to “put on the whole armour of God” (Eph. 6:11). God's power is charging us to despise the vain philosophy of man and to cling to the eternal truth and power of His inspired Word. It is calling us to “tarry at Jerusalem” until we be endued with the power of the Holy Spirit, and is commanding us then to go forth into all the world with the Gospel of Jesus Christ which is “able to save...to the uttermost” “every one that believeth” (Heb. 7:25; Rom. 1:16).

God's power is an invitation to prayer, and is a challenge to every professed Christian. God challenges every child of His and every church to show “what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places” (Eph. 1:19, 20). God challenges us as His children to display the unlimited powers of a risen Christ in our service and labors for Him. He challenges us to show to the world the boundless authority of an ascended Christ and the power of His shed blood, by seeking all our help and all our wisdom from “him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Eph. 3:20).

“God hath power to help, and to cast down.” Then why not trust Him to save us, help us, and keep us? Why not trust Him to fight our ene-

mies and put them down? It is God that gives us “power to get wealth.” Then why not recognize Him with all our means and possessions? As the call comes from God through the Church for money and means to support the work of spreading His blessed Gospel, why are we not more willing to trust God's power and give of our possessions? Why so slow to recognize that He is “able to give...much more” (II Chron. 25:9), and that He is able to take away all our possessions in a moment of time, if He so wills. Our wealth does not depend upon our possessions and what we retain for ourselves, it is wholly in the hand of God. By His power He can bless us if we honor Him, or if we dishonor Him, He can come and in a moment make our possessions a desolation, and our money as worthless as blank paper.

“God hath spoken once; twice have I heard this; that power belongeth unto God” (Psa. 62:11). “Vain is the help of man” (Psa. 60:11). The world may boast and magnify its power, but to God only belongs all and absolute power. Modern Christianity may exalt the power of man, but God alone has power. His is the power to bless and to curse. His alone is the power to save, keep, and protect. His is the power alone, and He can continually pour out, or instantly withhold all the blessings that we enjoy and all that is necessary for our life and existence. May we continue to honor Him for “his power to us-ward,” and may we wholly trust the power of His love and mercy so that we will never need know the power of His curse and the irresistible power of His wrath.

Harrisonburg, Va.

We can not expect, in this present evil day, to go on in a haphazard way and serve our God acceptably.—Mennonite Esch.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers, Greetings in Jesus' Name:—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). As we meditate on the wonderful goodness of God, and the sinfulness of men, we must often wonder that His mercy does endure forever, and that He is ever mindful of His creatures. This is a proof of His great love, as He has always provided a way for His own, and according to His wonderful promises He will ever keep and sustain those who put their trust in Him. We have been blessed with rain and sunshine and fruitful seasons, that the earth may bring forth such things as are needful for man. And yet so many live and act as though there were no God, and it seems that all we can do or say is so little towards helping them, and we almost get discouraged sometimes. But let us ever keep on sowing the seed, and trust God for the increase, and we can go on rejoicing, knowing that, "They that sow in tears shall reap in joy," and, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5,6).

The young man so often mentioned in these columns, passed to his eternal reward on May 7, 1929. His name was John Eulus Lee. He was a constant sufferer from tuberculosis for nearly sixteen months. On April 19, it was a year since he accepted his Savior and was received into Christian fellowship at the Knoxville Mission. Although never able to be at services, his heart was in the work. A short while before he died he spoke to a neighbor concerning his soul, and died praying that he might be taken out of his suffering. We have a bright hope he is in the land where there is no pain. He leaves an aged mother, one brother, and cousins, one of whom faithfully helped to care for him during his sickness. The father, ten brothers, and sisters preceded him. He was twenty-three years old. May the short life lived for Jesus be the means of awakening some poor souls to see their lost condition, and moving them to accept Jesus as the Savior. Funeral services were held at the Mission church on May 9, by Bro.

Wm. Jennings. Text, "Thou shalt die, and not live." Burial was made about fourteen miles out in the country. May the God of all comfort be with those who mourn his departure.

We ask for the prayers of those interested in the work at this place, that the needs may be supplied in the near future, and that those who are in the fold here may be bright shining lights in this city of sin and wickedness. There is a brother who is in a serious condition with dropsy, and several sisters that are in failing health. May God's will be done in restoring them.

Yours in Him,
May 21, 1929. The Workers.

WEEKLY NEWS LETTER FROM ARGENTINA

(April 16, 1929)

By Mae H. Hershey

For the Gospel Herald.

The weather is unusually warm for April. There has been very little frost. Geraniums and snapdragons, roses, dahlias, and morning glories are still making us happy with their beautiful blossoms.

"O rare, sweet autumn days, that linger still,
And softly pass, with slow, regretful tread,
The while my wakened vision heavenward turns!"

Communion services were held in all the Missions the past two weeks except Bragado and Trenque Lauquen. These will be held later.

The diphtheria and scarlet fever epidemic is still making itself known in Bragado. All public services are kept closed. The members are holding open air meetings in the quinta of Don Cosme at the edge of town. There are a few cases in our other towns, but as it is not spreading very fast, services are not being closed.

Robert and Elsie Shank made a short stay in Trenque Lauquen. Mr. Hamilton was in town that day and took them to spend a few days on the farm. Lester is eagerly awaiting Robert's return, so that they may have a few bicycle hikes together. American comradeship is a rare treat.

A ministers' meeting of both missionaries and natives was held in Pehuajo Tuesday, after which Bro. Lantz and Bro. Rutt drove to Passo for a meeting and on to Trenque Lauquen for the rest of the night, arriving there at midnight. The next morning Bro. Rutt left for America (his station). The Ford is a convenient conveyance where train connections are not good.

The Trenque Lauquen Mission appreciates the help of Anastasio Sierra, one of the Bible Students at Pehuajo. He comes Saturday morning before breakfast and leaves Monday morning

before breakfast. He does personal work, distributes tracts, invites people to Sunday school and other services, and helps wherever a hand is needed.

Bro. Luayza stopped in Trenque Lauquen over night on his way to the ministers' meeting at Pehuajo. He will conduct a series of meetings in Madero before returning home. He reports an increase in interest in the work in Santa Rosa. Inez, his oldest daughter, entered First Year Normal this year. If she passes each year, in four years she will receive her teacher's diploma, which qualifies her to teach in the provincial schools.

Bro. Lantz is to begin meetings in Trenque Lauquen this week. Since the meetings have been closed in Bragado, he has held meetings in Carlos Casares, Pehuajo, Tres Lomas, Madero, and Passo. The Trenque Lauquen Church welcomes Bro. Lantz for they have not forgotten the shepherding he did for them during Bro. Shanks' furlough.

Trenque Lauquen, Argentina.

THE PLACE OF THE HOLY SPIRIT IN MISSIONS

By Mae H. Hershey

For the Gospel Herald.

The Holy Spirit is a person, one of the Trinity, one with God the Father and God the Son. He is invisible and indwelling in the believer. The Holy Spirit is sent to carry on the work begun by Jesus and generally works through the believer, therefore fills a very important place in Missions. In fact, without the Holy Spirit, nothing of any value can be accomplished.

This is of such importance that the missionary who would be successful must give Him the place of preëminence (1) In his life, (2) in Bible Study, and (3) in his work.

I. In His Life

At a time while we were apparently satisfied with ourselves in our life and our ambitions, the Holy Spirit came to us with a warning of our dangerous condition, that our way may seem right but its end is destruction. We are interested and listen, but soon the impression is snatched away and we go on in the same old way without God and without Christ. He comes again and again, gently pleading, "Repent and believe, and thou shalt receive the gift of God."

We are conscious of the fact that there is something unsatisfactory in our life—what we thought was happiness is only a delusion, and what we thought was peace is only disturbance. As we meditate on these things our life becomes darker and more miserable. We fail to find rest day nor night until we truly repent

and believe on the Lord Jesus Christ for the remission of sins. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," was the text on that great day when about three thousand souls were added to the Church. And to this day it should be the starting point of the message for every missionary.

After we are born into God's family, we are as babes and need food necessary for growth. God has provided spiritual nourishment for those born of the Spirit. "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2). We are like the natural babes, some seem to grow right along, strong and healthy, while others have indigestion and other hindrances to their spiritual development which may be due to forces from without and from within. From without by not having the right kind of food supplied in the right way suitable for the individual; and from within, by not yielding entirely to the working of the Holy Spirit.

But God who knoweth our frame, works patiently through His Holy Spirit until He has the worker where He can use him best and where the worker can do the most for Him—that is, the life fully yielded to the working of the Spirit and kept by His power.

2. In His Bible Study.

The missionary's spiritual life must be fed with the Word, for it is God's message, it is God speaking. His precious promises are all for the missionary and if he trusts God who will not fail, they will surely be made real.

The Holy Spirit is the Author and Teacher of the Holy Book, "For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (II Pet. 2:21, Revised Ver.). Jesus says "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (Jno. 14:26, R. V.).

It is necessary that the missionary know his Bible and how to use it, so that the Holy Spirit can work through him for the bringing of lost souls to Jesus. The Word is the Heart-searcher and shows men their sins. The Holy Spirit is the best interpreter and the one who can open the understanding to see all His fullness.

So with the Bible open before him and his soul open to all the influence of the Holy Spirit, let the missionary accept all the promises of God's

Word, all the desires that God may awaken within him, all the possibilities of what he may be able to accomplish as a worker for Jesus.

3. Giving the Holy Spirit Preëminence in His Work.

The real basis of all true mission work is from the inner life; the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When we measure ourselves by this standard, how far short we fall!

But God is merciful and says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (II Cor. 8:12). Sincerity and willingness to follow the dictation of the Spirit is what God requires. "God accepts our homeliest, poorest gifts or services if they are indeed our best, and if true love to Him consecrates and sanctifies them. We need care but for two things—that we do always our best, and that we do what we do through love for Christ." —J. R. Miller.

The success of missions depends upon abiding in the vine, in Jesus, and He in us. The Holy Spirit forms Christ within us that we may "be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith" (Eph. 3:16). A life yielded to God and filled with the Spirit is the first step of real service that a missionary can render to God. This is necessary for his own spiritual life, without which there can be no true witness-bearing. Before entering upon His public ministry, Jesus Himself was anointed with the Spirit for power. How much more does the missionary of to-day need this power!

Whatever the phase of work may be—whether in the Orphanage, in the School and Kindergarten, in the Printery, in distributing of tracts, in correspondence, in writing articles, in planning for the nurse's work, and of course, it is taken for granted, in our meetings and Church work—the missionary dare not enter upon any of these without the sole dependence on Jesus Christ through the Great Guide and Leader, the Holy Spirit. Dare he do **anything** without the uplift of faith to Him in whom alone is the source of spiritual life? It is the Spirit that quickeneth, the flesh profiteth nothing. Only the Spirit can make alive, only the Spirit can regenerate and make new creatures of men and women dead in sin. Except the Spirit speak through us, pray through us, and work through us, there will be no satisfactory results. The Holy Spirit is needed to lead out to the person to whom he should speak to prepare the heart for the

message, to bring to remembrance the Word that should be used and to give power to the message. The Holy Spirit gives boldness in speaking the Word and power to the preaching of it and makes it effective.

At a time when we are in a great hurry and anxious to get a thing done, it may be somewhat difficult to stop and listen, and perhaps wait, until we are sure how the Lord might want it done. To learn to depend on Him for every detail of our life, may require time—perhaps months and years, or it may not be until our hair begins to change color—but it is possible and Jesus wants it so, for "Apart from me ye can do nothing."

Yes, He wants us to distrust all plans not born in and from prayer and to wait, in prayerful waiting until it has been proved to be of God. He will, through the Holy Spirit, give us such a satisfaction, such a restful confidence, that we cannot be mistaken, but will push forward trusting in Him every step of the way.

The Holy Spirit is the Workman who does the work through the yielding abiding-in-Christ missionary. The place, then, of the Holy Spirit in Missions is for Him to have unhindered, full charge of **the life, the study, and the work** of His instrument, the missionary himself.

Trenque Lauquen, Argentina.

CHRIST RETURNETH

Sel. by Mary Horst

It may be at morn, when the day is awaking,
When sunlight thro' darkness and shadow
is breaking,
That Jesus will come in the fullness of glory,
To receive from the world "His own"

Chorus:

O Lord Jesus, how long, how long
Ere we shout the glad song,
Christ returneth! Hallelujah! hallelujah!
Amen, Hallelujah! Amen.

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness
of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own."

While its hosts cry Hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on His brow, like a halo of glory,
Will Jesus receive "His own."

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread and no crying,
Caught up thro' the clouds with our Lord into glory,
When Jesus receives "His own."
East Earl, Pa.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember Heaven's above you,
And you will find, through age and youth,
That many hearts will love you.

—Publisher Unknown.

THE YOUNG WOMAN AND HER GRACES

By Viola Good

For the Gospel Herald.

There is a great need to-day for real, genuine Christian womanhood. "Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10). Every woman must decide for herself whether her price is to be far above rubies or whether she will be merely adrift with the tide, her very actions suggesting cheapness.

In the first place there must be high ideals. It is impossible to attain a higher state than one strives for. There must be a deep realization that an influence is the result of all association, either for good or evil. There is a direct responsibility toward others. An impure life is a menace to the entire circle in which it moves. The old question, "Am I my brother's keeper?" is a vital one to-day," for no man liveth unto himself." This is not only true as far as this life is concerned, for the influence of a life reaches on to eternity. To live for God is our work and no one can say that he has no influence.

"Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate,
And a work of lowly love to do
For the Lord on whom I wait."

Again, what characteristics should one seek to cultivate in order to be attractive? True beauty is not that of face or form, but of the soul. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised" (Prov. 31:30). "A beautiful heart will flash out in the eye, a lovely soul will glow in the face, a sweet spirit will tune the voice. Oh! there is power in interior beauty; it changes not with the features and fades not with the years." The question may arise, How can one attain to such beauty of character? The answer is simple, nevertheless important, for the real and lasting attraction can only be possessed as one becomes acquainted with the One who is altogether lovely. It is He who is the very center of attraction. We must let the Christ life shine through us, if we would attain to such heights of beauty. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23). Some one has said that the fruit of the Spirit can be spoken of in one term, namely, Love. "Joy is love exalted; peace is love in repose; long-suffering is love in society; goodness is love in action; faith is love on the battlefield; meekness is love in school; and temperance is love in training. There is no emotion that so nearly approaches the spirit of heaven as love. Of all the deepest emotions of the human soul, there is none so pure, so holy, so divine." The fruit of the Spirit is sometimes called a cluster of Christian graces, a product of the Holy Spirit in the surrendered life.

Submission is also a beautiful grace. Service instead of rule is the true title to greatness. Woman is naturally qualified to be submissive. God not only created her to be submissive but also gave her those qualities. A meek and a quiet spirit is an ornament which is in the sight of God of great price.

In non-Christian lands woman is merely a commercial item; no individuality is ascribed to her. The natural trend of a heathen woman's life offers no opportunity for advancement either physical or intellectual, and in regard to spiritual development heathen religion does not even offer a pretense of such a provision. In fact the burden of heathenism falls upon its womanhood.

The only influence that keeps woman from being estimated and treated as a slave, a brute, and a beast of burden is Christianity. In the light of this fact we wonder how intelligent woman in this enlightened land of ours can so far forget herself and forget her God as to make light of or

scoff at Christianity, when to her it has brought so great a blessing. In the Christian meaning, woman is the complement of man in making up the human unit. They are distinct from each other and Christianity recognizes this distinction; therefore Christian civilization is of the highest type.

Another important phase is that the Christian Church is composed of men and women. There are many avenues of service in the Church for woman. The New Testament records the activities of a number of faithful Christian women. Dorcas, a woman full of good works, found a large avenue of service in helping in a material way those who were in need of clothing. Lydia was a helper in the Christian Church, and Paul mentions several women as his collaborators in the Gospel. Therefore, from what we are taught in Scriptures we know that woman has a large place of service in the Christian Church, provided she recognizes authority.

There are probably many other graces of womanhood that we might mention, such as her contribution to home life, her industrious qualities, etc. However, we shall conclude with a plea to womanhood of to-day for strong Christian characters to help to make the barren places of life more fruitful with kindness. Carry a vision of heaven in your heart, and you shall make your home, your school, your sphere of life, correspond to that vision. The great enduring realities are love and service to God and our fellow men.

"Not your own! but His ye are,
Who hath paid a price untold
For your life exceeding far
All earth's store of gems and gold,
With the precious blood of Christ,
Ransom treasure all unpriced,
Full redemption is procured,
Full salvation is assured.

"Not your own! but His by right,
His peculiar treasure now,
Fair and precious in His sight,
Purchased jewels for His brow:
He will keep what thus He sought,
Safely guard the dearly bought,
Cherish that which He did choose,
Always love and never lose.

"Not your own! to Him ye owe
All your life and all your love,
Live, that ye His praise may show,
Who is yet all praise above,
Every day and every hour,
Every gift and every power,
Consecrate to Him alone,
Who hath cleansed you for His own.

"Teach us, Master, how to give
All we have and are to Thee,
Grant us Savior while we live,
Wholly, only Thine to be;
Henceforth be our calling high,
Thee to serve and glorify,
Ours no longer but Thine own,
Thine forever, Thine alone."

Waterloo, Ont.

SUNDAY SCHOOL LESSON

Lesson for June 9, 1929—Jer. 35:5-11
THE STORY OF THE RECHABITES

Golden Text.—We will drink no wine.—Jer. 35:6.

In this lesson we are turning aside from the regular course of lessons, though the lesson text is found in the book of Jeremiah, that we may devote one Sunday in the quarter to the study of the temperance question. The Rechabites were descendants of Abraham and Keturah. The one lesson that we want to keep in mind as we study the history of these people is that they remained true to the vow which they made before Jonadab their father, namely the vow of total abstinence from intoxicating liquors. So remarkably clear is this incident that it has often been used as an impressive illustration in teaching temperance.

Thoughts on the Lesson.—1. While "God tempts no man," He does put tests to people at times. It is quite probable that Jeremiah did not know what kind of a test he was putting up to these people, yet God knew perfectly what should be the outcome of the test. These Rechabites stood the test of loyalty to their vow. Would we, under similar circumstances, prove our loyalty to our promises before God?

2. Another thing to remember in connection with these tests is that "God will not suffer us to be tempted above that we are able; but will with the temptation also make a way of escape, that we may be able to bear it." For our sake, no doubt, as well as for the sake of people in all generations hearing of this incident, God permitted these people to be tempted; and for our sake, also, as we believe, He through them gave us an illustration of how to overcome the power of the tempter. So long as we put our trust in God and remain true to Him, we are proof against the tempter's power. "If God be for us, who can be against us?"

3. If the memory of their father Jonadab was enough to cause these people to stand true to their promise, how much more should we stand true to our promises, in memory of Him who has said, "I will never leave thee nor forsake thee." When people knowingly yield to temptation they thereby either manifest an unbelief in the power of God to save or an indifference to what the will of the Lord is concerning them—both of them condemning sins.

4. What was it that these men refused to drink? Was it alcohol, "spiked" cider, or some other beverage that was violently intoxicating?

No, it was wine; just wine. It reminds us of the silliness of some people of the present day who insist that "light wines and beer" are harmless drinks. In the language of the wise man may the warning be given to all men: "Look not thou upon the wine when it is red." All intoxicating drinks—wine, beer, hard cider, whiskey, alcohol, brandy, etc.—should be left severely alone by all right thinking people—not only those who live in prohibition countries, but ALL people—for the sin of drunkenness is destructive to that which is best in this life, and as for the life to come we are warned that no drunkard shall enter the kingdom of heaven.

5. But, says some one, that means drunkenness; it does not mean moderate drinking. Let us see: did you ever see a drunkard that was not first a moderate drinker? And even if you yourself would have manhood enough to resist the temptation of drinking "too much" and would live and die a moderate drinker, how many people, do you suppose, would be tempted to become moderate drinkers through your influence, and not having the will power that you have, would fall victims to the temptation and become confirmed drunkards? For your own sake, as well as for the sake of others, you can not afford to be a mod-

erate drinker. "Look not thou upon the wine when it is red."

6. Speaking of influence, the case of the Rechabites is a notable illustration. This scripture was written by Jeremiah some twenty-five centuries ago. To-day there are thousands who are influenced by their example. As proof for this assertion, witness the Sunday school world of the present generation studying and reciting the story of the Rechabites. Not only is it true that "every one that striveth for the mastery is temperate in all things," but thereby we are safe ourselves, and our influence on the side of right is felt by the present generation and all generations to come.

7. The easiest way to stand against sin and to remain free from it is to resolve once for all that you will not touch it under any circumstances. Thus the Rechabites had an easier time of it than if they had yielded to the temptation of tipping once in a while; Daniel had less of a struggle than if he had tasted "just a little" of the king's wine; and the total abstainer stays sober much more easily than does the moderate drinker. The surest way to fall is through compromising. Whether it is indulgence in strong drink or indulgence in any sin whatever, be sure that you remain safe and right by taking the stand of total abstinence.—K.

Bible Meeting Topic

REQUISITES FOR GOOD CONGREGATIONAL SINGING.—Psa. 100;

I Cor. 14:15

Topic for June 9

MOTTO

"Sing together."

PERSONAL THOUGHT

How may we reach a higher standard of singing in our congregation?

OUTLINE STUDY

1. Sentiment doctrinally sound.—Col. 3:16; Isa. 8:20.
2. Music fitting to sentiment.—Psa. 135:1-3; Psa. 137:1-6.
3. Spiritual development enabling one to enjoy the sentiment.—Eph. 5:19; I Cor. 14:15; Psa. 135:18-21; Isa. 52:8-10.
4. Voices trained to sing unitedly.—Psa. 34:1-3.
 - a. Good leaders.—Psa. 95:1-11.
 - b. Singers who follow the leader.—Psa. 100:1-5.
 - c. Hearts in unison with what is sung.—Isa. 52:9.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword. "Sing."
2. Commit to Memory a Verse from the Outline Study.
3. Sing a Song Suitable for the Children.

For Young People and Others.

1. Discuss Some Phase of the Outline

or Assign Phases to Different Ones for Discussion.

2. The Blessings of Sacred Song.

SEED THOUGHTS

"Dear friends, have you begun to sing the 'new song'? Loved ones are singing it in the heavenly home, and we may sing it here; by and by we shall join them, gaze with them on the risen, glorified Lord, and our voices will mingle in the 'New Song' 'unto Him that loved us and washed us from our sins in His own blood, to Him be glory and dominion forever and ever.'"

—A. E. Kittredge.

"The best days of the church have always been its singing days."—T. L. Cuyler.

"Be what thou seemest; live thy creed; Hold up to earth the torch divine; Be what thou prayest to be made; Let the great Master's steps be thine."

—Horatius Bonar.

The Text.—Psa. 100.—In this Psalm we have the appeal that calls for many voices to be united in praise to God. Its words express a very truthful sentiment in harmony with what man should be in his relation to God. It expresses what the spiritual feelings of the singers should be. It suggests what the nature of the music should be ("joyful noise").

I Cor. 14:15.—Singing with the spirit and the understanding is the essential of all good singing.

Gospel Herald

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GOSPEL HERALD

Scottdale, Pa.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

THURSDAY, MAY 30, 1929

Field Notes

If previous arrangements were carried out, Bro. Earl Miller of Peoria, Ill., preached for the Mt. Zion congregation near Versailles, Mo., on Wednesday evening, May 22.

Last Sunday was the time set for the ordination of a bishop at the Liberty Church near South English, Ia. Bishops J. S. Shoemaker and Simon Gingerich were to have charge of the services.

A sister who has two dependents desires a place as housekeeper on a farm, preferably with Mennonite, Amish, or Brethren people in Lancaster Co., Pa. Any one interested should write to Mabel Bixler, Leola, Pa.

Brethren Noah Oyer, Goshen, Ind., and Irvin Burkhart, Scottdale, Pa., went to Hesston, Kans., in the interests of the Lord's work, after having attended the Mission Board meeting in Missouri.

Visitors at the Publishing House and community during last week were Bros. Howard D. Harmon, Orvan D. Brunk, Harrisonburg, Va., and Sister Martha Brunk, and son, Earl, of Denbigh, Va. The latter expect to visit here for some time.

The Missouri-Kansas Conference during recent years has strengthened its work by ordaining a number of young men to the ministry. Among these the following attended the recent meeting of the General Mission Board: Menno Troyer, R. P. Horst, Earl Buckwalter, Maurice Yoder, and LeRoy Cowan.

On Sunday, May 12, communion services were observed at the Peake Church near Hinton, Va. when forty-one persons partook of the sacred feast. It was a time of spiritual refreshing and all seemed to realize the meaning of the occasion. M.

The brethren in charge of the work at Duchess, Alta., are at present also conducting services every Sunday evening at Gem, a place about thirty-five miles northwest of Duchess. We are glad to hear of all such efforts to spread the Gospel of Christ.

Sisters Vera Hallman and Selena Gamber, missionaries on furlough from the South America Mission, accompanied by Sister Anna Galbreath of Manheim, Pa., are spending a few weeks visiting among our people in the Middle West.

Bro. J. S. Mast of Elverson, Pa., accompanied Bro. and Sister J. M. Kreider from the recent Mission Board meeting near Garden City, Mo., to Palmyra, Mo., where Bro. M. expected to fill a few appointments before returning home.

Bro. Geo. J. Lapp and wife and daughter Harriet of Dhamtari, India, who attended the recent Mission Board meeting near Garden City, Mo., expected to spend their time previous to commencement at Goshen College in the vicinity of Goshen, Ind.

Bro. R. R. Smucker, on furlough from the India Mission, began a series of meetings at the Kansas City Mission on Friday evening, May 24. It will be remembered that Bro. and Sister Smucker were missionaries in Kansas City before they went to India.

The Lord willing, the Sunday school at Stony Brook, York Co., Pa., will hold its annual Sunday school meeting Saturday evening, June 15, and all-day on Sunday following. The leading speakers will be Bros. Aaron Mast, Westover, Md., E. W. Kulp, Bally, Pa., and Paul Huddle, Allen, Pa.

Representatives of our foreign missions who attended the annual meeting of the Mennonite Board of Missions and Charities in Missouri were: From India, Bro. and Sister C. D. Esch, Bro. and Sister R. R. Smucker, Bro. and Sister Geo. J. Lapp; from the South America Mission, Bro. and Sister Wm. G. Lauver, and Sisters Vera Hallman and Selena Gamber.

During recent weeks steps were taken in the Franconia, Pa., District leading to the ordination of a bishop

to fill the vacancy caused by the death of Bishop J. G. Ruth. Votes were taken in the congregations of this bishop district and the ordination services were announced to be held at the Franconia Church, Montgomery Co., Pa., on Wednesday, May 29, with the bishops of the district in charge.

Brethren R. R. Smucker of Dhamtari, India, Andrew Shenk of Oronogo, Mo., W. S. Guengerich of Wellman, Iowa, and J. C. Clemens of Lansdale, Pa., occupied the pulpit in the Kansas City Mission on Wednesday evening, May 22. In the same meeting were Bro. Garret S. Nice of Harleysville, Pa., Bro. Levi Mumaw and wife of Scottdale, Pa., Sisters Selena Gamber and Vera Hallman of Pehuajo, Argentina, and a number of others from far and near. It was a very inspiring meeting.

Bishop Ordained.—Bro. William Ramer, Foraker, Ind., was ordained bishop in the Old Order branch of the Mennonite Church on May 20. The service was held at the Yellow Creek Church, in charge of Bishops Moses Horning and Moses Horst of Lancaster County, Pa., and Medina County, O., respectively. Six ministers and five deacons were present. With him in the lot was Bro. Noah Wenger. Bro. Ramer is the son of Bishop Martin Ramer who died in October, 1928, and he now becomes his father's successor. May God bless him in his labors for Him.

Correspondence

Tiskilwa, Ill.

Greetings:—On April 28 the congregation was privileged to enjoy another communion service.

The Goshen College men's chorus gave a well rendered program to a large and appreciative audience on the evening of May 6. We are glad that two of our young men have availed themselves of this training and hope that our own congregational singing will be benefited thereby.

Bro. C. Z. Yoder with his son, Dr. O. C. Yoder and family of Peru, Ill., worshiped with us May 12. Bro. Yoder spoke on, The Way to Heaven. He reminded us that there is only one way. Though there may be many ways that seem right to men, their end is death.

Ernest Smucker, son of Bro. and Sister R. R. Smucker, has recovered from his operation for appendicitis and is attending school again.

Several from here are planning to attend the Mission Board meeting at Garden City, Mo.

For God's never-failing care and abundant blessings may we be truly grateful.

May 16, 1929.

Cor.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greetings:—On Sunday, April 28, we had the privilege of commemorating the death and suffering of our Lord and Savior Jesus Christ.

Sunday, May 12, we were glad to have with us Bro. and Sister Geo. J. Lapp and daughter Harriet. Bro. Lapp preached for us in the morning and in the evening gave an interesting talk on life in India and the Mission work being done there.

Because of scarlet fever in the community our church is closed for the next three Sundays. Bro. Dan Lapps' home and Bro. Kore Zooks' home are both under quarantine for this disease. Bro. Zooks' children also have the whooping cough. We are glad to say, however, that none are seriously ill. We hope it will not be long till all will be well, and we can again meet in the house of worship.

Grandpa Good has been quite feeble for some time, but he is still able to sit up most of the time.

Remember the work at this place in your prayers.

May 17, 1929. Mabel Gingrich.

Port Trevorton, Pa.

(Susquehanna congregation)

On May 4, two more were added to our congregation. Pray for them that they may remain faithful.

On Sunday, May 5, we had our communion services. Forty-seven partook of the emblems of the broken body and shed blood of our Lord and Savior. Bro. John Bressler of Lancaster, Pa. (formerly of Richfield, Pa.) preached for us.

Yours in the Master's Name,

May 17, 1929. Lee Swineford.

Louisville, Ohio

(Beech congregation)

Dear Readers of the Gospel Herald:—I enjoy reading reports from other churches and hence I shall try to write a few lines from here also. The first quarter and more of the New Year is past and gone. During this time we enjoyed many blessings and opportunities. On the other hand gloom and sorrow were also experienced by many. Three of our members passed to their eternal home since the beginning of the year.

Especially was this community shocked last Wednesday when the sad message was spread abroad of the sudden death of the wife of Bro. Elmer Schmucker. She fell over dead in the milkhouse on Wednesday

morning, as a result of a stroke of apoplexy. Her death was very unexpected by all, as she was seemingly a strong, robust woman. She was only forty years old. We are again reminded very forcibly of the fact that we have no abiding place here, and that we have no assurance of tomorrow. Sister Schmucker was a fine Christian character and her departure is keenly felt by many. Pray for the bereaved family in their deep sorrow.

On April 1 our locality was visited by a very strong wind storm, which did considerable damage. Our church building was badly damaged. The west gable was blown in and the falling bricks knocked down some of the plastering and crushed four benches in the auditorium. About a quarter of the roof was also blown off. At first it was thought that we would be deprived of having a place of worship for a while, but the Executive Committee met and made plans to temporarily repair the damage so that services could be continued until further plans could be made. This was done, and so far we have been having our regular services as before. When the Committee met later they saw the need of having more room for Sunday school and other purposes and recommended that we build larger at this time instead of repairing the church as it had been. The church accepted these recommendations and plans are under way to start the work of enlarging the building without delay. Much of the excavation for the new part is done already.

Spring work here is delayed on account of the wet and cold weather.

Yours in the Master's name.

May 20, 1929.

Cor.

Schellsburg, Pa.

Dear Gospel Herald Readers, In Jesus' worthy name we greet you:—We have been having our regular services every two weeks with Bro. Wingard in charge. We also have Sunday school. We thank the Lord for these blessings, as well as the blessings of this world's goods.

On June 5, our series of meetings are to begin. On June 9, we are having an all-day meeting. We invite every one who can to come. Some of the speakers are: J. Irvin Lehman, Ammon Kauffman, O. D. Yoder, J. L. Horst, Roy Otto, Howard Stahl, Scott Beam, and W. E. Replogle. Bro. Levi Blough will preach in the morning. Services begin at 9:30.

May 21, 1929. W. E. Replogle.

Brutus, Mich.

(Maple River congregation)

Dear Herald Readers, Greetings in our Master's Name:—We had a rather hard winter, with much snow and

sickness. Church services were held at the minister's home for a number of weeks. The roads to the church house were bad and attendance not very good because of sickness. Nearly every Sunday evening some of us were together and sang or studied. At present we are having pleasant days and the farmers are sowing.

Death visited our membership this winter for the first time since the Church was organized which is over seven years. Three sisters were called from our midst. We miss them much.

On Sunday, May 19, Bro. Troyer was with us and conducted our communion services. We are thankful for the expression of peace among the brotherhood and for the words of admonition and comfort given by the brother. Next Sunday we expect to reorganize our Sunday school.

We ask an interest in the prayers of God's people for the work at this place.

In His service,

Cor.

Nappanee, Ind.

(Salem congregation)

Greetings in the Master's Name:—“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Let us realize that as God is keeping this promise He will also keep the many other promises contained in His blessed Word. As it is again seedtime and we are all anxious to sow good seed, may we keep our minds as well as our fields busy with good things that the evil may have less chance to grow.

On Sunday morning, May 19, Bro. Amos Cripe of the Shore congregation brought us a timely message. In the afternoon the forty-second Semi-annual Sunday school meeting of the Nappanee, Yellow Creek, and Salem congregations was held at this place. Many good thoughts were presented the meetings closing with a sermon by Bro. A. L. Buzzard. The congregation at this place craves an interest in the prayers of God's people.

May 23, 1929.

Saloma Welty.

Morrison, Ill.

Dear Herald Readers, Greeting in the Master's Name:—A few lines may be of interest from this place. On May 12 we held our communion services. Our aged bishop, Bro. J. S. Shoemaker, of the Freeport Congregation, was with us and preached the communion sermon from Rev. 1:5, 18. He earnestly admonished the believers to be faithful and told of the great love of God for us. The members were nearly all present and also some visitors from Sterling. In the

(Continued on page 189)

Miscellaneous

ETERNAL GOD

Sel. by John Zeiset

O Thou eternal One! whose presence bright

All space doth occupy, all motion guide,
Unchanged through time's all devastating flight,

Thou only God—there is no God beside!
Being above all beings! Mighty One,
Whom none can comprehend and none explore,

Who fill'st existence with Thyself alone,
Embracing all, supporting, ruling o'er,
Being whom we call God, and know no more!

Thou from primeval nothingness didst call
First chaos, then existence; Lord on Thee

Eternity has its foundation; all
Sprung forth from Thee—of light, joy, harmony,

Sole origin—all life, all beauty Thine;
Thy Word created all, and doth create;
Thy splendor fills all space with rays divine;

Thou art and wert and shalt be, Glorious! Great!

Light-giving, life-sustaining Potentate!
—Derzhavin.

Carthage, Mo.

PRESENT DAY MENNONITE YOUNG PEOPLE'S PROBLEMS

XI. Loyalty or Compromise—Which?

By J. D. Mininger

For the Gospel Herald.

Them that honour me I will honour.
—I Sam. 2:30.

Because thou hast done this thing,
.....I will bless thee.—Gen. 22:16, 17.

1. Christ First and Forever.

A fine young brother of splendid Mennonite parentage and training was imprisoned at Ft. Leavenworth, Kans. He said to the writer, "My friends and my church may forsake me if they choose to; but as for me, by the grace of God, I mean to stand true to the teachings of the Prince of Peace."

2. From the Prison Gates to the Glory Gates.

But what caused the aforesaid young man to speak thus, was occasioned by the experience of a fellow prisoner, also a C. O. He too, had made a similar vow, but in so doing lost the approbation of his home minister, also that of his lady friend. He died in prison, later.

3. When the Joybells of Salvation Attracted a Tither.

A young lady was employed in one of the large modern Kansas City hospitals. By her conduct, her cheerfulness, and her outward appearance, she bore testimony that she was a

victorious Christian and a member of the Mennonite Church.

A "special" nurse on duty in the same institution said to her, "You have a mission here in Kansas City, don't you?" To this the lady replied in the affirmative. The special nurse further remarked, "I am a member of the — Church, I am making good money here. I tithe, and have some of the Lord's money on hand. Really though, I do not have enough confidence in our church, or in our minister, to give there. Give this to your minister for your mission work, never mind telling him my name. Will have some more for him later."

4. A Young Mennonite Maid Elected President in High School.

A young Christian girl, started to high school in a strange non-Mennonite community. Her life and outward appearance clearly indicated that she was both a Christian and a member of our denomination. Other girl members of her class were of the bobbed-hair variety.

When the time came for class organization, who was elected president but this young disciple, who was loyal to her conscience, her church, and her Christ? "Them that honour me, I will honour."

5. Not the Woolworth Variety.

Some time ago, the splendid wife of one of our most mightily used evangelists, said to me, "Years ago, when I was a grown up girl, I was met in the Chicago railroad station by —. She asked me, How do you expect ever to get a husband if you dress like that?" I assured her that I was not dressing to get a husband, but that I endeavored to dress to please the Lord, then if the Lord should want me to have a husband, He would send one who also would dress to please the Lord. Then the blessing of God would attend and enrich our lives. She had adornment "which is in the sight of God of great price." Too costly for Woolworth's. The precious thing about it all is, that she did not lose her Scriptural adornment when she married. She still has it.

"A word to the wise is sufficient."

6. "Three Young Men Who Refused to Bend, Budge, or Burn."

Three young men, attended the dedicatory service of a large golden image in the plains of Dura. This was done under the leadership of King Nebuchadnezzar. These young men refused to be swayed by the crowd, and by the decrees of this world ruler. Real back-bone had they. Because of this, they were cast into a fiery furnace. The men who threw them in were burned, but on these three, the fire was powerless. Their

hair were not singed, and the smell of fire was not upon them. Later they were promoted. "They that trust in the Lord shall.....not be moved" (Psa. 125:1).

7. "Think on These Things."

The foregoing are actual instances where young people were tested with regards to loyalty or compromise. Our young people of to-day are called upon to face similar tests. Once it comes in the form of social life, then in connection with the modern high school, then again in regards to the acceptance of a position, perhaps in the city with a glaring salary and promises attached, but where conscience, Christ, and the Church would be ignored. It will help our young people wondrously to remember:

(1) That with every test and temptation, God in His faithfulness, always sends a way of escape. I Cor. 10:13.

(2) That to compromise is the sure way to ruin and defeat.

(3) That it is not necessary to be popular with "this present sinful and adulterous generation" to make a heaven-approved success of life. Neither Enoch, Paul, John the Baptist, nor Christ were popular in their day.

(4) That neither God nor His Word changes. Observation shows us that certain present-day denominations have miserably failed because they refused to continue to teach such doctrines as nonresistance, antisecrecy, nonconformity to the world, etc.

(5) That to be a loyal young Christian does not imply that one needs to throttle one's personality, or to be ignorant, narrow, or slovenly.

(6) That the doctrines of the Mennonite Church are the teachings of the eternal Word of God; that no group of believers anywhere, have any blessing that can not be enjoyed in our church. Also that our denomination holds to precious Bible doctrines which many others have discarded or ignored.

(7) That upon the solution of present-day problems by our young people depends in a large measure, the future of the Church.

(8) That in the final analysis all tests, after all, are tests as to whether or not we will give God and His Word the first place in our lives. Really successful persons in all ages were those who gave Him the "pre-eminence."

(9) That God's promise still holds when He says, "Them that honour me, I will honour."

(10) That "he who feeds his faith on the food of God's unfailing faithfulness can never fail."

Kansas City, Kans.

INCONSISTENCIES

By Fannie Horst

For the Gospel Herald

We feel small indeed to write an article on such a subject—I may see the inconsistency in my brother and sister and they in turn can no doubt see mine. This makes me hesitate, lest I too be found to be weak wherein I should be strong.

The world is changeable and restless, "fulfilling the desires of the flesh and of the mind;" and are "by nature children of wrath," but we, the called-out ones, according to Paul's letter to the Ephesians, have "the spirit of wisdom and revelation in the knowledge of him," yea, "we are his workmanship, created in Christ Jesus unto good works."

The restlessness is not always found in the world, but even in the Church; we are not of one mind. Paul, no doubt, would say, "Ye are yet carnal, and walk as men." Brother A expresses himself as to what he thinks we ought to do with present-day problems in the Church, as follows: "I think we are somewhat slow. We necessarily must make some changes and adapt ourselves to the times, or we will be called peculiar, and lose some of our young people. Education is playing a large part in the program to-day, while business and various world activities are making their demands of us. I know of some in our church who believe in entire separation from the world, and say it is practical to-day, but I cannot see it that way. Neither can I see that the Church has any right whatever to dictate what the members shall do, or shall not do. I, for one, will think for myself. My father says that the church people did not use to attend fairs and shows nor entertainments, much less to entertain the public as they now do, but I like a good show now and then. Of course, some of them are trashy. Last winter when we gave that entertainment everybody said it was fine. Some of them almost hurt themselves laughing, but we did our best to keep awake in church the next day.

"There are people among us who dress very plainly, yet they have high-priced and stylish looking automobiles while others have various kinds of music boxes, and up-to-date house furnishings and what not. It seems to me if people dress plainly, other things should correspond. Here comes Brother B. He does not see things as I do, he takes things seriously and looks all discouraged but we will hear what he has to say."

Brother B says, "As for myself I am about to give up. Just look at our church to-day, and that of twenty-five

years ago. What a change! Either they were mistaken then or we are mistaken now. Look at all the mixed marriages, church people linking arms with leading society people, as if the Bible didn't teach against such things. I do not know what to do, but I'll ask Brother C where he stands on these points. I want an expression from him this time."

Then Brother C says something like this, "As for me I will not commit myself on subjects where people differ. You see I like friends, to keep neutral and keep people guessing is the friendly way. I know we made a few changes in our church in the last twenty-five years, whether for better or worse I cannot tell, but here is our Brother D. Maybe he will answer your questions more satisfactorily than I."

Brother D meekly and gently says, "Many times we err, not knowing the Scriptures. Let us go back to the Word of God. 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness' (II Tim. 3:16). How unwise we are to measure ourselves by ourselves and compare ourselves among ourselves as recorded in II Cor. 10:12. Paul says that if he seeks to please men he is not the servant of Christ. Expressions like, 'I believe so and so,' are many times but human reasoning without any Scriptural foundation whatever. In that day when God shall judge the secrets of men it will be by Jesus Christ and according to His Gospel, and not what we think about it. Rom. 2:16.

"If the Mennonite Church has made a change in the last ten or twenty years, has it been for better or worse? Are we more humble, more lowly in mind? Are we meek and ready to forgive or are we formal and indif-

ferent, with various kinds of worldly spots so easily detected by the unsaved? We have for many years testified to the world that separation is a Bible principle, separation in business, in marriage, in appearance, etc. Are we true, or are we losing our testimony?

"Will you turn with me to Ezra ten and see how far some people went wrong and what a struggle it took for them to get in line with God's Word on the marriage question? Or to Acts five where underhanded work did not pay, but resulted in death? Does God mean what He says? 'For ever, O Lord, thy word is settled in heaven' (Psa. 119:89). 'Heaven and earth shall pass away, but my words shall not pass away' (Matt. 24:35). 'For I am the Lord, I change not' (Mal. 3:6)."

These things which have been mentioned in these columns, and others of the same nature, on which we differ, may all be solved. It will add to our testimony, and bring glory to God. What a joy to abstain from all appearance of evil! "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Jude reminds us that we should "earnestly contend for the faith which was once delivered unto the saints."

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). The responsibility of the watchman is no small one. May he cry aloud and spare not. Ezek. 33; Titus 1:9.

Orrville, Ohio.

FIFTY MENNONITE LEADERS

BISHOP JOHN GEIL
(1799—1889)

By L. J. Heatwole

For the Gospel Herald.

The birthplace of this faithful servant of the Mennonite Church of a century ago was at Doylestown, Pa., the date of his advent into this world being Jan. 22, 1799; while his death occurred near Broadway, Va., at the advanced age of ninety years and nearly nine months. He was robust in body and of stalwart frame and continued active in the service of his Master up till near the close of his long life.

He was the seventh child and the second son of Pre. John Geil, of the aforementioned place in Pennsylvania, and it was from this place at the age

of twenty-one that he came to Rockingham Co., Va. Soon after reaching Virginia he was married to Mary Driver, and became settled permanently on a farm about three miles south of Timberville in that county. Here in time, they reared a family of four sons and five daughters, all of whom became members of the Mennonite Church.

In mid-life he was chosen a minister for the Mennonite Church and still later, in about the year 1860, he was advanced to the office of bishop for the Lower District to succeed Samuel Shank. Besides that of farming he also followed the occupation of blacksmith, in which he specialized in the manufacture of ladles for domestic use in the kitchen and wash rooms of early times. In his shop he

also followed the occupation of making hand sickles for use in the harvest fields.

Together with these pursuits in life he was also a faithful servant of the Church to which he gave wholehearted attention. His work as a fair and unbiased disciplinarian is remembered at times to have been very trying. In all this he appears to have

had at command the rare faculty for determining whether an applicant for reinstatement into the Church or for baptism, was really sincere. When there was the least sign of insincerity manifest, it was his rule to straightway register his positive refusal to admit any such into the Church.

Dale Enterprise, Va.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

STARVING ON SUBSTITUTES

TEXT: Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.—Isa. 55:2.

During the conflagration of the World War in our country, as well as in others, people were ordered to use "substitutes" for the regular bread-stuffs for food. Many in this country were dissatisfied, and even disobeyed orders, often stealthily.

We did not mind being thus constrained to live economically, for that was not against our Christian principles at all. When women were hired to go about to teach others to use less dainties in their housekeeping we could tell them that in pre-war times we had not even filled the bill of fare thus prescribed. For us it meant only a little change of mixture; in bread for instance,—some oatmeal, potatoes, etc. But that mattered not; though the loaves did not rise quite so light, they were just as palatable to us busy working people. We were just as thankful when we came to the table for God's gracious gifts spread before us as ever, and we fared no worse bodily for the change either. So there was really nothing lost for us.

But it was different when it came to spiritual things. When the writer repeatedly received notices and themes to preach on war subjects, as "substitutes" for the Gospel of God's love and saving grace, he answered that a much higher Officer was in charge for text-giving for preaching on Sundays. The one that is bought with the precious blood of the Lamb of God, and called by Him, who laid down His life that we might live, has no right to substitute his message from God for a "substitute" of antagonism to please sinful men, and

compromise with their sinful passions.

Many a man who posed as a minister of the Gospel during those bloody years, made himself guilty of misrepresenting true Christianity to such an extent that the heathen world has largely been closed to the message of God's love; and many a soldier boy was led into utter darkness and a sudden Christless grave. A stalwart, keen-looking young policeman in one of our large cities told the writer early one Sunday morning on a street corner soon after the war, almost tremblingly, among many other horrifying things, "I have lost the faith of my childhood through the preaching at the war front. The only preaching we heard there, was to kill as many Germans as we possibly could, and then if we should be killed, we'd surely go to heaven. We did not care for such preaching, and there was very little response from us boys. Rest was what we needed."

An indescribable pain gripped my heart while listening to those words. I pleaded with him to come back to Christ, for there is still mercy for him, though he had been misled. "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). "All that my Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

I cannot forget the desperate look on his intelligent, commanding face when suddenly he turned about and walked away.

How will these "substituters" give account to God for the lost souls they have led into perdition by their vain babblings? Will they repent?

But substitutes are not only used

in war-time. CHRISTIANITY has become rich in substitutes since the first few centuries of bloody martyrdom. When outward freedom came in, inward spirituality began to depart. The need of spiritual power for world evangelization is too well known to be ignored. But the price seems to be too much for the carnal mind of the unconsecrated nominal Christian. So he must seek some substitute for this divine preparation of a Spirit-filled life, to have some kind of prestige or influence over his fellowmen.

When the inward glory—the Shekinah began to withdraw for lack of honor to Him to whom only it belongs, the professing Church began to build "churches" of great outward show at much extravagant cost. Behold: there are now many piles of dead stone put together into gigantic structures for man to glory in his skill and generosity. Showy substitutes these are for the loss of moral forces. For the spiritual eye that weeps many tears for the lost, the visible showy things of dead material have lost their charm. But, the carnal mind must have something to kindle the "lust of the eye, and the pride of life," some substitute for spiritual beauty and divine glory.

In her assemblies empty ceremonials and sensational renderings, have taken the place of devout worship, "spiritual singing from the heart," by the whole congregation, (Col. 2:16), has in so many places largely given way to special music, by high-water-dressed-church-choirs, whose appearance of many is shocking to the eye of virtue—a lamentable substitute! What misrepresentation of true Christianity! How the Lord of Glory must be grieved! No wonder the unsaved lose all respect for "religious" things. Hungry souls that long for eternal life, cannot be satisfied by feeding on such chaff. They are starved on "substitutes."

Then again, it looks no more encouraging in the realm of financing the mission work of the Church. Joyful giving from grateful hearts for spiritual blessings enjoyed, has given place to carnal scheming to raise money for missions by very questionable means that appeal to the flesh; but bedim spiritual vision, quench the fire of devotion and chill the soul. Those bazars and suppers instituted to raise money for missions can only feed the body and the carnal mind, but not a hungry soul. Nor can they at all please the Lord who gave Himself unreservedly to save the lost.

Christ is God's bread for His children. John 6:35, 58. Those that would have substitutes of human invention, must starve their souls on lifeless husks. Christ is the divine "Life

more abundant." John 10:10. Whom He cannot satisfy, must die of spiritual starvation. Oh, that those who claim to be His would learn to know Him, the One "altogether lovely" (Cant. 5:16) in all His fulness. Col. 1:19; 2:3,9. Then they could say with the psalmist of old with an overflowing heart, "All my springs (fountains) are in thee" (Psa. 87:7) and with the Bride in the Book of the Song of Solomon: "I am sitting under the shadow which I have longed for, and his fruit is sweet to my mouth" (2:3, Luther's translation).

Dear child of God; is Christ really your "satisfying portion," so that you crave not for substitutes? Is He made wisdom to you—God's wisdom—in which you can fully confide and trust? Is He really your "Lord" (Psa. 45:11) who alone you are willing to worship and adore and obey implicitly? There is no wholesome substitute for that. Anything you may choose in the place of this is deadly poison to spiritual life, and the true welfare of God's children, and a hindrance to His cause.—P. R. Penner in "The Christian Review."

CORRESPONDENCE

(Continued from page 185)

morning before communion three precious souls sealed their vows to God by water baptism. There is joy when we see the young start in the Christian service. May we ever hold them up to the throne of grace. Remember us at this place, as we are only a few in number.

May God's blessing be with all His people.

In the Master's name,
May 23, 1929. Cor.

Pigeon, Mich.

(Berne Mennonite congregation)

Dear Herald Readers, Greetings in Jesus' Name:—On April 28, Bro. R. R. Smucker, missionary on furlough from India, was with us and delivered a very interesting sermon. In the evening of the same day, and on Monday evening he gave us a talk on India, which was appreciated by all. On May 12, our bishop, Bro. Menno Esch, came and we again had the privilege of commemorating the suffering and death of our Lord and Savior. We are glad for these visits from our brethren. We hope more will come this way. Pray for the work at this place.

May God bless you all.
May 23, 1929. S. J. M

If we say, "The Lord is my Shepherd," the world has a right to watch and see if the Shepherd is leading us.
—Jonathan Lyons.

MODERNISM'S CONTRIBUTION

Food that fails to nourish only increases hunger. Famines increase people's desire for food. This is one reason why there are perhaps more people in the churches to-day hungry for spiritual food than ever before in the history of Christendom. For there is probably more doubt, and unbelief, and denial of the Word of God in the teaching and preaching of professing Christian leaders than ever before. Paul said the time would come—and now the time has come—"when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3,4). This is God's description of what is called Modernism,—that teaching, as old as sin and Satan, which denies any part of the Word of God. Such unbelief never feeds people, always starves them. Hence Modernism in the churches is now creating a market for Fundamentalism. Sound Bible teachers, wherever they go, are finding an unprecedented eagerness among church people to hear the truth; there is a pathetic hunger for food, and this has not only been accentuated but actually caused by the false teaching of Modernists. It would seem that we have come to the time which the Holy Spirit predicted through an Old Testament prophet: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11,12). We may well praise God, however, that it is still possible to find the Word of God, set forth without reservation, uncompromisingly and fearlessly, by many true teachers and preachers, while Modernism is making its contribution to the best things, unconsciously to itself and wholly against its own will, but in fulfillment of God's inviolable Word, "Surely the wrath of man shall praise thee" (Psa. 76:10).—S. S. Times.

DANGERS CONNECTED WITH SO-CALLED CHRISTIAN LITERATURE

By A. C. Kolb

For the Gospel Herald.

It occurs to me that one reason why people become unsettled in their religious convictions is because they spend too much time reading so-called "Christian" literature which should be more properly termed "re-

ligious" instead of "Christian." Of course there must be a very considerable amount of reference to Christianity mixed in, so as to catch and hold the attention of the sincere reader, but there seems to be a tendency these days to popularize the Christian religion so as to enable unscrupulous men and women to hide under the guise of religion and be considered respectable.

This kind of work is undoubtedly done in the present day which appears to be a battle ground between truth and error. Naturally the latter is so deftly covered as to make it unnoticed. All sorts of camouflage are employed, but the worst is that of the insidious influence of literature. Very often the paper in which articles appear has earned for itself a position of merited confidence, but it is in just such papers that the pernicious doctrines which estrange the reader from the very heart of Christ seek admission. I may be ultracritical on this point, but when I see the names of certain writers or public speakers associated with certain periodicals, I must raise a big question mark.

It is not considered fashionable these days to tell people that they are sinners, for that is considered by many as being rude and impolite. They do not want their own evil inclinations pointed out. Rather would they be told nice things about Jesus, His works of love and lofty ideals of life, and such other things which should not particularly arouse the consciences that are lulled to sleep. To palliate the consciences of men without a confession of sin is veiling their eyes and preventing the floodlight of God's grace from purifying the soul. Truly "by grace are ye saved through faith," "Except a man be born again, he cannot see the kingdom of God," "All we, like sheep have gone astray," we are all "sold under sin," and "there is none other name under heaven given among men, whereby we must be saved," but the name of Jesus.

Herbert, Sask.

THE MAN OF BUT ONE TALENT

Consider the allegory of the little candle: this candle when lifted out of a drawer by its owner asked, "What are you taking me out for?" "To show big ships the way across the sea," replied the owner. "But no ship could see by my little light," said the candle. "Leave that to me," and the man lighted the candle and from it the lantern in the lighthouse. He then blew out the candle and put it away.—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Cor. 11:16. M.

In I Cor. 11:1-15 Paul explains the ordinance of the devotional covering for Christian women. He shows how the head of the woman is man, the head of man is Christ, and the head of Christ is God. In order to signify that she takes her proper position in the Christian life and service, and as an emblem of power or a sign of authority woman covers her head in times of prayer. In connection with this artificial covering she wears her hair long in distinction to man who cuts his hair, and bares his head in times of worship. Paul argues the case from both the standpoints of God and nature, and then closes with the admonition in verse 16 that if any one contends that this teaching is wrong he is not only opposing the teaching and practice of the apostle, but the custom of the "churches of God."

Has the Mennonite Church changed her position in regard to paying ministers a salary? Give Scriptural reasons against ministers' salaries. M.

We know of no action in any conference in which the position of the Mennonite Church, which has consistently been against the payment of stipulated salaries to ministers, has been changed.

The Mennonite Church, however, recognizes the Scriptural teaching of the support of ministers and Christian workers. Some references to show that this is taught in the Bible are the following: "The workman is worthy of his meat" (Matt. 10:10); "Thou shalt not muzzle the ox that treadeth out the corn;" and, "The labourer is worthy of his reward" (I Tim. 5:18); "Even so hath God ordained, that they which preach the gospel should live of the gospel" (I Cor. 9:14). There seems to be a growing conviction that if our ministers are to do effectual work as preachers, pastors, and evangelists we as a church should be more diligent in supplying their temporal needs, so that they may give more of their time and labor in the service to which they have been called.

On the other hand we should be as emphatic as ever in our testimony against encouraging anything that has a tendency to commercialize the preaching of the Gospel. Salvation is free, and it should be freely proclaimed. The Bible in emphatic terms condemns all those who serve in the

ministry for the sake of the money they can get out of it. I Tim. 3:3; Tit. 1:7; I Pet. 5:2.

Should the Church tolerate as a member in good standing, one who believes the teachings of Russellism? one who teaches that men have no immortal soul? B.

Since the teachings of Russellism on such points as eternal punishment, the resurrection of Christ, the atonement, the deity of Christ and His second coming are not in accordance with what the Bible teaches we cannot see how such a person could be a member in good standing in any orthodox church. The same is true of one who does not believe in the immortality of the soul. However, when people in the church hold such unsound and mistaken views they should be shown where, according to the Scriptures they are in error, and everything possible should be done to try to win them to the true faith of the Bible so that they could in the true sense of the word, be "members in good standing." If all such efforts fail see Tit. 3:10, 11; II Jno. 9.

Please explain Matt. 5:28. When people find themselves guilty of this, how far should the confession of sin extend? A.

All sins of the mind and heart, if they are curbed before they result in an open act, are sins against God and the individual who commits them, and if confessed and repented of before God, need never be brought to the attention of people. One should also distinguish between temptations to sin, and the actual desire and intention to commit sin if the opportunity were present. The temptation is not sin, but the yielding of the will to it is. Sins of the inner life, as mentioned in this query, should at once be confessed and repented of before God, and then there is little danger that they will manifest themselves in overt acts. However, if they are cherished and harbored it is almost certain that they will show themselves in the life of the individual.

God in His wisdom has a plan for each life. Do the task faithfully that is given you to do; be satisfied with your position in life.—J. D. Mininger.

SPECIAL MEETINGS

Atglen, Pa.

Report of the Gospel Meeting held at the Maple Grove A. M. Church, Atglen, Pa., May 9, 1929.

Organization.—Mod., Amos B. Stoltzfus; Secys., Elmer F. Kennel, Alvin I. Mast; Chors., Clarence Lefever, J. A. King.

Order of Program.—Song Service; Devo-

tion, John B. Senger; Sermon (Eph. 4:8), Ira L. Hershey; The Necessity and Value of Prayer, J. Irvin Lehman; Duties and Problems of the Sunday School Superintendent, Ira D. Landis; Power of the Sunday School Working in Harmony with the Church, John W. Hess; How Should the Sunday School Teacher Show Him or Herself Approved, John L. Musser; Relation of the Outward Form to the Inner Life, John W. Hess; Opportunities of Mission Work in the Home Field, David Groff; Workers' Meeting, Daniel Weaver; Children's Meeting, David Groff; Influence of Evil Associates, Ira D. Landis; Sermon (Acts 1:9), J. Irvin Lehman.

Some Thoughts Presented.—We are living in perilous times. The Lord will come in an hour when we think not. Prayer concerns every individual Christian. The ideal Sunday school superintendent is as faithful and loyal as the minister is expected to be. The teachers should be appointed by or with the approval of the Church. It takes more than form to be a real Christian. In mission work we need consecrated workers who are willing to do every little thing. Thoughts, books, and companions may be evil associates. The fruit of evil associates brings the vengeance of God. What Jesus left on His ascension: (a) Followers; (b) a perfect work; (c) a perfect code of ethics; (d) a gracious invitation.

Elmer F. Kennel, Secy.

Hollsopple, Pa.

Report of the Sunday School Conference held at the Thomas church, near Thomas Mills, Pa., May 9, 1929.

Organization.—Mods., W. C. Hershberger, H. S. Thomas; Secy., Katie E. Thomas; Treas., Wesley Yoder.

Topics and Speakers.—Scripture Recitation (Jno. 14), Fannie Thomas; Opening Remarks and Prayer, James Saylor; Scriptural Holidays and Their Observance, Irvin Holsopple; The Sunday School Lesson: (1) Methods of Preparation, S. K. Yoder; (2) Proper Presentation in the Primary Classes, Mrs. Orville Livengood; Proper Presentation in the "Teen Age" Classes, Ralph Wingard; My Part in the Sunday School, Harry Y. Shetler; Essay, Olive Zimmerman; Avenues of Presenting the Word in Our India Mission, C. D. Esch; Children's Meeting, Margaret Speigle; Filling the Gaps: (1) Between the Pupils and Teachers, L. S. Croyle; (2) Between the Sunday School and the Visitors and Non-attendant, Orville Livengood; (3) Between the Lesson Taught and the Daily Application of It, D. L. Kaufman; (4) Between the Laity and the Ministry, J. N. Durr; (5) Between the Sunday School Session and the Church Services, Harry C. Blough; Measuring Results, S. G. Shetler; The Medical Field of Our Mission in India, C. D. Esch; Present-day Opportunities for a Young Man, Merle Yoder; A Soldier for the Lord, John Haughton; Making the Most of Life, Catharine Lehman; My Part in the Young People's Meeting, Harold Thomas; Preparing for Life, A. N. Blough; Developing the Social and Spiritual Life of Our Members in India, C. D. Esch.

Thoughts Presented.—The teacher should learn to know the pupils and prepare the lesson accordingly. The lesson taught in story form and simple language is best for the primary classes. The teacher who makes progress must have an aim and the Word of God in the heart. In order to fill gaps we must be the same seven days of the week. We must be trained before we can be a soldier of the Lord. Success without God is a failure. Our duty in the young people's meeting is to do our best

and help others to build on the rock Jesus Christ. In preparing for our lives we must look to God for guidance. In order to present the Word in India it must be made flesh. They want a living message from a living teacher. The most important thing is direct preaching of the Word to save men's lives; next is caring for the sick, naked, suffering, and teaching them to read and work. Ignorance and poverty cause much suffering especially among the children. The hardest problem is teaching sociability. The importance of prayer was brought out in all the discussions.

Secy.

East Petersburg, Pa.

Report of the Bible Meeting held at East Petersburg, Lancaster Co., Pa., May 15, 16, 1920.

Organization:—Mod., Landis M. Shertz; Secy., Irvin K. Kreider; Chors., Ira Myers, Phares Kemner.

Instructors:—John H. Mosemann, Lancaster, Pa.; John W. Hess, Akron, Pa.

Order of Program:—Devotion, Isaac Brubaker; **Mission of the Church**, John W. Hess; **The Church's Future**, John H. Mosemann; Devotion, Henry Lutz; **Book Study** (Ephesians), John W. Hess; **Regeneration**, John H. Mosemann; Devotion, Samuel Leaman; **Address** (Jer. 2:13), John H. Mosemann; **Sermon** (Jno. 14:27), John W. Hess; Devotion, Maris Hess; **The Church's Guide Book**, John H. Mosemann; **Book Study** (continued), John W. Hess; Devotion, William Heisey; **Benefits and Dangers of Higher Education**, John H. Mosemann; **Importance of Steadfastness in Faith and Practice**, John W. Hess; Devotion, Abram Risser; **Address** (Tim. 4:11-16), John W. Hess; **Sermon** (I Tim. 5:24, 25), Ira Landis.

Thoughts Presented:—The Church was compared to a building, a bride, and a body with Christ as the Head. If the head is severed there is no life. A brief history of the Church was given. The future hope and destiny is to be with Him and like Him. Regeneration is not reformation or good works. Some of the results of regeneration are peace with God, new creation, love of the brethren, separation from the world, keeping the commandments. The heathen seldom change their gods. "Be not deceived, God is not mocked." The peace of God is beyond our description. It satisfies the soul. The Bible is to the Christian what the compass is to the mariner. It is the only reliable information of the past and future. The worst enemies of the Bible to-day are not openly proclaimed infidels but are some of the instructors in preacher factories. There are two classes of people: (1) Those who believe the Bible from cover to cover; (2) Those who deny the Bible as the Word of God. Consider what is in the future for the rising generation and we will do what we can for them. Sin will not escape the eye of an all-seeing God. God has only one word for sin—WOE. All sins will go to judgment unless they are forgiven.

Secy.

Married

Harst—McCans.—Harold F. Harst and Martha L. McCans, both of Chambersburg, Pa., were united in marriage on May 8, 1920, at the home of the officiating minister, Bro. J. Irvin Lehman. May the rich blessings of God attend them through life.

Shirk—Sensenig.—On April 28, 1920, Bro. Lester C. Shirk and Sister Ruth M. Sensenig, both of the Martindale, Pa., congregation, were

united in marriage at the home of the officiating bishop, Bro. John M. Sonder. May the Lord's richest blessings accompany them on their journey through life.

Leaman—Brubaker.—On May 18, 1920, Bro. Frank M. Leaman of the Millersville congregation and Sister Mary Mildred Brubaker of the East Petersburg congregation were united in marriage at the home of the bride by Bro. Isaac H. Brubaker. May the blessings of God attend them through life.

Obituary

Harst.—Rebecca Harst was born Oct. 20, 1840; died March 7, 1920; aged 68 y., 4 m., 17 d. She is survived by 3 brothers and 1 sister: Jacob M., Benjamin, Israel, and Elizabeth, all of near Pinola, Pa. She was a member of the Mennonite Church. Funeral services were held at the Rowe church, conducted by Bros. C. V. Martin and John Burkholder.

"Death has robbed us of our sister,
Whom we loved and cherished dear;
It was sister, yes, dear sister,
Can we help but shed a tear?"

Ferry.—Rudolph S. Ferry departed this life May 13, 1920; aged 74 y., 2 m., 28 d. He was born and lived near Stony Brook, Pa. He was a member of the Stony Brook Mennonite Church for a number of years. The immediate cause of his death was a paralytic stroke. He is survived by his widow, 2 daughters, and 2 sisters. Funeral services were held at the Stony Brook Mennonite church, conducted by Noah H. Mack, assisted by the home brethren, Harvey Friesner and Walter Gable. Text, Jno. 14:14-16, selected by the family.

Bentch.—Della Ann (Phillips) Bentch was born Aug. 12, 1888; died May 13, 1920; aged 30 y., 9 m., 1 d. She was married to George Bentch, April 8, 1906. To this union were born eleven children, one of whom preceded its mother in death. She was converted at the age of seventeen and united with the Baptist Church. In 1923 she united with the Mennonite Church. She lived a devoted Christian life and was loved by all who knew her. She will be greatly missed in her home and community. Funeral services were conducted by Bro. Protus Brubaker. Interment in Cable Ridge cemetery.

Koppenhaver.—John H. Koppenhaver was born in Elizabethtown, Pa., March 16, 1863; died at his home in Winston, Calif., April 21, 1920; aged 66 y., 1 m., 5 d. After months of intense suffering from cancer of the lung, God took him to Himself. He trusted in God and expressed a desire to go and be with Jesus where all pain would be over. On Oct. 16, 1891, he was married to Mildred Ikerman, who with five daughters, 1 son, 6 brothers, and 1 sister survive. Funeral services were conducted by J. P. Bontrager. Text, Isa. 43:1, 2, a Scripture that he quoted so often in his sickness. Interment in cemetery near Winston.

Bann.—Sarah G. (Moyer) Bann was born near Blooming Glen, Pa., March 8, 1850; died March 19, 1920; aged 70 y., 11 d. She was confined to her chair since Nov., 1921, as the result of a stroke. She was a patient sufferer and never complained. In 1876 she was united in marriage to Henry H. Bann, who preceded her in death eleven years ago. She leaves to mourn her departure three daughters (Mrs. John Yoder, Mrs. Allen Godshall, and Mrs. Elmer Detwiler). One daughter (Alice) and one son (Arthur) preceded her in death. She united with the Blooming Glen Mennonite Church in her youth and remained a faithful member until death. Her life was such that we have full confidence that she has passed on to that better home. Funeral services were con-

ducted by Frank Swartz and Wilson Moyer.

"A precious mother from us has gone.

A voice we loved is stilled.

A place is vacant in our hearts,

Which never can be filled."

—By the Children.

Schnucker.—Christian Schnucker was born in Stark Co., Ohio, Dec. 12, 1861; died near Canton, Ohio, April 20, 1920; aged 67 y., 4 m., 7 d. He had an attack of influenza in the early part of the winter from which he never fully recovered. His death, however, was directly due to heart failure. In Feb., 1885, he was united in marriage to Lydia Conrad. To this union were born 12 children, 8 sons and 4 daughters. He leaves to mourn his departure, his life companion, 8 sons (Amos, Harvey, Homer, Byron, Lawrence, Glen, Raymond and Henry), 2 daughters (Mrs. Raymond Daniel and Mildred), all of Stark Co. Henry and Mildred are at home. Seventeen grandchildren and many other relatives and friends also survive. Two daughters and all of his brothers and sisters preceded him in death. He was a faithful member of the Mennonite Church. Funeral services were held at the Beech Mennonite Church, in charge of Bro. D. N. Johns, assisted by Mr. Wartzler of the Lutheran Church. Interment in adjoining cemetery.

Rhodes.—Joseph Luther Rhodes was born near Big Spring, Md., March 14, 1870; died Feb. 22, 1920; aged 58 y., 11 m., 8 d. He spent almost his entire life at Big Spring. In the spring of 1891 while visiting friends and relatives in Rockingham Co., Va., he united with the Mennonite Church. He is survived by his wife (Fannie K. Martin), 1 daughter (John M. Rhodes of Washington, D. C.), and the following brothers and sister (Jessie C. and Percie H. Hagerstown, Md.; J. Lantz, Big Spring, Md.; T. Hillard, Washington, D. C.; Harry, Pittsburgh, Pa.; Ralph, Big Spring, Md.; Mary Henley, Clear Spring, Md.). He was a loving father and kind husband. He will be greatly missed in the neighborhood where he lived. Funeral services were held at his late residence, conducted by Bro. John Risser and Walter K. Dahl of the Lutheran church. Text, Matt. 15:21. Interment in St. Paul cemetery.

"Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears,

And there, sometime, we'll understand."

Golden.—Samuel Thomas Golden, son of A. Abraham and Mary Golden, was born in Putnam Co., Ohio, July 28, 1855; died at his home in Lima, Ohio, after a long illness, April 27, 1920; aged 73 y., 4 m., 28 d. He is survived by ten children (Albert S., Sylvester, Celia, Joseph, Asa, and Lewis, of Dayton, Ohio; George, Morenci, Mich.; Edison, Dayton, Ohio; Mrs. Eva Foley, Hamilton, Ohio; Mrs. Jennie Sager, Morenci, Mich.). He is also survived by two step-children (Mrs. Minnie Sullivan, Pittsburgh, Pa., and Arthur Cook, Cleveland, Ohio), 37 grand-children, 7 great-grandchildren, 1 sister (Mrs. Lida Panches, Wausau, O.), besides a host of other relatives and friends. The mothers of his children and two sons (Robert and Thomas) preceded him in death. On Dec. 22, 1912 he was united in marriage to Mrs. Alice Cook, who survives him. He and his family moved to Lima, Ohio, about twenty years ago. He was converted and united with the Mennonite Church, Lima, Ohio, about 17 years ago. He lived a faithful Christian life, being a regular attendant at church services when his health would permit. He was a kind and loving husband and father. Funeral services were conducted at the N. Jefferson St. Mennonite Church, Lima, Ohio, by B. B. Stoltzfus assisted by Andrew Brummans. Text, I Tim. 4:5, 7.

"Death has robbed us of our father,

Whom we loved and cherished dear;

It was father, yes, dear father,

Can we help but shed a tear?"

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Mennonite Publication Board, Thursday and Friday, Aug. 22, 23.

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

Indiana-Michigan

The Indiana-Michigan Mennonite Conference will be held with the Bowne congregation, located near Elmdale, Mich., on June 6, 7, 1929. On Thursday forenoon there will be a meeting for Conference members and at the same time there will be a public meeting held in the interest of the Sewing Circle work. At this meeting the sisters will reorganize their work. The

meeting will be in charge of V. E. Reiff of Elkhart, Ind.

The annual meeting of the Indiana-Michigan District Mission Board will be held at the same place on June 5, the day previous to Conference.

An invitation is extended to all to meet with us. For any further information correspond with the Moderator or Secretary of Conference.

D. D. Miller, Moderator.
Ira S. Johns, Secretary.

Dakota-Montana

The Mennonite Church, Sunday School, and Mission Conference for the Dakota-Montana District will be held with the Spring Valley Congregation, near Kenmare, N. Dak., June 18-21.

A Ministerial Meeting will be held Tuesday, June 18, and the Sunday School Conference will begin Tuesday evening at 7:00 o'clock. A half-day Mission Conference will be held Thursday forenoon and Church Conference will begin on Thursday at 1:15 P. M. (D. V.).

Kenmare, N. Dak., is on main line of the Soo R. R. from St. Paul west. Those coming from a distance desiring to be met at train should notify L. C. Kauffman, Kenmare, N. Dak.

J. C. Gingerich, Secy.

Ontario

The Ontario Mennonite Conference will meet in annual session at Wideman's Church, Markham, on June 6 and 7, 1929.

The Board of Rural Missions will hold its meetings on Tuesday evening and Wednesday preceding the Annual Conference.

We invite all who are interested to meet with us and enjoy these sessions of Conference.

M. H. Shantz, Mod.
Gilbert Bergey, Secy.

Conservative Amish

The Lord willing, the Conservative Amish Mennonite Church and Sunday School Conference will be held at the Town-Line meeting house, east of Goshen, Ind., Wednesday, Thursday and Friday, June 12-14.

The ministry of the Conference should be present in time for ministerial session, on the afternoon of June 11.

Elmer G. Swartzendruber, Secy.,
Wellman, Iowa.

Pacific Coast

The Mennonite Conference of the Pacific Coast District will be held June 4-7, 1929, with the Bethel Congregation, near Hubbard, Oreg.

A cordial invitation is extended to all to be present with us in this conference.

For further information, complete program, or announcement of your coming please write to either Fred J. Gingerich, R. R. 4, or Chris Snyder, R. R. 2, both of Aurora, Oreg.

Omar G. Miller, Secy.

Alberta-Saskatchewan

The annual session of the Alberta-Saskatchewan Mennonite Conference will meet with the Mount View Congregation near High River, Alta., on the following dates:

July 2, Sunday School Conference.

July 3, Missionary Conference.

July 4, Church Conference.

Brethren and sisters from sister conferences are cordially invited to meet with us.

Any further information may be gotten from Bro. Isaac Miller, Mazeppa, Alta.

M. D. Stutzman, Secy.

Illinois

The Mennonite Church and Sunday School Conference of the Illinois District will be held at the Harmony Church, June 18 to 20, 1929. Ministerial meeting on Tuesday forenoon and afternoon, June 18. The conference sermon will be preached on Tuesday evening. Conference proper will meet on Wednesday, with the Sunday School Conference immediately following. A cordial invitation is extended to all interested in the cause of Christ to attend.

A. L. Buzzard, Secy.

BOOKLETS ON BAPTISM

Bible Mode of Baptism, The (Revised Edition)

By E. J. Berkey. This booklet has just been reprinted because of the constant demand for it. The material used in this work is not the thought of a few hours, but the production of years of careful study. A comprehensive treatment of the subject from a Biblical standpoint. The author has diligently compared the arguments presented by the different modes with the Word, and discarded what was not in true harmony with the Scriptures. 64 pages.

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Baptism: Mode and Design

By W. B. Godbey. The author treats the subject of Baptism from the Hebrew, Greek and Latin interpretations. Quoting from the author, he says "As this book is not for the learned, but for the people, I shall not encumber it with dead languages, but give in English the substance of vast and variant lingual, critical and historical data, for which I am personally responsible. I shall freely and frequently advert to valuable and compendious works of Drs. Ditzler and Chapman, in which hundreds of authors are

faithfully quoted." 95 pages. Board binding.

Each\$ 25

Tract No. 148 The Bible Mode of Baptism

A twenty-four page tract giving a sermon delivered at the Union Church, Auburn, Ind. by E. J. Berkey, on the subject of Baptism. It contains many of the thoughts presented in the former mentioned booklet, but not so thorough a treatment of the subject. This is on our free tract list, contributions gratefully received. Free.

Infant Baptism

By John Horsesh. Many books and tracts are available on this subject, yet it may be rightly said that the present book is the only one of its kind. It shows by quotations from the writings of the leading reformers of the 16th century—Luther, Zwingli, and others—that they originally recognized the unscripturalness of infant baptism but, for reasons of supposed expediency, finally adopted the practice of baptizing the infants. Setting forth this fact in a clear light, the book advances the strongest argument in defence of the practice of believers' baptism. 157 pages, size 5½ x 7½ inches.

Paper cover\$ 40

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
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Established 1901

No. 10

EDITORIAL

"Thy word is settled in heaven."

"All scripture is given by inspiration of God, and is profitable."

How is this inspiration brought about? Let us listen to the language of inspiration: "Holy men of God spake as they were moved by the Holy Ghost."

And since the entire Bible is a message from God it was all conceived in the mind of the Infinite, and the whole of it is therefore a message of truth unmixed with error.

For this reason Paul was right when he said that this entire message from God is "profitable"—for four things:

1. "For doctrine."
2. "For reproof."
3. "For correction."
4. "For instruction in righteousness."

Why? "That the man of God may be perfect, thoroughly furnished unto good works."

We understand therefore why the psalmist should say, "Thy word have I hid in mine heart, that I might not sin against thee;" and why the apostle Paul should so earnestly admonish us to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We understand further why it is that human authorities in every branch of service have been compelled to reverse themselves, or were proved to be in error by later revelations of science, while the Bible has been vindicated in every test, has never been compelled to reverse itself. Yea, it is true that, "Forever, O Lord, thy word is settled in heaven." Praise His holy name.

Memorial Poems.—Many people like to perpetuate the memory of loved ones who have gone before in the form of memorial poems. We receive quite a number of requests to publish such poems, often on the anniversary of the date of the departure of the persons in question. For a number of years we have discontinued the publication of such poems for the reason that we receive too many to print them all without at the same time crowding out material that would be of interest to a larger number of readers. We estimate that about fifty thousand people read the Gospel Herald. Memorial poems are usually of interest only to a small circle of relatives and friends of the deceased persons. We do not feel that it is wise to crowd out matter that might be of interest to thousands of people to make room for these poems, even though they are beautiful in sentiment and are very dear to the hearts of those who send them. We have been in the habit of returning all such contributions, with perhaps a few exceptions when they pertain to people who were known all over the Mennonite Church. Sometimes people do not sign their names to such communications and these we cannot return, nor can we explain why they are not published. We take this means of informing all our readers that we have discontinued publishing memorial poems and articles.

We might say in this connection also that all matter for publication, whether articles, correspondences, poems, queries, obituaries, or other matter should be accompanied by the names of the senders. This need not mean that the name will always be published, but it does show that some one assumes responsibility for the matter that is sent, and it also gives opportunity for correspondence between the editor and writer if there is any reason, as there often is, for such communication.

OBSERVATIONS ON THE RECENT MISSION BOARD MEETING

Last week our readers were given a descriptive write-up of the annual meeting of the Mennonite Board of Missions and Charities, held near Garden City, Mo., May 19-21. In a few weeks we hope to be able to print the minutes of the meeting, as furnished by the Secretary of the Board. It may seem superfluous to interpose this editorial message between the other two, but in the present article we call attention to the meeting from a viewpoint different from either of the others. Being in a reminiscent mood, we pass our observations on for the thoughtful consideration of others.

The first of these is on the

Splendid Harmony

that prevailed during the meetings from beginning to end. Several years ago two of our aged pillars of faith, Brethren C. Z. Yoder and J. S. Shoemaker, were seen talking together in a very joyful mood. Upon inquiry as to what was the source of their pleasure they replied: "We were just talking about how much more harmonious our Board meetings are now than they were years ago." In this they shared the joys of many who noticed the same contrast. The recent meeting at Sycamore Grove Church was fully equal to any of the rest as a splendid harmonizing force. What is more, there was a harmony on the full-Gospel basis in which "the four alls of the Great Commission" were very much in evidence. In the language of inspiration we are constrained to say, "Let brotherly love continue."

This splendid harmony was probably responsible for the fact that not a single change in the reorganization was made, all the old officers and committeemen being reelected. And

while we are not inclined to criticise this action, yet it may not be out of place to remind us that

A Constant Infusion of New Blood

is one of the important things to keep in mind in all of our church organizations. Speaking of our General Mission Board, we have reasons to be thankful for the kind of men we have at the head of it. They have proved themselves self-sacrificing, loyal to God and the Church, and at least an average in competency. The Executive Committee is composed of five brethren of mature age, yet four of them on the under side of fifty. Moreover, it is always wise to make changes slowly, when an organization is in safe and competent hands, for experience is an important factor in the safety and success of any enterprise. On the other hand, there are several reasons why new material should be added from year to year: (1) Young men should be in training before the old ones are all worn out. (2) Without a constant replacing of new material for old, there is danger that the organization will grow out of touch with the Church. (3) It is important that young men get a vision of the inside workings of church organizations. (4) Let the organizations be continued without change from year to year, and the time will come when the change in personnel will of necessity be too great for the good of the cause. Let the transition from the old to the young be gradual rather than abrupt. This is true of all our organizations, applying to Board members, ministers, teachers, missionaries, all classes of persons in positions of responsibility.

Women's Sewing Circle Work

We said there was no change in organization. This had reference to old officials only. A new committee, composed of women, was brought into being to oversee the work of sisters' sewing circles in connection with our missions. To this there is a history too lengthy to relate in detail here. For years there has been more or less agitation in certain quarters for the organization of a woman's missionary society. The Church has not looked with favor on such a movement, not that it was not interested in women's work but because it was feared that the organization of such a society would have a divisive influence. We can see a reason why there should be a women's sewing circle organization, for that is distinctly woman's work. With a separate missionary society it is different. We see no more reason why there should be separate men's and women's missionary societies or boards or committees than that there should be separate men's and women's churches. Both

men and women should stand together, in one organization, in all work that belongs to both men and women. In the support of mission enterprises there is no reason why men and women should contribute to separate men's and women's funds. Let there be no divisive influences to stand in the way of men and women standing together in one organization, whether in support of mission work or any other enterprise. To this end the Mission Board appointed a committee of seven sisters whose duty it shall be to direct the work of our sister's sewing circles, this being distinctly woman's work. They have performed valuable service in the past, and we look for still more valuable service in the future.

Africa

Shall we have a mission in Africa? Many are hoping that we may. That subject received more than ordinary attention during the recent Board meeting, and steps were taken looking into the advisability of such a work. If the Lord opens the way, we want to be ready to go through this open door. Whether it is Africa, India, South America, or any other field that is under consideration, may we join our Savior in the prayer, "Thy will be done."

May the coming year prove to be one in which great things are accomplished for the Lord.

GOD

XII. Our All-sufficient God

By Orrie D. Yoder

For the Gospel Herald.

I can do all things through Christ which strengtheneth me.—Phil. 4:13.

Our sufficiency is of God.—II Cor. 3:5.

They.....tempted God, and limited the Holy One of Israel.—Psa. 78:41.

As we conclude these little pictures and brief meditations of our All-wise, Almighty, and All-sufficient God, we plead for greater and more extended visions of what He really is, and of what He desires to be to His redeemed children, every moment of their lives. We plead that we in our lives, in our church activities, and in all our Christian endeavors may take time to look upon God and view Him until we shall nevermore have any occasion or desire to look away from His present and eternal glory.

More than this, we must look to Him if we are to continue to live and to enjoy His heavenly benediction and sunshine upon our labors. Among our varied and vital needs, our greatest need is a constant vision of God. If our Christian service is to be a benefit to ourselves, to the oncoming generations, and to this needy

world, we must look to God and order our every step according to His divine Word and Will. We must wait, move, and stop only at His word and command. If all our religious efforts are to be victorious over the subtle and mighty forces of modern satanic hosts, we must see "God with us" on every battlefield and we must see Him "go before" us in every attack.

We may be fully supplied and equipped according to the whole program of modern "Laodicean churchianity" (Rev. 3:17) but without God we are "wretched and miserable and poor and blind and naked." "With God," our wealth and possessions, our young people, our church schools, our publishing interests, our mission stations, our homes, and all our organizations become an irresistible divine force which the combined powers of satanic darkness can never check nor resist, but "without God" all these institutions and organizations become not only a prey to the enemy, but become the most useful and most powerful tools which Satan himself can ever use for the defeat of militant Christianity and for the corruption of the Christian Church and modern humanity.

We need God! We cannot live without Him, and if we are to have God with us, we must have a greater and more healthy vision of His reality and of what He is to us, His dear children. We need a great revival of God's power in the Christian world and in our own church! But it will never come unless we take time to look to God. We need an anointing of divine "eyesalve" that we may truly see Him. Rev. 3.

We need a revival! But it will never come so long as the members of the church try to satisfy their "Laodicean" lusts and wants at the "bargain counters" of this Satan-ruled world. When the members of the present churches (ourselves included) are willing to look to God, to wait upon Him, to fully obey Him, and to agonize with Him for the eternal welfare of present Christendom and of a lost world, then God will pour out in abundant measure a revival that will fully satisfy the Church and benefit the world. Our all-sufficient God is not only able, but is longing and waiting to do it for us if we will but look to Him and trust Him. Will we look to Him? God has always in all ages of history sent mighty revivals whenever there were even a few individuals who would look to Him and wait upon Him.

If God by His almighty power cannot satisfy us, where shall we go for sufficient power? If God's all-sufficient providence, care, and protection, is not enough to satisfy and

keep and protect us, why should we waste our precious time and hard-earned money by seeking care and protection and security in modern human organizations? If God's "strong arm" is not able to keep us, why should we trust in the "arm of flesh?" If God's all-wise justice upon those who hate and oppress us is insufficient for us how shall we be satisfied if we trust in some human administrator of justice?

But God does satisfy and will satisfy all our needs if we will but look to Him. God can satisfy, and nothing or no one else in this world ever can. The world in all its history and with all its content can never afford the joy and satisfaction that our all-sufficient Heavenly Father provides and wills to His dear children each single moment of their lives. The world can never offer the friendship, the protection, and the fatherly care that God offers constantly to them that love, trust, and obey Him.

Our "All-sufficient God" is yet with us. Will we trust, or will we "limit" Him? He is still looking in mercy to us. Will we in faith look to Him? Will we join hands with saints of all ages and wholly trust Him, or will we join the ranks of unbelievers who always "limit Him?" If we trust Him, He is "all in all" to us and is "all-sufficient for us, but if we "limit" Him, He must not only leave us to ourselves, but must do as He did with Israel of old. *Isa. 78*. He must disown us regardless of our covenant with Him, or of our profession to be His children.

The question of time and eternity is before us. We must answer it for ourselves. God will not. Will we continue to obey Him who said, "Teach all nations," "teach all things whatsoever I have commanded you," and will we continue to trust Him who said, "All power is given unto me in heaven and in earth?" Blessed will be our lot if we continue to obey and trust Him, but woe must be our portion if we "limit" Him and disregard His all-sufficient grace and power.

"The Lord is with you (us), while ye (we) be with him: and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you" (*II Chron. 15:2*).

Harrisonburg, Va.

THE DEVOTIONAL HEAD COVERING

By Susanna S. Shisler

For the Gospel Herald.

The Christian church at Corinth had some trouble and needed some teaching pertaining to Christian life and order. Paul instructed them on Christian ordinances. He lists the

Devotional Head Covering as an ordinance. *I Cor. 11:2*. He associates it with prayer, and therefore it is needed as long as the need for prayer and prophecy continues. The ordinance is founded upon a fundamental fact—headship of the man over the woman, and the relationship of man to God. *I Cor. 11:3, 8*.

Paul is writing to believers, people who have given themselves to God, and who are supposed to be in God's order. Therefore let man worship with his head uncovered, showing relationship between him and his Christ (*v. 4*). To violate this rule means to dishonor his Head or Christ. *I Cor. 11:7*. Woman should worship with her head covered. The Gospel covering for women is associated with prayer and prophecy, and must therefore be an artificial covering that can be put on and off. *I Cor. 11:5, 7*. If the woman worships with her head uncovered she not only dishonors man but also Christ who is the Head of the Church (*Col. 1:18*) and the Head of both man and woman.

Some people say that this is not a part of the Gospel; it is just Paul's writing. Christ says of Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (*Acts 9:15*). Paul says, "The things I write unto you are the commandments of the Lord."

Most churches have discarded the wearing of the devotional covering. People say, "My church does not observe it," but it is not what others think or say but what God's Word says, that should govern our lives.

Many people say that the hair is given for the covering (the Bible says "a" covering). If that were so women who have lost their hair through sickness could not pray and the men who are forbidden to wear any covering in time of worship could never pray unless they happen not to have any hair on their heads.

There are some women who make an idol of the covering. It is better to be a light and show them how to wear it to God's glory.

Worldly church people sometimes ask the question, "If Mennonite women are supposed to wear coverings, why don't they wear them all the time? Why is it that some only wear them when they go to church services or on Sundays? I think it is safe to say that if it were fashionable or popular to do so there would be more wearing them, and no one would be ashamed of them when among worldly people. When should it be worn? *I Cor. 11:5* says that when a woman prayeth or prophesieth her head should be covered. We never know when going about our work in the shops or at home what minute some-

thing might happen that we might want to pray, or even when questions and subjects of the Bible arise that call for Scriptural discussion, which is a form of prophesying. Hence it would be well to have it on always, so that we need not go after it when we are in need of it.

The covering is to be a sign that the person wearing it accepts the place and relation the Gospel assigns her, and how could the various articles worn by other classes and for other purposes be effective as a religious sign? It signifies the wearer to be a disciple of Christ and that she is willing to accept the relation to God and man that the Gospel gives her.

The modern woman has placed her foot upon the eleventh Chapter of First Corinthians and dropped modesty and tries to be equal with man in authority and power. First the ordinance was surrendered, then the teaching gradually neglected, and at last it is rejected by some. Only such as are willing to come out from serving the world can be safe and useful members of the Church of Christ.

I read a tract which gives Ten Reasons Why Every Christian Woman Should Have Her Head Covered During Devotion. They are as follows:

1. Because it is Scriptural. It has the word of God for its authority.
2. It is an ordinance. *I Cor. 11:2*.
3. It is a command. "For this cause ought the woman to have power on her head" (*I Cor. 11:10*).
4. The wearing of it manifests a willingness to comply with God's order. *Matt. 23:23; Rev. 22:14*.
5. It prevents shame. According to God's Word it is just as shameful for a woman to appear in seasons of devotion without the head covering as it would be to have her head shaven. How many shameful worshippers are found among Christian professing women?
6. It is in line with nature. "Doth not even nature itself teach you, that, if a man have long hair it is a shame to him?" But it is a glory to the woman.
7. It gives power in prayer. When God demands that the worshipping woman shall wear the covering and she fails to meet this demand she cannot reasonably expect God to hear her petitions or grant power to her teaching.
8. It was the custom of the early Christian Church. Paul gives them to understand in having their women appear in worship without the covering they would be in a class by themselves as in none of the other churches did women appear without coverings. *I Cor. 11:16*.
9. It guards against other forms of worldliness.
10. It brings blessings. A faithful observance of all the commands and teachings of God's Word can bring no other result than to win the favor of our Master.

Souderton, Pa.

Wouldest thou know what is peace
—Tarry long before Him.

Preacher's Page

SERMON OUTLINES

For the Gospel Herald.

GOD'S JUDGMENT OF SIN

By J. M. Nissley

Text, Rom. 2:1-16.

1. Self Judgment.—v. 1.
2. Judgment According to Truth.—v. 2.
3. No Escape.—v. 3.
4. Day of Wrath.—v. 5.
5. Righteous Judge.—v. 5.
6. According to His Deeds.—v. 6.
7. Punishment of Judge.—vs. 8, 9.
 - a. Upon the contentious.
 - a. Upon the disobedient.
 - c. Upon the evildoer.
8. No Respect to Persons.—vs. 11-15.
9. Secrets of Men.—v. 16.
10. Jesus Christ the Judge.—v. 16.
11. According to the Gospel.—v. 16.
12. God's Pleading Mercy.—vs. 4, 7, 10.

Altoona, Pa.

PHILEMON

Twenty Life Lessons for To-day

By S. G. Shetler

A. INTRODUCTION.—A private letter from an individual, Paul, to an individual, Philemon. The letter is entirely domestic.

B. CHARACTERS.—Paul, the writer; Philemon, the owner of the slave, Onesimus; Apphia, probably the wife of Philemon; Archippus, probably the son of Philemon.

C. OCCASION.—Onesimus robbed his master and ran off to Rome, where he was converted under the influence of Paul. Paul, at a sacrifice, returns him to his master. In the letter, he begs the master to receive the slave as a brother in the Lord.

D. LIFE LESSONS.

1. Paul, a prisoner, and Philemon, a master, are fellow labourers.—vv. 1, 24. Position in life does not change this.
2. A double servant, flesh and Lord.—v. 16. Serving the Lord does not remove the flesh and its conditions.
3. Social standing.—v. 16. His being a servant, does not prevent his being a brother in the Lord, equal with the apostle, the master, and others.
4. Profitable.—v. 11. The name Onesimus means profitable. The unprofitable may become profitable.
5. Prayers.—vv. 4, 22. Notice the prayers for each other. Are our prayers directed in the same way?
6. Excess.—v. 21. Willing service goes beyond what is asked for.
7. Confidence.—v. 21. Place confidence in other workers.
8. Obedience.—v. 21. Obedience has always been a cardinal principle. Do we consider it as such?
9. Good Things.—v. 6. Ready to acknowledge the good in others. Do we see the good in others as Paul did?
10. Joy.—vv. 7, 20. Joy for what he did. An appeal for the continuance in doing something for others.
11. Beseech not but enjoin.—vv. 8, 9. Love goes farther than force. Try the principle here used.
12. Convenient.—v. 8. The inconvenient is not so easily done. This was a convenient thing to do. How many convenient things do we neglect?
13. Account squared.—vv. 18, 19. Money matters are a part of our squaring up with God.
14. Mind.—v. 14. The consent of the mind removed a necessity and made a will-

ing service. How important that we secure the will of the other party in service.

15. Son.—vv. 10, 12. A convert is a son of the one who was instrumental in bringing about his conversion.

16. Refreshed.—vv. 7, 13, 20. Philemon had helped others. Onesimus could help Paul in prison. Paul asks of Philemon this refreshing.

17. Couplets.—vv. 1, 3, 5, 7, 11, 16, "brother" and "fellow-labourer;" "God" and "Lord;" "love and faith;" "joy and consolation;" "unprofitable" and "profitable;" "a servant, a brother."

18. Church.—v. 2. Philemon's house was open for the church. All Christian homes are open for any work of the Lord.

19. Salutation.—vv. 23, 24. Interest never centers round only character in Christian service, even though that one character may be very profitable.

20. Open Door. Paul would enter an open door with but one conversion in sight. There is no Biblical record of anything great coming out of this. In the sight of God the conversion of a soul is great.

Dear reader, how many of these life lessons have you seen applied? How many are you willing to apply?

Johnstown, Pa.

THE PROPHET A MAN OF COURAGE

Sel. by John H. Mosemann

The prophet not only believes greatly, but he greatly dares. A man with mild beliefs is found in the king's house clothed in soft robes, fearing to venture forth where he might feel the sting of the blast, or where the breeze might ruffle his costly garments. He is, indeed, afraid to lift his voice where he is. Believing in a pale fashion, he sits still or lolls about without saying what is in his mind though such truths as he holds may be clamoring for expression. The prophet's beliefs come to a burning hot focus, and he cannot keep still or silent.

It takes courage at times to state that one has convictions, and it takes more courage to voice these convictions against the popular faith or desire, if they may be regarded as out of date, or too new, or too pronounced. Many a man in John's day had a lukewarm feeling about existing conditions. John alone called that variegated multitude "a generation of vipers." He was not afraid of the crowd, nor of the different groups in it; for the people he had a message that drove at their selfishness; for the publicans he had a word which laid bare their dishonesty; for the soldiers there was a condemnation of their cruelty and their covetousness. I suppose that while he spoke he was not troubled with the thought, "What will this man say, or that man think; he is intellectually my superior, he outranks me socially, he controls affairs in my neighborhood, I may suffer if he disapproves." The one question in John's mind was, "Have I the truth, and should it be spoken?"

Of course, John was no fool; he would not unnecessarily affront men, nor flaunt his convictions in their faces for no purpose; but feeling that by voicing his convictions he could help men live as they should, he did not think of himself, but spoke out, not shorn of his strength by hampering fears.

He was not only unafraid of a crowd, and of classes in the crowd, but he was ready to face the individual alone. Herod held no terrors for him, and he told that lascivious ruler the last thing he wanted to hear.

John was not unique among the prophets in this—he was rather typical. What a record of courage the prophets present! Their names are synonymous with heroism. Luther, the prophet of the Reformation, cried, "If I had five heads, I would rather lose them all than retract the testimony I have borne to Christ." and we might find in the life of any prophet a story of similar fortitude.

Can we stand in that noble succession? A minister said to me not long ago that only one out of four or five of his sermons really expressed his convictions, that the other three or four were preached to meet the thinking of his congregation. Occasionally he would say what he had in his heart, then they would begin to protest and he would slip back to his easy-going messages. Does the crowd cause us fear in this way; does the crowd by its very presence upset us so that we are afraid to preach the things that we most surely believe? Does a group in the crowd disturb you, or an individual in that group make you self-conscious? If the people to whom you preach are poor, do you take the workingman's side? If they are rich, do you represent the capitalist's position? Does the thought of what that banker, or lawyer, or carpenter will say influence or control you in your preaching? Can any man be a prophet if he is mastered by the opinion of another?

I have been reading recently a sketch of the life of Frank Higgins, the man whom Ralph Connor has immortalized in "The Sky Pilot." The Methodist Church would not renew his license, and gave three reasons for it: "He was too ignorant; he was too old to study for the ministry, and he had no religion." You see Higgins, however, in this biography, standing in the bunk houses of the lumber camps in the Northwest, facing saloon-keepers, dealing with "drunks" and camp bosses, confronting the owners of the camps, addressing Synods and Assemblies and telling each group, class, and individual just what he felt they should be told. Have we, with our youth and education, courage sufficient to enable us to

speak as frankly as that? As some one has expressed it, "Where the trumpet is expected or needed, the flute will not suffice."

Whatever else we may have, we shall not be prophets if we lack conviction, and if we are without courage.—W. T. Thompson.

HEAVENLY SOLDIERS

By John Schrock

For the Gospel Herald.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" (Matt. 7:21, 22). Then the Lord will profess unto them, "I never knew you: depart from me." "There are many unruly and vain talkers and deceivers..... whose mouths must be stopped; who subvert whole houses, teaching things which they ought not" (Tit. 1:10, 11). In Jno. 8:44 Christ says to the Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him." It is necessary that we be awake and on the watch. "A little leaven leaveneth the whole lump." "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:15). "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

Every kingdom divided against itself is brought to destruction. In the spiritual warfare the ruler is Jesus Christ who appoints overseers over his soldiers (Christians). The first are the bishops, who are the heads over the flocks (churches). The bishops ordain the ministers, deacons, etc. The bishop must be obeyed if the work is to succeed according to God's Word. The fleshly soldiers must be obedient if they want to succeed in the carnal warfare. If they are not obedient to the head they can not have much power. So it is in the spiritual warfare. If the lower officers do not obey the head of the church (bishop), the flock (the church) will be weakened. Those who are sleeping while the overseer is giving orders are a hindrance to the cause, to the minister, and to the

Church. We can see where the soldier belongs because he wears his uniform. So it is with the spiritual soldier. The true saints are a light to the world. Let us stand together and fight the battle of faith while we have the opportunity. We may be called away in the twinkling of an eye, so let us be prepared to meet Him.

Kansas City, Kans.

THE SUNDAY NIGHT SERVICE

As we preachers from week to week look over the little handful of the "faithful few" who make up our usual Sunday evening audience we feel rather inclined to be seriously discouraged with the Sunday night service. Sometimes we seek to excuse ourselves or to justify ourselves by saying: "Well, anyhow I've done my part. People in this age don't care to attend two church services on Sunday. They think when they have attended Sunday school and church on Sunday morning that they have gotten enough spirituality for the week or that they have performed their religious duty for another week and the preacher has no right to expect more of them." And thus we rather wash our hands of the responsibility and say of our hoped for audience: "Your indifference be upon your own head."

But I am not so sure that our ministerial duty is done when we attribute lack of interest to this age and then deplore the age for being what it is. In the rural church in which I lived as a boy we had the usual problems and difficulties about our Sunday night services. We had a membership of upwards of five hundred and an attendance on Sunday evening of about a hundred. A number of schemes were tried to better this attendance, but the best of them resulted in only a dozen or so new faces. Singing services followed by talks on various phases of Christian life, more singing and less talking, less singing and more talking, singing classes, open forums and free-for-all discussion groups were some of the plans and combinations of plans that turned out to be of little avail. But there was one plan that would almost immediately double our attendance, and the longer we would follow this plan the better our attendance and interest became; and that was a regular enthusiastic Sunday night song service followed by a heartfelt sermon. The fault in the end did not seem to lie so much with the congregation as it did with the preachers. And I am of the opinion that in a great many more similar cases the fault pretty largely lies with

the preacher despite his desire to lay it on the congregation or the age. I am afraid that a candle light service, or an evening vesper service, or a little program followed by an entertaining talk of some kind has not the continued drawing power of a really Spirit-filled sermon. Variety in the program of course there must be, but in my observation and experience the greatest success has followed when a large place on the evening program was given to spiritual preaching.

I think the city of Lima is typical of other cities in her attitude toward the church and her services. The average attendance at the Church of the Brethren here runs around two hundred at the Sunday morning Sunday-school and church session, whereas our Sunday evening audience usually ranges between three and four hundred. Often it is double the morning attendance and rarely does it fall below our total resident membership. A large percentage of the audience are not members of the Brethren Church. Our evening program consists of a short B. Y. P. D. program and a sermon. I suppose that our evening audience will diminish considerably during the summer months, and in the language of the boys, I will be a good sport and take the blame upon myself, to be in keeping with what I have here written down.

I write this at the solicitation of a number of laymen and I hand it on to whoever may read it as their challenge: "Let the preachers give us good Spirit-filled sermons on Sunday night that we can take along to work on Monday morning and we will come to hear them."—Desmond Bittinger in The Gospel Messenger.

SEPARATED FROM THE WORLD

The telegraph-wire must be completely insulated before it can convey the electric communication. So we must be separated from the world before God's message to sinners can have free course through us. When Saladin looked at the sword of Richard Coeur de Lion, he wondered that a blade so ordinary should have wrought such mighty deeds. The English king bared his arm and said: "It was not the sword that did these things; it was the arm of Richard." We should be instruments that the Lord can use, and when He has used us, the glory should all be His.—Geo. F. Pentecost.

Since I was born of God, all my relationship from my ancestors does not count. What does count? Why my relationship with God.—S. F. Coffman.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

WHAT BECAME OF A LIE

First somebody told it,
Then the room wouldn't hold it,
So the busy tongues rolled it
Till they got it outside;
When the crowd came across it,
And never once lost it,
But tossed it and tossed it,
Till it grew long and wide.

From a very small lie, sir,
It grew deep and high, sir,
Till it reached to the sky, sir,
And frightened the moon;
Till she hid her sweet face, sir,
In a veil of a cloud, lace, sir,
At the dreadful disgrace, sir,
That happened at noon.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers,
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so evil-bodied,
This monster lie goaded,
Till at last it exploded,
In smoke and in shame;
When from mud and from mire,
The pieces flew higher,
And hit the sad liar,
And killed his good name.
—Selected.

ON THE SILENCE LIST

Bettie M. Keener

For the Gospel Herald.

A precious letter found its way into our home the other day, expressing emotion and disappointment and memories of strenuous service by which the weakened human frame had to succumb and apparently make void the purpose of the earnest, devoted life for which she was now prepared.

She graduated with honors from a training school, but with such a shortage of nurses that she pours out her heart and says, "My senior year remains in my memory as a nightmare. You do not know how hard we had to work. For four months there was no let-up for me, and when the let-up came it was too late.

"If you would be here I could not talk with you. I have been on the whispering list since November, and the other day Dr. — put me on silence altogether."

What a sympathy we have for one

who must say, "When the let-up came, it was too late."

I often wonder why the sweet lives of some must be crushed out with overwork because they are willing to serve with the last bit of energy, while others who are strong can not find any work and must idle away their lives and go begging for bread. Why does the Lord permit the sweet and tender voice to be stilled, while the mischievous and perverse tongue goes on to wound and separate very friends?

But Ethel, lying upon her white bed in "silence," still sends out the perfume of fragrant blossoms and the cheer of a morning sunbeam. She still lifts her hand with pen to communicate with those who need her courageous spirit. She is rejoicing with others who can go on in service and gives them a "God bless you."

But the "silence" is what impresses me so much. Our minister said the other day there must be "silence" in the community concerning a certain rumor that is afloat because he happens to know the circumstance as well as the gossip and the two do not agree.

Silence is often golden. Only he who is actuated by the Holy Spirit has power always to speak wisely. "The tongue can no man tame; it is an unruly evil, full of deadly poison." It has done much damage in society and in the home. The Lord says, that it "is a fire, a world of iniquity." So is a member of society that setteth on fire a whole community, for it is the fire of hell.

A man or woman need not be big in any sense of the word to start a gossip that can wreck and ruin a neighborhood or church and destroy the happiness of many lives to the end of their days. And yet, what pleasure it gives many to engage in adding fuel to such a great matter of confusion and to see the blaze strike to the sky in its destructive fury. The saddest things in the world have been brought into existence by a loose and evil tongue. "Death and life are in the power of the tongue."

The tongue that is used to destroy souls and break up friendships and homes and congregations will doubtless some day be gnawed with pain and despair in fury and torment as in Rev. 16:10. Is there no doctor to diagnose the case of an evil tongue and put it on "silence?"

It is the consuming power of the disease that causes the doctor to put his patient into the most favorable circumstances that every possible chance of recovery might be taken to save a useful life.

Let the Great Physician now speak and put us all on "silence" concern-

ing all gossip, so that we might give every man and woman, every community, every church all the chance possible to recover from the awful wound caused by a deadly tongue.

Let the beauty of the Bride of Christ shine forth in meekness and modesty. Let her adornment be the pure white apparel of righteousness in the spirit of gentle refinement and sobriety, quietly following good works in all subjection to Christ, her Head and Bridegroom, who when He was reviled kept silence to the astonishment of all men.

Harrisonburg, Va.

DIONYSIUS'S EAR

In the ancient city of Syracuse, on the Island of Sicily, among the many interesting spots to visit is Dionysius's Ear. This is a huge artificial cave, modeled out of the solid rock, in the shape of a huge ear. The acoustic properties of this place are wonderful—a piece of paper snapped between the fingers, a whisper, even a breath, is focused to a certain point and not only distinctly heard, but greatly magnified in volume. The banging to of a door resounds like a clap of thunder and hundreds of echoes answer.

It was used as a dungeon or prison into which state prisoners were put, and far up in the dark recess, where all sounds were focused, old Dionysius had a secret seat, which was accessible at will by means of a private entrance. Here he would sit and listen to the very whispers of his prisoners.

We forget sometimes that the acoustic properties of the spiritual realm are such that even the innermost thoughts of the heart are conveyed to the ear of our Judge and King.—Expositor.

REVERENCE

"The place whereon thou standest is holy."—Exodus 3:5.

And how did the Psalmist seek to dwell in "the secret place?"

First of all, by reverence. There was to be no tramping in the sacred courts. He was to move quietly as in the presence of something august and unspeakable. And that is the very first requisite if we would dwell in "the secret place"—the reverent spirit and the reverent step. The man who strides through life with flippant tramp will never get beyond the outer courts. He may get on, he will never get in; he may find here and there an empty shell, he will never find "the pearl of great price." Irreverence can never open the gate into the secret place.

—J. H. Jowett.

SUNDAY SCHOOL LESSON

Lesson for June 16, 1929—II Kings
25:1-12

JUDAH TAKEN CAPTIVE

Golden Text.—Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Introductory.—Israel had come to the time when the truth of Jeremiah's prophecy was verified. Had the nation listened to him, repented, and turned to God, a different history might have been written. But sin had fastened itself upon the vitals of the nation, so that the people turned gladly away from the words of "the weeping prophet" and listened to the siren song of those who prophesied to the people's liking. In the fulness of time, when the nation's cup of iniquity was full, God delivered Judah into the hands of the Babylonians.

Thoughts on the Lesson.—After the lesson text has been carefully gone over, studied in the light of the context we are prepared to meditate upon the lesson, drawing the application for present-day use. Here are a few things that come to mind as we thus meditate:

1. "Whatsoever a man soweth, that shall he also reap." The same is true also of a collective body of men, whether a family, church, or nation. God put into the mouth of Jeremiah the words that He wanted him to say. But even if Jeremiah had not gotten his information direct from the Lord, reason would have dictated the same message. Israel was going the way of all flesh. The nation was not simply "like other nations" in that it was ruled over by a king, but especially in this that it was traveling in the path of sin and idolatry. The common end of such a course is death.

2. It is interesting to compare the northern and the southern kingdoms. Israel started in much stronger than Judah. Moreover, as a punishment to Judah because of Rehoboam's wickedness, the Lord would not permit Rehoboam even to try to win Israel back. Yet Israel came to an end as a nation more than a century before Judah did. Why? Judah did have a few kings that tried to bring the people back to God; Israel had none of that kind. While Israel had a few kings who were reformers, from the start it was an idolatrous nation, which accounts for its downfall much sooner than that of Judah. The more wicked a life, the more sudden its destruction. We reap what we sow.

3. The longsuffering of God is noteworthy in His dealings with Judah. God rebuked the nation and its wicked kings, foretold what the course would bring them to, sent

prophets among them, offered them peace and pardon on condition of repentance and reformation, delivered the nation time and again out of the hands of the enemy, and only permitted them to be taken captive finally when it was clear that they WOULD NOT obey God and insisted on pursuing their own sinful, rebellious course. The wrath of God is visited upon those people only who refuse to be moved by His longsuffering. It is true, as Peter said—is true to-day, was true in Peter's day, and true in the days of the kings of Israel and of Judah—that "God is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." It is they who WILL NOT repent upon whom the wrath of the longsuffering God will visit the vengeance of eternal fire.

4. Notice the terrible retribution visited upon that treacherous king. Having been untrue to his promises to God, he could not be expected to be true to his promises to any man. They pursued him until they had captured him, they slew his sons before his eyes, they bound him with

fetters, and carried him captive to Babylon. His slavery and his ignominy were complete. In him we have a feeble illustration of the intense and eternal sufferings of those who spurn the grace of God and in the end are "turned into hell, with all the nations that forget God."

5. It was not only Zedekiah and his sons that suffered. "Every great man's house was destroyed," the city was left a mass of ruins, and the house of the Lord was burned to the ground. When people prove untrue to God it means not only retribution for themselves but will also prove detrimental to the cause of Christ.

6. The history of Judah shows that it does not pay to turn away from the Word and will of the Lord, and that in the end even the world whose friendship is sought to be gained thereby will turn against those who thus forsake the Lord. The reason that Israel gave for wanting a king was that they wanted to be "like other nations." Well, they got their wish granted. What happened? The "other nations" oppressed them, and finally destroyed their cities and carried their people away captive. Moral: "It is better to trust in the Lord, than to put confidence in men."—K.

Bible Meeting Topic

OUR INDIA MISSION STATIONS—
Part I.—Isa. 52:7; Dan. 12:3

Topic for June 16

MOTTO

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

PERSONAL THOUGHT

May the Lord give us a vision of the beauty of the service which seeks to bring souls to a saving knowledge of Christ.

OUTLINE STUDY

- I. Sundarganj (A part of the town of Dhamtari).
 1. The earliest occupied station.
 2. Established activities:
 - a. Boys' Orphanage.
 - b. Old Men's Home.
 - c. English School Hostel.
 - d. Medical Station, General Hospital.
 - e. Carpentry School.
 - f. English High school.
 - g. Anglo Vernacular Middle school.
 - h. Primary Girls' School.
 - i. Men's Normal School.
 - j. School Kitchen.
 - k. Location of the congregation as an organized church.
 - l. Progress of the church.
- II. Shantipur.
 1. A place of an organized church.
 2. Leper Asylum.
- III. Balodgahan.
 1. A place of an organized church.
 2. Established activities:
 - a. Girls' Primary School.
 - b. Girls' Middle School.
 - c. Orphanage.
 - d. Widows' Home.
 - e. Boys' Primary school.

- f. School kitchen.
- g. Dispensary.
- h. Village Farm of over 800 acres.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Teach, Preach."
2. Learn the Texts for This Lesson.
3. Tell What You Can About Things Done for Boys and Girls in These Stations.

For Young People.

1. Assign to Different Ones a Station to Describe with Its Activities.
2. Secure a Map of the American Mennonite Mission and Have Some One Give a Drill on It.

For Older People.

1. Give a History and Description of the Work at Balodgahan.
2. Describe the Work at Shantipur.

SEED THOUGHTS

"O Zion haste, thy mission high fulfilling,
To tell to all the world that God is light
That He who made all nations is not willing
One soul should perish, lost in shades of night.
"Publish glad tidings, tidings of peace;
Tidings of Jesus, redemption and release.
"Proclaim to every people, tongue and nation
That God, in whom they live and move
is love:
Tell how He stooped to save His lost creation,
And died on earth that man might live above.
"Give of thy sons to bear the message glorious;
Give of thy wealth to speed them on their way."

Gospel Herald

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

THURSDAY, JUNE 6, 1929

Field Notes

Bro. B. F. Buckwalter of Wellman, Iowa, is spending some time with relatives and friends in Hesston, Kans., and vicinity.

Bro. Jacob Brenneman of Tofield, Alta., is spending a few weeks in the vicinity of Hesston, Kans., expecting to take several boys home with him after commencement at Hesston College.

The congregation at Elmira, Ont., has arranged for a series of prophetic messages to be given by Bro. C. F. Derstine from June 17 to 23. An interesting and profitable series of meetings is anticipated.

Bro. Mahlon Derstine, wife, and son Lloyd, of Souderton, Pa., expected to spend the period from June 8 to 18 in Canada, visiting at the home of their son and brother, Bro. C. F. Derstine, Kitchener, Ont.

Bro. L. S. Glick of Minot, N. Dak., is spending a few weeks in Kansas, filling appointments in a number of places. May the Lord bless the preached Word.

Brethren Rufus Hout of Kansas City, Kans., and Silas Horst of South English, Iowa, were called to their former home near Newton, Kans., by the sudden death of their brother, Ammon Horst, who was buried at Pennsylvania Church on Monday, May 27.

A Bible instruction meeting is announced to be held at the Frazer, Pa., Mennonite Church all-day Satur-

day, June 15, and forenoon and afternoon of Sunday, June 16. An interesting program has been prepared, with Bros. J. W. Weaver and J. W. Hess as the leading speakers. Bring your Bibles and old edition Church Hymnals.

Brethren Ernest Miller, New York City, and S. M. Kanagy, Chicago, Ill., are scheduled to fill the pulpit at the First Mennonite Church, Kitchener, Ont., in the absence of the pastor, during July and August. Bro. Miller in July, Bro. Kanagy in August. Ministers in the locality will supply on the Sundays that these brethren cannot be present.

The congregation at Mummasburg, Pa., has arranged for a Gospel song service on the evening of June 17. The annual Sunday school meeting at this place will be held on June 22 and 23. The prayers of the Church are requested. The leading speakers on the program are Bros. John S. Hess, Lititz, Pa., Abram Metzler, Masontown, Pa., and Walter Gable, York, Pa.

A special meeting will be held, the Lord willing, at the Roaring Creek Mennonite Church near Roaring, W. Va., on Saturday evening, June 29, and all day on the Sunday following. Brethren and sisters from a distance are expected to appear on the program, which, from a glance at the topics, indicates that an interesting meeting is in prospect for all those who can attend.

On May 29, ordination services were held at Franconia Church, Montgomery Co., Pa., for bishop. Eight went through the lot. Bro. Arthur D. Ruth was chosen to succeed his uncle, the late Bishop Joseph G. Ruth. May the Lord bless this young brother in his high calling, so that he may be able to give faithful service to the flock over which the Lord has called him to be overseer.

Bro. Maurice O'Connell of Lima, Ohio, will begin a series of revival meetings, the Lord willing, at Honeytown, Ohio, on the evening of June 9, to continue at least a week. Some of our Ohio brethren have been conducting Sunday school and church services in an abandoned church at that place. May the Lord bless both the meetings and the work as it is continued from Sunday to Sunday.

Bro. C. F. Derstine and family of Kitchener, Ont., are planning to take an extended trip through Northwestern Canada to visit the churches there. They expect to leave home on June 24. Among the places at which

they will stop en route is Eureka, Ill., their former home, where two of Bro. Derstine's daughters, Esther and Ruth, will stay for the summer. Bro. Derstine expects to spend about a week with each of the following churches: High River, Alta., where the Alberta-Saskatchewan Conference is to be held this year; Creston, Mont.; Calgary, Duchess, Carstairs, and Tofield, Alta.; Guernsey and Herbert, Sask.

Song service and Bible study meetings are being held at the Manheim and Erisman churches, Lancaster Co., Pa., each Saturday evening. The meetings alternate at the two churches and will continue, the Lord willing, until Sept. 7. Song service begins at 7:15 and Bible study will follow at 8:00. The first meeting was to be held at Manheim on Saturday evening, June 1, and the next one, on June 8, at Erisman's. They will alternate on this schedule until the meetings close. Similar meetings will be held at the Hammer Creek and Hess churches from June 1 to August 31, starting at Hess's Church June 1 and alternating with Hammer Creek each week until the meetings close. Every one who can is invited to attend these meetings. Bring your Life Songs. H.

Bro. and Sister Wm. G. Lauver, missionaries from South America, filled appointments at a number of places as they traveled eastward to their home at Belleville, Pa., from the Mission Board meeting in Missouri. Sunday morning, May 26, they were at the Olive Church near Elkhart, Ind., and in the evening at the Mission at Fort Wayne, Ind. On Tuesday evening following they were with the brotherhood at the Oak Grove Church near West Liberty, O. On Thursday evening they filled an appointment at Scottdale, and on Friday evening at Altoona, Pa. They expected to reach Belleville for last week-end, where they will remain for a few weeks, after which they intend to spend about five or six weeks at Tampa, Fla., where they hope to work with the Spanish-speaking people in that community. They especially request the prayers of the Church in the interest of this work.

Correspondence

Falfurrias, Tex.

Dear Herald Readers, Greetings in Jesus' Name:—In our midweek meeting we are studying the book of Acts, one chapter each week. These chapter studies are very helpful. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

May we all do likewise.

On May 12, we had our communion service. Sixteen partook of the sacred emblems.

Now as Bro. Alex. Stutzmans have gone home to Ohio, we are left with a membership of thirteen for the summer months.

Bishop Hallman was recently with the brotherhood in Mississippi and Louisiana, officiating in communion services.

The brethren Reist and Hallman preach at Tuleta, Tex., every two weeks.

Health is good among the brotherhood. Those who have come to this part of God's vineyard in the interest of their health have greatly improved. We invite those who are suffering bodily ailments such as, asthma, bronchial trouble, catarrh, rheumatism, tuberculosis, and nervous trouble to come to the southland.

Brethren Esch and Weaver of Johnstown, Pa., were here recently and were deeply impressed. Bro. Weavers expect to come in August because of health conditions. We are looking for a number of people to be with us again this winter. Sixty-eight was the number last winter.

We are in the midst of the tomato and melon season. The tomatoes were a fair crop. The melons were fair at places. It is getting dry now. The corn will soon be put in the silos. Dairying and cotton growing are two main occupations here. Citrus fruits and grapes do very well. The strawberries are over now.

We had four rains so far this year and a few hot days.

Remember us in your prayers.

May 22, 1929. L. K. Horst.

Versailles, Mo.

(Mt. Zion congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We have had a number of visiting brethren and sisters during the past month. Bro. Daniel Kauffman and wife, and daughter Fannie and Sister Leona Schrock of Tuleta, Tex., were with us on Sunday, May 5.

On May 5, we had communion services which brought to our minds afresh the death and suffering of our Lord.

Bro. and Sister Vernon Reiff, and Bro. and Sister Claude Leininger of Elkhart, Ind., Bro. and Sister Laban Swartzentruber of West Liberty, Ohio, Bro. E. C. Bowman of Freedom, Mo., Bro. Henry Harder and wife of Didsbury, Alta., Bro. Earl Miller, wife, and two children, and Sister Wilma Lehman of Peoria, Ill., made short visits either on their way to or from Mission Board Meeting.

Bro. Earl Miller gave us a very in-

spiring sermon on Wednesday evening, May 22, and also a little insight into the work at Peoria.

Bro. Harder preached for us on Sunday morning and evening, May 12. He will be with us again over Sunday, May 26. They will then go to Kansas, Colorado, and on home.

Quite a number from this congregation enjoyed attending our Mission Board Meeting held at Garden City, Mo.

On Ascension Day, May 9, we reorganized our Sunday school. The following officers were elected: Supts., D. K. Nebel, Leroy Gingerich; Chors., Martha Edelman, Mabel Dettwiler; Secy.-treas., Eunice Gingerich, Samuel Ramer. Pray for the work at this place.

Yours in His service,

May 24, 1929. Mary Alice Driver.

Middlebury, Ind.

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103: 1, 2). We have many reasons to thank and praise our Heavenly Father for the blessings and benefits we are receiving from Him daily.

On Apr. 14 we observed communion services and were again reminded of the suffering and death of our Lord and Savior Jesus Christ, and His great love for us.

On Apr. 28, Bro. J. Y. Hooley preached for us on the theme of "Labor and Rest;" May 5, Bro. Amos Nusbaum preached from Luke 14:16, 17; May 19, Bro. John Garber preached from Jas. 3:17, 18; and on May 12 some of the students from Goshen College gave us a Y. P. M. program on the subject of "Our Task," which was very well discussed.

In the afternoon and evening of May 19 we had our semiannual Sunday school meeting of this district at our church. The meeting was well attended, and subjects were ably discussed, on the general theme, "The Vineyard of the Lord."

We are surely glad for these opportunities to sit under the sound of the Gospel and drink in these spiritual truths, which are food for our souls.

The Lord also saw fit to call out of our midst two of our aged members. On May 7 Sister Elizabeth Sunthimer quietly passed away at the age of 86 years as the result of a stroke of paralysis, and May 13 Bro. Joseph Blough who was the oldest member in our congregation passed away at the ripe old age of 96 years as the result of a fractured hip sustained in a fall about ten days previous. May we think of these mem-

bers who have lived so long and faithfully in the Church as just passing over to be at home with the Father.

Written by request of our corresponding secretary, Sister Lizzie Kauffman, who has been ill for some time. We are glad to report, however, that she is much better at present.

May 25, 1929.

Earl Miller.

Parnell, Ia.

(West Union congregation)

Greeting in Jesus' Name:—During the last few weeks the Lord has abundantly blessed us with good things. The subjects discussed at our twelfth annual workers' meeting were: Our Responsibility to God and the Rising Generation; How to Establish a Deeper Reverence for God and His Word; What the Sunday School Can Do to Help the Mission Cause; Friendliness as a Means of Winning Souls for the Master; Hearing and Obeying God's Call. Nearly all the speakers were present. A deep interest was shown in the work for us.

On the evening of May 24, Bro. J. M. Nissley of Altoona, Pa., preached

On Sunday morning, May 26, Sister Gamber of South America gave us a general insight into the work in that country. On the evening of the same day Bro. J. S. Mast of Elverson, Pa., broke the bread of life to us from Eccl. 12:1. All these messages were much appreciated. May the Lord continue to bless the messengers as they go from place to place.

Bro. A. G. Yoder, Bro. P. P. Swartzendruber, Bro. W. S. Guengerich and family were among the many who enjoyed themselves with the brotherhood near Garden City, Mo., the past week.

Bro. Clayton Horst left for Newton, Kans., to attend the funeral of his brother, Ammon Horst, who was instantly killed.

The church at this place felt it a privilege to bear the funeral expense of Sister Lydia Hertzler of Limon, Colo.

Health is fair in general. The weather is quite cool.

May 27, 1929.

Cor.

Johnstown, Pa.

(Stahl congregation)

Dear Gospel Herald Readers:—On Wednesday evening, May 22, Bro. C. F. Derstine of Kitchener, Ont., preached a very interesting and profitable sermon to a large and attentive audience, which had gathered in our church upon special announcement.

On Sunday, May 26, the Sunday school was reorganized for the com-

(Continued on page 205)

Miscellaneous

THE VOICE OF GOD

By Ursula Miller

When Jehovah spoke the stars rejoiced
To honor His desire.
His call through years is myriad-voiced
In quietness, or fire.

Moses, awed by the bush that burned,
Alone by the mountain side,
Heard the call and deeply yearned
For the Lord of hosts as Guide.

Elijah through the still, small voice
Heard words from One on high,
Who bade him honor by his choice
One who could satisfy.

Paul was stricken, smitten blind
Along the Damascus way;
His call came through a light that shined
More brilliantly than day.

God whispered to a seed one day,
And there bursts forth the flower,
He thinks of sunshine and a ray
Glimmers through the shower.

He thought of beauty and the trees
Came forth to shout His praise.
The rivers and the mighty seas
Are lovely rhapsodies.

He calls to men with tenderness,
Or in the thunder's roar,
To give Him praise by righteousness
And love for evermore.

That voice of boundless majesty,
Through mountain side or vale,
Penetrates immensity,
Calling the strong or frail.

He calls in His appealing ways,
Through beauty, tears, or pain,
And when the heart responds, obeys,
He enters in to reign.
Hesston, Kans.

"THE LANGUAGE OF THE HEAVENS"

Sel. by Lizzie Forry

What is the message declared unto men by the language of the Heavens? To the unsaved of earth it points to the Creator and declares His eternal power and Godhead. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:20). To those of us who have surrendered our wills to our Maker, it has a fuller and richer message.

By day the language of the heavens speaks to us of the sun and all its splendor. The sun is our source of light, power, and life. It is a source of healing for mankind. Without the sun, all our days would be night and darkness would reign over us. But when we look up at the sun and think how dependent upon it we are, the Word of God teaches us that

Jesus is our Sun. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4:2). How dependent we all are upon Jesus, the Sun of Righteousness!

What message does the moon bring us? Phil. 2:15 and Psalm 104:19. The glory of the moon is a reflected glory, the sun being its source of light. And surely ours is a reflected glory, for all that is beautiful in us has come to us from the Sun of Righteousness. The moon may be eclipsed by the earth. Even so, the glory of the Christian, shining as the moon, is often eclipsed by the world. We cannot reflect the glory of our Savior if we allow worldly things to enter our lives.

The moon gives light by night. How true this is of the Christian! If the world seems dark around you, do not complain. God has put you in a dark place to shine. Thank God for the privilege of letting "your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

What is the message of the stars? Perhaps the first thought that comes to us as we look up into the heavens is the number of stars. That takes us back in our minds to the days of Abraham. God had promised Abraham a son and that from his seed an innumerable host of descendants should spring. Notice how God makes this promise sure to Abraham: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15:5,6). As God inspired faith in Abraham by pointing him to the countless stars, so may God help us to renew our faith in the promises of God every time we go forth at night to view the starry heavens.

To the Christian worker the stars have another important lesson. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. 12:3). Not all Christians will be rewarded alike. Our reward shall be according to our faithfulness. Some of us will shine like a dim star in the distance, while others of us will shine like the brightest star in the heavens. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (I Cor. 15:41).

"The heavens shall glow with splendor,
But brighter far than they,
The saints shall shine in glory,
As Christ shall them array.

"The beauty of our Savior
Shall dazzle every eye
In the crowning day that's coming
By and by."
Lancaster, Pa.

CRUMBLED WALLS

By Mary Fisher

For the Gospel Herald.

Let us imagine that we see a large cage of wild animals. The owner has many servants to take care of these animals and to keep the cage in repair so that the wild beasts will not get away. Some of the servants who like to see the animals try to get out, make small holes in the cage; some carelessly or unconsciously do something else to weaken the cage. The rest try to keep the cage in good condition, but in spite of their efforts the animals get out. Although all the servants work together to get the animals back into the cage, we can imagine how impossible it would be to get them all.

Let us compare this with the Church. God made man and put him in the garden of Eden but he disobeyed. God tried to lead him under the law, but man would not be led; he took his own way which meant destruction. He sent His only Son, Jesus Christ, as a Savior of our souls, and to institute the Church. He has given rules, disciplines, and doctrines to keep this Church secure and pure. These we want to look at as our walls.

All who have been received into church fellowship have promised to be obedient to the church rules and are His servants. God did not give any rules that are not for our good. Let us notice a few. "Ye must be born again." Why must we be born again? "Not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). I like to think of this as our being emptied of what we contain and filled with His Spirit. Suppose you had a jar that contained poison. Would you not want it cleaned before you would put clean water in it that would be fit for use? God can not fill us with His Spirit if we are half full of worldly desires and lusts. Then He tells us to be humble. Why? If we are little in our own sight we can hear His voice better. The ordinance of feet washing greatly aids in making and keeping us humble. The plain attire and head covering if properly worn also help in this. But when we drift away, however little it may be, we are helping to crumble these walls. Let us not think of the Church as an unpleasant cage, but as a very pleasant place. If all would be obedient then these walls would remain straight and beautiful.

Let us notice what God told the rich man in Luke 16:19-31. God said, "If they fear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Did not God prove this when He gave His only Son to be on the earth for thirty-three years to teach the way more perfectly? Did they hear Him? They nailed Him to the cross and put Him in the grave, but He rose triumphantly. Are we hearing Him? or are we just trying to dress a little like the world. One sister says that it is not necessary to wear the covering at all times; she only wears it at church where the minister sees her. Another one says that it is just a man-made rule and does not wear it at all. Little by little the fashions of the world creep into the church. Am I helping too? The filthy tobacco habit is very disagreeable and ruins both soul and body to say nothing of the money that is thrown away in this way. Scanty dress on the part of the sisters might also be mentioned. Even the little innocent one is made to suffer cold to satisfy the mother's lusts.

What am I doing? What are you doing? Are we doing all that we can to keep these walls straight, or are we helping to crumble them.

New Paris, Ind.

PLEASURE

By Sarah Brubaker

For the Gospel Herald.

Pleasure is the delight of the soul. The Bible has many references teaching us that it is God's will that His people should be happy, but let us not forget that pleasure if taken in unrighteousness is sin. Did you ever consider what determines the question as to whether pleasure is uplifting or sinful? It is the nature of the thing in which we take pleasure. Satan fills our hearts with the pleasures of this world to such an extent that we sometimes scarcely find room for the Gospel. But we as children of God must tell Satan to get behind us as Christ did when He was tempted by him in the wilderness. We must tell him that we have no time to waste with the follies of this world, because they are not satisfying to the soul. We are not seeking for worldly things but for heavenly things. Paul says, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). Worldly pleasures choke out the Word of God. Luke 8:14.

The Bible forbids church entertainments, banquetings, foolish talking, etc. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

A child of God takes great pleasure in winning souls for Jesus. Worldly amusements make pleasure the chief end sought, and go to the devil's kingdom for the definition of pleasure. Christian joy is the natural fruit of a consciousness of duty well-performed. God's people should be the most cheerful people on earth. They

have the brightest hope and most glorious prospects of any people living. They have the strong arm of Jesus to lean upon in fighting the battles of life. They have the presence of the Holy Comforter to assure them that there is "no condemnation to them which are in Christ Jesus." If we are diligent in the faithful performance of duty, God will see to it that we will have an abundance of joy. Port Trevorton, Pa.

FIFTY MENNONITE LEADERS

BISHOP ABRAHAM HALDEMAN

(1780—1865)

By W. W. Graybill

For the Gospel Herald.

In 1727, over two hundred years ago, Nicholas Halteman came to America from Canton Berne, Switzerland, by way of Holland, with many other Mennonite families, to escape the religious persecution which was raging in Europe at that time. He purchased a tract of land, deeded to him Aug. 13, 1728, in Montgomery Co., Pa., in the vicinity of Skippack. The records of the original homestead are complete, dating from the Wm. Penn grant in 1695. The last transfer was made in 1882 from Abraham Landis to Franklin S. Tyson, Lower Salford Township, Montgomery Co., Pa.

This Nicholas Halteman is honored as the head of a large number of descendants in this country who spell their name either Halteman or Haldeman.

Bishop Abraham Haldeman, a great-grandson of the above-named Nicholas, was born in 1780. There were nine children in the family, three girls and six boys. His father, Christian, also a minister in Lower Salford, Montgomery Co., was born May 11, 1744, and died in 1833, at the age of 89 years. There is a tradition, thought to be correct, that Abraham's grandfather, also Christian by name, was a minister. But there is no record nor tradition that his great-grandfather, Nicholas, was a minister. There is no record that any of the Haldemans left the Mennonite faith till Bishop Abraham's time.

Abraham was ordained a minister in 1830 in Chester Co., Pa., where he served as minister for twelve years. During these years he was ordained a bishop.

He owned a farm near Spring City, Chester Co., Pa. The farm is owned at present by Preacher Amos Kolb. Records show that the farm was purchased by Abraham Haldeman in 1810 and sold in 1842. In this year he moved to Juniata Co., Pa., and purchased a farm the same year at

Evendale, not far from Richfield.

The reason for this move we are not able to give. No doubt it was providential. The churches in the Franconia District by this time were well established, while in Juniata and Snyder counties the congregations were small and the churches had difficulties in getting the work started. At first the preaching was done in schoolhouses and in private homes. At the time Bishop Halteman moved to his new home they had one or two houses of worship in the whole district. One of his ways of work appears to have been to encourage the brotherhood to build churches. One house, Cross Roads, near Richfield, was built during his life. Shortly after his death, from 1867 to 1872 four new church houses were built in the district. This reminds us of David's preparing material for the erection of the temple which he could not build "for the wars which were about him on every side" (I Kgs. 5:3-5). But after his death it was built by his son Solomon.

Some of Bishop Haldeman's co-laborers in the ministry were, Jacob Graybill (ordained in 1849) and Samuel Winey (ordained in 1850). Both of these were his successors in the bishop office.

During Bro. Haldeman's bishop oversight, which lasted twenty-three years, in Juniata and Snyder counties, the Church grew in numbers, we are told. However, after his death, because of difficulties better known to the people of that time, a large number in the vicinity of Richfield organized a separate congregation.

Since that time the church has grown until last year a new and larger church was built at Lauvers, and plans are being made to build a new one at Cross Roads near Richfield, next year.

Bishop Haldeman was married to Elizabeth Funk of Lehigh Co., Pa. His brother Benjamin was married to her sister Frances. He died March 30, 1865, at the age of 84 years and 7 months, having preached the Gospel for 35 years.

Richfield, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

GIVE GOD A CHANCE!

TEXT: Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3:10.

In a large city telegraph office scores of instruments were ticking away. Presently, in the din and clatter, the door opened and in walked a young man, a stranger. He was tall and rather awkward, with a linen duster reaching nearly to his heels. In response to his request for employment, the chief operator motioned him to a chair. By and by another instrument began to click: the most important work of the day was on hand. The press dispatcher was ready at a distant city, and by his desk in that city sat one of the swiftest writers and most skilful operators in the service, waiting to begin his rapid sending.

The chief motioned the tall young man to take his seat at the table at which the press news was to be received. He quietly did so. The other workers lifted their heads from their instruments to look askance at the rustic stranger in his attempt to "take" the fastest man on the line. They were watching for him to fail, but he had no notion of doing so. Answering the call, he took up his pen and began to write; and there, for hour after hour, he sat without a break, without a halt, writing a hand like a copperplate in its clearness and beauty. He tossed off sheet after sheet of copy to the waiting messenger boy, while all the office stared in astonished admiration. When the work was finished, the position was his without any further question. When asked his name, he replied, "Edison."

It was the beginning of his world-wide fame. All he wanted was a chance, and when he got it he did marvels. God is saying to us, "Prove me now, give me a chance and I will open the windows of heaven." God still has windows in heaven; they are still in service. The bolts slide as easily as they ever did; the hinges have not grown rusty. God opened the windows of heaven for Moses and the sea departed. He opened them for Joshua and the Jordan rolled back. He opened them for Gideon and

the hosts of Midian were slain. Give God a chance and He will open them for you. The storehouses of heaven are bursting with blessings. The fountains and rivers have never run dry. But, like the children of Israel in the wilderness journey, we are limiting and forgetting God.

Give God a chance through His Word. In Isaiah 55:11, He says: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The late General Booth said, just before he died, "It seems to me the chief religious danger of the twentieth century lies in this: Religion without the Holy Spirit, Christianity without Christ, forgiveness without repentance, salvation without regeneration....and heaven without hell."

I have known many men in my day—rich men and poor men—but I have never known a man who was willing to give up the possessions he had inherited from his parents; yet I have known many men who were willing to give up their religious inheritance without a qualm.

Abraham Lincoln said, "No nation can long exist half slave and half free." Neither can the Church of Jesus Christ long exist half false and half true. To-day the special form of idolatry threatening the Protestant Church is camouflaged under the name of "modern science." Science has given us the wireless and the airship, and we have become acquainted with radium; and knowledge and general culture have been on the increase. But science never made a saint: wrongly taught it has destroyed the faith of thousands. All the libraries Carnegie's millions have built will never give a man a clean heart.

Give God a chance through prayer! Prayer is God's greatest dynamic of efficiency. God says in II Chronicles 7:14: "If my people, which are called by my name, will humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land." Here we find the solution of every problem confronting the world to-day. But we have substituted other things for prayer, and God has been forgotten. If we trust in money, we

must be satisfied with what money will do. If we trust in preaching we must be satisfied with what preaching will accomplish. If we trust in organization we must be satisfied with what organization will bring to pass; but when we trust in prayer, we get what God can do—greater than money, greater than preaching, greater than organization. There is an abundance of saying prayers that mean nothing. No life nor power, nor joy comes through them. They are no better than incantations of pagans.

It is a revival of real prayer that is needed. The Christian world needs a fresh and profound conviction of a personal God, a confidence in the value of intercession—the practice of communion with our loving Heavenly Father. Real prayer would transform us, were we to begin it; it would banish sin and fear and bestow the richness of life and power. When Jonathan Edwards prayed, the people trembled. When John Livingston prayed, five hundred turned to Christ in a day. When D. L. Moody prayed, they took knowledge of him that he had been with Jesus.

Give God a chance through your life! What you are counts for more than what you say. An ounce of walk is worth a ton of talk. We sing, "My life, my love I give to Thee," but do we mean it? God has saved your soul, but aren't you keeping something back? "Come out from among them and be ye separate, saith the Lord" (II Cor. 6:17). God is strong on separation, the devil is strong on federation. God is trying to separate the sinner from His saints, the righteous from the unrighteous, the believer from the unbeliever. The devil is in the federating business; he tries to get everything together that he possibly can. The devil says "mix them up."

What has become of the old-fashioned authority of father and mother? What about home example in these days? What are the topics most discussed in the family circle, and what is the literature it encourages? The family altar is gone, the blessing at the table is gone, the sacredness of the Lord's Day is gone, the modesty of women is gone. What is to prevent young men from savagery—a more horrible example of which was never known than the tragedy perpetrated by two intellectual young men in the city of Chicago. God is not feared as He used to be. The Ten Commandments are being forgotten; conviction of sin is not heard of. "Every day in every way the world is growing better and better," is the philosophy that is dinned into the ears of the people. How can they be much better than they are? What the Church, the home and the nation

needs is God, who must in His mercy pour out His spirit upon us and shake things to the foundation.

Give God a chance through service. God never hesitates to cast aside that which no longer serves His purpose. "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:16). If I have a watch which does not keep time; if I have a pen which will not write; if I have a lamp which will not burn, I put them aside as valueless; and even the Divine patience is limited. I put myself on record; I stand for nothing that would in the least obscure men's vision of the power of God, or their vision of the glorious majesty of the Son of God; and I count nothing worth while except the doing of that thing that would mean the winning of a soul to Christ. The ultimatum of all preaching and teaching is soul-winning! Everything else is incidental.

Give God a chance through sacrifice. Behind every great soul-saving movement lies sacrifice. The greatest return for sacrificial service is not the present results but the future reward. Could we go back to the days of the apostles and study their regard for their Master we would see them making unlimited sacrifice. They gave up all and they endured all things. They meant business. But to-day, sacrifice is one of the lost arts of the Church.

Give God a chance to save your soul! An old Welsh minister began his sermon by saying he had a question to ask, which he knew the congregation could not answer; that the wisest men on earth could not answer; and that God Himself could not answer. The question was, "How shall we escape if we neglect so great salvation?"

This is true, for in the present life there is no other way of salvation, whatever may be our ideas of the various religious systems; nor is there any satisfaction apart from Jesus Christ; nor will there be any other way of escape in the future life. Character is the cause of destiny. "Whatsoever a man soweth, that shall he also reap." Is it well with thee? Is it well with thy husband? Is it well with thy child? What are you doing with Jesus Christ, God's Son? Oh, you admire Him, you analyze Him, you discuss Him, you do everything but receive Him. "...As many as received him, to them gave he power to become the sons of God" (Jno. 1:12).—H. D. Sheldon.

Being minded (Phil. 2:5) in the right way will make a vast difference in what the future church will be.—A. S. Horst.

CORRESPONDENCE

(Continued from page 201)

ing year according to the uniform plan adopted by the church conference last year. The following officers were elected: Levi S. Thomas, John A. Thomas, supts.; Sanford G. Shetler, Olin Hershberger, secys.; Joe Miller, treas.

On July 4, an all-day mission meeting will be held in our congregation. Among the speakers will be Bro. and Sister William Lauver, missionaries on furlough from South America.

Bro. J. Irvin Lehman of Chambersburg, Pa., will be with us for communion on Sunday, June 2. On Saturday evening, he will give a talk on the Sunday school lesson and preach a Gospel sermon. On Sunday evening he will begin revival services at the Thomas church.

Much rain has greatly delayed the farmers and truckers in our community. Late frosts would have destroyed some things should they have been planted early.

A number of brethren and sisters from the Johnstown district expect to attend the Sunday school meeting at the Marion Church, near Chambersburg, Pa., on Memorial Day.

May 27, 1929. S. G. Shetler.

Scottdale, Pa.

Dear Herald Readers, Greeting:—We expect to have our inquiry meeting at the church here on Sunday, June 2, preparatory to communion services to be held soon.

Among visitors in our community during the week were Bro. and Sister Noah H. Mack, New Holland, Pa., Bro. W. H. Weaver, Mechanicsburg, Pa., and H. W. Eshleman, Camp Hill, Pa. They were returning from vicinity of Dalton, Ohio, where Bro. Mack was engaged in Bible Conference work at the Sonnenberg Church. Bro. Wm. G. Lauver and family, on furlough from the South America Mission, spent about a day here also. We had a special meeting at the church on Thursday evening, May 30, when both Bro. and Sister Lauver spoke about the work in the Argentine.

Some of our people expect to attend commencement exercises at all three of our church schools, if we include the Kauffman family who have not yet returned to Scottdale since going south for the winter.

Plans are being made to have another session of Vacation Bible School at Kingview Schoolhouse this year. This will be the fourth successive year of this work.

Pray for the work at Scottdale.

June 1, 1929.

Cor.

DIVINE PROVIDENCE

By Nancy K. Mast

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). As we journey through this life we realize that we have an all-seeing and all-knowing God watching over us. We may be led by Divine providence if we are willing to fully surrender our lives to God. God's providence is marvelously manifested as we read the story of Ruth. Without a doubt Naomi was sad after the death of her husband and two sons and concerned about the young widows, namely Ruth and Orpah. No doubt there were problems which confronted Naomi as to whether she should stay or return home. However, she trusted in God and acknowledged Him and He directed her path. Thus the trials which Naomi endured made earth seem better and heaven more dear.

Further, we notice the firm decision of Ruth who was led by Divine providence to accompany her mother-in-law to her home land, and thus she became the ancestress of Christ. We notice this trait also in Abraham when God said that he should offer his son Isaac, whom he loved, as a burnt offering. Abraham was faithful and obedient, and God provided a substitute. Thus at times there are problems which confront us, and I believe there is a lesson in every one of them for us to heed.

In 1 Pet. 5:7 we read these words, "Casting all your care upon him; for he careth for you." In order that the earth may yield fruit the cloudy days and the rain are needful as well as the days of sunshine. So we also experience cloudy days, so to speak. However, we too, as the fruit of the earth is refreshed, after the rain, may be refreshed in the spiritual sense by the Word of God and grow thereby.

"Jehovah, God, Thy gracious power
On every hand we see;
Oh, may the blessings of each hour
Lead all our thoughts to Thee.

"Thy power is in the ocean deeps
And reaches to the skies;
Thine eye of mercy never sleeps;
Thy goodness never dies.

"From morn till noon, till latest eve,
Thy hand, O God, we see;
And all the blessings we receive,
Proceed alone from Thee.

"In all the varying scenes of time,
On Thee our hopes depend,
Through every age in every clime,
Our Father, and our Friend."

Morgantown, Pa.

REPORT

Of the Upper Strasburg, Pa., Sewing Circle, for the Year 1928

No. of meetings held
Average attendance of members
Visitors

10
1
0

o. garments made	110
o. garments ready made	20
o. comforters	1
o. quilts	1
o. second handed	13
Money received from Bible Meeting	\$12 00
Received from Sunday School	\$10 00
total amount received	\$89 47
amount given out	\$10 00
spent during year	\$60 25
remaining in Treasury	\$19 22
Mary C. Rife, Secy.	

REPORT

of the Zion Sewing Circle of Hubbard, Oreg., from Apr. 1, 1928, to Apr. 1, 1929	12
average members present	25
meetings held	25
o. of garments made	65
heets made	2
illow slips	12
quilts	10
omforters	11
total amount of money rec'd	\$195.40
expenditures for Home work	\$96.39
expenditures for Foreign work	\$74.87
balance on hand April 1, 1929	\$24.14
Fannie Shrock, Secy.	

REPORT

Of Prairie St. Mennonite Sewing Circle, Elkhart, Ind., For the Year April 1, 1928—March 31, 1929

FINANCIAL REPORT

Receipts	
April 1, 1928 Balance in Bank	\$10 93
Membership dues received	76 50
for one quilt	5 00
for sewing	3 00
Donation	50
Contributions:	
Prairie St. Menn. Church	\$32 00
Olive, Holdeman, Elkhart	
Sunday School Meeting	6 07
	38 07
Material purchased for Nappanee Cir.	1 93
ale of rug	1 50
ale of thread	50
Total	\$137 93

Disbursements

Weaving five rugs	\$ 3 75
Material for India	12 58
Chicago Mission	2 59
Detroit Mission	6 63
Material and garments for Carver, Mo., Mission	9 87
Material for Bethany Methodist Hospital, Kansas City	6 95
Mrs. Raymond Good, Elkhart	5 41
Mrs. Claude Culp, Chief, Mich.	1 74
Miningers, Kansas City	4 56
Mrs. Cotterman, Elkhart	2 00
Garments purchased for Orphans' Home, W. Liberty, O.	5 36
Christmas gift for Hannibal, Mo., Mission	5 00
Mrs. Troyer's Support, India	25 00
For marking special quilt	1 75
Mrs. E. E. Miller, India	3 00
Goshen College—material	\$6 91
Fruits and vegetables	6 00
	12 91

Postage on packages	1 86
Local supplies	2 27
Cash in Bank April 1, 1929	24 70
	\$137 93

SUMMARY OF ACTIVITIES

Membership and Attendance	
No. of members April 1, 1928	
Non-attending members	8
Attending members	33 41
New members during year	4
Total at close	45

Average attendance of members	17+
Lowest attendance in June	9
Highest attendance	28
No. of visitors during year	27
Bedding	
Made—2 quilts	
3 comforters	
2 sheets	
2 mattress pads	
2 comforter slips	
Donated—3 comforters	
Garments Made and Purchased	
For India—garments	32
yds. bandage	300
For Home Missions—garments	150
Hospital supplies	38
Second Hand Garments sent to Detroit	13
Peaches, Tomatoes, Pickles Canned for Goshen College, qts.	115
Mrs. Martha Stealy, Pres.	
Mrs. M. C. Yoder, Vice Pres.	
Mrs. Cleo A. Mann, Secy-treas.	

Married

Bleile—Herr.—On Sunday, May 26, 1929, at the home of the bride's parents, Bro. Harold Bleile and Sister Verna Herr, both of the North Main St. congregation, Nappanee, Ind., were united in marriage, Bro. H. F. North officiating. May God's richest blessings attend them through life.

Wideman—Miller.—On April 29, 1929, at the home of the bride, Garden City, Mo., occurred the marriage of Bro. Allen Wideman, Markham, Ont., and Sister Edna Miller, daughter of Pre. L. J. Miller, Bro. I. G. Hartzler officiating. May God's blessings attend them through a happy Christian life and in the service of the Master.

Sommers—Springer.—Bro. Daniel Sommers and Sister Ida Springer, both members of the Zion A. M. congregation of Mayes Co., Okla., were united in holy matrimony on May 2, 1929, Bro. I. G. Hartzler, East Lynne, Mo., officiating. May the Lord abundantly bless this union in Jesus' name and for the welfare of the Church that they represent.

Charles—Hollinger.—On May 1, 1929, Bro. J. Wilmer Charles and Sister Anna Miriam Hollinger were united in the bonds of holy matrimony at the bride's home in East Petersburg, Pa. The ceremony was performed by Bro. John K. Charles, father of the groom. May the Lord bless this union to the glory of God and the welfare of His kingdom.

Obituary

Martin.—Orvan B., infant son of Paul and Lizzie (Burkholder) Martin, was born near Lititz, Pa., May 5, 1929; died May 10, 1929; aged 5 days. He is survived by his parents and two sisters (Esther and Arlene). One brother preceded him in death. Short funeral services were held at the Hess cemetery by Bro. John S. Hess.

Hess.—Anna, infant daughter of Elvin and Anna Amanda Hess, was born and died April 17, 1929, at her home near Strasburg, Pa. She is survived by her parents, 1 sister, and 1 brother. Short services were held at the grave by Pro. C. M. Brubaker. Interment in the Strasburg Mennonite cemetery.

"Somewhere back of the sunset,
Where loveliness never dies,
Lives our dear little Anna,
'Neath the blue and gold of the skies."

Linhoss.—Conrad Linhoss, youngest son of Philip and Barbara Ross Linhoss, was born in Kassel, Germany, Dec. 24, 1852; died April 17, 1929, at Waynesboro, Va. He came to America

with his parents when eighteen months of age. He is survived by his widow (Rebecca Heatwole), 4 sons, 7 daughters, 12 grandchildren, 1 brother (Adam Linhoss), and 1 sister (Mrs. C. J. Weese). He was a member of the Mennonite Church for many years. Services were held at the Springdale Mennonite church by the brethren, David Garber, A. P. Heatwole, and E. C. Shank. Text, Jno. 5:28.

Mellinger.—Jacob K. Mellinger was born April 3, 1871; died May 13, 1929; aged 58 y. 1 m. 11 d. He is survived by his wife and three daughters. He was a useful man in the community, a devoted husband and father, and a faithful member of the New Danville Mennonite Church. Our confidence is in God that while we sustain a loss, it is gain to him. Funeral services were held at the home by Bro. Aaron Harnish and at the New Danville church by John K. Charles. Text, Heb. 11:16.

Rhodes.—Lena Rhodes, daughter of John and Lena (Gingerich) Rhodes, was born in Johnson Co., Ia., Jan. 25, 1857; died May 21, 1929; aged 72 y. 4 m. 26 d. In her youth she accepted Christ as her Savior and united with the Amish Mennonite Church in which faith she remained true to the end. She was of a family of eleven children. She leaves 1 brother and 1 sister, besides many other near relatives and friends to mourn her departure, but not as those who have no hope. Funeral services were held at the home of her brother, conducted by Isaac Smith, S. J. Kemp, and C. M. Yoder.

Schumaker.—Menno, son of Adam and Sarah Schumaker, was born in Wayne Co., Ohio, June 11, 1902; died of pneumonia at the home of his wife's parents, April 1, 1929; aged 26 y. 4 m. 10 d. On March 29, 1918, he was baptized and received into the Sonnenburg Mennonite Church. On Feb. 7, 1921, he was married to Tamar Gerher. To this union three children were born (Urie, Mildred, Don). He leaves his companion, 3 children, parents, 4 brothers, and 2 sisters (John and Henry, of Oregon; Homer, Stanwood, Ohio; David, Pandora, Ohio; Mrs. Llewellyn Zimmerly, and Mrs. Earl Gerber, of Orrville, Ohio). He leaves many other relatives and friends to mourn his early departure but not as those who have no hope. Two sisters preceded him in death. Funeral services were held from the Sonnenburg Mennonite church by Bro. C. N. Amstutz in German and Bro. J. S. Gerig in English. Text, Jno. 11:28.

"Tis lonesome here without him,
And sad the weary way,
For life is not the same to us,
Since he is called away."

Handrich.—Eddie Handrich, son of Jacob and Eliza Handrich, was born in Davis Co., Ia., Jan. 11, 1901; died May 14, 1929; aged 28 y. 4 m. 3 d. He moved with his parents to this place in the year 1907. His sudden death was caused by trying to stop a run-away team. Seeing his efforts were in vain, he dropped down, but the horses turned and ran over him. He was carried several rods by the wagon and was seriously hurt. He lived about a day and was conscious until the last but could not talk very much. He leaves his parents, 4 brothers, 1 sister, his intended companion, and many friends. We have the hope that he has only gone on before and is beckoning his loved ones over yonder. One sister preceded him in death. He united with the Fairview, Mich., church in his youth and remained faithful until the end. He will be missed very much in the home and in the Church. Funeral services were held from the Fairview church, conducted by the home ministers Esch and Steiner. Text, 1 Sam. 29:3.

"We miss thee from our home, dear,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Blough.—Joseph P. Blough was born in Wayne Co., Ohio, Feb. 23, 1833; died at the

home of his daughter, Mrs. Lydia Mast, Middlebury, Ind., May 13, 1929; aged 96 y. 2 m. 20 d. In 1860 he was united in marriage to Christina Staybrook in Mifflin Co., Pa. To this union were born 3 sons and 7 daughters. His wife, 1 son, and 2 daughters preceded him in death. He is survived by 2 sons (Samuel and Chancy), 5 daughters (Mrs. Lydia Mast, Mrs. Nannie Ziegler, Mrs. Orilla Plank, Mrs. Mamie Lantz, and Mrs. Elsie Treesh), all of Elkhart Co., Ind. He is also survived by 13 grandchildren, 11 great grandchildren, besides many other relatives and friends. In 1863 he with his wife accepted Christ and united with the Amish Mennonite Church, remaining faithful till the end. In 1865 they moved to Elkhart Co., Ind., where they spent the rest of their life. As long as strength permitted he was active in the service of the Master. When a young man he was a leader in song, in which he greatly delighted. Funeral services were held at the home and at the Middlebury Mennonite Church by J. H. Pike and D. J. Johns.

Nissley.—Anna N. Hostetter Nissley, wife of Benjamin L. Nissley, was born Dec. 29, 1858; died at her home, Landisville, Pa., May 8, 1929; aged 70 y. 4 m. 10 d. Death was due to complication of diseases. She was a faithful member of the Mennonite Church for 21 years. Her place at Sunday school, church, and sewing circle was seldom vacant. She will be greatly missed at these places, also in the home. She was a faithful companion and a kind, loving mother. Besides her husband she leaves the following children: Elizabeth H., wife of John E. Forrey, Mountville, Pa.; Samuel H., Landisville, Pa.; Anna H., wife of Henry B. Erb, Manheim, Pa.; Frances H., wife of Geo. W. Cutrell, Scottdale, Pa.; Ellen H., and Benjamin H., at home. She is also survived by ten grandchildren and these brothers and sisters: Reuben N. Hostetter, Landisville, Pa.; Christian N. Hostetter, Manor, Pa.; Mrs. Lizzie N. Engle, David N. Hostetter, Mrs. Milton N. Miller and Abram N. Hostetter, all of Mt. Joy, Pa. Funeral services were held Saturday, May 11, at two o'clock at the Landisville Mennonite church. Interment in the adjoining cemetery.

"Mother was tired and weary,
Weary with toil and pain,
Put by her glasses and rocker,
She will not need them again.
Into Heaven's mansions she's entered,
Never to sigh or to weep,
After long years with life's struggles
Mother has fallen asleep."
—The Family.

Yake.—Baby Miriam, infant daughter of Clayton E. and Martha E. Yake of Scottdale, Pa., was born, asleep in Jesus, on May 27, 1929. She is survived by her parents and three sisters, Marnetta, Ethel, and Lois. Brief services were held at the home and at the grave at the Alverton cemetery by Bro. J. A. Ressler.

"In that beautiful place He has gone to prepare
For all who are washed and forgiven—
And many dear children are gathering there,
For of such is the Kingdom of heaven."
—

Bender.—Dewitt, son of John and Anna Bender, was born at Conquest, Sask., Oct. 1, 1918; died at the Bay City Hospital, May 6, 1929, after an operation for appendicitis; aged 10 y. 7 m. 5 d. As his father preceded him in death, he made his home with his grandparents, Noah C. Miller, Au Gres, Mich., most of his life. He leaves to mourn his departure, grandparents, mother, step-father, (Mr. and Mrs. Amos Gingerich, Mio, Mich.), besides many uncles, aunts, and friends, who will sadly miss him. Funeral services were held at the Delano church in charge of Sol. Swartzendruber and Meuno Esch, Text, Matt. 18:10-13. The body was taken to Mio, Mich., for burial.

Geist.—Evelyn Rose Geist, daughter of Samuel and Mayme Geist, died of pneumonia and Bright's disease, at the home of her parents, Mangansville, Md.; aged 12 years. She

had been afflicted since her birth and was a great care for her mother, who so faithfully and tenderly ministered unto her. She will be greatly missed by her parents as she was their only child. But God does all things well and we know that Rose is now where she has no more pain. We know her parents calmly say, "Thy will be done." Funeral services were held on May 11, from her home, in charge of C. Clever and G. I. Rider. Interment in Rose Hill cemetery, Hagerstown, Md.

—A Friend.

Miller.—Martha Anna, daughter of David O. and Gertrude Miller, was born Aug. 4, 1928; died May 22, 1929; aged 3 m. 18 d. She leaves to mourn her early departure, father, mother, 1 sister (Mary Jane), 1 grandfather, 1 grandmother, 1 step-grandmother, 2 great-grandmothers, 8 uncles, 7 aunts, and many friends. A little blossom budded on earth to shed forth its fragrance in heaven. Services were held in the home by Bro. D. J. Johns and at the Clinton Frame church by Bro. Ira S. Johns, assisted by D. J. Johns.

"God needed one more angel child
Within His shining, happy band;
So reaching down with loving arms,
He clasped our darling's hand."

Wiker.—Leah A. Wiker, wife of Martin Wiker, was born Oct. 30, 1847; died May 17, 1929, at her home in Strasburg, Pa.; aged 79 y. 6 m. 17 d. She is survived by her husband and the following children: Thaddeus R., Lampeter, Pa.; Edith, at home; Harry, Strasburg, Pa. She was in failing health for about eight months, bearing her affliction with Christian patience. She was a member of the Mennonite Church for many years. She was of a quiet and unassuming nature. We believe she lived out the Gospel of our Lord and Savior in a practical everyday life of service to those about her. Mother's chair is vacant, but comfort and peace come from knowing that our loss is her eternal gain. "Blessed are the dead which die in the Lord." Funeral services were held in the home, conducted by Frank M. Herr and C. M. Brackbill, Text, Jno. 11:25. Interment in Strasburg Mennonite cemetery.

"One by one the links are severed,
From the golden chain of love;
One by one may each be welded
In the Father's home above."

Schwartzentruber.—Elizabeth (Litwiller) Schwartzentruber, beloved wife of Jacob Schwartzentruber, was born near St. Agatha, Ont., April 12, 1873; died at the same place March 31, 1929; aged 55 y. 11 m. 18 d. She was united in marriage to Jacob Schwartzentruber, Feb. 21, 1893. To this union were born three children. She is survived by her bereaved husband, 2 sons, and 1 daughter (Moses, Rachel, wife of Milton Litwiller, and Clarence). She is also survived by 6 grandchildren, 2 brothers, 2 sisters, and a host of other relatives and friends. She united with the A. M. Church in her youth and remained a faithful member until death. The immediate cause of her death was apoplexy. She passed away unexpectedly after an illness of three days, being unconscious all but the first three hours. She was a kind and loving wife and mother, always willing to help others. We feel our loss sadly, but we know that our Father doeth all things well. Funeral services were held at the home by Peter Naiziger and at the A. M. Church by Daniel Steinman, Wm. Lauver, and Daniel Jutz. Interment in adjoining cemetery.

"Somewhere back in the sunset,
Where loveliness never dies,
Mother lives in the land of glory,
'Mid the blue and the gold of the skies."

Zehr.—Jacob Zehr, eldest son of Daniel and Katherine Heiser Zehr, was born Nov. 29, 1875, near Deer Creek, Ill.; died at the Mennonite Hospital, Bloomington, Ill., May 21, 1929; aged 53 y. 5 m. 22 d. After three months of failing health, he was taken to the hospital where it was found that he had cancer of the liver. He was kept at the hospital where he was given the best of care. His wife was with him almost continually. By God's grace, he bore his

pain and suffering with much patience. One of his greatest comforts was the 23rd Psalm. He was married to Elizabeth Wolber of Deer Creek, on Jan. 25, 1900. To this union were born eight children: Esther, Martha, Edna, Florence, Arthur, Robert, Howard and Mildred. To mourn his departure, he leaves his wife and children, his aged father, and the following brothers and sisters: Mrs. Jacob Oyer, Peter Zehr, Amos Zehr, Matilda Zehr of Deer Creek vicinity, and Mrs. Joseph Birkes and Daniel Zehr, Jr., of Fisher, Ill. His mother preceded him to our heavenly home eighteen years ago. He accepted Christ as his Savior, and united with the Central Mennonite Church in 1892, at the age of 17 years. On June 2, 1912, at which time he was Sunday school superintendent, he was ordained to the ministry. He faithfully held that office, until his sickness prevented. Although unable to attend services in person, he was really present in spirit. He often spoke of being homesick for heaven and he had a great desire to meet his Savior face to face. He expressed his willingness and readiness to go, but he regretted leaving his family and the Church, nevertheless, God's will was his will. He was always greatly concerned about the Church and his family. The family suffers the loss of a faithful and loving husband and father, and the Church a humble and faithful minister. His life on earth was an exemplary, upright one, and it is the desire of those who knew him best to follow his example, as he followed his Lord and Savior. Funeral services were conducted by Bro. J. D. Hartzler of Gridley, assisted by Bro. Samuel Gerber of Tremont. Interment in the Mt. Zion cemetery.

Father has gone where joys begin;
Why wish him back 'n a world of sin?
God knows what is best though we can't see,
So let us bear with patience whate'er the trials may be,
And we shall have joy throughout eternity.

Hege.—William W. Hege was born Mar. 4, 1859; died of paralysis May 19, 1929; aged 70 y. 2 m. 14 d. Bro. Hege had a paralytic stroke about three years ago from which he never fully recovered. On the evening of May 19 he started to go to church but, feeling ill, turned back. He fell over before he reached the house of his daughter, Mrs. Funk, where he died in about a half hour. He had been at Sunday school in the morning. He seemed to be expecting the end and made some of the funeral arrangements just a short time before. He is survived by his wife and four children: John M., Mrs. Raymond Smith, Mrs. Paul Funk, and Ira M., also by a half sister and two half brothers. He was ordained to the ministry at the Marion Church in 1907 and preached the Gospel with no uncertain sound until three years ago, when his speech was affected by a stroke. He was an aggressive worker in the vineyard of the Lord, often mentioning that we have no armor for the back, Eph. 6:11-18. He was one of the instigators of Sunday school work at Marion, which was one of the first Sunday schools in the conference. He also strongly advocated Sunday school meetings which were started twenty-four years ago. He was a pioneer of mission work in our conference, not only in theory but in practice. Many were the denials and sacrifices he made for the cause he loved so much. It was through him that the Pond Bank Mission Station was started and he was one of the founders of the Mission Board of the Franklin Co., Pennsylvania and Washington County, Maryland, Conference. He was largely responsible for building the church houses at Pleasant View and at Pond Bank. He did some evangelistic work and officiated at more than 100 funerals. He always had a deep concern for the young people. He was an ardent defender of the faith. He also took an interest in the work of the Church outside of his home district and was a member of the Mennonite Publication Board until his health failed. In all his activities his motto was Eccl. 9:10. Funeral services were conducted May 22 at the home of his son by Christian V. Martin and at the Marion church by Harvey E. Shank, Text, 1 Tim. 4:6-8. Interment in the adjoining cemetery. Peace to his ashes, and may his work go on.

CONFERENCE ANNOUNCEMENTS

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Mennonite Publication Board, Thursday and Friday, Aug. 22, 23.

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

Ontario Amish Mennonite

The annual meeting of the Ontario Amish Mennonite Conference will be held at the East Zorra A. M. Church near Tavistock, Ont., on June 18 and 19, 1929. An invitation is extended to the brotherhood interested in the cause of Christ to meet with us at this time.

Daniel S. Jutzi, Mod.
Jac. R. Bender, Secy.

Dakota-Montana

The Mennonite Church, Sunday School, and Mission Conference for the Dakota-Montana District will be held with the Spring Valley Congregation, near Kenmare, N. Dak., June 18-21.

A Ministerial Meeting will be held Tuesday, June 18, and the Sunday School Conference will begin Tuesday evening at 7:00 o'clock. A half-day Mission Conference will be held Thursday forenoon and Church Conference will begin on Thursday at 1:15 P. M. (D. V.).

Kenmare, N. Dak., is on main line of the Soo R. R. from St. Paul west. Those coming from a distance desiring to be met at train should notify L. C. Kauffman, Kenmare, N. Dak.

J. C. Gingerich, Secy.

Conservative Amish

The Lord willing, the Conservative Amish Mennonite Church and Sunday School Conference will be held at the Town-Line meeting house, east of Goshen, Ind., Wednesday, Thursday and Friday, June 12-14.

The ministry of the Conference should be present in time for ministerial session, on the afternoon of June 11.

Elmer G. Swartzendruber, Secy.,
Wellman, Iowa.

Alberta-Saskatchewan

The annual session of the Alberta-Saskatchewan Mennonite Conference will meet with the Mount View Congregation near High River, Alta., on the following dates:

July 2, Sunday School Conference.
July 3, Missionary Conference.
July 4, Church Conference.

Brethren and sisters from sister conferences are cordially invited to meet with us. Any further information may be gotten

from Bro. Isaac Miller, Mazeppa, Alta.
M. D. Stutzman, Secy.

Illinois

The Mennonite Church and Sunday School Conference of the Illinois District will be held at the Harmony Church, June 18 to 20, 1929. Ministerial meeting on Tuesday forenoon and afternoon, June 18. The conference sermon will be preached on Tuesday evening. Conference proper will meet on Wednesday, with the Sunday School Conference immediately following. A cordial invitation is extended to all interested in the cause of Christ to attend.

A. L. Buzzard, Secy.

GOSHEN COLLEGE

Summer School

The summer school of Goshen College will begin June 10, and continue for nine weeks. College courses will be offered in the departments of English, History, Science, Education, Language, and Philosophy.

Students desiring to shorten the regular residence requirements for graduation or to make up deficiencies of credit will find this an excellent opportunity for doing so. It will be possible to secure nine semester hours of credit during the session.

The teaching staff is made up largely of instructors selected from the regular faculty. Catalogs are ready for distribution.

For further information write to The Secretary, Goshen College, Goshen, Ind.

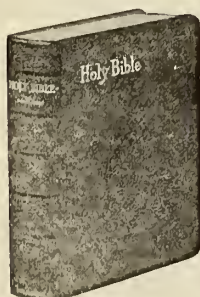
When men speak ill of thee, live so that nobody will believe them.—Plato.

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6 Now when they had gone throughout Phryg'i-ā and the region of Gā-lā'tiā, and were forbidden of the Hō'l'y Ghōst to preach the word in Ā'sia,

7 After they were come to Mŷs'iā, they assayed to go into Bī-thŷn'i-ā: but the Spirit suf-

the things of Paul.

15 And w
tized, and
besought u
judged me
Lord, come
abide ther

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

JUNE 6, 1929

Interests of our Mission Activities

EDITORIAL

"Behold these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground" (Luke 13:7)?

* * *

The fig tree that delayed its fruit bearing presented a problem. The master of the orchard had a solution, and he suggested it to the gardener. Cutting down the fig tree would have made room for another tree—fig, olive, or perhaps a grape vine. The ground would thus be usefully employed—provided the new tree should bear fruit. The master's order was a suggestion, not an order without qualification, for the plan of the gardener would not have been presented if the plan of the master had been regarded as unchangeable. He had a counter suggestion. It would mean extra work for the gardener, some expense, the element of uncertainty, but if the plan succeeded it would save a beautiful tree, and several years which would be required to produce a tree as large as this one. I've often wondered how it worked out.

* * *

At the recent meeting of the General Mission Board some one talked at considerable length and with much clearness about problems. You'll probably find the talk reported quite fully in the complete Report. The Report will be published in this Supplement—at least in part. If you will read the Supplements that follow this you may be able to find out who talked of problems and what he said. I made no notes at the time, and just now I do not even recall the name of the speaker. But I do remember one word: "Problems."

* * *

In the parable above the Savior left the problem unsolved—at least the outcome of the discussion of the own-

er and the gardener is not recorded. The lesson for us is plain—the untiring patience of God with His erring children, and His willingness to bear with us in answer to the prayer of those who have the watchful responsibility over us and our conduct. But the fact that we do not yet know what the answer to a particular problem is, is no argument that no one knows, nor that we shall never know. We used to wonder whether the author of the "Mental Arithmetic" could solve all the difficult problems himself. We did not know until long years afterward that the author (or in this particular case his clerk) began with the answer to the problem that was to illustrate the mathematical principle he was trying to teach, and worked the problem backward step by step. That's just the way God has worked out our problems. God knew in 1904 (and ages before that) that at a certain place and twenty years hence a certain man was to be needed as superintendent of a particular Sunday school. In that year of 1904 several boys in widely separated places had equal opportunities of preparing themselves by God's help for the waiting place. Step by step the problem of that Sunday school superintendent was being solved. God was watching. In 1924 the Right One filled the place—the answer to God's problem.

* * *

Lest we think this illustration purely imaginary, let us go back a few thousands of years to the time when God's problem was to have a race from among the sinful world that would live a practical testimony of obedience to His will. Now, God knew the answer to that problem, and if you wish to "dip ahead" and see how it came out you will find the answer in Matthew 1:21. There you will find the solution of the problem.

God knew that answer back in Gen. 3:15—or rather revealed it then, for He had planned the whole vast problem before the creation of the world. Several well-ordered steps are found between Adam and Abraham, as beautiful and as closely related as the successive equations in the solution of a problem in algebra.

* * *

With Abraham the solution takes shape. God called Abraham from among the world of idolaters—the first step in a new phase of the solution. The descent to the slavery of Egypt, the life of Joseph, the deliverance under Moses, the nation in Canaan with its successive rise to power, decline, dispersion, partial regathering—how wonderfully interesting the working out of this problem becomes when we remember that God saw the answer all the way from the beginning and each step, each crisis in affairs, each contact with heathen nations, each message from the prophets of the divine will, was necessary for the correct solution waiting down the line. In a sense the whole revelation of the New Testament is the solution of the problem presented in the Old Testament. But let us ever remember and never forget that God knew that answer from the beginning, and in the long, long end God's will must and will prevail. Many who fail to meet the requirements of the particular equation at any particular step of the process of solution are dropped from the plan. King Saul, Rehoboam, Ahab, and Belshazzar are notable examples of rejected men of rare opportunities.

* * *

Problems there have been, problems there are, and problems there ever will be so long as men remain human and the earth remains earthy. We would not evade them if we could. One pupil tried it (perhaps

you can recall a few more than that) and memorized all the problems and the answers. It worked well, for the older sister was bright, until the written test, when the older sister had no chance to help. Then there was an utter failure. More than that, we cannot evade our problems if we worry. A world without problems is a world without life. The answer to the urgent call for mission work from heathen lands used to be, "Yes, but it would require some one to go!" Some one to go was the problem. Then it was the cost. And since then there have been several other problems. "Then, perhaps, we'd better have no missions—surely then we'd have no mission problems." No; and no missionary reward, no "well done" from the Master, no jewels for our crown from among the heathen. And the problem would be unsolved—we attempted to solve the problem by kipping it, and that means failure.

* * *

There are problems in the Church. The church without problems is as dead as a man without problems. The only people without problems are those who have gone to their eternal rest. Our forefathers found a problem in Europe—how to serve God and preserve a clear conscience toward God in the midst of a formal and wicked Christendom. They embarked upon a new phase of the problem in America. Here new problems arose up. They met most of these problems bravely and we owe them much for their consecrated example. Some elements in the problem they side-stepped—and we are paying the price of their neglect by failures in fields where they once labored. The failure to adapt themselves to the language of the people among whom they lived costs us much to this day. The lowered standard of purity that came with greater worldly prosperity is costing us, perhaps, more. But granting all this, we cannot blame the presence of "problems" in our Church to-day upon the mistakes of our ancestors. They had to meet their problems, we have ours to meet. They could not have solved our problems, and just as little can we pass just judgment on the way they met theirs. They could justly say as we say to-day—they did what

seemed to them the best thing possible at the time.

* * *

Praise God for problems. The dillard does not have the hardest problem in the lesson assigned to him. How some nerves did tingle when the pleasant voiced teacher of mathematics used to say, "Now here is a theorem for the brightest b-o-y or g-i-r-l in the class!" It was a challenge. And next day how eagerly we waited for the roll-call to be over and the smiling, "How many got 'original theorem' No. VII?" Did we look around the class to see how many hands were up? or did we look eagerly into the eyes of the teacher with our own hands lifted high? It all depended on how we had spent the study period of the evening before. Praise God for problems. If God entrusts us with a really difficult problem it shows that He thinks us worthy of being expected to solve it. He never asks the impossible of us. It's only a matter of our claiming His power by faith. "All power is given unto me....Go ye therefore....I am with you alway" is a wonderful combination of power and promise—and courage for the one who accepts it in full assurance of faith. Booker T. Washington used to say that he was profoundly grateful that, when it became his time to pass his sojourn on earth, he was born an American Negro. Many people would think this a strange reason for gratitude. But he explained that the race with a problem has in all history been the race of achievement. Think of Israel in Egypt, Rome in the time of David, England in the time of Caesar. And the American Negro race has a stupendous problem—and you don't need to go to the south of Mason and Dixon Line to discover it.

* * *

Praise God for the problems of the Mennonite Church! I hesitated to write that last sentence, but there it is, and I am going to let it stand if it gets past the printers and proof readers. Some of you who have spent restless, tossing nights because of some of the problems of our Church will think it as strange as Booker T's reason for gratitude. Don't worry. The fact that there is a problem and

that God has thought you sufficiently worth while to be placed into the midst of it, shows that God considered you able to solve the problem—with His promised help. Don't worry. To do so is to make yourself incapable. Don't worry. If you are busy working out your problems, you will have no time for worry—you'll forget all your worries. No matter what the problem is—we all have them—with one it is the next meeting of General Conference, with another it is the program of the next week's Sewing Circle, with another it is whether to get that aching tooth pulled out or filled—and all these problems are about equally important to the one who has his (or her) own particular problem to solve—it is the problem that comes to the individual, the Sunday school, the church, the community that claims our faith and our faithfulness. It is our own problem.

* * *

God needs a people to stand for Him to-day as He did when He took His child Israel by the hand to lead him out of Egypt. Is our stand apart from the world and separated unto God becoming unsteady? Is the dividing line being wiped out? To some of us that seems the outstanding problem of the Mennonite Church to-day. Well, what are we going to do about it? Worry? Never a moment. Meet the problem! God permitted that problem to come to us because He expected us to solve it. Are we going to let the world swallow us up or are we going to stand alone with God? Yes; you and I see it just right. No problem for us; of course not. But to get the clear vision you and I have, to the tried and tempted ones, and to stiffen their resolution and build up their faith—that is our immediate problem.

* * *

Let us pray!

When we wish to be strong for the hardest battles in our Master's service we need first to feel our weakness. When we lean hard upon the Master and confide in Him for our strength, then the heavy tasks seem lighter.—South American Bulletin.

Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.—Psa. 107:17, 19.

PAUL—A PRISONER OF THE LORD JESUS

By Elvin V. Snyder

For the Gospel Herald.

I have been wondering for more than a year why the Apostle Paul chose this title for himself. By us he is honored with more attractive titles. We call him the indefatigable missionary. A man, by whose efforts the Gospel was preached to two continents, to Greek philosophers, to Roman Royalty and to his own fellow Pharisees.

The catalogue of his adventures in Second Corinthians eleven is almost beyond modern experience. Nothing stopped him—neither stones, nor stripes, ridicule or imprisonment, nor the opposition of his own brethren. Adolph Monod said of him, "Paul, a great spiritual atlas, carried the whole heathen world on his shoulders. The Roman Empire, the most powerful on the face of the earth, required seven ages to build; he took only a quarter of a century to evangelize."

Some one has called him "the dogmatic theologian." That he was. Profusely he wrote on all the theses that Christianity had fallen heir to.

Acts—How to build Christian churches.

Romans—How man can be with God.

I Corinthians—Church Order.

II Corinthians—The Christian ministry and superiority over circumstance.

Galatians—The Holy Spirit in the beginning, middle, and end of the Christian life and power.

Ephesians—Together with Christ.

Philippians—The joy of the Christian.

Colossians—The Church's glories and fullness in Christ, her Head.

I Thessalonians—Christ coming for the Church.

II Thessalonians—Christ coming with the Church.

I Timothy—Church order.

II Timothy—Church disorder and the individual pathway.

Titus—Who can be a minister.

Philemon—Christian love.

Hebrews (if he wrote it)—Priest. Sacrifice. Witness.

This is a library of encyclopedias on Christian doctrine.

In one letter, the smallest that he wrote, as well as in a multitude of places in his other epistles, we have a wonderful picture of Paul—the Great Christian Gentleman. Perhaps his letter to Philemon was to be a practical illustration of how First Corinthians thirteen works in actual life. At least this glimpse of his life makes the other appeal the more eloquent. He is counting a great deal on love between brother and brother.

But this evening we want to think of him as he thought of himself a number of times. Not the Doctor of Law, nor the organizer of churches, nor even particularly as a model Christian man, but, as he calls himself, without shame or apology—"Bond slave," the "Prisoner of the Lord Jesus."

Acts 26:29: "I would to God that not only thou, but also all those that hear me this day, were both almost, and altogether such as I am, except these bonds."

Acts 28:20: "For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain."

Philemon 9: "Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

Ephesians 3:1: "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles."

Ephesians 4:1: "I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called...."

I

When Paul was first taken captive on the Damascus Road he was a pugnacious prisoner.

The fierce Pharisee heard of some scared Christians who had escaped to Damascus. He armed himself with permission to imprison any and all he found. But on the way he met "The Way." Two opposite Ways clashed that day. Paul fought furiously. "The Way" poured His violent rays into the pugilist's soul and said, "It is hard for thee to persecute me." The pugnacious Pharisee lay bound, hand, foot, and soul.

He was imprisoned by the power of God.

Everything was dark. Saul had apparently come to the end of the way—his way. But even though he had lost his sight and needed to admit his defeat he could still think. There was a dazzling light shining into his eye. He knew who it was and felt miserably condemned. So he said to the Light, "What shall I do?"

That was an expensive prayer. It meant first of all a laying aside of his old way. Secondly, it meant going with the Lord to Ananias for new light. There he received the promise that he would have to suffer many things for the sake of the name of the Lord—"brand marks." Moreover, it meant several years of silence, meditation, and self-examination. It meant imprisonment with singing at Philippi. And finally "arrested" and shipped to Rome.

He was imprisoned by the Will of God.

II

The victorious prisoner! What a paradox! An ambassador in bonds! "Along the Appian Way, where victorious generals triumphantly led their legions, emperors and courtiers displayed their pomp, Greeks, Asiatics, and many aliens had journeyed to the imperial city, the Roman Julius led his precious prey." Was he really a prisoner? Perhaps his heart sank at the thought of the little churches that he had sprinkled through Europe and Asia during those few years. Would they continue in "The Way?" Was he a bit dubious about Corinth? He had written a few times to help them along. Perhaps—he did not know—. He needed a great faith.

He at least had one example which he could follow. His own Christ was once crushed, but in the face of defeat there was triumph. And so he, though now tied and silent—hoped.

"Truth forever on the scaffold,
Wrong forever on the throne,
Yet the scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

From his prison-palace in Rome he became the unseen but powerful admonitor of Christian conduct and spiritual dynamic. The Christological epistles are Paul's interpretation of Christ—the Head of the Church—Colossians; the Church—the body of Christ—Ephesians; how individual members should act—Philemon; and Philippians—"Christ, the Supreme Joy."

Dr. Hayes quotes from the Table Talk of Martin Luther, "See to it that thou know no God; and pay homage to no God; except the Man Christ Jesus; but lay hold of Him alone and continue hanging with thy whole heart upon Him, and let all speculations and thoughts about the majesty go their way. In this business look straight at The Man alone; Who presents Himself to us as Mediator and says, "Come to me all ye that are weary and heavy laden." This is the spirit of the eloquent prisoner.

The former epistles were written while Paul was in "the thickest of the fight." He was then an evangelist, a missionary, a church-founder, a controversialist, a preacher and incidentally a writer. His epistles then were "struck off in white heat." Samples of his arguments, parts of his sermons—full of knock-down blows are the soldier's former treatises. But now he is the philosopher, leisurely thinking and writing. The haste and excitement of the former activity are dignified and calmed by the present victorious sage. There are no signs of the "convict." He is unquestion-

ably the conqueror. His prison cell has become the head office of the Gentile Christian churches. The imperial city had now obtained the services of the outstanding and most distinguished ambassador of the Greatest King.

III

Some men have seen more and done more for the world within the horizon of their prisons than others on world tours. Martin Luther had a vision of the needs of the German non-conformists to Catholicism so he gave them the Bible in the vernacular. In England was a man zealous for education and a deeper spiritual experience among his people, so from the dimness of the dungeon came "The Pilgrim's Progress."

Paul and Silas, though their feet were fast in the stocks, their hearts and tongues were at liberty and tuned to the praises of God. Their song opened the hearts of Philippi to the reception of Jesus Christ. So was Paul's last imprisonment fruitful. His incorrigible missionary spirit is at work with contacts that he makes with people in Rome. He speaks of Onesimus as being "begotten in my bonds." That is the spirit of an intense personal evangelism program.

IV

If our lives as Christians are to be successful they must first be imprisoned by "the Christ of the Damascus Road." That bright light must come into our hearts. That Light is The Way.

If we would ever be in the right—in the centre of the Father's will, we must find the right street in Troas—the one that leads to Macedonia. "The Spirit of the Macedonian Way" is a missionary Spirit.

If we would have that superlative joy—even though our body is in the stocks, we must have with us "the Appian Way." His presence is more than bodily or temporal inconvenience.

It matters not if self is abased and human pride disappointed so long as the Christ is exalted. "Not I, but Christ, be honoured, loved, exalted."

"For all through life I see a Cross,
Where sons of God yield up their breath;
There is no gain except by loss,
There is no life except by death.
No glory but by bearing shame,
No justice but by taking blame;
And that eternal passion saith:
'Be emptied of glory, and right and name.'"

There is a three-fold law of the cross which brings life through death, liberty through surrender, enlargement through loss.

"Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood;
Hallelujah! what a Savior."

Pehuajo, F. C. O., Argentina.

MISSIONARY LIVES THAT HAVE IMPRESSED ME AND WHY

I

By Cora Baer

For the Gospel Herald.

(Two Essays on the Same Subject—Sent by Mrs. A. L. Smucker, Smithville, Ohio, Sec'y. Ohio Women's Sewing Circles. The article which follows came by the same route.—Ed.)

In reading about the lives of missionaries certain impressions are left. Some lives we learn to love merely by reading about them—and they impel us on to greater missionary activities. It is some of the lives of missionaries that have done that to me which we shall consider.

The life which I believe makes the first and deepest impression on Christian workers is that of our Master Missionary—Jesus Christ. His missionary endeavors may be briefly summed up in this, "He went about doing good, for God was with him." The Master in His earthly career did not do great deeds which would cause men to stop and look—but we find Him working among the common people. He went from village to village preaching the good tidings, binding up the broken hearted, proclaiming liberty to the captive, and comforting them that mourn—in short, "He went about doing good."

This also is the earnest endeavor of every true missionary in our day—namely, to carry out the program which the Master gave by example. And the only way in which this program can be carried out in our lives is by keeping close to God.

Paul is another missionary who leaves a desire for more aggressive work for the cause of Christ in the hearts of Christians.

Some things which especially impress me about Paul's life are:

His earnestness in soul winning, his dependence on the Holy Ghost for guidance, and his message. He determined to know nothing but Christ and Him crucified. Never in all of Paul's preaching do we find a message which calls for social betterment or government reform, but his central theme was always Christ.

Oh, for more message bearers in our day with no other message but Christ, no other Counsellor but the Holy Ghost, and no other desire but to see souls born into the Kingdom.

Then there are the lives of more recent missionaries which have also left an impression.

John G. Paton entered one of the most dangerous fields of labor. There was nothing about him but rank barbarism, yet with a love for souls born only of undaunted faith in God he sees the possibility of bringing even

them to Christ. Then there is his childlike trust in the Father. When his life seemed to hang on a hair at the mercy of savages his trust in God did not fail. He also had faith that God would reward his efforts, although on every hand failure was staring him in the face. And in his life so unselfishly spent for the South Sea cannibals he yet saw those same fierce savages changed into Christians—as only the power of Christ can transform.

Another missionary life which impressed me is that of Samuel Mills. In response to his plans and aspirations which he confided one August day to some of his fellow-students under the ever memorable haystack near Williams College the first missionaries sailed from America to India. As he watched others go and he himself compelled to stay behind he did not despair. But he found the task the Lord had for him in the homeland—that of preparing others to carry out the great work in the foreign field.

Adoniram Judson, one of the first ones to sail from America, in response to Samuel Mills' plea, also brings many lasting impressions to the Christian. He with his wife, Ann of Ava, so loved by all who read of her—were the pioneers in foreign work. They had no Mission Board on which they could depend to send financial support and new recruits, but they were as strangers in a strange land—with no friend but God to rely on. One thing especially impressive about their lives was their perfect trust in the Father. They passed through many hardships, discouragements and finally failure of health. But in all this they were eager to stay among the people whom they had learned to love, and who they could by faith see a Christian people. Mrs. Judson gave her life on the field for the cause which she had so earnestly and bravely supported.

Another missionary life which has impressed me is the life of Ida Gracey. She was unable to walk from her early childhood, and as she became older she was confined to her bed. But even though she had to pass through intense suffering she was so cheerful that every one loved to be with her. One day she heard of the crippled girls in China, and she forgot her own pain in thinking of their greater distress. From that time on she prayed for them. The burden of her prayer was that in some way a Home might be built for them. One day a friend gave her a dollar to start a fund for such a home. From that time on gifts were forthcoming. As a result of her efforts and prayers three thousand dollars were donated to the cause.

To-day if you were to visit China you would undoubtedly visit at the Ida Gracey Home for Cripples on the banks of the Yantze River. This Home was the result of a life which made the most under trying circumstances, a life which realized the power of prayer and a life which forgot self in the interests of others.

We might go on for hours pointing out impressions received from the lives of missionaries, but just one more in conclusion—of which impressions were received by personal observation. Even tho she has never been under the Mission Board, she has never left her native land to bring Christ to the lost, she has in fact, never done anything great or unusual, yet her life has impressed me as truly missionary. She is seldom heard, not often noticed, yet her influence is felt wherever she is. If there is some one sick she is there, and weary mothers gladly leave the sick one in her care to get some much needed rest. Yet so quiet and unassuming is her presence that it would be almost unnoticed but for the services she has rendered. Nothing short of the Spirit which prompted the Master to go about doing good, prompts her also to loving service.

And what shall I say more? Time would fail me to tell of all the impressions I have received from missionary lives, who through faithful service have impressed many others to go on with the Cause for which they lived and died.

Archbold, Ohio.

* * *

II

By Elsie J. Yoder

"That man may last, but never lives,
Who much receives, but nothing gives."

Missionary lives at home and abroad both are enriched with varied experiences; and send forth impressions, some of which live on for years. Both have a noble work; but our thoughts turned to the foreign missionary, and as this is a woman's meeting, we will discuss mostly women characters.

Ann Judson, that worthy soul gave her all in Ava. For years she was the only white woman (a part of time the only white person) for miles around. But still her love for her people and her faith in God, was so great that Ann worked on never thinking of failure; even if discouragements were plentiful.

Sending ladies as missionaries was unheard of in the early days. But there was one who had convictions to go to India long before such measures were even thought profitable. This character was Isabella Thoburn born at St. Clairsville, Ohio. She was a very successful teacher near her

home. Her missionary brother saw the dire need of the India women, realizing they could best be reached by a lady teacher. He made the suggestion to Isabella, and at once she made plans to go to their rescue. But the Methodist Church of which she was a member seemed slow to realize the need. She was ready and longed to go to her work, yet she patiently waited. Some would have become discouraged and impatient, not so with Isabella Thoburn. She was busy with her preparation in that she did what she could, putting her whole self into her preparation. In 1870 she arrived in India. Here she endeared herself to her pupils by loving deeds, and showing them Jesus.

Over in India there is now an old lady, whose thoughts are for others; and is known as the leper missionary. She is none other than Mary Reed of McConnellsville, Ohio. While home on her second furlough she underwent an operation. While convalescing at the hospital she noticed something on her hand, which she at once suspected as leprosy. Several doctors had the same fears. When able to go to her home, she spared her parents, and those dear to her, by not telling them. But was so very careful so that none should contract the disease. She was perplexed regarding what to do. Then God said, "Go work among the lepers." So after a specialist pronounced it leprosy, she went. Kindness and unselfishness being characteristic of Mary, she did not tell those at home until she was back in India. Thru the united prayers of friends, she was healed, coming home once again on furlough. But later the malady returned. So over in India Mary Reed is still unselfishly serving her Master.

Esther Ebersole Lapp was born near Sterling, Ill. While young in years she received the conviction that she was some day to go as a foreign missionary. She also had a desire to take a nurse's training course; the opportunity which became hers at Chicago. While in training she and George J. Lapp (he taking a course at the Northwestern University) consecrated their lives to God to work in His vineyard in India. They were married June, 1905, and sailed in October the same year. Here her motto was "others," untiringly healing body and soul. As much as she loved her family, yet Esther never neglected her people. After several years of ill health, she entered into well earned rest May 7, 1917.

Jacob Burkhard was born in Illinois. At the age of four his parents moved to Nebraska. In spite of poor school facilities in those early days, especially in the west, he managed to secure an education which prepared

him for his future work. Eighteen miles from home he conducted a Sunday school for three years, traveling the distance every Sunday rain or shine. June, 1900, he was married to Mary Yoder, arriving in India October of the same year. He was undaunted by difficulties as he took them to God in prayer. Although very busy he found ample time to pray. He is still remembered by the Indian people as a man of prayer. On Sept. 29, 1906 he passed away.

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

Kent, Ohio.

MOSLEM WOMEN—Book Review

By Salome Horst

For the Gospel Herald.

(A Review of the work by A. E. and S. M. Zwemer.)

There is a Jewish race and a Jewish world with a common tradition and the great hope of the fulfillment of God's promise to Abraham. Literature and life, thought and destiny, have one center and pivot.

There is also a Moslem world. What Moses, Jerusalem, and Palestine are to the Jews, this, and vastly more, Mohammed, Mecca and Arabia are to the Mohammedan world.

There is a legend told that when Adam and Eve were put out of the Garden after wandering one hundred years they met near Mecca. And here Allah constructed a tabernacle, where the Kaaba now stands. A stone was put on its foundation once whiter than snow, but since turned black by the sins of the pilgrims! They also say Mecca stands exactly beneath God's throne in heaven, and is therefore most sacred. The highest religious aim of the woman who loves her religion in Islam is that she may once in her life time go on a pilgrimage to this city.

Mohammed the founder of this religion was born 670 A. D. His persecution in Mecca led to his flight to Medina. There his preaching fell like a spark into dry stubble, and soon the desert of Arabia was aflame with the new doctrine. The Mohammedan believes: "There is no God but Allah, and Mohammed is God's Apostle."

The Moslem Family is far from being happy. The women and children are kept in seclusion of the harem. One seventh of all the children of the world live in the lands of Islam. They are early taught their religion, but ninety-six and one half per cent of the Moslem adults in India are illiterate.

Islam has spread all over North Africa and nearly all of Central and

western Asia; also Australia and parts of South America.

The majority of the people are nomads wandering from place to place on the desert. Their wealth consists in land, camels, goats, sheep, donkeys, and horses. Some of the people group in villages, living in houses or huts made of mud. They live a very filthy life.

Christ is sufficient and His teaching and life adequate to meet all their needs. We are bound to share Him with our Moslem sisters for whose problems the Gospel of Grace is the only solvent.

The Koran is the Mohammedan's Bible. Its last chapter bequeaths a legacy of hatred against the human race outside Islam.

The most important element in Koran teaching regarding women is in relation to marriage, divorce and domestic slavery. She is expected to do what her husband says and take any treatment which he sees fit to give her. The Koran teaches that a man may have four wives, if a slave only two.

A line of Moslem poetry will give us some idea of the position of a woman in their minds. "Women are very devils made to work us dole and death."

Child marriage is one of the most glaring evils of Islam. Men marry at 16 and girls from 9 to 12. So a girl of 11 may have been married and divorced several times.

Polygamy and divorce make the picture dark indeed. Wives are put away as we cast off our old clothes.

They are a superstitious people. The Koran has a special chapter on Jinn (or spirits). They believe graveyards and out-buildings are their special resorts. When entering such places they must first drive them away.

The Moslem people themselves have started schools on a small scale. They see that girls and women need education the same as men, and that it is not thrown away time and money to educate them. They see polygamy and child marriage are a hindrance to their race. The missionaries have awaked them. They need the love and helping hands of the Christian. I will name one of the many obstacles that we as Christians must overcome that we can win those superstitious people for Christ.

As Christians we ask the Moslem world to give up the Koran its sacred book for our Bible, and yet many of the most direct and repeated teachings are a dead letter in the West. For instance, "Lay not up for yourselves treasures on earth." "How hardly shall they that have riches enter into the kingdom of heaven." Is not the great man among us the rich

man? Turkey is not facing towards the East. She has turned to the opposite direction. She now looks to the Christian nations. An absolute despotism has been overthrown.

But we must pause just here to make mention of a great underlying danger. This is that the Mohammedan world may react from its religion to no religion at all. But the missionaries are working hard, and they are gradually gaining a stronghold.

Mensure a brilliant student in a Mohammedan school learned a little about Christianity which led to his studying the Bible. Later he was baptized. He became a great evangelist for Jesus Christ.

Some one has said, "I can see that the walls of Islam are tottering to their fall."

The Christian Home has had a wonderful influence in the East among the Moslems. Schools for girls have been started with wonderful results. I will give an illustration of a girl that turned from Moslem to Christian religion that will give us some idea of the wonderful results.

"I am now trying to show all Mohammedan women that a woman is a human being just like a man, has rights just as he has, and can study, work, and be independent. I shall do all this till I fulfill the Word of our Lord and Guide, Jesus Christ, for He says, 'Blessed are they who carry my name abroad.' I shall never be tired. I shall carry His words and teachings until death."

The Moslem woman has been living an unhealthful, miserable, superstitious, shut-in life. Hospitals have been a wonderful help both physically and spiritually. While the nurses are caring for their bodily needs, there is a way open to live and tell the Gospel story. They are more easily convinced while they are receiving such loving care.

Moslem ladies have been known to give all their wealth to build and furnish wards for the poor women a place at the Christian hospital.

Many of the women have sometime learned something about Christ. Although their discipleship has remained a secret as far as outward profession is concerned. They secretly turn to Him in sorrow, offer prayers in His name and love to read or have the Gospel story read to them. A little illustration will show what it means for a Moslem to become a Christian.

A young Moslem man after coming in contact with the missionaries became a pupil of both Sunday school and day school. His relatives after seeing that he had turned to the Christian religion, threatened him with life imprisonment. Terrified lest they should carry out this threat he

left the Mission, and entered the service of a Moslem. At this time he was married to a young girl. The missionaries prayed earnestly for a year. He returned, bringing his young wife with him. After being under instruction for some time, he was baptized. In a year after his baptism his wife also asked for baptism. They live in perfect unity in a happy Christian home.

A number of illustrations could be given of converts, although facing severe trial and persecution, stand firm on the Rock Jesus.

What the women of the Moslem World need supremely is the sacrificial service of their Christian sisters from the West, for Western civilization carries with it no redemptive power. Christ and Christ alone can meet their needs.

Columbiana, Ohio.

A Brazilian Woman Convert

In Campina Grande, Brazil, the Evangelical Union of South America, an English society, is at work, and Mrs. Briault tells the story of a woman whom she had visited and prayed for: "One night, the old lady could not sleep; she heard a noise in her room, and when she got up to see what the cause of it was, she found a big beetle eating her holy pictures. And she went back to bed and meditated upon it. 'Here am I worshipping these pictures,' she said, 'and these saints and they cannot even save themselves from the beetles.' She told me about this, and asked me what she should do with them, for she did not like to burn them. I said, 'You can wrap them up in a parcel and give them to me.' And she sent them to our house for us to dispose of for her. Now she and her two daughters, and two sons-in-law are all members of our church, and splendid workers for the Lord. The old lady cannot read, but she comes to the services and pays such attention to what is said, that any one who goes into her little store has to hear the Gospel."

Persecution in Spain

Evangelical Christians in Spain, even in these days, suffer much for their faith in Christ. Mr. P. J. Buffard, of the Spanish Gospel Mission, writes: "In Santa Cruz, persecution is worse than ever; a master builder and his son, have never before lacked work, but since their confession of Christ things have been getting increasingly difficult. In one week alone he lost four contracts, simply because of his principles. The son has quite a gift for speaking. During Easter week we had no one to send to Santa Elena, so asked him to go, and we were told that splendid meetings were held; this meant losing one day's work, but he refused to be reimbursed. A blacksmith also, in this town, had lost nearly all his customers for the same reason."—The Christian.

SOUTH AMERICAN MISSION PAGE

April, 1929

EDITORIALS

"The Christian school makes a miniature Christian social order in which the children live. It frequently reaches out and touches the home into new ideals."—I. B. Lewis, China.

"It has been aptly said that some people do not believe in missions, because they have no right to believe in missions; they do not believe enough in Christ."—C. H. J. Cody, Toronto.

"Of One Blood"

"Of one blood he made all nations of the world." This kinship of all the races suggests a responsibility, deep and fundamental. In this great family of brothers there are relation-

For the first time since his return from furlough Bro. Lantz was able to get to all of the stations for a visit. Since the diphtheria and scarlet fever epidemic in Bragado made it impossible to have the usual services, he could get away to make these visits. Remaining two or three days at each station he could preach a number of times at each place. The meetings were well attended and God's blessings accompanied the messages of truth that were given.

* * *

Our last minister's meeting was one of the best we have had thus far. This body meets once every three months for the purpose of discussing the problems of the pastors, the methods of work, plans for evangelistic and extension work, etc. Our



Sisters Gamber and Hallman with the Orphanage Children Trenque Lauquen

1. Miguel Acunia (age .7); 2. Ernesto Oscar Rojas, the second youngest, 4 years old March 10; 3. Margarita Gallio, the baby, will be four on March 16; 4. Maria Sanchez, 6 years old; 5. Alba Acunia, sister of Miguel, will be 9 July 23; 6. Nirma Vecino, will be 9 June 23; 7. Isabel Hernandez, 13 years old; 8. Elvira Armanino, 15 years old; 9. Juan Antonio Sanchez, 8 yrs old; 10. Rosa Vecino, sister of Nirma, aged 10; 11. Isabelita Pithan, 11 years old; 12. Marcelino Valencia, aged 12; 13. Carlos Acosta, 9 years old; 14. Aurelia Polemeque, is one of the members of the church who had been working here as cook; 15. Arturo Oran, 8 years old; 16. Manuel Rebas, 8 years old; 17. Manuel Aguirre, 9 years old.

ships that are significant. In every family there are children who differ greatly in character, yet every member in the family counts. Each member should contribute to the welfare of the whole. In the family, the weakest child gets the greatest share of attention. In the family of nations, the strong should hasten to succor the weak, because "all men are of one blood." Love keeps the family ties strong. It will bind the nations together. It is the greatest force within our reach to apply to the task of world evangelization.

News Items.

two native ministers take part heartily in these meetings and always show an attitude of deep concern for the spiritual growth of the work. At our last meeting each pastor gave a report on religious books he had most recently read, the purpose being to give to all some new inspiration for the work. It was also decided that each pastor during the next three months will study some book of the Bible and bring to the next meeting a report of special thoughts or blessings he has received in this devotional study. We hope for some good results from this study.

Reports have just arrived that the schools in Bragado will open again on the second of April, that is, tomorrow. Our children who had a forced vacation of some weeks go back for another period of seven months. It was quite hard for them to pull away again.

Glimpses of People We Meet

Don O—— likes to come to the services. He is nearly always present. He asks for a contribution envelope and each Sunday puts in his small coin as a part of the weekly offering. I asked him once about his real relation to the Lord and to the mission. He remarked that he has gone to the mission as long as any one else in that station. I asked him whether he felt that he was converted? He said he thought he was. But poor Don O——; he is one of the great company of people whose religion is all formality. The Gospel has never really touched his life. He has never felt moved to give up his sinful life for the love of Christ. He has never brought forth the fruits of repentance. So he just hangs on to the edge of things hoping that by his attendance and contribution he can gain some favor from heaven.

* * *

Senor A—— says he has been a member of the Methodist Church since he was a child. He comes from Switzerland. For many years he has lived in Bragado where there was no mission. When the mission was opened he seemed happy that there would be an opportunity for his family to go to the mission. His wife and children come fairly well but they miss quite often on account of the regular Sunday outings they take. He is a jeweler and for that reason needs to get out into the air as often as possible. But the strange thing to us is that he does not feel the need of the church privileges himself. He considers himself a Christian and is in full sympathy with the mission, but he is not an active Christian. If we had many like him, our work would be still more difficult than it is. We are astonished sometimes at the way in which some people disregard the advantages of church privileges. Religion is worth anything it is certainly worth more than its mere name. Pray for Senor A—— that he may yet discover that he is missing practically all of the blessings that a Christian life would give him.

* * *

Done W—— is sort of an enthusiast in whatever she undertakes. While she was yet a Catholic she worked until she was president of a certain woman's organization and she put her best efforts into the work of her society. After she accepted

Christ in the mission, she wanted to work in an active way for the Lord. The greatest work to her credit in the mission is that she has sold perhaps more than a hundred Bibles and also many Testaments. She went to homes of well to do people and very fearlessly told them about the good things in the Word of God and why she had decided to be a Protestant Christian. But poor woman! She has some great weaknesses. She wants to be at the head of things and wants to be honored. Sometimes she will say hard and cutting things to those whom she thinks have failed to give her due place and respect. But her worst fault is a terrible temper. On several occasions she has fallen out with her husband, who in turn is a modest, lovable man. She abuses him most shamefully but he goes about his business in silence on such occasions, for he well knows that the more he would talk the worse she would be. Several times in her anger she declared she would leave the church and go back to Catholicism. Then afterwards she would come back to the mission and be as pleasant and Christlike in her actions as any one could desire.

* * *

Don M— was a debauched drunkard before he became a Christian. Becoming a Christian has meant a new world for him. He must have said truly, "Take the world but give me Jesus." His life is wrapped up in the things that please the Lord. Ignorant and untrained as he has been yet there is a gentility about him that astonishes all who learn to know him. One wonders where he gets this beautiful touch of the really cultured life. Deeds of kindness are so frequent with him and generosity is so thoroughly a part of him that he is known for these virtues. When he visits the sick or talks to the unsaved one would think it is a trained minister of the Gospel who is talking, though we all know he is just the simple man from the very lowest ranks of society. Christ has made him free and noble and good. The Sun of Righteousness has illuminated this simple life and has made it an honor and a glory to God. Praise the Lord for the fulfilled promises in such people who surrender to Him.

PRAYER SUGGESTIONS

Pray again for the unsundered lives that have heard the Gospel in all its power and yet have not opened the door of their hearts wide for the King of Glory to come in.

Pray, too, for the sunlit faces of Christ's own children, who in this field are bearing testimony to the transforming power of Christ, that

their sweet Christian characters may bring others into the Kingdom.

Pray for the Christian girls who are tempted to accept the companionship of worldly young men, simply because they do not find in the Church those whom they might accept, that their faith may not fail them until they have found a Christlike solution of their social problem.

OUR OPPORTUNITIES

By Gertrude M. Lefever

For the Gospel Herald.

When we think of the meaning of the word opportunities our minds are drawn to fit or convenient times, occasions, or means to any end. "Our" means belonging to us. This brings it home to each person's individual self, "Our Opportunities." What solemn words we have before us. What timely words for the heart to meditate on! When God opens our eyes to behold the door of "opportunity" He always writes "responsibility" on the other side. It is our power to improve or neglect the opportunities before us.

The very center of our lives is the heart. In Proverbs 4:23 we have a wondrous text with its marvelous truth, "Keep thy heart with all diligence; for out of it are the issues of life." Here we have before us continually a golden opportunity that is so vital to the development of an ideal Christian character, "which is of sterling worth and shines with the steady radiance of a star." Our hearts are like gardens which need to be cultivated, kept clean of weeds. "It is an easy thing for a Christian worker to keep other people's gardens and neglect his own." "Desires are buds, thoughts are the flowers, and words and actions are the fruit of our hearts." The greatest caution should be used in guarding the smallest desires of the heart so that the buds may be of superior quality. "Clean thoughts are those washed by the sun of clean desire. A beautiful character rises out of a beautiful heart. It blooms just like the flower, and people easily scent its perfume." How very important that we plant a sentinel at every avenue by which sin may find an entrance in. What vast opportunities lying before us all the time!

A sculptor once showed a visitor his studio. It was full of statues of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot. "What is his name?" said the visitor. "Opportunity," was the reply. "Why is his face hidden?" "Because men seldom know him when he comes to them." "Why has he wings on his feet?" "Because he

is soon gone, and once gone can never be overtaken." May God give each one of us a vision to see the opportunities as they come to us. Life is too short and its opportunities are too precious to waste. "There are four things that come not back—the spoken word, the sped arrow, the past life, and the neglected opportunity."

In II Corinthians 10:5 we find these words, "Bringing into captivity every thought to the obedience of Christ." What tongue can describe the importance of this wonderful opportunity we have before us. "We should ever strive to fill the soul with the beauty of lovely thoughts. Let the walls of your imagination be all alive with the living jewels of well selected ideas." They are never alone that are accompanied with noble thought. In Matthew 12:34 Jesus tells us plainly, "For out of the abundance of the heart the mouth speaketh." Philippians 1:27 we have another verse which reads, "Only let your conversation be as it becometh the gospel of Christ." What a wonderful and ever present opportunity for every one to lay hold of. Nothing reveals more quickly and unmistakably than the tongue the spiritual condition of our hearts. In Proverbs are divine truths which the Holy Spirit set forth back in Old Testament times "the tongue of the wise is health," and "the tongue of the just is as choice silver." We find another beautiful verse in Proverbs 25:11 which reads, "A word fitly spoken is like apples of gold in pictures of silver." The Revised Version has it "in baskets of silver." Apples of gold in baskets of silver. What a beautiful sight to behold! A word fitly spoken is likened unto it. Words are such powerful things. They may lift the soul to heavenly heights or drag to depths of woe. "Careful with fire is good advice, we know; careful with words is ten times doubly so." In Colossians 4:6 Paul gives us a verse that is a safe guide for us, "Let your speech be always with grace." May we have this couplet hung on the walls of our memory,

"Light obeyed increaseth light;
Light resisted bringeth night."

Another golden opportunity coming to us very forcibly in these days is that of living an open, pure life. Paul in writing to the Corinthian Church gives us an ideal verse that is so very vital to the life of every Christian when he says, "Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" "If we could but grasp the wonderful meaning of this—our bodies, His temple, our hearts, His home—we should live lives nobler and

more beautiful." And—by God's grace we may grasp it.

"The soul wherein God dwells—

What church can holier be?—

Becomes a walking tent of heavenly majesty."

The eyes of a child possess the crystal clearness of innocence; in like manner may the crystal clearness of purity radiate from our lives. May that beautiful thought of companionship and pure devotion be emphasized in the social life. They indeed are truly rich who are pure in heart. May each one of us have this motto which we find in I Timothy 5:22, "Keep thyself pure" written on our hearts by the finger of God and on the walls of our rooms in letters of gold. "The serene beauty of a holy life is the most powerful influence in this world next to the might of God."

Another opportunity that is so precious which all should strive to possess and cultivate is that beautiful grace of humility. "It means a sweetness of soul which cannot exist without it. It is a jewel more precious than rubies." "The more laden a tree is of fruit, the more do its branches bow. The holier one becomes, the lowlier will he become." How we should seek earnestly to have that ornament of a meek and quiet spirit which is in the sight of God of great price. Soul culture what a vast field to work in! When we are dressing may we sincerely pray that we may be clothed with that robe of righteousness. "We should dress at all times as if no one but God and His holy angels were to see us." A wondrous text that should be the touchstone of our lives is I Corinthians 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

A golden opportunity the value of which cannot be estimated is the study of God's Word. The Bible may be compared to a mine but in order to get the precious nuggets of gold and silver we must mine it for ourselves. In Psa. 119:11 we read, "Thy word have I hid in mine heart, that I might not sin against thee." When Jesus was tempted in the wilderness we recall how He met him with the written Word. When God is especially close to us Satan is nearby waiting for his chance. "The moment the believer makes any determined advance toward holiness that moment the evil one moves up his picket line for desperate resistance." May we ever grasp the wonderful opportunity of fortifying ourselves against the enemy by having the "precious gems of God's Holy Word stored in our hearts, for the Bible furnishes shields and swords to match all the temptations of modern life and Satan must flee and vanish in the infinite darkness whence he came, and we

shall realize as never before the matchless keeping power of God."

No mind can conceive the wondrous opportunity we miss when we fail to trust God in the most trivial details of our lives. We believe unto salvation. But we live as though we had no Father. That is, we trust God for the great things in life, but fail to trust Him for the little ones. "There is a vast area of peace for our lives which is unexplored and unpossessed because we have failed to trust in Him for things so trifling we scarcely like to mention them. The God who upheaved the mountains, hollowed out the seas, and guides the stars in their courses is the same God who paints the pansy, perfumes the heliotrope, and chisels the tiny crystal. We have been dropping too many stitches from the web of our prayer-life. Let us weave in not only the thick cords of our great burdens and anxieties, but also the tiny threads of the trifling and seemingly insignificant. The pattern will be much more beautiful. And the peace—oh, much more wonderful!" "They that trust Him wholly find Him wholly true." In Isaiah 26:3 we have a rich promise which says, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

The grandest, highest, and the supreme opportunity that comes to any one is the wondrous opportunity of living for "Christ." This opportunity is as a "diamond set in jewels." In Col. 1:18 we read, "That in all things Christ might have the preëminence." In Phil. 1:21 we have these beautiful words, "For to me to live is Christ." May we have this motto hung on the walls of our hearts in evergreen and I would hang on the walls of my room the wonderful face of "Jesus." I would create a real "Jesus" in the hidden realm of thought." May we so yield our lives to God that here on earth he can "build a paradise within us"—a paradise of which "Christ" is the center and circumference. "May our supreme aim be that 'Christ shall be magnified in my body.'" "You look at a painting, and are impressed by the skill of the artist; you look at another painting, and have no remembrance of the artist—you are engrossed by the scene or the person he has depicted. You hear a sermon, and your thought is of the preacher; you hear another, and your one thought is of the Savior whom the preacher expounds and commends. It is the second painting or sermon which fulfills its purpose; it is not the first." "We must keep self out of sight; we must place 'Christ' in the forefront, if we would run His errands and be His apostles." "May we truly place 'Jesus' upon the high-

est pedestal of our hearts so that He eclipse all other considerations."

Lancaster, Pa.

A TRIP TO KASPUR

By M. C. Vogt

For the Gospel Herald.

One day Chaitu, the head master of the Kaspur school, came to me and said, "Sahib, the children do not come very regularly. They come a few days and then they miss a few days. The average attendance is about eighteen or twenty and there are forty-five names on the register."

I replied, "But the day that Bro. Lapp and I were there thirty-five were present."

His answer was, "Since then the attendance has dropped to what it is now. That time the people knew that you were coming so they sent their children."

After thinking a bit I answered, "I will come down sometime soon without letting the people know that I am coming. Then I will be able to see how many come."

Kaspur is a village about seven miles southwest of Ghatula by cart road. To get there by motor it is necessary to go on a round-about road which is twelve miles long. The people are Gonds, the aborigines of India. Their features resemble those of the negro: flat noses, thick lips, curly hair, and black skin. They are some of the most primitive people in our Mission district. Our Mission school has been struggling along in their village for a number of years. From the angle of the school the results have been fair.

We want the school to be as efficient as we can make it but that is not the main reason why we have charge of the school. By means of the school we are trying to evangelize these people. In the regular schedule there is a Bible study and recitation period provided for each class, every day. The first time that I heard these children repeat Bible verses it surprised me. I believe these little Hindu boys and girls can repeat more Bible verses than many Mennonite children in the home land. They also learn Christian songs. In this way we are sowing the seed into the hearts of these young people. Not only do we reach these children but through the school the homes of this village and the surrounding villages have opened their doors to us. At first they were afraid of us. They feared our religion. But since they see how Christians live and what their character is like they let us teach them the Bible.

I told Mukut (the Deacon at this place and at present he is our lan-

guage teacher) about my plans and asked his advice. He agreed to the plan. As we were leaving a little after seven in the morning and would not be back till three or four in the afternoon, what should we do for food? We could not take very many things along on our cycles. Mukut suggested that we take some dal and rice along, the staple foods of the native people of this area. The necessary kettles and dishes we could get from the villagers. So I agreed at once because I like Indian food and we could pack all of our food into our coat pocket.

Immediately after Choti hazri we started down the cart road which at its best is not any too good. It crosses rice-field banks, small creeks and sandy stretches. The carts have traveled over it without any improvements ever having been made. It had rained the day before, so the roads were muddy and rough in the low places. Six or seven times we were forced to dismount and push our cycles.

As we neared the schoolhouse we could hear a class reciting. No one was loitering about the schoolhouse. The teachers were doing their part. As we entered all work ceased while every one saluted us with "Salaam" and a raise of the hand to the forehead. We counted 21 present.

We sent for the school committee. The members live in the different villages from which the children come. Their duty is to see that the children from their village come to school when they are called. In India the children are called when it is school time.

By examining the register we learned that some of the pupils came only once in a while, some of them came about half of the time, and that some of them came most of the time. This is not the head master's fault. The former head master was rather weak and we could not get any one else to take his place until we engaged this one. Mukut examined the different classes in various subjects. They could repeat Bible verses very well. The Indian people are exceptionally good in memory work. In reading they could not define all the words. They made mistakes in their other subjects.

About eleven-thirty school was dismissed for the day. It is impossible to keep the children all day. They will not come. So practically all primary schools are conducted only in the morning. After the children and teachers had departed we made our needs known to the "Cortwal," whose duty it is to provide for the needs of visitors. He brought us two kettles, two plates, some water and some wood. Of course we had to

pay for this. Soon we had a little fire burning under the rice and dal kettles. When the dal was soft Mukut added three or four spices without which the rice and dal does not taste good. Everything was ready. We were sitting on the ground beside the fire with our plates in front of us in Indian style. There was a big heap of rice and some dal for each one. After returning thanks for the food we ate the simple meal with our fingers, like all Indians do.

About two o'clock the school committee started to come. Such a bunch! The first one was a husky man with the front half of his head shaved and the remainder of his hair about six inches long. The features of his face were those of a typical negro. Around his waist was a grey loin cloth which was white when it was new. The second man was tall, with his hair cropped short. In addition to his loin cloth he had a jacket on, which reached down to his waist. When they were all assembled, I thought such a group of men, illiterate, ignorant, dirty, half-dressed, and yet interested in school! We explained to them that if the children do not come regularly they do not progress well in school. After talking things over with them they promised that in the future they would see that the children from their village would come.

After the meeting the men gathered in front of the schoolhouse in little groups to visit and talk a little while before going home. This is our school and we control it but in order to get the children to come to school we have to have this committee.

Through this school we are bringing the Gospel to these ignorant villagers. The wives of the two teachers do Bible women work. They go out every day to teach the women of the villages concerning our Savior. The teachers also do their share of Bible teaching and preaching outside of school hours.

Reader in the homeland, will you pray that this seed which is being sown may bear much fruit in the near future? The seed has been sown and is being sown and God will give the increase but it must be watered with prayer, prevailing prayer.

Sihawa, via Dhamtari, C. P., India.

A MORNING WITH THE BIBLE WOMEN

By Esther Vogt

For the Gospel Herald.

"Are you ready?"

"Yes. But where is your umbrella? The Memsahib (Mrs. Lapp) always took her umbrella along."

So I returned to the bungalow for my umbrella, laughing to myself as I

thought of the many times the last few weeks since Lapps have gone that I had heard these words—"The memsahib always did it this way." The Memsahib always used three blankets and an old sheet (it must be old) on her ironing table, the memsahib sat on this spot here on the Church porch during women's prayer meeting. Moral: I must do exactly as the memsahib did.

The three Ghatula Bible women and I then started on a thirty-minute walk to a nearby village.

"What kind of a pretty black and white bird is that?" I asked, eager to learn a bit about the beautiful birds of this country, but the next instant the timid little fellow flew away.

"Yes," they said, "the memsahib always looked here and there for the birds and knew their names."

A little later they asked, "Are you going 'daura'?"

Now that was a new one for me: the only meaning that I could think of for 'daura' was 'running.' They laughed and each took her turn to try to make me understand what was the meaning.

"Oh, now I know." (They meant 'touring for evangelistic work'). "No, we can not use the language very well yet."

Soon we came near to a grove of trees behind which several mud houses were snugly hiding. Two big dogs came out to tell us that we were strangers; I did not mind their angry growls but was thrilled to see such rare specimens of dogs in India (so many of the dogs look as if they would be in a happier condition if some one would shoot them).

An old man with a white turban wound around his head came out, stood still and looked at us until we were quite near, then he gave a very deep bow and a salaam.

"Who is this?" he asked the women.

"The new memsahib," they answered.

"Can she talk Hindi?"

"Some, but not so very well. She has been in India a year and two months and is still studying the language."

As we passed on other people came out in their doorways to look at us.

"May we pass here?" asked the women.

"Yes, go."

We walked through a room of a large mud house and into a courtyard. Soon the lady of the house (who was a wealthy landowner's wife) appeared wrapped in a red sari, besides being weighted down with her many necklaces and bracelets she was carrying her four or five year old boy.

A cot was brought out on the ye-

randa, a blanket thrown over it, and we sat down. Soon a number of women and children gathered around us all doing their share of looking.

"May we sing and tell a Bible story?"

"Yes."

We sang a simple Indian song. When I first heard Indian music it almost made me cry; it did not seem to have any melody, sounded so flat with only one part, and the end sounded like a score broken off in the middle but it is beginning to win its way into my heart.

One of the Bible women then told the story of the Good Samaritan. She addressed it to the landlady who politely ended each sentence either by repeating the last words spoken or by saying a short, "Han, han" (Yes, yes).

Once the little boy interrupted asking for food, so the mother called for something. A girl brought some cracked beetle nuts on a mirror; after the little boy had been treated the nuts were passed on to us.

After the story with its moral was ended a friendly little chat followed.

"What is wrong with the little boy's ear?" we asked, for it was covered with sores.

"Oh, it is sore, it has been that way for a month or more."

"How many children does the memsahib have?" she inquired.

"One."

"Only one! Boy or girl?"

"Boy."

"Oh, how nice that it is a boy. How old?"

"Six months."

"Can he sit up?"

"Yes."

"How many people live here?" it was our time to ask some questions now.

"One has just gone, so now there are forty-nine of us. There were fifty."

"Forty-nine!" Of course it is not one house exactly; it is a row of rooms built around an open square courtyard. But what a home we would have to have if there were forty-nine of us living together! These are all relatives—father, mother, sons and wives, and children.

A big, fat yellow pumpkin was laid at my feet and five eggs were placed in my hand. We gave our salaams, one of the Bible women carried the pumpkin on her head and walking one behind the other we proceeded to another home thru the narrow passage between the high mud walls.

"Anybody here?"

No answer. The whole family is in the field working. Again and again we found the house deserted.

"Anybody here?" called the first Bible woman,

"What do you want?"

"Do you want to hear a Bible story?"

"No." I happened to arrive in time to see this answer come from a wild looking woman with uncombed hair. When she saw me she looked very much ashamed.

We went to the next place. Here a gray-haired old lady received us, brought out a bed for me, and placed a blanket on the floor for the women (they always prefer the floor).

"Do you want to hear a Bible story?"

"Why, I would not understand it anyhow."

"Oh, yes, you can understand a story."

So the Good Samaritan story was told again.

Oh, that this seed may sink into the hearts of the hearers and spring up unto everlasting life!

Sihawa, via Dhamtari, C. P., India.

PRAYER

By Minnie Kanagy

For the Gospel Herald.

Many times we hear the Christian make this expression, "We need to pray more." How true it is and yet how hard do we try to give ourselves and spend more time in prayer. We would all be happier and our lives far more powerful if we would only give ourselves to prayer. In the present world of so much machinery and organization we are very likely to become entangled in the details of such work and neglect the most vital part of our lives.

"All power is in the hands of God, yet we may possess power by asking." God says, "ask and ye shall receive." Many Christians' lives lack power as James says "Ye have not, because ye ask not." Again we read, "If ye, then, being evil know how to give good gifts to your children, how much more will your heavenly Father give to them that ask." Why does God give us so many scriptural promises about prayer. It is not only because He wants to impress upon our minds that we will receive an answer, but He knows our hearts and how doubt and distrust are inclined to be natural for us. We need to ask God for more simple child-like faith. A child has implicit trust in his father and when he asks his father for something he believes without a doubt that he will receive. The life of Paul is a good example for us. He took God at His word and obeyed His commands in every detail. His life was full of power and he was enabled to live through the most bitter persecutions. The book of Acts is full of stirring illustrations of God's

power in the life of the apostles. Not only were their lives filled with power but every Christian of the early church. As we read Acts we find again and again these words, "They continued stedfastly in prayer" or something similar in meaning. This is the secret of power in the life of the Christian, to continue praying and believing that God will surely answer.

We do not always see definite results from our work and become discouraged; but when we read and study the life of Christ it gives us new courage. Jesus kept on praying and teaching. He worked with the disciples who were unlearned and ignorant men; but He had faith in them and we can later see the results. Prayer and teaching will do the same for our unlearned and ignorant people of India. We need not go to some far remote corner of the world to convert the heathen. We can pray for them and God will hear.

From the very beginning of man we learn that there was a sense of need in his life. Genesis 4:26 we find these words, "Then began men to call upon the name of the Lord." The heathen himself who worships the idol of wood and stone does so to satisfy the longing of his soul. Man feels the need of something that may only be supplied through prayer. Prayer has the power to do many wonderful things in our lives. In the first place prayer gives us a true knowledge of ourselves and our needs. It was so in the life of Isaiah. It was when he found God and received a real knowledge of his own condition that God could use him. His life was filled with power and God accomplished a great work thru him. The same is true of other characters of the Bible. If we sincerely pray the prayer of David, "Search me, O God, and know my heart, try me and know my thoughts" (Psalm 139:23). He will do it. We will see ourselves as God sees us and there will be an emptying of self and there will be room for the power of God. We need to pray this prayer earnestly and sincerely every day. Again prayer cleanses us from sin. Many people have struggled for a long time against some sin and at last found victory through prayer. Then too, prayer has power to keep us victorious over sin and temptations. David cried out, "Hold up my goings in thy paths that my footsteps slip not." God is always ready to hear this prayer. Jesus said to His disciples, "Pray that ye enter not into temptation" (Luke 22:40). But the disciples did not heed the warning and later when temptation came they failed. Jesus who spent all night in prayer and when the next day He was beset

by hard temptations He was triumphant. Through prayer we may also receive wisdom. James says, "If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not." No promise could be stated more definitely. We can have wisdom if we ask. Prayer will also open our eyes that we may behold wondrous things out of God's Word. By experience we have learned how true this is. If we study God's Word prayerfully and sincerely we receive greater help. Old familiar passages that have been read many times loom up with new meanings and truth is revealed that we never saw before.

In these busy days we need to stop and pray. There is no greater need in the world to-day than intercessory prayer. We need to pray for the church that she may be cleansed and purified from the filth and vileness of sin. The Christian who is indifferent and unconcerned about his own and others' salvation needs our prayers. We need to watch and pray at all times for strength and power to be patient and helpful to those about us. Pray that God may pour out His Spirit and convict men of sin and help them to become His children. May we pray more earnestly for ourselves that our lives may be filled with power and heavenly wisdom. God's storehouse is full and He is ever ready to give us far above that which we are able to ask or think. May God help us to ask and believe that we will receive.

Balodgahan P. O., C. P., India.

WHY?

By Effie L. Lewis

"He is the worst boy in the school." Little bright-haired, blue-eyed lad standing there with your fair head tilted in defiance, and your eyes darting out venomous lights that do not harmonize with their as-yet baby blue, why must the principal say this of you?

"I can't do nothin' with him," responded the irate grandmother who had been summoned to school.

"Well, we just can't put up with his nonsense much longer, Mrs. Lairs. He does not study, he annoys the other boys, and," the principal added in a truculent voice, "he has been playing truant again."

"He has, has he? Well, I'll show him, the young imp o' Satan, I'll show him! I say he'll hang some day," with which words she cuffed the young culprit over the ears that had already heard too much about his utter depravity. "Answer me! Why did ye do it, ye young jail-bird?"

With his mouth pursed, his blue eyes sharper than ever, his fair hair

bristling with an I-don't-care crackle, Jack looked his grandmother defiantly in the face.

"You see he's that stubborn he won't even speak."

"Yes, I see, Mrs. Lairs, he's a hard case. Never mind, you are doing your best. The next time, however, he'll be sent away."

"And right it'll serve him, the jail-bird. Mark me, ye'll hang yet." She shook her fist at him. "Ain't ye got no respect in ye for the grandmother that took ye when ye was a mite o' a chap when yer mother died, and yer father left ye with no one to take ye? He's that ungrateful, Miss Deed, that he don't care. Look at him now!"

And indeed the boy did seem to be a hardened sinner. His square little body had stiffened itself into an attitude that said, "Touch me if you dare." He stood digging the toe of one stubby shoe into the other. His hands were clenched as if to parry with fist thrusts the word blows he received. And the face! Well, it bore lines and traces of the storms that had passed over it, leaving in their wake a sullenness and hardness not consistent with the years of the little offender.

Just then the telephone in the outer office rang. A pleasant-faced young woman, the clerk, appeared at the door and apologizing for intruding said, "Miss Deed, Superintendent Grand wishes to speak with you."

"You wait here a moment, Miss Bonne," said the older woman, as she went out to answer the call.

"Why, Jack," said Miss Bonne, "what is the matter?" The voice had in it questioning appeal that even he could not resist. He looked at the young woman, and something in the clear steady gaze held him. The hard lines about the little mouth relaxed a bit. The eyes were almost baby-blue again. He started to open his lips when across them once more came the sharp slap from his grandmother. "Don't ye say another word, ye saucy jail-bird. I tell him, Miss, he'll hang one day, he will!"

"O, Mrs. Lairs, don't say that," said the clerk. She had not missed the mellowing light which for a moment had suggested a softening in the boy's mood, but his expression had once more hardened into defiance.

Miss Deed now returned. "Well, Mrs. Lairs, thank you for coming. I am sorry you have so much trouble with this bad boy. Next time, as I said before, we'll send him away."

And of course there was a next time and a next time! This meant the Disciplinary School. Then there was another trial in what should have been his refuge—his home and school, with the same results. How easy it was then to slip from bad to worse.

The passing years made Jack a ne'er-do-well. From the "worst boy in the school" developed "the worst loafer in the neighborhood." The next step was easy. Why shouldn't he who had been "the worst boy" steal, and then kill?

Sentence had been passed upon the leader of a gang in his early twenties. It was the death penalty. As the judge looked at the young man, a ray of sunlight fell upon the fair, bristling hair and something that seemed to lurk behind the cold blue of the eyes, impelled him to say sternly but kindly, "Young man, I am sorry for you. Have you anything to say? Why did you do it?"

For just a moment, the hard lines about the young man's mouth relaxed a tiny bit and for a fleeting second he seemed the little Jack who had been on the point of softening under the kindly tone of a sympathetic woman. But the hard, defiant expression came back as he answered, "Why did I do it? I don't know. I reckon I always was a jail-bird. My grandmother always said I'd hang some day."

The judge started, frowned. "She should be paying the penalty," he thought, "but unfortunately the law touches you, not her."

And "the worst boy in the school" was led away to wait for the summons to pay in full the price of his misguided youth.—National Kindergarten Association Clipsheet.

"PACKING PORK TO PAY EXPENSES"

An Incident in the Life of
D. L. Moody

(Tent-making and soul-winning—these went together for Paul; pork-packing and soul-winning—these for William Reynolds. And how the latter came to combine these two diverse lines of activity is herewith told by Dr. Howard Agnew Johnston.)

I wish to relate to you a story which I heard over twenty years ago, from the lips of the man himself of whom I speak. He was Mr. William Reynolds, of Peoria, Illinois. It was several years before, that he was stopped on the street by a friend who asked him this question: "Mr. Reynolds, how long have we known each other?" After a moment's thought he replied "About fifteen years." The friend continued: "Mr. Reynolds, do you believe that I must accept Christ as my Savior, if I am saved?" "Yes, I do," was the reply. The friend continued: "Mr. Reynolds, are you a Christian?" To this he assented. With unexpected intensity, the friend then asked: "Mr. Reynolds, do you care whether I am saved or not?" "Why, certainly I do!" exclaimed this Christian. "Pardon me, I do not mean to hurt your feelings," said his friend,

"but I do not believe it. As you say, for fifteen years we have known each other. We have frequently met in social contact. We have discussed almost everything under the heavens; yet in all this time you never once uttered one word to let me know that you cared about my soul. Of course, when I put the question, you assert your concern; but surely if you had cared you would have spoken. You are a leading Christian in this city, and if you had ever told me you had something precious in your life which I ought to have, I would have listened to you with respect. But you never spoke the word and I cannot believe you really cared."

An Unlooked-For Question

With shame Mr. Reynolds confessed that he had shirked many an opportunity to speak for Jesus Christ. But being much affected by this conversation he said to his friend: "What has happened to stir you up in this way?" His friend replied that on the previous day, as he was entering the train at Chicago, a man came in after him, occupied the same seat, and began a conversation somewhat as follows: "Pleasant day!" "Yes," said the friend. "Fine crops!" said the stranger. "So I believe," was the reply. The stranger, evidently bent on conversation said: "We ought to be very thankful to the good Lord for all His blessings." "Why, yes, I suppose we ought," was the reply. Then came the leading question: "My friend, are you a Christian?" The friend replied, "Well, I believe the Church is a good thing, I would not wish to bring up my family in a city that had no churches in it; but really, I have never given any serious thought to this subject." Then the still more surprising statement from the stranger was this: "My friend, I would like to pray with you!" "Well," said the friend, "if we were in a convenient place, I do not know as I would have any objections." "Oh, we will never have a better place than this!" said the stranger. "And, Reynolds," continued his friend, "before I knew it, he pulled my head down behind the car seat and was praying as I never heard a man pray. He prayed as if he believed there was no possible hope for me unless I accepted Christ as my Savior. He prayed that God would give me no peace until I had repented of my sins and my indifference, and had turned to God in faith. I never heard such a prayer. Suddenly the brakeman called out the name of a station, and he said, "Good-bye, my friend, I must get off here. Remember. Now is the accepted time. Now is the day of salvation," and he was almost gone before I realized that I did not know his name. I rushed after him and said: "Sir, will

you please tell me your name?" He replied: "My name is D. L. Moody."

One Man Who "Cared"

The friend continued: "Mr. Reynolds, I have heard of that man Moody and his wonderful work in Chicago. There is one man in the world who cares about my soul. He never saw me before, and never expected to see me again; but he could not miss that opportunity to lead me to my Savior. Hundreds of Christians would have said that was no place to speak to a man about his personal religious life; but he wanted no better place. And the matter is so upon my heart that I have decided to go to Chicago, and hunt up that man Moody, and settle this matter." But William Reynolds was too much of a Christian to allow his friend to go away alone in that state of mind, and before they separated that evening he had led his friend to give his heart to Christ. Then, as he turned homeward, he exclaimed: "O God! forgive me! forgive my sin of unconcern about the dying men all about me! Here I have been counting myself one of the leading Christians in this city. Yet here is a man who can tell me that for fifteen years I have known him, and have never uttered a word to indicate to him any concern about his soul. There is something wrong about my Christianity! I think I would better go to Chicago and get acquainted with that man Moody!" And this very thing he did. It was the beginning of an acquaintance that transformed William Reynolds' life.

"Packing Pork to Pay Expenses"

These two Christian business men talked over the needs of the Church of Christ, and Mr. Reynolds went home to begin a work of positive Christian activity such as he had never dreamed before of attempting for Christ. Some years before he died, I met a gentleman from Peoria on the Pacific coast. I said to him: "I suppose you know my friend, William Reynolds of that city?" He replied: "Oh, yes. Every one in Peoria knows him." I referred to his great work, as he had gone from the leading church to a destitute part of the city and had built up a strong people's church from a mission Sunday school, started in a hall over a saloon. This gentleman spoke in the highest terms of the extent of blessed influence which had radiated from that work. Then I asked: "What is Mr. Reynolds' business now?" He replied: "Why, have you never heard what they say about him in Peoria? They say that William Reynolds' business is to serve the Lord Jesus Christ, and he packs pork to pay the expenses."

What God did through William Reynolds He can do through you—

in lesser, or even in greater measure—if you will let him. Will you give him a chance? "He that hath ears to hear, let him hear." "To him that knoweth to do good, and doeth it not, to him it is sin."

—Selected.

WEEKLY NEWS LETTER FROM ARGENTINA

(April 23, 1929)

By Mae H. Hershey

The autumn weather continues warm, with an occasional rain and a few frosts. The vegetable men say the beans are frozen.

Bro. and Sister Snyder had a few days' vacation from language study. The wife and baby boy of the teacher, Mr. Dickson, had been sick. We are very well pleased with the progress they are making in the Spanish language. They will soon be ready for the first examination.

The meetings in Trenque Lauquen conducted by Bro. Lantz were well attended and the interest was good, but since he was expected the night of the 22nd in Santa Rosa, he left for that town on the morning train, and the meetings were continued a few nights longer by the home minister.

The Trenque Lauquen Church needs the prayers of the faithful intercessors. The enemy is busy trying to scatter the flock.

The Catholics had a missionary campaign the past two weeks. Priests who are called missionaries go to different towns when called on to create enthusiasm and make special propaganda. The bell was ringing three times a day, and the church was crowded as the people flocked to church. Everybody went because everybody else went. One day there was a Thanksgiving service and a procession in honor of the Pope's being recognized again as an independent sovereign.

Trenque Lauquen, Argentina.

HELPFULNESS

If I can live
To make some pale face brighter, and to give

A second luster to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life, though bare
Perhaps of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well
If on that day of days the angels tell
Of me, "She did her best for one of thine."—Susan Coolidge.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for April, 1929

GENERAL

Filer Cong Ida	\$10 91	E S Pa	75 00
Burr Oak Cong Ind	6 03	Millersville SS Pa	
Gulf Haven SS Miss	4 36	Lydia Sauders Cl	25 00
Martins Cong O	26 00	E Petersburg SS Pa	
Weaver Cong Pa	5 85	3 Cls	22 50
Tuleta Cong Tex	6 00	Manheim Bible St Cl Pa	11 00
Spg Valley Cong Kans	59 58		
Fairview SS Colo	10 00		\$231 00
Protection Cong Kans	43 05	Bible Women Support	
Holly Grove SS Md	9 96	E Holbrook Cong Colo	
S Union & Walnut Gr		Class 4	\$ 10 00
SS Ohio	62 30	" 5	2 00
Mary S Benner	13 00	" 7	9 00
Fairview Cong Mich	22 60	" 8	3 75
L R Troyer	20 00	James Bute & wife	12 50
Daytonville Cong Ia	13 68	Two old Sisters Cls	
Sugar Crk Cong Ia	107 19	O Grove SS Ohio	12 50
L Deer Crk Cong Ia	24 66	Wom Miss Soc	36 00
	\$445 17	Ladies Bible Cl Chicago	
		Home Mis Ill	25 00

INDIA

General

Sue F Landis	\$ 5 00	Peter Garber	12 50
O Grove & Pleas Hill		W S Gunger & wife	12 50
Cong Ohio	40 00	Plum Crk Cong Nebr	12 50
A Brother Pa	25 00	Bowne Cong Mich	4 17
Elmer Lehman	6 50		\$243 92
A Friend Ore	7 00	Teachers' Support	
Doylestown Cong Pa	60 00	Ruth Ressler	\$ 10 00
Allensville SS Pa	26 04	Waterloo SS Ont	90 00
Zion Cong Ore	15 08	Midway SS Ohio	35 00
LaJunta Cong Colo	14 13	Orrville SS Ohio	5 00
Palmyra Cong Mo	7 50	Matthew 6:1-4	15 00
Mt Zion Cong Mo	10 25	Elizabethtown SS Pa	
Wideman SS Ont	17 80	Clarence Lutz's Cl	12 00
Orrville SS Ohio	37 40	Landisville SS Pa	
Lancaster SS Pa	45 00	Girls Cl 7	5 00
Gehman SS Pa	38 69	Bossler SS Pa Boys BC	15 00
Mt Joy YPM Pa	9 18	Jacob Mellinger &	
Frank M & Marv E Herr	20 00	Scott Bushong	8 00
Royalty on books	5 40	Landisville SS Pa	
Reiff Cong Md	149 56	Mens Cl No 6	15 00
W Union Cong Ia	87 16	New Holland SS Pa	30 00
Liberty Cong Ia	17 76	Mellinger SS Fund Pa	42 00
Salem Cong Nebr	43 80	Oreville Mennonite Home	
Plum Crk Cong Nebr	10 00	Workers	30 00
E Fairview Cong Nebr	42 97	Ten Sisters Lane Pa	22 00
Emma Cong Ind	18 17	Sev Sisters Landis	
	\$759 39	Valley Cong Pa	10 00

Missionary Support

Sugar Crk Cong Ia	\$ 90 00	A Sis Mellinger Cong Pa	5 00
Lockport SS Ohio	36 81	A Sis Lancaster Cong Pa	5 00
Holdeman Cong Ind	100 00	A Bro & Sis Lane Pa	5 00
Kaufman Cong Pa	15 00	A Friend of India	5 00
Spg Valley Cong Kans	37 50	Chambersburg SS Pa	27 00
Kitchener YPM Ont	14 03	Rose Swartzendruber &	
Kitchener SS Ont	25 00	Cl Ia	10 00
Manson Cong Ia	107 23		\$401 00
Goshen Cong Ind	29 53	Orphan Support	

\$455 10

Missionary Children Support

Masontown SS Pa	\$ 50 00	E Holbrook SS Colo	
Wom Miss Soc	10 50	Class 3	\$ 9 00
Nampa Cong Ida	50	" 6	2 50
Fairview SS Mich	33 50	Plainview SS Cl 5 O	20 00
Albany SS Ore	2 50	A J Yoder & wife	9 00
Orrville SS Ohio	46 54	Beginners Dept Chicago	
Relatives of Hostetlers	50 00	Home Mis Ill	20 00
Protection SS Kans	35 00	Sue F Landis	5 00
Enetta Gingrich Cl		Walnut Crk Cong O	
Elkhart SS Ind	7 36	Class 8	24 00

\$235 90

Native Evangelist Support

Simon P Good Est O	\$ 50 00	Alpha SS Minn	18 00
Spg Val Cong N Dak	25 00	Bethel SS Mo Mrs Levi	
A Brother Pa	15 00	Hartzlers Cl	7 00
E Petersburg SS YMBC		Plainview SS O	
Pa	7 50	Old Sisters Cl 13	9 00
		SS Cl Pa per Alice M	
		Rohrer	10 00
		Sugar Creek Cong Ia	53 00
		Y Sisters Cl	
		Nappanee SS Ind	9 00

Mr & Mrs Andrew		Two Old Sisters Cls	
Nofziger	40 00	O Grove Ohio	5 50
Lina Martin & Esther		Cl 9 Walnut SS Ohio	22 00
Good Cls Hopedale SS		Sugar Crk Cong Ia	16 50
Ill	36 00	Cl 14 Forks SS Ind	5 50
Western N Y SS	43 00	A Bro & family Ind	11 00
Mr & Mrs J P Handrich	12 00	Harriet Blosser	5 00
Mr & Mrs Harvey		Albert & Marv Miller	5 50
Handrich	13 80	A Sister Ohio	5 50
Hopedale SS Ill	239 10	Mothers Cl Bethel SS O	5 43
Forks SS Ind		E Petersburg SS Pa	
Class 12	9 00	Esther Rohrsers Cl	10 00
" 11	8 00	A Millersville SS Cl	5 00
" 4	14 00	L Deer Crk SS Ia Cl 12	5 50
" 10	9 00	Bethany SS Mich	5 00
Classes 6, 8, 9, 12	9 00	Helping Hand SS Cl	
" 1, 2	22 50	Elkhart Ind	5 50
Cl 14 Waldo SS Ill	40 00		\$154 93
Cl 12 Martins Crk SS O	12 00	India Medical	
Prim Dep Allensville SS		Wom Miss Soc	47 84
Pa	12 00	YW Cl Nappanee SS Ind	10 00
Springvalley Cong N D	9 00	Sterling Sew Cir Ill	3 00
Interm Girls Cl Martins		Upper Deer Cr SS Ia	39 07
SS Ohio	9 00		\$ 99 91
Altoona Mis SS Pa	12 61	Primary Village School Teacher	
Zion SS Cl 14 Ore	7 50	Sugar Crk Cong Ia	\$ 21 00
Cherry Box Cong Mo	20 00	S Brownsberger & wife	15 00
Peter Garber	17 00	Ivan & Nora Groh	20 00
Peter Garbers SS Cl Ill	35 00		\$ 56 00
David Erb	5 00	Lepers	
Nancy Erb	5 00	Thurman Cong Colo	\$ 9 78
Bishop Daniel Liebold	20 00	Sue F Landis	5 00
Emma Liebold	5 00		\$ 14 78
Beana Erb	5 00	Ada Hartzler Auto	
Waterloo SS Ont	19 00	Bethel & Guilford Congs	
Waterloo SS Ont		Ohio	\$ 10 51
M B Baumanns SS Cl	4 60	Limon Cong Colo	39 49
Simon Baer SS Cl	13 75	Oak Grove SS Ohio	100 00
Ananias Shantz SS Cl	2 60		\$150 00
Allen Cressman SS Cl	3 00	Personal	
Moses Bowman SS Cl	95	A Bro & Sister Ill	\$ 10 00
Edmund Witmer SS Cl	1 00	Balodgahan Dispensary	
Orrville SS Ohio	58 00	Western N Y SS	\$ 6 00
Pigeon Riv Cong Mich	29 00	Fairview Cong N D	40 00
G Monroe Miller	24 00	Springvalley Cong N D	10 00
Paradise SS Pa		Dist Miss Meet Ia-Nebr	47 00
Emma Denlinger &			\$103 00
Anna Martins Cl	40 00	Hospital	
Annie Hershevs Cl	36 00	No 13708	\$ 20 00
Mabel Buckwalters Cl	84 00	Kaspar School	
Anna Books Cl	40 00	Lititz SS Pa	\$125 00
Amos Weavers Cl	40 00	Ghatula Dispensary	
Anna N Denlingers Cl	36 00	A Strasburg SS Teacher	
Joseph Brackbill &		Pa	\$ 5 00
Elmer Lehman's Cl	36 00	Total for India	\$4 837 45
E Petersburg SS Pa 3 Cls	9 00	SOUTH AMERICA	
Landisville SS Pa		General	
Girls Cl 5	3 00	A Bro & Sis Mich	\$ 10 00
The Sisters Mt Joy Cong	9 00	Sue F Landis	5 00
Pa		Milford AM Cong Nebr	31 87
Millersville SS Pa		Fairview Cong N Dak	2 50
Jacob Thomas Cl	12 00	A Friend Ore	3 00
Landisville SS Cl 1 Pa	9 00	Towamencin SS Pa	25 63
Lebanon Co SS Workers	36 00	Lower Salford SS Pa	38 00
Pa		Providence Cong Pa	17 00
Elmer E Zimmerman &		Springs SS Pa	8 77
wife	4 00	Casselman Cong Pa	5 75
Elizabethtown SS Pa		La Junta Cong Colo	14 12
Elmer Groff's Cl	12 00	Palmyra Cong Mo	3 75
Strasburg SS Pa		Larned Cong Kans	20 00
Prim & Begin Dept	10 00	Waldo Cong Ill	22 75
Y Wom SS Cl Ill	48 00	Zurich Cong Ont	10 00
Mrs Anna B Birky	36 00	Pleasant View SS Ohio	17 33
Hopedale SS Ill	9 50	Orrville SS O	26 55
W Union Pri Dept Ia	11 51	Lancaster SS Pa	40 00
L Deer Crk SS Ia		Liberty Cong Ia	17 33
Class 17	20 00	E Fairview Cong Nebr	40 73
" 6, 11	6 00		\$360 08
" 14, 9	18 00	Widow Support	
" 1	28 80	Los Angeles SS Calif	\$ 42 00
W D Brennenman & wife	12 00		
Olive Cong Ind	9 00		
Yellow Crk SS Ind	77 30		
Bethany SS Mich	9 50		
Excelsior Cl Elkhart SS			
Ind	14 00		
	\$1,772 52		

Missionary Support

Wilnot AM Cong Ont	\$122 50
Wom Miss Soc	118 35
Souderton Cong Pa	37 50
Pleas Valley SS Kans	20 00
Hagey Miss Meet Ont	42 40
E Zorra AM Cong Ont	75 00
Goods Cong Pa	18 00

\$433 75

Children's Support

Pri Dept O Gr SS O	\$ 10 08
Jrs of Hopedale SS Ill	3 09
Marion SS Pa	15 00
Niagara Dist SS Meet Ont	12 00
Elizabethtown SS Pa	
Ada Garbers Cl	12 50
Alta Nunemakers Cl	12 50

\$ 65 17

Native Evangelist

Souderton TM Pa	\$ 20 60
Beech Cong Ohio	41 56
Orrville SS Ohio	15 00
E Union Cong Ia	50 00

\$127 16

Bible Readers' Support

Wom Miss Soc	27 56
Harry Sommers	18 00
E A Miller	10 00

\$ 55 56

Orphan Support

Mattawana AM SS Pa	\$ 43 34
Waterloo SS Ont	30 00
E Petersburg SS Pa	
Sisters Bible Cl	8 25
Susanna C Rohrer	5 00
Lanc SS Pa Mrs Rohrer	
Class	6 00
Esther & Marv Herr	10 00

\$102 59

Orphanage

Limon Cong Colo	\$ 4 64
Landisville SS Pa Wom	
Cl 10	5 00

\$ 9 64

Kindergarten

A Brother Nebr	\$ 40 00
George W Davis	10 00

\$ 50 00

Dispensary & Medical**Equipment**

Wom Miss Soc	\$ 9 60
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Publication

Sterling Sew Cir Ill	\$ 6 60
Thurman Cong Colo	7 50
A Bro & Sis Lanc Pa	5 00
YP Meet Pleas View	
Cong Okla	21 00
Cl 17 Elkhart SS Ind	2 37

\$ 42 47

Bible School

Western N Y SS	\$ 13 00
Clifford Mann	10 00

\$ 23 00

Total S America \$1,279 02

CITY MISSIONS**Chicago, Ill.**

J J Hostetler	\$ 15 00
Clinton Fr Cong Ind	28 00
No Name	4 58
L C Hartzler	10 00
R Buchanan	14 00
Reuben Diller	11 00
Brother Cerroni	3 00
Bethel & Guilford Cong Ohio	12 49
A Bro Nebr	30 00

Mens Bible Cl Holdeman

SS Ind	3 50
E Bend SS Ill	48 00
Peter Garber	5 00
Orrville SS Ohio	18 50

\$203 07

Canton, Ohio

Canton SS Ohio	\$ 9 26
O Grove & Pleas Hill Cong Ohio	10 00
Martins YPM Ohio	6 12
For auto	
Leetonia SS Ohio	26 86
Beech Cong Ohio	37 50

\$89 74

Detroit, Mich.

Howard-Miami Cong Ind	\$ 28 14
Bro & Sis Mich	10 00
Middlebury Cong Ind	10 18
Fairview Cong Mich	30 50

\$ 78 82

Ft. Wayne, Ind.

Crown Hill YPM	\$ 10 00
Shore Cong Ind	12 50
Nappanee Cong Ind	25 00
A R Miller	5 00

\$ 52 50

Iowa City, Ia.

Plum Crk Cong Nebr	\$ 5 19
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Kansas City, Kans.

Mamie R Freed	\$ 1 00
Canadian Friends	20 00
Hydro Okla S C	5 00
Harry Sommers	3 00
Howard Delp	12
Thurman Cong Colo	10 00
Lena Zook	1 00
Dan Hershberger	5 00
Mt Zion Cong Mo	10 25
Yoder SS Kans Sis Kings	
Cl (for Ch basement)	11 12
Plum Cr Cong Nebr	10 00
Woodrider SS Nebr	33 50
E Fairview Cong Nebr	33 68

\$143 67

Lima, Ohio

A Bro and Sis Mich	\$ 10 00
A Bro & Sis Ind	10 00

\$ 20 00

Peoria, Ill.

Bethel & Guilford Cong Ohio	\$ 12 00
A Bro Nebr	30 00
Pleas Grove SS Ill	8 95
Union SS Ill	9 52
Science Ridge Cong Ill	16 19
Peter Garber	5 00
Goodfield Cong Ill	9 85
Mrs George Howett SS Cl	
Plainview SS Ohio	15 00

\$106 51

Toronto, Ont.

Israel Martin	\$ 2 00
Weber Cong Ont	14 85
Waterloo Cong Ont	40 22

\$ 57 07

Portland, Oreg.

Pac Coast Miss Meet	\$ 35 80
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Altoona, Pa.

Springs Cong Pa	\$ 5 71
Kaufman Cong Pa	15 00
Thomas Cong Pa	11 78

\$ 32 49

Total City Missions \$824 86

CHARITABLE INSTITUTIONS

Children's Home, Kansas City	
Abner G Yoder	\$ 5 00

Syc Grove Cong Mo	7 50
Sugar Creek S C	12 00
Special Support	291 50
LaJunta Cong Colo	21 47
Pennsylvania SS Kans	11 25
Hesston Cong Kans	14 50
Milan Val Cong Okla	4 65
LaJunta Cong Colo	10 00
Peter Garber	5 00
Plum Crk Cong Nebr	10 00

\$392 87

Orphans' Home, Ohio

Farm Income	\$ 3 00
Special Support	380 90
Neri Bontrager	5 00
Former Worker	5 00
Marv V Heatwole dec	90 00
Souderton Cong Pa	67 19
Thomas Cong Pa	3 39
Orrville SS Ohio	7 03
A Brother Kansas	5 25
Holdeman Cong Ind	30 21

\$596 97

Home for Aged, Illinois

Special Support	\$692 14
Produce Sold	21 60
Hopedale Cong Ill	10 00
E Bend Cong Ill	48 00
Peter Garber	5 00
Elkhart Cong Ind	45 50
Rockton SS Pa	2 00
For Adding Machine	
Ed Redigar	5 00
Ezra Yordy	50
Mattie Schertz	2 50
Martha Garber	2 50
Mary Good	1 00
Edna Bachman	1 00
Pete Zehr	1 00
Home Members	6 00
Christmas Fund	17 50

\$861 24

La Junta Hospital Building

C A Clark	\$ 5 00
Nelson B Maust	20 00
C B Egli	10 00
E E Showalter	500 00
C A Holdeman	16 29
Amos Kauffman	31 65
Mexican Mission SS Colo	2 69
C A Clark	10 00
Joseph Hershberger	10 00

\$605 63

Millersville Orphanage

Souderton Cong Pa	\$ 67 17
Total for Charitable Institutions	\$2,523 88

OTHER FUNDS**Africa**

Sue F Landis	\$ 5 00
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Annuity

A Bro & Sister Ind	\$2,500 00
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Board of Education

Thomas Cong Pa	\$ 6 78
Morrison Cong Ill	5 50

\$ 12 28

Goshen College Endowment

Mr & Mrs Levi Mumaw	\$100 00
Martin R Loucks	25 00
Elmer Christophel	25 00
Noah Wenger	60 00
M C Cressman	100 00

\$310 00

Hesston College Endowment

Lavina Miller	\$ 5 00
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Hesston College

LaJunta Cong Colo	\$ 30 00
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Missionary Preparation

Charles Shaum	\$ 9 00
A Bro Ind	5 00

Leroy Hostetler	25 00
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\$ 39 00

Rural Mission Fund

Fairview Cong Mich	\$ 23 40
Shore Cong Ind	12 50
Berne Cong Mich	20 49
Leo Cong Ind	20 59
Emma Cong Ind	25 18
Bowne Cong Mich	9 83
Schellsburg Cong Pa	6 00
Weaver Cong Pa	10 00
Mt Zion Cong Mo	5 30

\$133 29

District General Funds

Nampa Cong Ida	\$ 6 43
Sheridan Cong Ore	9 18
Hopewell Cong Ore	2 75
Albany Cong Ore	19 95
Souderton Cong Pa	48 50
Maple River Cong Mich	19 00
Holdeman Cong Ind	30 00
Midland Cong Mich	19 80
Clinton Br Cong Ind	15 60
Clinton Fr Cong Ind	41 70
Maple Grove Cong Ind	22 25
Amenia Cong N Dak	10 00
Red Top SS Mont	15 00
Scottdale Cong Pa	21 15
Pa Cong Kans	11 25
Hesston Cong Kans	14 55
Pleas Valley Cong Kans	14 00
E Holbrook Cong Colo	21 17
LaJunta Cong Colo	10 00
Crystal Spgs Cong Kans	16 00
W Liberty Cong Kans	24 00

\$398 28

Plain & Line Lexington**S. C., Pa.**

Plains SS Pa	\$ 48 50
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Church Buildings

Emma Cong Ind	\$ 20 00
Middlebury Cong Ind	10 18
Hopewell Cong Ind	20 00
Lake View Cong N D	16 27

\$ 66 45

Ind.-Mich. Colportage & Tracts

Salem Cong Ind	\$ 7 38
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Personal

Spg Valley Cong N D	\$ 35 00
Sycamore Gr Cong Mo	38 91
Bethel Cong Mo	2 00
Blough Cong Pa	75 00

\$150 91

S. W. Pa. Conference Fund

Masontown Cong Pa	\$ 10 33
Pleasant Grove Cong Pa	5 38

\$ 15 71

S. W. Pa. S. S. Conference**Mission Fund**

Masontown SS Pa	\$ 43 95
Springs SS Pa	19 01
Kaufman SS Pa	11 77

\$ 74 73

Evangelistic Fund

Mt Zion Cong Mo	\$ 20 85
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Hannibal, Mo.

Sewing Circles Mo	\$ 10 00
Mt Zion Cong Mo	9 85

\$ 19 85

Total Other Funds \$3,837 23

RELIEF**Russia**

Sue F Landis	\$ 5 00
Wm Holdeman	5 00

\$ 10 00

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, JUNE 13, 1929

(Gospel Witness
Established 1901)

No. 11

EDITORIAL

"And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, and prayed unto him: and he was entreated of him, and heard his supplication."

Sometimes the only way that we can be taught the folly of our human nature and the vanity of its designs is for the Lord to allow us to have our own way to our later sorrow. The most valuable lesson that Manasseh ever had was his experience in the prison in Babylon. But how much better it would be, both for ourselves and for the Cause of Christ, if we from our youth would choose to "wholly follow the Lord!"

Speaking of prosperity, let it be sought in the spirit of living for the good of others—"in honour preferring one another." Make proper use of the talents God has given you, live in the spirit of Gal. 6:10, and God will see to your own prosperity. He can do it better than we can ourselves; for He knows which would be best for us and the Cause, prosperity like Dives had (save in the fact that we have our wealth on the altar of the Lord whereas he had his on the altar of Bacchus) or like Lazarus (poor in this world's good, but rich in grace and glory).

How is your Sunday school progressing? We are in a time of the year when the attendance is usually at its highest. Now is the time when you have the opportunity to make the work so interesting and soul-gripping that this good attendance is kept up after the summer attractions begin to draw on those who are inclined to turn a listening ear to the things of this world. And one of the things to bear in mind is that we are

studying a series of lessons that require more preparation to make them attractive to the average pupil than if they had been taken from some parts of the New Testament.

The Promising Man's Temptation.
—When the devil showed Christ all the kingdoms of this world in a moment of time and said, "I will make thee ruler over all these kingdoms, if thou wilt fall down and worship me," he touched a chord which has proved the undoing of many a talented young man.

Like Christ, every talented man is sought after by the world. Unlike Christ, too many of these talented men yield to temptation, turn away from the true worship of Jehovah and become willing to accept some of these "kingdoms."

Commanding powers constitute a real blessing—provided they are kept upon the altar of the Lord and used to the glory of God alone. But too often the people whom God has thus blessed are lifted up with pride when they hear the voice of flattery, and "fall under condemnation of the devil." It may be oratory, a brilliant mind, fine social qualities, superb executive ability, natural born qualities of leadership, or something else which men admire. Whatever it is, it is a sad day when one thus blessed listens to the voice of flattery, turns aside from the path of humble service, and allows his soul to become blasted in the blight of popularity.

The greatest man on earth is the man who succeeds in keeping all his talents upon the altar of the Lord, like Christ makes himself "of no reputation," keeps his head in the midst of flattery and popular acclaim, and stays little through it all.

When a man gets too BIG for his church, the chances are that it is the bigness of a soap bubble, and not real greatness of soul.

CLING TO THAT WHICH IS MOST VALUABLE

This message is intended primarily for young people; but it should not be passed by unnoticed by parents, teachers, and spiritual overseers.

The big quartet of Christian service is composed of the following:

1. "Seek ye FIRST the kingdom of God and his righteousness."
2. "Study to shew thyself approved unto God."
3. "Be filled with the Spirit."
4. "Do all to the glory of God."

Every normal, wide-awake young man or young woman wants to be in the highest and best sense useful to God and man. This desire should be commended, and all of our young people should be encouraged to make the most of life's opportunities to serve God in the best and largest way.

The enemy of souls understands this quite as well as we do ourselves, and seeks in every way to thwart us in our efforts. If, when he came to Christ and offered Him the rulership of world kingdoms, Christ would have accepted the honor and fallen down to worship Him, it might have meant personal worldly glory for Jesus of Nazareth, but it would also have meant defeat for His mission on earth. He would have made the same blunder that many a young man and young woman have made when they consented to resort to unscriptural means to accomplish worthy ends.

Years ago we met a young man whose ambition it was to become a medical missionary. Being limited in finances, he proposed to work his way by selling Sunday newspapers. To-day he is neither a missionary, nor doctor; nor is he a very active member in any church. Sometimes faithful young sisters with a strong desire to acquire an education so that they may become missionaries or

nurses, or fill some other useful position, for the sake of making ends meet financially, seek employment in some hotel or pleasure resort where wages are high but environments very unfavorable spiritually. Result: leanness of soul, lost to the Church. Sometimes young men desiring to equip themselves for greater usefulness in the ministry, in some school or other church institution, spend a number of years in some liberalist college, university, or seminary. Result: When they come back they show that they have left their "first love," have lost their orthodox faith, and if they are still members their membership is merely nominal.

In all such cases the purpose of their preparation for usefulness is defeated, and instead of their being strong pillars in faith and service, as they had hoped to become, they have either been lost to the church or become liabilities rather than an asset.

What is wrong? They lost sight of "the big quartet" mentioned at the beginning of this message. Their policy was one of being "penny wise and pound foolish." For the sake of reaching some goal they sacrificed the most valuable things in life. Their original motives were commendable, but the price they paid to reach their coveted goal was entirely too dear.

There are other things more valuable than money. A sound experience of conversion, a Spirit-filled life, a clear conscience, an attitude of loyalty to God and the Church, a life completely upon the altar of service and truthfully described as "unspotted from the world" are things for which neither money nor any other form of world treasure can by any means form an acceptable substitute. And Christian fellowship with those "of like precious faith" should also be remembered as a prime essential for the spiritual development of young people. When therefore any one is confronted with the alternative of either giving up or compromising one or more of these essentials named, or of changing some of life's plans, there should be no hesitation in giving up plans rather than principles. Cling to that which is most valuable. Money, education, official position, social prestige, and other things which many people prize are at best but a means to an end, and if made an end in themselves will lead to inevitable ruin. "Keep yourselves in the love of God," and God will keep you safe from all besetting sins and lead you into the place where you will accomplish most for Him. "Keep thyself pure"—in faith, in speech, in chastity, in all things pertaining to life and godliness—remembering that if hindrances arise which keep you from your cherished goals, such hin-

drances are but God's way of telling you that you ought to change your plans, or at least mend your ways. Virtue, a clear conscience, a faith unfeigned, a complete consecration to God, a faithful and constant testimony, a fellowship with God and saints are things unpurchasable with silver and gold.

This is more than an individual problem. We have known congregations, and even denominations, where such a large percentage of the young people were, by the means hereinbefore noted, moved away from their moorings of faith that the whole lump became leavened and was lost to God. In every home, in every Church, in all our institutions let there be consistent living and teaching, to the end that from the oldest to the youngest we may be taught to grasp and to appreciate the things of God, to walk on the way of holiness rather than "according to the course of this world," to maintain "a conscience void of offence," to cling to things which are most valuable, leaving results in the hands of God.

A DISCUSSION OF THE SCRIPTURAL MODE OF BAPTISM

By D. L. Christophel

Part III

For the Gospel Herald.

We have looked into the types, symbols, and emblems, the foreshadowing of the Scriptural mode of baptism in the Old Testament, and we shall now take a glimpse into the New Testament.

How Was Jesus Baptized?

To answer this question we will examine not the confused and contradictory opinions of men, but at once come to the Word of God, which is "the only infallible rule of faith and practice." The Bible alone is the source of all true religion. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). "What saith the scripture?" (Gal. 4:20). Was our Lord immersed by John in the Jordan? I would reply that there is no reason whatever to think that He was, but a probability, amounting almost to a certainty, that He was not. John, who baptized Him, belonged to the priestly order and the priests invariably baptized by sprinkling as I have shown in a former article. To my mind John no doubt baptized by sprinkling or pouring as did his predecessors, and according to the Word of the Lord in Ezek. 36:25: "Then will I sprinkle clean water upon you." Our Lord's baptism was a solemn outward ordination to the priesthood, and the law for the ordination of

priests is clear enough: "Sprinkle water of purifying upon them" (Num. 8:7). John was acting under this law when he gave Christ His ordination and no one has a right to assume that John ignored the divine mode and changed sprinkling into immersion.

Observe that after Jesus was baptized with water by John, He was baptized with the Holy Ghost by His Divine Father, but how? In what mode? Let the Word of God tell us. The Spirit of God descended like a dove (the symbol of purity) and lighted upon Him. Matt. 3:16. Jesus was baptized with water by John and with the Holy Ghost by God the Father, but we read nothing of immersion in connection with these baptisms.

The Baptism of Christ

In a painting on the "center-piece of the dome of the baptistery at Ravenna, which was built and decorated A. D. 454, John the Baptist is standing on the brink of the Jordan, holding a vessel from which he pours water on the head of the Savior, who is standing in the water. Over His head is the descending dove, a symbol of the Holy Ghost. The mythological figure to the left of our Savior represents, according to the custom of the ancients, the river Jordan. The Catacombs near Rome, which were the hiding places of Christians during the early persecutions, contain many representations of our Lord's baptism similar to the above. Rev. W. H. Withrow, in his recent and excellent work on the Catacombs, gives a number of these figures and on page 535 he says: 'The testimony of the Catacombs respecting the mode of baptism, as far as it extends, is strongly in favor of aspersion or affusion. All their pictured representations of the rite indicate this mode, for which alone the early fonts seem adapted; nor is there any early art evidence of baptismal immersion.' No picture in the world older than the sixteenth century represents our Lord as being baptized by dipping." Dipping was a Romish invention and was sometimes accompanied by very vulgar and immoral actions.

How Were the Three Thousand Baptized?

In Acts 2:41, it is said, "Then they that gladly received this word were baptized: and the same day were added unto them about three thousand souls." This is the first baptism after the ascension of our Savior. Let us see what we can learn as to the mode of this apostolic baptism. Water baptism is an outward sign of the inward baptism of the Spirit. That mode will, therefore, be most Scriptural and appropriate in which the

sign conforms to the thing signified. In the preceding part of this chapter we can clearly see the mode of the Spirit's baptism. It is not by the persons baptized being dipped or immersed into the Spirit, but by the Spirit's coming upon the persons baptized. "Cloven tongues like as of fire," sat upon them (v. 3), the Holy Ghost was poured out upon them (v. 17), "shed forth" (v. 33), and "fell on them" (Acts 11:15). Every form of expression indicates that the Spirit was moved and came upon the person baptized. We reason, therefore, not so much from an etymological standpoint that the word "baptize" means to "pour" but that in its use in the Bible it is practically equivalent to it in meaning, and that water baptism, being an outward sign of the Spirit's baptism, is most fitting and proper when the sign conforms to the thing signified; in other words when the element (water) comes upon the person baptized.

This consideration is greatly strengthened by the surrounding circumstances in the case of the three thousand on the day of Pentecost. On this occasion there was neither time nor place for immersing so great a multitude. As to the time there could not have been more than five hours of the day remaining after the close of Peter's sermon. The account states that three thousand were added to the church "the same day." To have immersed them all in five hours, each of the twelve apostles must have immersed fifty persons every hour, or five every six minutes. This, I need scarcely say, would have been impossible, but if the ordinance was administered according to the mode of the Spirit's baptism and according to the prediction of the prophet (Ezek. 36:25) and the mode of purifying among the Jews by sprinkling, all difficulty vanishes.

As there was not time neither was there any place for immersing so great a multitude. The pools, cisterns, and baths were in the possession of the enemies of Christianity. The enraged people and the authorities of Jerusalem, who had just crucified Jesus, would certainly not have put the reservoirs from which the people of Jerusalem were supplied with water for drinking, cooking, and other purposes, at the disposal of the hated followers of the Nazarene for plunging three thousand persons into them. Such were not the Jewish ideas of cleanliness or decency. There are many other practical difficulties which make it almost inconceivable that this baptism was by immersion. "I indeed baptize you with water; but he (Jesus) shall baptize you with the Holy Ghost" (Mark 1:8). Notice "with" not "under" water. "But as

many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12, 13). We can readily see that the new birth comes direct from God, by His dear Son and the Holy Ghost, and not out of deep water as some seem to claim.

Tiskilwa, Ill.

(To be continued)

HEBREWS, ELEVEN-THREE

By David E. Plank

For the Gospel Herald.

We have come to regard Hebrews Eleven as the great Faith Chapter, "God's honor roll," as some one has aptly termed it. The inspired author gives us a list of some of the most noted men and women of Scripture, who accomplished great things "by faith." On the whole, this chapter is loved and admired by professed Christians of almost every shade of belief, for all recognize that "without faith it is impossible to please Him," as the author states in verse six.

The third verse, however, is not so generally accepted. Of course, this verse can be ignored, or passed by as "too deep" for our interpretation, or taken figuratively, or, in fact, anything but to accept the verse for what it says. For when it comes to reconciling Scripture with accepted "science" of our day, this verse would seem more obstinate even, than the first chapters of Genesis. Yet its message teaches us the basic truth of the beginning of all things material, as well as the beginning of true faith in God.

"Through faith we understand—" not through the discoveries of science. This in no way belittles the vast importance and worth of science as applied to almost every phase of life. Every moment of our lives we profit by the discoveries and accomplishments of science. But science knows not—cannot know—of the supernatural. Science knows nothing of God or of the future life. An absolute atheist can be a great scientist, and so likewise can a Christian. Science can prove many things, but it can only theorize when it comes to determining the origin of material things. Can the believer know more? Yes, through faith.

"That the worlds were framed by the word of God." There is no question about it. Science can and must theorize, but the believer understands that God brought these things into existence by His Word, because God says so. And we have the witness of the Holy Spirit that God's Word is true, even though its statements may

sometimes seem unreasonable to the natural mind. However, if this message were concluded with the statement that the worlds were framed by the Word of God, then the difficulty of reconciling "science" with Scripture would not be so great. Most people who believe in a Supreme Being at all have a more or less definite belief that this Being was, in some way or other, the Creator of all things. But how? By His Word—yes, a rather indefinite statement, if it were not for that which follows.

"So that things which are seen were not made of things which do appear." This statement is directly opposed to all the theories of accepted science with reference to the origin of physical matter. Understand we do not find fault with science for theorizing, it can do no less and make progress. Many facts proved to-day by science were at one time recognized as mere theories, while many more theories have been proved false by this same scientific research. The fault is with those who, while they profess to be believers in God's Word, at the same time accept the theories of science rather than the definite statements which God make in His Word. To recognize God as the Creator, and then deny Him the right to tell us how He performed His creative work, is ridiculous logic to say the least. Why believe in the existence of a God at all? We know nothing of Him save what we read of Him in His own Word.

The true believer need not depend on the theories of science to understand how all these things came into existence. He has recourse to the definite, infallible, eternal Word of God. Even if the theories, "discoveries," and sometimes the seemingly proved facts of science contradict the Word, he has the assurance that God's Word is true.

"For what if some did not believe shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged" (Romans 3:3, 4).

Eureka, Ill.

GOD KNOWS BEST

God knows best what is best for me.
Why should I worry—or anxious be,
Trying to fathom the course I take,
Grasping at bubbles that fade and break
One step is all I have need to see,
God knows best what is best for me.

God knows best what is best for me
All through time and eternity.
In my Father's house is goodly store
Of all I can ever need—and more.
With Him I rest, for I know that He
Always gives what is best for me.

—From the Wesleyan Methodist

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARIES

Out from the doomed Jerusalem, in days of long ago,
By two and two they sallied forth to lands of sun or snow;
And each slow century since then has seen this loyal clan
Break out to bear the blessed news to all the sons of man.

Beside the slim, tall temples, where the tawny rivers run,
They set their tents where shining stars looked down on Babylon.
Through Memphis' linteled gates they passed, and sang a holy psalm;
Where carven gods looked down on them in immemorial calm.

In single file, on lonely paths, they walked through forests dim,
And stirred the Saxon silence with their solemn matin hymn;
The bloom of Irish primroses fell on their wandering feet,
And heather on the Scottish hills made all their garments sweet.

Beside the stormy Northern capes they taught the Vikings bold
And in the English meadows green the wondrous tale they told;
Amid the cairns, among the oaks, they reared the holy crypt,
And dared to tell of dying love where Druid altars dripped.

And still o'er all the earth they fare, where'er a soul hath need;
My heart leaps up and calls to them: **O Brothers Mine! God Speed!**
What time within the jungle deep ye watch the daylight die,
Or on some lonely Indian steep see dawn flush all the sky.

Far is the cry from here to there, yet hearken when we say:
Ye are the brethren of the Book; in Khar-toum or Cathay,
'Tis ye who make the record good, 'tis ye, have fearless trod
At break of day; your dauntless faith our slackened valor shames,
And every eve our joyful prayers are jeweled with your names.

—Robert McIntyre.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Children's Welfare Home)

Dear Herald Readers, Greeting you in Jesus' Name:—We have been enjoying many blessings the past few weeks. God is allowing us to enjoy beautiful spring weather.

We have been blessed with good health. Considering the size of the family we have at the Home, we are truly thankful when all are well.

We have been enjoying many spiritual blessings. Many ministers and friends going to and from Mission Board Meeting stopped with us. They

showed much interest in the work and greatly encouraged us.

We received another request for empty fruit jars this morning. Some time ago we sent out seven barrels. While we pray, "Give us this day our daily bread," God is moving people to help answer our prayers already for next winter by filling our empty cans.

Several of our workers have gone home lately. Others are helping to fill their places. We believe all the workers can say that they are happy to have a share in the work at this place. We are glad that you are praying for us.

May 30, 1929.

Cor.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Our tent meetings will again be held at 2500 N. Waterloo St., as they were the last two years. They are scheduled to begin Tuesday evening, June 25, and to continue until Sunday, July 14. The Summer Bible School, also to meet in the tent, will begin Wednesday morning, June 26, and continue until July 12. Brethren John Bressler and J. C. Clemens have been secured as evangelists. As an added help to the effectiveness of this work an extended program of three successive Bible meetings is being made out. These Bible meetings will be held Saturday evening, Sunday afternoon, and Sunday evenings, during the time of the meetings. These will also be held in the tent. The general subject of "Sin" will be the topic for the first meeting, June 29, 30. July 6, 7, the subject of "The Bible" will be discussed, beginning Saturday evening with "The Bible—Historical and Authentic" and closing Sunday evening with a sermon on "The Bible—A Hammer and Fire." The program for the last Saturday and Sunday will contain some subjects along the doctrinal line. Brethren John S. Hess and Wilson Moyer are among the speakers in addition to the evangelists who will also have part in the program.

And, now, brethren and sisters, we beg you to support the work of School, the evangelistic meetings, and the Bible meetings by your earnest prayers. We know that we are working against odds, yet God is able. We also ask your consecrated attendance. We know that it is a very busy season for our country brethren but I believe you can find time to attend at least the Bible meeting and thus strengthen the work by your presence. Programs gladly sent on request. These meetings will also mean some expense. Contributions are invited.

In His service,

June 5, 1929. J. Paul Graybill.

WEEKLY LETTER FROM SOUTH AMERICA

(May 15, 1929)

By J. L. Rutt

Dear Herald Readers, Greetings in the Name of Jesus from the Argentine:—This week we are having the first distinctly winter weather. This morning we had a hard frost and as a result all tender plants are frozen. During these times we are reminded of the poor families who are not prepared for cold weather, especially where there are sick folks. One woman who has pneumonia told us that during the day she is comfortable, but that at night she gets cold. There is no stove in her room or very little heat enters it, causing us to wonder that any one who is sick could recover.

We are also passing through a time when our crowd diminishes, and that for some unknown reason. After speaking with some of the folks and children inquiring why they do not come to the services, it is quite clear that the cause of the trouble lies with the Catholic Church or her sympathizers who continually try to persuade them to stay away from the Culto, as it is called. Our past experience is that after such times the crowd increases again and is larger than ever.

These things do not hinder the Spirit's working with the ones who really desire to know the truth. We were visiting in one home where a woman was reading a dirty, torn tract and we asked why she was still reading it and she said that she enjoyed it very much. The result was that we gave her some new ones in exchange. Another woman had the Bible in her house for ten years or more, but never really took an interest in its teachings. It was only after attending the Wednesday afternoon class for women that she became interested in the Bible and how to study it, and one night when she found Jno. 3:16 she called the entire family that they might know this wonderful truth of the Bible.

Bro. Swartzentruber has been having a series of meetings in Carlos Casares. Bro. Hershey writes of an awakening among the members of the church in Trenque Lauquen.

Can we depend upon your prayers this coming year as we have in the past, as our work is your work?

America, F. C. O., Argentina, S. A.

The question is, Must I give all of my life, all of my children, all of my money, all of my talents to the Lord? Yes, we must give our all to Him, and do all to His glory.—H. R. Schertz.

MILLION TESTAMENTS FOR LATIN AMERICA

By T. K. Hershey

For the Gospel Herald.

The million Testament campaign, 1505 Race Street, Philadelphia, Pa., with such men on the committee as Dr. Gray, Dr. Stewart and Trumbull Howard and others, has undertaken to place in the hands of the people of Latin America one million Testaments, and to do it successfully, a great campaign is being launched, in which Christian people everywhere are called on to help with their prayers and money.

Since we are doing mission work in Argentina, South America, we believe that perhaps our people would like to help send the Gospel in this way to the thousands who are living in our districts but are now without it. Since there is a promise that His Word will not return void, I feel it my duty to inform our church of this movement, requesting that all those who are moved to do so, help spread the WORD OF GOD in Argentina by making possible the receiving of New Testaments in large quantities.

How Many Will You Send?

25 cents pays for producing and distributing one Testament

\$2.50 will send	10 Testaments
\$5.00 will send	20 Testaments
\$250.00 will send	1,000 Testaments
\$500.00 will send	2,000 Testaments
\$1000.00 will send	4,000 Testaments

The committee has written us asking how many of the Testaments we can successfully use in this section of Argentina. We in a recent minister's meeting decided that we could use and distribute to His honor and glory 2000 Testaments. You will notice according to the above statement that this number would cost about \$500.00. Will our church respond?

All donations and contributions should be sent through the regular way to Bro. V. E. Reiff, General Treasurer of the Mennonite Board of Missions and Charities, Elkhart, Ind., who will see to it that the money contributed will be used for the purpose intended.

To all Sunday-school superintendents, Bible-class leaders or preachers on request, there will be sent a supply of prayer cards, with a map of Latin America on the back. These can be distributed at the discretion of the solicitors. They can be secured at 1505 Race St., Phila., on solicitation, explaining the purpose in soliciting them.

A contributor in Washington, D. C., said: "I want to have some Testaments at work for me in South America," and enclosed a check toward the campaign. "It is a great joy to me to know I have some Tes-

taments doing their blessed work in China. I think the Lord has guided you to the most effective way of finishing up the evangelizing of the world."

We ask that you dear brother and sister, pray that we might help distribute these million Testaments in such a way that will bring salvation to those now living in darkness and sin.

A Million Testaments for Latin America. Can the Lord depend on you?

Trenque Lauquen, Argentina.

LESSON PICTURE CARDS FOR INDIA

By Levi Mumaw

For the Gospel Herald.

Repeated calls have come from our missionaries in India for used or leftover Lesson Picture Cards to be used in their visitation work in the villages, etc. Numerous responses have come from our people and the cards have been appreciated. During the past year a report came from India stating that many of the packages sent to them required the payment of duty in India, but that the packages sent from Scottsdale all came duty free, and there was a suggestion made that the cards be sent to Scottsdale for remailing to avoid the unnecessary expense in India.

This advice was given in good faith and the Publishing House is willing to remail all the cards sent here but this is not absolutely necessary. It is only a matter of getting acquainted with the postal requirements to be able to send direct from any post office in the United States and Canada to avoid any duty charges in India. The Publishing House has no patent on its mailing methods. The postage requirements are clearly stated in the U. S. Official Postal Guides and the same is true no doubt of the post offices in Canada, where they have the Dominion Official Postal Guides.

We have just received here at Scottsdale the following letter from Bro. J. N. Kaufman, Dhamtari, C. P., India: "Since writing you last we have received nine packages of Sunday School Picture Cards for which please accept our thanks. The packages all arrived in good condition and we did not need to pay any customs duty. Send some more! Thank you." Since the rules for mailing are very simple, we want to pass them along to our readers. The cost of mailing to India is practically the same as to Scottsdale from your post office.

The first fact to be kept in mind is that all Lesson Picture Cards are classified as "PRINTED MATTER," due to the fact that they have been mailed out originally by the publisher

as second class matter. This should be printed on the package very plainly. No package dare weigh more than 4 pounds and 6 ounces (where you have more than this, separate packages must be made). The Postal Authorities have set this limit. The rate is 1 cent for each 2 ounces or fraction thereof. Lesson Picture Rolls are mailed under the same classification. The same rules also apply. Be sure to keep the packages under the weight limit. By following these instructions, we are confident that there will be no difficulty in India in receiving the packages. If there should be, further announcements will be made. If your local postmaster will not accept the packages at these rates, refer him to his Official Postal Guide for Foreign Mails or write us about it.

Our object in writing this article is to answer a number of inquiries that have come to us. It is also given with a hope that there will be a ready response to the call from India for more of the Cards. Always indicate plainly the name and address of the sender. Mail the packages to the following address: American Mennonite Mission, Dhamtari, C. P., India.

Scottsdale, Pa.

ALMOST IN PORT

(The experience of an aged mariner and minister of the Gospel suffering an operation in a hospital.)

I know how you pray for me, and God gives the answer.

I am easier as to pain, and on the mend. I was never in the hospital before as a patient, and now I am learning patience. Oh, the pain,—one long night and not a wink of sleep, even after treatment. Clouds come back after the rain; the path was shaded twice, but I see clearer; and a few more strokes at the pump to keep the ship afloat will be given, I think.

Fellowship of suffering. Oh, to suffer and be strong! If we seek to comfort others we ourselves must drink deep into the cup, and know apart from all the world what it is to have Him in the fires. The darkness hideth not from Thee.

Perhaps there is a funeral to-day. Mine may be postponed; but mind, I am ready through His grace that put me on board the Gospel ship.—H. T. M.,

When I see the zeal of some who carry to the heathen countries only a partial missionary message I feel ashamed. And I wonder why we do not take the commission of our Lord more seriously and go to the limit of our powers in bringing the message of salvation of a dying world.—Jno. L. Stauffer.

A Page For Shut-ins

Prepared by Amos S. Horst

FOOTSTEPS TO FOLLOW

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering and affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord was very pitiful, and of tender mercy" (Jas. 5:10,11).

PERFECT THROUGH SUFFERING

Is there no other way, O God,
Except thro' sorrow, pain and loss,
To stamp Christ's likeness on my soul,
No other way but the cross?

Tho' eyes grow dim, with falling tear
In vain some other path I seek;
The cross is heavy, Lord, I pray,
So heavy, and I am so weak.

I cannot drink this bitter cup
I plead with passionate protest,
Lord, let it pass, Thy hand lies hard,
Upon me, I am sore distressed.

And then a voice stills all my soul
As He stilled the waves on Galilee,
Canst thou not bear the furnace heat,
If 'mid the flames I walk with thee?

I bore the cross, I know its weight,
I drank the cup I hold for thee,
Canst thou not follow where I lead?
I'll give thee strength; lean Thou on Me.

And then with sudden shame, I fall
Low at His blessed, pierced feet.
Lord, teach me how to follow Thee
And make me for Thy service meet.

I am not worthy e'er to lift
Thy hallowed cross, Thy pain to bear;
Perfect thro suffering, if Thou wilt,
So I at last thy image bear.

—Anon.

ENDURANCE

In this world we hear people speaking of tests. The world is striving for fame and honor. They establish records based on endurance, but when it comes to bearing for the Lord's sake, comparatively few are willing to go with Him outside the camp, bearing His reproach.

When adversities come in this life one is liable to give expression to his feelings. One gives expression to a little pain, while another is in great agony and never utters a word. What is the difference? One has made the art of patience practical in all events of life, and the other has never learned this lesson. Many people suffer, but only some have the qualities to endure.

Being resigned to the will of the Lord goes a great way in bearing whatever cross the Lord may call on

us to bear. Crosses bring crowns. When we ruin our bodies through sin, and, as a direct result, hinder our usefulness in life, it is not a cross but a direct result of the law of the Lord, "Whatsoever a man soweth, that shall he also reap." When we bear the unavoidable for our own or some one else's good, and such service becomes of unusual intensity, we may number it among the crosses that we bear in life.

LOSSES AND GAINS

Sickness and affliction, like death, make a claim on our possessions. When we cease to be active in our material labors our wages stop coming in, for the work that brought us an income stops. Sometimes the sickness continues for an indefinite time. The medical man needs to be paid. living expenses continue, and occasionally some one must come to be of help in our homes. At times these conditions come at once and become a real trial to the individual. Then when the body is weakened there is a good ground for discouragement. Generally we do not want to go into debt and some have learned what the Scripture teaches when the Lord said, "It is more blessed to give than to receive." Solomon said, "Give me neither poverty nor riches....lest I be full, and deny thee.... or lest I be poor, and steal" (Prov. 30:8,9).

At such a time as this our activities for the Lord partly cease, for we cannot go out to public worship, and the place we filled as a layman, a teacher, etc., is vacant. It is true that some one else can do the work that we did, but there is some work that the Lord has chosen for us and depends on us to do it.

We are finite, God is infinite. About the time that our sphere is limited to the room that we occupy, or the place that we call home, and we begin to think that our usefulness has come to an end, then the Lord has yet a definite work for us to do. He knows what is best. If we can honor the name of the Lord better in this way than in active service, we can in no way be happier than to quietly and patiently submit to His will.

Going through what we call disadvantages gives us opportunities that we would not have in any other way. We can be living testimonies of the

grace of God. To the unsaved sickness or affliction is only a natural course, but to the child of God it is different. Faith in God and a God-planned life helps one to gain a decided victory even though disease is slowly progressing. Furthermore, we can gain a better foothold on the Rock Jesus Christ.

THE ARTIST'S SECRET

There was an artist once, and he painted a picture. Other artists had colors richer and rarer, and painted more notable pictures. He painted his with one color, there was a wonderful red glow on it; and the people went up and down saying, "We like the picture, we like the glow."

Other artists came and said, "Where does he get his color from?" They asked him and he said, "I cannot tell you," and worked on with his head bent low. Another went to the far east and bought costly pigments and made a rare color and painted, but after a time the picture faded. Another read in old books and made colors rich and rare, but when he had put it on the picture it was dead.

But the artist painted on. Always the work got redder and redder, and the artist grew whiter and whiter. At last one day they found him dead before the picture, and took him up to bury him. The other men looked about in all the pots and crucibles, but they found nothing that they did not have. When they undressed him to put on his graveclothes they found above his left breast the mark of a wound, it was an old, old wound that must have been there all his life, for the edges were old and hardened but Death, who seizes all things, had drawn the edges together and closed it up.

And they buried him. Still the people went about saying, "Where did he get his color from?" It came to pass that the artist was forgotten, but his work lived on.—Selected.

WHAT GOD HATH PROMISED

Sel. by Mary I. Detwiler

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain;

But God hath promised
Strength for the day,
Rest for the laborer,
Light on the way,
Grace for the trial,
Help from above,
Unfailing sympathy,
Undying love.

Birch Tree, Mo.

SUNDAY SCHOOL LESSON

Lesson for June 23, 1929—Psa.
103:1-13

A PSALM OF PRAISE

Golden Text.—Bless the Lord, O my soul.—Psa. 103:1.

Introductory.—With gladness we turn away from the dark picture of sinful Israel, as presented in our last lesson, to a refreshing message of praise to God for His goodness and wonderful love to the children of men. Remembering the many and unmerited blessings of God showered upon a sinful and unworthy people, let us join with the psalmist in giving this message of praise: "Bless the Lord, O my soul; and all that is within me, bless his holy name."

Reasons for Thanksgiving and Praise.—Why should we praise the Lord? Time would not permit us to enumerate all these reasons, even if we were able to do so. The psalmist mentions a number, more even than we have time to meditate upon. Let us take a look at them:

1. "...forgiveth all thine iniquities." In His great Father-heart, He blots out our iniquities, and remembers them against us no more forever. Finding man unable to redeem himself, He even offered up His only Son as our Substitute, making it possible to come upon pleading terms with Him. His terms are magnanimous, His forgiveness complete—to those who acknowledge Him and accept His grace.

2. "...healeth all thy diseases." He does this, at times, for the body; He relieves, at death, the body of all sickness and pain; He heals all diseases of the soul; and causes the redeemed ones to share His blessings in eternity.

3. "....redeemeth thy life from destruction." The edict was written, "The soul that sinneth it shall die." God has made it possible for the vilest of sinners to come to Him for redeeming grace, to accept Jesus Christ as the Savior of his soul, and to be cleansed from all sin. In other words, "Whosoever believeth in him should not perish, but have everlasting life."

4. "....crowneth thee with loving kindness and tender mercies." And recognizing this we sing, "Praise God from whom all blessings flow." It is alone through the kindness and mercies of God that we are saved from our wretched, sinful state and adopted into His happy family.

5. "...satisfieth thy mouth with good things." In other words, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

6. "...executeth righteousness and judgment for all that are oppressed;" that is, they who are "persecuted for righteousness' sake." Here is a double thought: (1) blessings for the righteous, (2) judgment and retribution for the unrighteous. There is justice as well as mercy in God's dealings with man. God promises no blessings to impenitent sinners.

7. "...made known his ways." In olden times they had Moses and the prophets; in this dispensation we have the Gospel of Christ.

8. "...is merciful and gracious." This is explained in the further words that He is "slow to anger, and plentiful in mercy."

9. "...will not always chide." Here several thoughts present themselves: (1) The wicked are reproved for their sins. (2) While God is long-suffering, there is a time coming when justice demands speedy and righteous punishment for sins unrepeated of.

10. "...not dealt with us after our sins, nor rewarded us according to our iniquities." That is, He furnished a Substitute who satisfied the justice of an offended God. We

should never cease to praise Him for this magnanimous provision for our eternal well-being.

11. "Great is his mercy." Yes, wondrously and marvellously great, beyond our comprehension.

12. "...removed our transgressions from us." How far? "As far as the east is from the west." Can you explain how far this is? This also is beyond our comprehension. This thought impresses us with two important truths: (1) the graciousness of God in remembering our sins against us no more forever; (2) the sinless life on the part of those whose sins are washed away in the blood of the Lamb. Let us remember the conditions: (1) "Walk in the light as he is in the light;" (2) "to them that obey him."

13. "The Lord pitieth them that fear him." The illustration is drawn from that of a father's love for his children. God's love extends even farther than that of any parent. "When my father and my mother forsake me, then the Lord will take me up."

Who can fathom the depth and the height, the length and the breadth of the wonderful goodness and love of God? May we join with the psalmist in praising Him forever.—K.

Bible Meeting Topic

THE GLORIOUS DESTINY OF THE CHURCH.—I Pet. 1:1-16; Rev. 19:7-9

Topic for June 23

MOTTO

"Unto him be glory in the Church by Christ Jesus throughout all ages."

PERSONAL THOUGHT

Do we realize anything of the greatness of that which is prepared for the saints who compose the Church of Jesus Christ? May it be a means of causing us to walk worthy of our calling.

OUTLINE STUDY

1. A growing building to become God's temple.—Eph. 2:21, 22.
2. A virgin to become a bride.—II Cor. 11:2; Eph. 5:25; Rev. 19:7.
3. An heir coming into an inheritance.—I Pet. 1:4; Rev. 21:7; Jno. 14:1-3.
4. A hoping mortal coming into immortality.—Matt. 13:43; Phil. 3:21.
5. A faithful servant becoming a guest.—Luke 12:37; Matt. 25:23.
6. A faithful contestant crowned.—I Tim. 4:7, 8.
7. Servants shall reign.—Rev. 22:3-5.
8. Elect to receive glory forever.—II Tim. 2:10.
9. A patient sufferer rewarded.—II Cor. 4:17.
10. A toiler is given rest.—Rev. 14:13.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Glorious."
2. Memorize a Passage from the Outline.
3. Being with Jesus Where He Is.

For Young People.

1. Things God has Prepared for Them that Love Him.
2. The Church Coming to Its Destiny as a Temple.

For Older People.

1. The Glory of the Church as a Bride.
2. The Church in Her Reign of Power.

SEED THOUGHTS

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken
Formed thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes."

—John Newton.

"Often weary and worn on the pathway below,
When the burden is heavy, my heart throbs with woe;
Oh, there comes a sweet whisper to quell every sigh,
"Do not faint 'neath the load, there is rest by and by."
—W. F. Cosner.

II. The Text.—I Pet. 1:1-16.—In this passage the future of the Church is pictured to be realized when Jesus comes. It is represented as an incorruptible inheritance that shall continue forever. The present trials will terminate in eternal honors. **Rev. 19:7-9.**—Under the figure of a bride, the church is represented as becoming married to the Lord Jesus Christ. Her readiness is compared to the clean, pure clothing of a bride ready for the wedding.

Gospel Herald

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MENNONITE PUBLISHING HOUSE
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THURSDAY, JUNE 13, 1929

Field Notes

The congregation at Walnut Creek, Ohio, expect to have an all-day missionary meeting on July 4.

Bro. Ezra Yordy of Eureka, Ill., preached for the Pennsylvania congregation near Newton, Kans., on Sunday, June 2.

An appointment was made for Bro. Paul Erb of Hesston, Kans., to preach at the Mennonite Church near Manson, Ia., on Friday evening, June 7.

The Commencement exercises held at Goshen College last week were well attended and good interest marked all the various features of the program.

Sunday, June 2, was missionary day at Hesston College. The missionary sermon was preached by Bro. D. H. Bender. There was a marked interest from beginning to end.

Bro. Harold S. Bender, Goshen, Ind., stopped at Scottsdale on Monday, June 10, while on his way to New York, where he, with a number of others, expects to sail for Europe.

Many visitors attended the Commencement exercises held at Hesston College last week. Because of the rainy weather, however, the attendance was not so large as it would have been otherwise.

At the Eighty-seventh Quarterly Mission Meeting, recently held at the South Union Church near West Liberty, Ohio, Bros. I. E. Burkhardt, Scottsdale, Pa., and E. A. Shank, Can-

ton, Ohio, took part in the program, both having also spoken in other churches in the community in the forenoon of the same day.

Bro. Earl Miller of the Peoria, Ill., Mission is scheduled to begin a series of meetings at Snyders' Church, Bloomingdale, Ont., June 19. Pray for us that the Spirit of God may work mightily in our midst. S.

An all-day meeting will be held, the Lord willing, on June 16 at the new Mennonite Church in Cottage City, Md., a suburb of Washington, D. C. The Church is located on Logan St., one half block from the Baltimore and Washington Boulevard. An interesting program is being arranged, with Bro. Noah W. Risser, Hershey, Pa., bishop in charge of the work, and Bro. Geo. R. Brunk, Denbigh, Va., as leading speakers. The workers in Washington invite all who can to come and help in this first service in the new chapel. You are asked to watch for the sign, "Mennonite Church."

Correspondence

Guernsey, Sask.

I promised my many friends in Ontario to let them know of my whereabouts through the Gospel Herald. I started from Elmira, Ont., May 15. God brought me safely to my children at Guernsey. Three of my sons met me at the depot. I went with Ira over night. They took me to the Sharon Church where many familiar friends gathered for communion. I enjoyed this meeting very much. I felt at home here as the congregation is composed of over fifty of our Ontario people. They gave me a warm reception.

On Monday they took me to a Russian Bible meeting. They discussed the epistle of John, chapters one and two. They received me here in a very friendly way. They also invited me to a meeting at another place the next day. These meetings were in the community of Guernsey and Drake. I enjoyed my trip very well as God has blessed me with good health and I am willing to be used in His service wherever He leads me. I intend to stay in this community for some time.

Bish. A. B. Gingrich.

May 28, 1929.

Wakarusa, Ind.

(Holdeman congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Sunday, April 21, Bro. Ralph Smucker of India worshiped with us, in the morning using for his

text John 12:32, in the evening speaking, of life among the missionaries. We enjoyed his messages very much.

Bro. Wm. G. Lauver, on furlough from South America preached a very appropriate sermon here on May 7.

Our communion service was held on May 26, a goodly number being present. In the evening the Goshen College Mixed Chorus gave a musical program, which was attended by a large crowd.

Health among the children is much improved, making the attendance at Sunday school much better. The attendance in the primary department was about 80 last Sunday.

The weather this spring has been cool and wet, causing delay to the farmers in getting out their crops, but it has been more favorable the last few weeks.

Many good thoughts were presented at the Sunday School Meeting of the Elkhart, Olive, and Holdeman congregations held at Elkhart on Memorial Day.

Bro. and Sister Jonathan Kurtz of Topeka, and Bro. D. H. Coffman and family of the Clinton Brick congregation worshiped with us on Sunday, May 26.

Five souls were received into the church by letter recently.

We ask an interest in the prayers of God's people that we may continue steadfastly in the faith and be able to withstand the temptations which come to all God's children.

May 31, 1929.

Ada Bixler.

Harrisburg, Oreg.

Greetings in the worthy name of Jesus:—We have been abundantly blest with fine growing weather. As God is blessing us in a temporal way let us thank Him and serve Him daily.

We reorganized our Sunday school as follows: Bros. Frank Kropf, J. P. Yoder, supts.; Alvin Kropf, Orval Smucker, chors. Both officers and teachers are the same as last year.

We were very glad to have Bro. L. C. Hostetler of Shelbyville, Ill., to preach to us after Sunday school. He and his wife and Milton Hostetler came here Friday to spend the summer. They are visiting friends and relatives here and at Hubbard, Oreg.

Bro. Sam Toll is bedfast because of old age. Pray for the little flock at this place.

June 2, 1929. Mrs. Andrew Yoder.

Imlay City, Mich.

Dear Herald Readers, Greetings in the Master's Name:—On Sunday, May 19, we held our council meeting and on May 26 we observed the communion.

May 19 Bro. and Sister Kennel,

Sister Erb and daughter of Pigeon, Mich., were here.

Sister Bechler, son, daughter, and Bro. and Sister Swartzentruber of Pigeon worshiped with us Sunday, May 26.

Weather has been favorable lately. Pray for the work at this place.

June 3, 1929. Salena Gascho.

South English, Ia.

(Liberty congregation)

Dear Readers:—On April 14 we were again privileged to enjoy another communion service. At this time Bro. Simon Gingerich of Wayland, Ia., and Bro. J. Y. Swartzentruber of Lower Deer Creek Congregation were with us.

On May 25, Bro. P. J. Blosser was ordained as bishop to serve the Liberty Congregation. The service was in charge of Bishops J. S. Shoemaker and Simon Gingerich. Bro. Abner Yoder and wife were also present for the morning service.

On May 26 Bro. Oren Blosser was taken to St. Joseph's Hospital in Ottumwa for an operation for appendicitis.

Bro. Silas Horst returned home from Kansas last Friday. He was called to his former home because of the death of his brother, Ammon.

June 3, 1929. Ida Powell.

Sterling, Ill.

Greeting:—In the afternoon and evening of Sunday, May 5, and also the two following evenings, Bro. A. H. Leaman of Chicago, Ill., was with us in a short series of evangelistic meetings. Good interest was manifested. His messages were both strengthening and encouraging to the believer, as well as a warning to the sinner. Two souls confessed and two reconsecrated their lives to the Lord.

On the evening of May 9 we enjoyed a splendid musical program given by the Goshen College Male Chorus. This was their third tour through this state.

Bro. and Sister W. J. Lauver, missionaries on furlough from South America, were with us on the evenings of May 10 and 23. Both Sister Lauver's talks and Bro. Lauver's sermons were appreciated, and we believe they were the means of creating a greater interest in the work of South America.

May 12, being Mother's Day our pastor, Bro. Good chose his text from II Tim. 1:5, bringing us a message most appropriate for the occasion, and enjoyed by all.

In the evening the nurses' commencement of the Sterling Public Hospital was of interest to many of us, since one of our number, Sister Ada Orendorff, was one of the graduates.

May 19, Bro. John Nice of Morrison, Ill., brought us the morning message in the absence of Bro. Good.

Sunday evening, May 26, Bro. and Sister Nissley of the Altoona, Pa., Mission stopped with us. Bro. Nissley gave us a short yet interesting sermon after the program of the young people's meeting.

Sunday, June 2, Bro. J. S. Shoemaker officiated at a baptismal service when four souls were baptized and two were reclaimed. May God bless them and keep them consecrated to His service.

Next Sunday, June 9, our annual Children's Day program will be given by the children, following a sermon to the children by Bro. A. C. Good. We are looking forward to a feast of good things.

In His service,

June 4, 1929. Mary Wade.

Hopedale, Ill.

Dear Herald Readers, Greetings:—On Sunday, May 26, we had the pleasure of having our annual all-day Sunday school meeting. We were privileged to have with us the brethren, C. A. Hartzler of Tiskilwa, Ill., and Ezra Yordy, of Eureka, Ill. The following subjects were discussed: Is our Sunday School as a Whole Filling its Place in Church Work; The Christ Life in the Believer Manifested in Sunday School Work; The Price of Consecration; Ways in Which We May Help or Hinder the Work of the Young People's Meeting.

May the thoughts which were presented help us to feel our individual responsibility in the Sunday school, and also in the young people's meeting.

June 4, 1929. Cor.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—Bro. Simon Gingerich of Wayland, Ia., was with us over Sunday, May 12. He accompanied his brother-in-law John Kaiser, here for his health. He is still here, and seems to be improving. Bro. Gingerich preached both morning and evening.

We reorganized our Sunday school yesterday. Officers are as follows: Emery King, George Johnson, supts.; Pearl King, Sec.-treas.; Lina Gingerich, chor.; George Johnson, Mission Board member.

We are looking forward to our Mission Meeting for June 15, 16. Pray that the meeting may be a profitable one.

Health is good. Weather has been quite cool. There was frost last night. A good rain would be appreciated, as it is getting dry.

Remember the little flock here in your prayers.

June 4, 1929. Fannie Stehman.

Palmyra, Mo.

Kind Friends in the Lord, Greeting to all in His Name:—Bro. and Sister Joseph Nissley of the Altoona Mission recently paid us a very pleasant visit, stopping on their way to the Mission Board Meeting at Garden City, Mo. Bro. N. preached one sermon for us, when he spoke of our Lord as the Fountain of living waters which flow continually from Calvary—the fountain which never runs dry and which alone can satisfy.

Bro. J. S. Mast of Elverson, Pa., accompanied my parents from the Mission Meeting. He is an enthusiastic and active worker in the Master's service. To visit with him is an inspiration and blessing. His one message was Prayer. How blessed, how necessary and how powerful it is. Faith, humility, pureness of heart, and sincerity must be ours before we can have power in prayer.

On May 30 Bro. Maurice Yoder of Hesston, Kans., visited here in interest of the College Endowment fund. The subject of his sermon was "A Changeless Message to a Changing World." God and His Word never change. It is to give this changeless message to the world that our schools are struggling on.

Bro. J. M. Kreider is at present at Linn, Mo., preaching for the small flock there.

Sister Ida Biddle, a sister at the County Infirmary, is failing. She is now bedfast. Pray for her.

Sincerely,

June 4, 1929. M. Lena Kreider.

Ephrata, Pa.

(Cocalico and Pleasant Retreat)

Dear Herald Readers:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" As we go about our daily labors we find many who do not think of praising the Lord.

Our meetings are well attended. At the present time our attendance is from 45 to 65. We praise the Lord for this. On April 28, we had with us Bros. John Sauder, Noah Horst, and Paul Garybill, who broke the bread of life to us. On May 12 and 26, we had with us Bros. Snively, Risser, and Frank Martin.

On June 2, Pleasant Retreat Sunday school was opened with 36 present. We were glad that so many came out and hope more will come. Bro. Christ Mosemann has charge of the work, with the writer as his help-

(Continued on page 237)

Miscellaneous

DISAPPOINTMENT

Sel. by Beatrice Heisey

Disappointment—His appointment,
Change one letter, then I see
That the thwarting of my purpose
Is God's better choice for me.

His appointment must be blessing,
Though it may come in disguise,
For the end from the beginning
Open to His vision lies.

Disappointment—His appointment,
Whose? The Lord's who loves me best,
Understands and knows me fully
Who my faith and love would test;

For, like loving earthly parents,
He rejoices when He knows
That His child accepts unquestioned
All that from His wisdom flows.

Disappointment—His appointment,
No good thing will He withhold;
From denials oft we gather
Treasures of His love untold.

Well He knows each broken purpose
Leads to fuller, deeper trust;
And the end of all His dealings
Proves our God is wise and just.

Disappointment—His appointment,
Lord, I take it then as such,
Like the clay in hands of potter
Yielding wholly to His touch.

All my life's plan in His molding,
Not one single choice be mine.
Let me answer, unrepining
"Father, not my will, but Thine."

Elizabethtown, Pa.

DAVID AND SAUL

By Ursula Miller

For the Gospel Herald.

"Dare every peril, save to disobey."

Of Saul, the Holy Book says, "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." Also this in a previous chapter, "It repenteth me that I have set up Saul to be king."

Of David we read, "And David went on, and grew great, and the Lord God of hosts was with him." Also, "And his heart was not perfect with the Lord his God, as was the heart of David his father."

With these four quotations before us let us peer for a moment into the two great lives in which we find such a vivid, startling contrast, and also such a deep similarity.

Saul was the first king of Israel, David the second. So far their chances are not unequal. Saul was of the family of Benjamin. David, on the other hand, was of the tribe of Judah. Benjamin was Rachel's youngest son, Judah was one of Leah's sons. Long before a prophecy had gone forth informing us that, "The sceptre shall not depart from Judah, . . . until Shi-

loh come," and more of like majesty. The Word says, "Benjamin shall ravin as a wolf: in the morning he shall devour his prey, and at night he shall divide the spoil." This verse glimpses a brief day in its survey! But the other verse "Till Shiloh come" suggests continuation for how great a time!

So one might conclude that prophecy was in David's favor owing to his family. One might, but one dare not, owing to the long list of kings, also from the tribe of Judah, "who did evil" and as deep-dyed evil as Saul, apparently. So as to families their chances seem not to have been unequal.

As to appearance Saul was head and shoulders above the people, which was in his favor as king. David's oldest brother, who was also handsome and tall, was rejected, because the Lord looks upon the heart. David himself was pleasing as to looks, being, we read, of fair countenance. So, again, their personality as revealed by appearance was not unequal to any great degree.

Where, then, shall we look for the vast difference in these two men? We, looking back through moss-lined corridors of centuries, see an immense difference. Was this difference revealed to the people of the day, except to the prophet Samuel? And what, of such things as family, personality, wealth, all factors, upon which we all look as being equal, accounts for the insurmountable difference in their eternal destinies? And the influence over us in being aware of that destiny? Saul we pity, despise, puzzle over, according to our nature. For David we have love, disgust, admiration, also according to our nature and depending upon what portion of his life we view. Both these men had taken life—Saul had slain his thousands and David his ten thousands. Yet—David's heart was perfect before God, and the Spirit of the Lord had departed from Saul. Two astonishing pictures! How may we gaze on them undisturbed? David committed adultery and virtual murder; Saul had hatred of David, presumption in offering sacrifice, disobedience in the case of the Amalekites. Their list of outward sins is not small, and looked at in the picture of life, not very unlike. Both of these remarkable men say, "I have sinned," leaving us almost bewildered in hope of finding a difference. "Dare every peril, save to disobey." When Saul sacrificed and Samuel confronted him he defended himself; when he refused to kill the Amalekites, having been told positively to kill them, he first lied, then defended and justified himself. He deliberately disobeyed. He pleaded to be honored before the

people; he turned away from Samuel and from God, and turned to the Witch of Endor.

When Nathan comes to David with his, "Thou art the man," David says contritely, "I have sinned." The prophet had not been with him just previously, warning him to do or not to do a certain thing. David sinned an impulsive and repulsive sin, but he made no plea for defense nor justification. He asked for no favor, no mercy. When David had ample opportunity to slay Saul, his enemy, he took nothing into his own hands. He knew God's hands are shaping things. In the event of having numbered Israel, when David was given three choices, he said to God, the prophet, "Let us fall now into the hand of the Lord; for his mercies are great." And when the pestilence had fallen, David implores God this way, "Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand. I pray thee, be against me."

Are we in all this getting a little insight into the heart which was perfect, and the one from which God took His Spirit? I am sure we are. David had a deep fear of disobeying and displeasing God. Saul feared to displease the people. Saul wished to be honored before the people. David desired to stand well before God. David makes much of the commands of God. "Keep the charge of the Lord, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies." But Saul was not so eager to please God; he was plainly and arrogantly disobedient. Right in that point must come the diverging place. David, however weak, desired perfectly and sincerely to please God and keep His commands. Saul, not sincere to God, wanted to do what pleased Saul. That must be the key to the mystery. Saul disobeyed and offered sacrifice; David obeyed. David honored God, but Saul sought his own honor. David was humbled in repentance when in sin, but Saul kept proudly on.

These two pictures are spread before us for our inspection and benefit. Saul with his stubborn pride—and tragedy. David although sinning, with his humble obedience—and glory. We may see the results of stubbornness and obedience. We view their lives with one look at the picture. We, too, with our life are making some sort of picture, are writing some sort of story. We do not see it at a glance as we do David's and Saul's, because ours is as yet unfinished. But just as surely it will be written. If the Bible says to do this or that, and we slight it, either indifferently or stubbornly, let us beware! No one may ignore that Book

without tragic consequences. We are either like David, or we are like Saul. David may well represent the true Christian whose heart is sincere toward God. Saul, mind you, does not represent the heathen. Not at all, but rather those who know to do well, but refuse to do it. The Master Artist has given us minute instruction about the picture we are making of our life. When He says this, let us not do that. The life of David was not perfect by any means, but his desire to do God's will was truly sincere. I cannot imagine Saul leaping at one jump to his despairing, forlorn, hopeless condition. Little by little, step by step, he went, deceiving himself so often, that finally the wall of delusion was cast all about him. May we fear that delusion and beware, else how are we better than Saul?

"Dare every peril, save to disobey."
Hesston, Kans.

WHAT SOLOMON SAYS

By S. S. W. Hammers

For the Gospel Herald.

The heart of fools is in the house of mirth.—Ecc. 7:4.

In the house of mirth, often called innocent pleasure, the wicked and sinful become the associates and companions of all those who run after worldly pleasures; the worst of men lead the unsuspecting into the ways of wickedness. They become the pathway from God, the Bible, and the higher pleasures of home, leading them on by degrees until nothing but the vain allurements of the world can satisfy their hearts and control their lives.

In addition to the temptations in the ways and customs of the world, comes the influence they have over the mind and feelings. As the young tree long bent remains crooked, so the world has bent the churches toward its customs until the larger part of their influence for good is lost. When we search for the religious influence of such members we find that the world loves them as companions and has but little confidence in their Christianity. And this is not the worst. The world soon judges and many times condemns the whole system of the Christian religion on account of the members of the churches being led into the sinful practices of the world by conforming to it.

The religion of Jesus Christ has never suffered more from any one cause than that of being led into the world, thus coming under its influence. Like pure water from the pure fountain running into the muddy stream soon becomes polluted, so when the pure and holy religion of Jesus Christ is drawn into the sinful

ways of the world, it is soon stained with its divisions and strife. Wars and bloodshed have marred its beauty and set it floating down the streams of time mingling with every popular current until there is but little difference between many of our churches and the world in pride, fashion, worldly pleasures, and popular amusements. Solomon says, "The heart of fools is in the house of

mirth." To see how the world stands before God, hear what the apostle says in Romans 3:10-12: "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."

Gettysburg, Pa.

FIFTY MENNONITE LEADERS

HENRY NICE
(1804—1883)

By A. G. Clemmer

For the Gospel Herald.

Henry Nice, one of the outstanding leaders of the Franconia district of the Mennonite Church, was born in Franconia Twp., Montgomery Co., Pa., March 18, 1804. In his younger years he was engaged in teaching school. He was called to the ministry on June 15, 1839, and remained in active service until shortly before his death.

He followed the vocation of farming in connection with his ministerial duties and was credited with starting the first Sunday school among his brethren in eastern Pennsylvania. Approximately between 1872 and 1875 he gathered children together in his community and started a school in a schoolhouse adjoining the Franconia Mennonite Meetinghouse. These sessions were held on Saturday afternoon, and one of the objects was to get the rising generation to learn the German language. German A-B-C books were used for the smaller children and the New Testament and question books for the older scholars. The singing of German hymns was also extensively engaged in. The teacher used the rote method of teaching appropriate prayers to his scholars. Some of these pupils are still living and the prayers are still green in their memories.

The school was so largely attended that the size of the house became inadequate, and then they repaired to the spacious meetinghouse near by. In the course of a few years the time of the school was changed from Saturday to Sunday, so that it could now be rightly called a Sunday school. This was the first Sunday school in the Franconia District of the Mennonite Church.

Bro. Nice had a God-given gift in his calling as a minister, and always spoke with deep feeling of heart. Being a serious man the pressure was so great that he usually opened his discourse with tears. This moved the audience and the spirit seemed to charge the speaker that he spoke with power to the extent that the au-

dience was aroused to a pitch of great interest when he abruptly would take his seat. Thus the people far and wide loved to hear him, and it could well be said after he left his field of labor that "he being dead yet speaketh."

The source of his power was attributed to his prayer life. At one time he was missed among the number and was found hid away among the trees in secret prayer.

His devoted spiritual life is still beautifully pictured on memory's walls in the minds of those now living, who knew him. His counsel in church affairs was also considered very valuable, and he thus became a leader among his number in conference work. Because of his kind and loving disposition he was loved, respected, and honored by all who learned to know him.

In his young years he was united in marriage to Catharine Godshall, daughter of Bishop Jacob Godshall, also of Franconia. To this union were born nine children. One son died at the age of two and one-half years. The remaining eight children, four sons and four daughters, grew to maturity and had families of their own. The father lived to see all of them unite with his beloved church.

He passed to his heavenly reward October 9, 1883; aged 79 years, 6 months, and 21 days. His beloved wife and eight children survived him.

Franconia, Pa.

LITTLE THINGS

"Who hath despised the day of small things?" Grains of sand multiplied, give us a mountain; drops of water, the ocean; moments, an eternity; atoms, a universe. We sow a thought and reap an action; a small thing, but it grows—a habit, a character, and a destiny follow. For want of a nail the shoe was lost. How inconsequential thus far; but not in the ultimate, for a horse, a rider, a battle, and a nation are all lost because of the missing nail.—The Youth's Visitor.

If God calls you let God open the way.—C. C. Culp.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

GRACE

By Daniel Kauffman

For the Gospel Herald.

TEXT: For the law was given by Moses,
but grace and truth came by Jesus
Christ.—John 1:17.

In the great plan of God the law had its place and work. Being under laws, such as we have in the United States, it is impossible for us to realize what it meant for a people like the Israelites to live in slavery to a people who, themselves were under a despotic government like that of Egypt. They had very little voice in anything. That they could not govern their own families as they saw fit, is shown in the fact that they were commanded to murder their own boy-babies.

To suddenly remove such a people from bondage, two things were necessary: First, they must have a religion that puts them in touch with the true God, and is carried on by means of well-regulated religious forms and ceremonies. Second, they must have laws which regulate their everyday life and show the secular relations to their fellowmen. What better preparation could have been given them than their experiences on the way from Egypt to Sinai? They needed this preparation to fit them to receive and appreciate the law.

While the law was very good, it was not good enough. It told what to do, but did not provide the power to carry it out, nor were there adequate provisions for pardon of violations of that law, and even up to the time of Christ, no man had ever kept the whole law. True, it showed man his inability to live up to a law and that he needed something beyond the law. If nothing more had been provided, the whole world would have been under condemnation. Grace was that "something else."

The text suggests a wide difference in the way that the law and grace came to man. "The law was given," much as though Moses handed it to the people, as one man would hand a book to another, but grace never came like that. It required infinitely more.

Webster defines grace as, "unmerited favor." While we admit the truth of the definition, it comes, oh,

so far short of bringing to our minds the full force of the word. Two things give value to that which we possess: First, the cost; and Second, the memories that the thing carries with it. The real market value of a certain article may be but one dollar, but it belonged to my dear mother who has long ago gone to her reward. She treasured it greatly because it belonged to her mother. Its intrinsic value is but one dollar, but I do not want any one even to make me an offer for it. No, not if the offer would be one dozen times its market value. It simply is not for sale. Let us look at grace from both these angles.

It is a great question whether we are in a position to appreciate or understand the real cost of grace, but we can get some idea of it. There are a number of word pictures of what it is and what it cost, but time will allow the consideration of but one of these. See Rom. 5. It takes the whole chapter to bring out the thought. Study it. Note in particular verses 6-10. Christ died for us when we were entirely unable to do anything for Him—"without strength." Every heartache, every bodily pain, every word of His teaching, every drop of His blood-sweat in the Garden, every tremor of His muscles on the cross, the burden and pain of the sins of the world upon Him, the awful thought of being forsaken of His God—all these, and more, it cost the Son of God to bring grace into the world. He could not hand it out as one man hands a book to another. It took all of this besides dying on the cross, not of mortal pain, but of a broken heart, for Jesus to bring grace. It "came by Jesus Christ."

But Christ was not the only one who suffered that grace might be brought to us. Let us keep in mind that the Father dearly loved His Son (John 3:16): that He would have been glad to have kept Him in glory. How the Father must have been pained at the words of Jesus, "My soul is exceeding sorrowful, even unto death." How He must have longed to go down there into the Garden and take His Son away from these sufferings, but that would not do. All that the Father could do was to send an angel to comfort and strengthen Him. Think of Jesus on

the cross, saying, "My God, my God, why hast thou forsaken me?" If a sword ever pierced a heart in heaven, it must have been then. It seemed too much for Him, and for three long hours the world was enwrapped in darkness. It cost the Father a great deal to have grace brought into the world.

But the cost to Father and Son are not the only angles from which grace becomes very dear to us. Without it, we would still be "ungodly," "enemies," and "sinners," nor is there any escape from these conditions except by grace, "For by grace are ye saved through faith" (Eph. 2:8). "For there is none other name under heaven, given among men, whereby we must be saved" (Acts 4:12). Without grace we would all be utterly lost, lost for time and eternity. Is it not true that Webster's definition falls far short of bringing to us what we appreciate in our hearts as a result of grace?

Grace is just as important in keeping us "in Christ Jesus," as it is in saving us. "In everything ye are enriched by Him.....so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." I Cor. 1:4-7. "Blessed be the God and Father of our Lord Jesus Christ which...hath begotten us again to a lively hope....to an inheritance....reserved in heaven for you who are kept by the power of God" (I Peter 1:3-5).

Grace even affects heaven. The vaults of heaven ring and will ring, giving honor and glory to Him through whom grace "came." Think of ten thousand times ten thousand and thousands of thousands (Greek, myriads of myriads) shouting with a loud voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And this shall be "unto Him that sitteth upon the throne, and unto the lamb for ever and ever."

Grace cost heaven the best that it had, is man's greatest need to-day, and will be the song of heaven throughout all eternity. Looking at it thus, it seems futile for man to try to put into words what grace really is, although we get a glimpse of it in that wondrous song:

"Marvelous grace of our loving Lord,
Grace that exceeds our sin and our guilt;
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb was
spilt.

"Grace! grace! God's grace!
Grace that will pardon and cleanse within;
Grace! grace! God's grace
Grace that is greater than all our sin."
Scottdale, Pa.

Wouldest thou have Him lead thee
—Sink into His hand, whether that
hand is of love or of chastening.

CORRESPONDENCE

(Continued from page 233)

er. May we all pray for these meetings, and come and help if we can. Our future hope at these places depends upon the children who take a great interest and seem very eager to learn. We beg an interest in your prayers in behalf of this work.

In His service,

June 3, 1929. D. S. Stauffer.

Carver, Mo.

Dear Herald Readers, Greeting:—A few lines from this field may interest you. Bro. Jas. Bucher of Montgomery, Ind., came to labor among us on April 23. We began meetings at Duroc in the Mossy Schoolhouse and continued for eight days. Here we had good attendance and interest and evident conviction, but being a new field unacquainted, until lately, with the standards of the Mennonite Church, it seems they are slow to respond to invitations to accept Christ. We believe, however, that the Word of God will in due time bring forth fruit.

From Duroc we visited over night in a home in the vicinity of Sagra, being prevented from filling an appointment on account of rain. We spent five days in the Carver community and filled two appointments in adjoining neighborhoods.

On May 7 meetings were begun at Purvis, Mo., and continued till May 19. Here a number of souls responded to the invitation and publicly confessed Christ. Of these there are at present seven applicants for membership in the church, but the enemy of souls is ever busy and active and is working to discourage and overthrow. May we give ourselves to earnest prayer that the way may be open for those hindered by others, to fulfill their heart convictions.

The harvest is great and the laborers are few. So many of the places are as sheep without a shepherd. Will you who have bountiful care and provision for spiritual uplift, remember those who must wait for monthly and biweekly visits from busy mission pastors who have many scattered ones to feed and many neglected places to reach with the message?

While I am spending the last half of the week preaching to various communities in which we have openings, Bro. Brubaker is filling regular appointments nearer Carver. If we had the workers many of these communities could be more fully provided with Sunday schools and personal help.

The workers at Carver appreciated a short visit from Bro. Daniel Kauffman and family on May 7 and 8. Recently Sister Edith Ebersole came to spend some time with us to get the

benefit of the quiet country and its health-giving air and restful scenery.

We feel our need of the prayers of God's people.

Yours for the welfare of souls,
June 4, 1929. J. R. Shank.

Amenia, N. Dak.

(Red River Valley congregation)

Dear Herald Readers Greetings:—On Sunday, May 19, we were organized as a congregation here. We have fourteen members at present.

Following the organization we observed communion and feet washing. Bro. Mast preached a very interesting communion sermon. One brother from Fargo partook communion with us. We are hoping there will soon be more members here with us.

We have had a cool spring, with plenty of rain, but it is warmer now, and crops and gardens are beginning to look well.

Remember the work at Amenia.
June 5, 1929. Cor.

Scottdale, Pa.

Dear Readers of the Gospel Herald:—Our communion service will be held here on Sunday, June 16, the Lord willing. Inquiry meeting was held on June 2.

Visitors with us over last weekend were Bro. and Sister Daniel Kauffman, Bro. and Sister Cloyd Gindelsperger and four children, of near Johnstown, Pa., and Bro. Edwin Miller, Jeannette, Pa., formerly of Millersburg, Ohio. Bro. and Sister Eli Amstutz, Dalton, Ohio, stopped here a short time while on their way to Harrisonburg, Va. Bro. and Sister Geo. J. Lapp and daughters Lois and Harriet, of Dhamtari, India, arrived here to-day and expect to be with us over the Lord's Day. We are glad for these visits.

Sister Frances Loucks has returned to her home here, after having spent the past school term at Goshen College. Bro. Irvin Burkhardt has also returned home, after having spent a number of weeks in western and central states in the Lord's work. He expects to spend Sunday, June 9, with the churches in the Johnstown Pa., District.

Bro. C. F. Yake of this office was called to his former home, Lancaster Co., Pa., because of the death of his sister, Mrs. Harry Mease, Lititz, Pa. He was accompanied by two children, Marnetta and Ethel, Sister Frances Cutrell, and son Bennie, and Sister Mary Schlood.

A number of our people expect to attend the all-day meeting at Schellsburg, Pa., on Sunday, as well as the commencement exercises at Harrisonburg, Va., next week.

June 9, 1929.

Cor.

NEWS NOTES FROM OUR SCHOOLS

Hesston College

We are now at the close of the school year. The concluding exercises will be held to-morrow morning, at which time the commencement address will be given by President C. A. Stoll of Central College, McPherson, Kans. Diplomas will be awarded to sixteen in the Junior College class and to thirty-seven in the Academy class.

A number of our students and faculty members attended the annual meeting of the Mission Board held recently at Garden City, Mo. We were glad that this meeting was held so near Hesston, which made it possible for this number to attend.

Bro. I. W. Royer of Orrville, Ohio, was with us a few days preceding the Mission Board meeting. On Sunday, May 12, he preached two sermons at the College. While here he took an active part in other religious meetings at the College and preached at a few of our neighboring Mennonite churches.

We were also glad to have Bro. Noah Oyer, Dean of Goshen College, with us recently. He preached for us Tuesday evening, May 21. As many of our readers know, Bro. Oyer is an alumnus of Hesston College, and was serving as our Dean when called to his present position.

Another alumnus who recently visited here and preached for us was Bro. I. E. Burkhardt. We are glad to welcome Bro. Burkhardt as a member of our next year's faculty. Two other alumni preachers who gave us pleasant calls recently were A. H. Erb, of La Junta, Colo., and M. D. Stutzman, of Kingman, Alta.

Bro. William Lauver and wife, and Sister Selena Gamber, missionaries from South America, were in this community several days and gave interesting talks on the work in that field.

On Sunday afternoon, May 19, the Tabor College A Capella Chorus gave a program of sacred music at our college assembly hall. On the following Sunday afternoon our college A Capella Chorus gave a similar program at their college which is located at Hillsboro, Kans.

June 5, 1929.

S. M. King.

Eastern Mennonite School

During the past several weeks a number of Gospel programs have been given at some outlying churches and schoolhouses by students and faculty members from our school. On May 4, a group went to Swedland Valley and gave programs Saturday evening and Sunday. Programs have also been given at Powder Springs, Cootes Store, Riverside, and Divide. On May 3, a group went to the West Virginia Mission Field and helped in the work at Roaring and Job, returning the following Monday.

Two interesting Public Literary programs were given March 3 and May 26 by the Physics and College English Composition classes respectively. The students of the classes made these courses quite attractive. On May 11, a Quartet Program was given by the quartets from the school and one from the community. Bro. A. D. Wenger spoke at the last meeting of the Mennonite Historical Society on the subject, "Mennonites a Prey to Others."

Bro. John Mumaw and Bro. Orrie Yoder with several brethren from the community attended the Ohio Mennonite and Eastern A. M. Conference. They bring an encouraging report. Bro. Mumaw has resumed

(Continued on page 240)

A ROSE TO THE LIVING

A rose to the living is more
Than sumptuous wreaths to the dead;
In filling love's infinite store,
A rose to the living is more,
If graciously given before
The hungering spirit is fled;
A rose to the living is more
Than sumptuous wreaths to the dead.
—Nixon Waterman.

SPECIAL MEETINGS

Beemer, Nebr.

Report of the twenty-third Annual Nebraska Mennonite Sunday School Conference, held with the Plum Creek congregation, near Beemer, Nebr., May 29, 30, 1929.

Organization:—Mods., A. D. Stutzman, P. R. Kennel; Secys., Wm. H. Kremer, Wm. R. Eicher; Chor., Joe Stutzman.

Topics Discussed:—The Supreme Purpose of This Sunday School Conference; Accepting the Whole Bible as the Foundation of All Our Teaching in Sunday School; The Power of a Good Example in Teaching in the Sunday School; The Power of Prayer in the Life of Every Believer; What Effect has Home Discipline upon the Sunday School? The Spirit of Unity in the Sunday School According to Phil. 4:7; The Sunday School Teacher's Part in Helping to Impart and Maintain the Established Principles of Our Church; The Sunday School Teacher's Influence over His Pupil by His Business and Social Life; Our Young People at Work: (a) In the Sunday School; (b) In Y. P. B. M.; (c) In Personal Work; My Mission toward Those who Fail to or Cannot Attend Sunday School; God's Power to Keep.

Thoughts Gleaned:—The supreme purpose of this conference is to glorify God. The Bible should be the foundation of all our teaching. No other foundation can be laid. We of ourselves can do nothing, except as the Holy Spirit operates in our lives. Do not overlook the little things, the Master was mindful of them. Sincere prayer changes things, helps to accomplish God's will, invokes His help, causes men to submit to God, and brings about a better Sunday school. Home teaching of obedience, honesty, and respect aids the Sunday school in bringing children to Christ and teaching respect and reverence in worship. Christ prayed for unity among His followers. A realization of its value in Sunday school brings about a greater unity, peace, and humility so necessary to the advancement of our Sunday schools. The teacher must verify by example the precepts taught. In order to make our teaching effective great care must be exercised in business and social life. The greatest need of the Church to-day is personal work. Through it young people are encouraged, helped, and won for Christ. God keeps through the Word and faith in and obedience to Him according to Rev. 3:10, 11. Secys.

Elida, Ohio

Report of the Tenth Annual Meeting of the Ohio Mennonite Mission Board, held at the Pike Church, near Elida, Ohio, May 30, 31, 1929.

ORDER OF PROGRAM: Song Service, Orris D. Yoder; Devotion, L. L. Swartzentruber; Mission Sermon, C. D. Esch; Offering, \$41.75; Prayer, A. B. Hershberger. MAY 31: Song Service, I. B. Witmer; Devotion, J. S. Mast; The Marks of a Missionary Church, Wallace Kauffman, S. D. Greaser; God's Purpose and Program for the Believer, L. L. Swartzentruber, S. W. Sommer; Open Discussion; Closing Prayer, J. B. Smith. AFTERNOON: Song Service, Eli Bruuk; Devotion, Gabriel Bruuk;

Essentials to Unity and Coöperation, I. B. Witmer, Eli Yoder; Open Discussion; Report of Treasurer; Report of Board Members; Reports of Nominating Committee, and Resolutions Committee. Since Conference appointed N. E. Troyer and I. W. Royer, on the Mission Board, N. E. Troyer was declared President of the Board. Closing Prayer, by S. E. Allgyer.

Some Seed Thoughts: Paul's experience was like that of every other successful individual—he had to get to the end of himself. Paul was ignorant in this that he did not know Jesus Christ. No man can serve God acceptably, unless he is enlightened by the Holy Ghost. Stewards cannot be extravagant with the Lord's money. Many have made unsuccessful investments. Lord, what wilt Thou have me to do with my talents; my boys and girls, my neighbor, my money, my church, and my life? One of the most important marks of a missionary church is love for Christ and His Word, love to believers, love for the lost, diligence in spiritual things. We need a church that presents a crucified, risen, and coming Lord, a praying church, a church that is ready to face problems in the expansion of the work, a church that seeks workers and sends them out. We need to recognize our own insufficiency, and God's greatness, so that we may submit to His program. God has a definite program for every believer. We must grow or decay, go forward or go backward. Paul carried the Gospel to large centers. In fifty years we will have more people in the cities and will need more churches. We need to recognize divinely appointed authority. Love is essential to unity. If we love some one we will not quarrel with him.

S. E. Allgyer, Secy.

REPORT

Of the Conestoga Sewing Circle for the Year Ending April 7, 1929

No. meetings held	13
Average attendance	31
No. garments finished	219
No. coverings	31
No. comforts	17
No. new articles donated for Canada	206
No. used articles donated for Canada	507
Cash received	\$130.91
Donated to Millersville Children's Home	\$8.00
Expenses	\$122.38
Balance	\$20.02

Barbara Glick, Secy.

Married

Alderfer—Clemens.—Bro. Paul K. Alderfer and Sister Mary L. Clemens, both of the Salford, Pa., congregation, were united in marriage on May 11, 1929, by Bishop A. G. Clemmer. May the Holy Spirit be their guide through life.

Yordy—Erb.—Bro. Alvin R. Yordy of Eureka, Ill., and Sister Leah I. Erb of Hesston, Kans., were married at the home of the bride's mother, on May 30, 1929, Bro. D. H. Bender officiating.

Kratz—Delp.—On May 15, 1929, at the home of the officiating minister, Bro. A. G. Clemmer, Franconia, Pa., Bro. Ulysses K. Kratz of the Franconia congregation and Sister Ella S. Delp of the Rockhill congregation were joined in the bonds of holy matrimony. May God's blessings be theirs through life.

Hoover—Snyder.—Bro. Aaron B. Hoover of the Groffdale congregation, and Sister Esther R. Snyder of the Erisman congregation, were united in marriage at the home of the officiat-

ing minister, Bro. Martin G. Metzler, an uncle of the bride, on June 6, 1929. May the blessing of God attend them through life.

Miller—Croyle.—On June 1, 1929, at the home of the officiating minister near Johnstown, Pa., Bro. Clarence Clement Miller of the Stahl congregation and Sister Fannie Rachel Croyle of the Tire Hill congregation were united in marriage in the presence of the parents and a few others, S. G. Shetler officiating. May God richly bless them in their journey through life.

Shantz—Hintz.—Bro. Sylvanus Shantz, Preston, Ont., and Sister Catherine Hintz, Youngstown, N. Y., were united in marriage at the home of the officiating bishop, Bro. C. F. Derstine, Kitchener, Ont., on June 1, 1929. May the Lord direct and bless their lives according to His eternal purpose.

Obituary

Martin.—Simeon Paul Jr., third son of Simeon and Ruby Martin, was born Sept. 13, 1919, near McBride, Mich.; died at the Butterworth Hospital, May 5, 1929; aged 9 y. 7 m. 22 d. He leaves to mourn his departure, his parents, 3 brothers, 1 sister, and many other relatives. Funeral services were held from the home, May 5, conducted by W. E. Regan. Interment in McBride cemetery.

"A precious one from us is gone,

A voice we loved is stilled;

A place is vacant in our home,

Which never can be filled."

Lechlitner.—Oscar, son of Charles and Cora Lechlitner, was born in Elkhart Co., Ind., Nov. 13, 1924; died May 14, 1929; aged 4 y. 6 m. 1 d. On Wednesday, May 8, he had been out playing. When he entered the house he stated that he was not feeling well. His illness developed into brain fever, causing intense suffering. He leaves to mourn his departure, father, mother, 1 brother, and 3 sisters (Virgil, Myrtle, Viola, and Anna), besides his paternal grandparents and many other relatives and friends. Funeral services were conducted by D. A. Yoder and C. A. Shank at the Olive church. Interment in the cemetery near by.

Swartz.—Fannie Mae Swartz, daughter of Samuel D. and the late Mertie E. (Wenger) Swartz, was born Nov. 17, 1908, in Allen Co., Ohio; died at her home near Spring City, Pa., April 21, 1929, after an illness of a week with pleuro-pneumonia; aged 20 y. 5 m. 4 d. In her early years she accepted Christ as her Savior and united with the Vincent Mennonite church. She is survived by her father, step-mother, 4 brothers and 5 sisters (Paul, Jonas, Chester, Charles, Ruth, Anna, Laura, Beulah, and Edith). Funeral services were held on April 24, at the Vincent church, conducted by Bros. Amos Kolb and Warren Bean. Text, Phil. 1:21. Interment in adjoining cemetery.

Ramer.—Erma Fern, daughter of Clifford Jay and Martha Leona Ramer, was born July 2, 1928; died at the home of her grandparents, Mr. and Mrs. Joe Ramer, May 10, 1929; aged 10 m. 18 d. She was a patient sufferer, but we believe she has passed on to be with her mother, who died Dec. 13, 1928. She leaves her father, 2 grandparents, 1 great-grandfather, and many other relatives. Services were held from the home of Bro. and Sister Ramer, conducted by Ray Yoder, John Bare, and Silas Weldy. Interment in the Union Center cemetery, near Nappanee, Ind.

"A sweet little flower, too pure to stay,
God in His wisdom took away;
Not from our hearts, not from our love,
But to dwell with the Lord above."

Barkley.—Tobias Barkley was born April 2, 1852; died at the Memorial Hospital, Johns-

town, Pa., June 2, 1929; aged 77 y. 2 m. He was a man of strong physique but began to fail last winter. He was taken from his home near Jerome, Pa., to the hospital and died a few days after. He was married to Annie Keim and to this union were born two sons and one daughter. He is survived by his widow, one son, one daughter, six grandchildren, three sisters and many other relatives and friends. He was an active member of the Church of the Brethren for many years and served as a deacon for a number of years. Funeral services were conducted in the home by S. G. Shetler and in the Maple Spring church near his home by N. H. Blough and S. G. Shetler. The body was laid to rest in the cemetery adjoining the church plot. The funeral services were so largely attended that a number had to remain on the outside during the service.

Horst.—Amon Hoover Horst, eldest son of Francis W. and Margaret E. Horst, deceased, was born Jan. 12, 1886; very unexpectedly passed away at Bethel Hospital, Newton, Kans., on May 24, 1929; aged 43 y. 4 m. 12 d. He resided on the home farm where he was born and reared. While engaged in putting up hay he fell in the mow, and sustained injuries which resulted in death a few hours later. At the age of twenty, Amon confessed the Savior and joined the Pennsylvania Mennonite church, where he held his membership at the time of his death. Besides a large number of relatives and friends, he leaves to mourn his departure three sisters and five brothers (Mrs. Ada S. Reiff, Rocky Ford, Colo.; Tillie H. Diener, Canton, Kans.; Lena, Titus E., and Gaius A. of Newton, Kans.; Silas J., South English, Ia.; Rufus P., Kansas City, Kans.; and Clayton L., Wellman, Ia.). All of these were present at the funeral services. One sister, Mary, preceded him in death eleven years ago. Funeral services were conducted on May 27 at the home by J. M. R. Weaver and at the Pennsylvania church by Paul Erb, assisted by D. D. Zook. Interment was made in the adjoining cemetery.

Rockey.—Susanna A. Rockey, daughter of Samuel and Lydia Goodyear, was born in Darke Co., Ohio, Jan. 15, 1859; died at the home of her daughters, South Bend, Ind., May 14, 1929; aged 70 y. 4 m. In 1877 she was married to David Rockey, who preceded her in death nineteen years ago. To this union were born eleven children: Mrs. B. L. Boyer, South Bend, Ind.; Louis Rockey, Mason, Mich.; Fred Rockey, Charlotte, Mich.; Mrs. Almeda Redding, South Bend, Ind.; William Rockey, Cherubusco, Ind.; Warren Rockey, South Bend, Ind.; Mrs. Lillie Bennett, South Bend, Ind.; Mrs. Norman Hobbs, Ft. Wayne, Ind.; Mrs. Ross Stiner, Jackson, Mich. Two sons died in infancy. She is also survived by 16 grandchildren and 1 great-grandchild. A short time before her death she was visited by Bro. Reiff and other workers from Elkhart, Ind. She accepted Christ as her Savior and was ready to be called to her heavenly home. Funeral services were conducted by Bro. Reiff, Elkhart, Ind. Text, II Cor. 5:1, 2. Interment in Wolf Lake cemetery.

"Somewhere back of the sunset,
Where loveliness never dies,
Mother lives in the land of glory,
'Mid the blue and gold of the skies."

King.—Mary A., daughter of the late Emanuel J. and Margaret Hostetler, was born in Elkhart Co., Ind., Nov. 2, 1872; died at her home near Harper, Kans., May 23, 1929; aged 56 y. 6 m. 21 d. In her youth she with her parents moved to Cass Co., Mo., where she grew to womanhood, and where she spent the most of her life, moving to Harper with her family in March, 1917. At the age of 15 she accepted Christ as her Savior and united with the Mennonite Church and remained a faithful member to the end. On Dec. 23, 1890, she was united in marriage to Christian K. King. To this union were born 9 children, 6 sons and 3 daughters: Henry J., Viola, wife of L. E. Troyer,

Marvin H., Clara, wife of Joe Zimmerman, Adelia, Arami, Hubert, and Clarence, all of Harper, Kans. One son died at the age of 5 years. Besides her husband and children she is survived by 8 grandchildren, 4 step-grandchildren, 3 brothers, 6 sisters and 3 half-brothers, besides many other relatives and friends. We keenly feel the loss of a faithful companion and loving mother, but bow to Him who doeth all things well. Funeral services were conducted at the home by D. Y. Hooley and at the Pleasant Valley church, by R. M. Weaver, assisted by J. J. Zimmerman. Text, Psa. 116:15, chosen by the family. Burial was made in the Pleasant Valley cemetery.

Widmer.—Benjamin Widmer was born in Switzerland, Oct. 18, 1848; died at the home of his son Chriss near Wayland, Iowa, May 21, 1929; aged 80 y. 7 m. 3 d. He was the youngest and last survivor of a family of fifteen children. Bro. Widmer accepted Christ as his Savior in his youth and was received into the Mennonite Church at Basel, Switzerland, but later transferred his membership to the congregation in the community of his mountain home. When he came to America he again affiliated himself with the same denomination, in which faith he died. In 1870 he was united in marriage to Catharina Graber. This union was blessed with ten children, four of whom preceded him in death. In 1888 his wife also passed away. In 1893 he came to America and in 1896 he was married to Elizabeth Conrad Graber. In 1910 she passed away. He leaves six children (John, in Switzerland; Chriss and Benjamin, Wayland, Iowa; Peter, Washington, Iowa; Mrs. P. J. Alvine, Long Beach, Calif.; Mrs. Omer Seabergh, Mt. Pleasant, Iowa), twenty-two grandchildren, two great-grandchildren, and many other relatives and friends to mourn his departure. The funeral was held at the Sagar Creek church near Wayland, Iowa, conducted by the home ministers, Ellis Zook, Daniel Graber, and Simon Gingerich. Text, Jno. 11:25, 26; Eccl. 12:1-7. Interment in the cemetery near by.

Gochenaur.—Le Roy Gochenaur, son of Harry and Lizzie Gochenaur, died of pneumonia after seven days of illness, at his home near Hessdale, Lancaster Co., Pa., May 28, 1929; aged 32 years. He was united in marriage twelve years ago, to Elsie Barkey. He leaves to mourn his departure, his sorrowing wife and two children (Robert and Reba), his parents, and a host of friends. One brother, Earl, died ten years ago. In early life he accepted Christ as his Savior, united with the Mennonite Church and remained faithful until death. He was active in church work and at the time of his death, was assistant superintendent of the Sunday school, chorister, and teacher of the young men's class. He was always willing to work and exert his influence for the Lord's cause. His departure was crowned by a blessed testimony. A few hours before he passed away, he sang with power the hymn "More than Conqueror." What a blessed hope and comfort for the loved ones! He will be missed in the church, and especially in the home; but we believe our loss is his gain. Funeral services were held on May 31 from the New Providence Mennonite church, conducted by Bros. Frank Herr and C. N. Hostetler. The body was laid to rest in the cemetery adjoining.

A Friend.

Stauffer.—John Rohrer Stauffer was born at Bird-in-Hand, Pa., Sept. 3, 1844; died at his home near Nickel Mines, Pa., May 27, 1929; aged 84 y. 8 m. 24 d. During the winter months he contracted influenza from which he never fully recovered but was able to be up a while each day until one week before his death when complications set in and he peacefully fell asleep to awaken in the better world. On Sept. 5, 1868, he was united in marriage to Margaret Landis of Sterling, Ill., who survives him. This union was blessed with 10 children, 33 grandchildren and 16 great-grandchildren. The fol-

lowing children, all living in Lancaster Co., Pa.: Clayton L.; Ora, wife of George Poffley; Anna, wife of Howard Pickell; John Jr., Adda, and Colia, at home; Elvin H., and Emma, wife of Elmer Herr. Two little sons preceded him to the spirit world. One step-sister, Mrs. David Kreider Sr., of East Lampeter Twp., and one step-brother, Benjamin Stauffer, of Mechanicsburg, also survive. Funeral services were conducted May 31, 1929, at the home by Bro. C. M. Brackbill and at the Stumptown Mennonite church by Bros. Jacob H. Mellinger and C. M. Brackbill. Interment in the cemetery adjoining the church.

"Death has robbed us of our father,
Whom we loved and cherished dear;
It was father, yes, dear father,
Can we help but shed a tear?"

—The Family.

Oyer.—Christian Oyer, son of Christian and Anna (Smith) Oyer, was born in Washington, Ill., May 23, 1852; died suddenly of cancer and heart trouble at the home of his daughter, Mrs. William Unzieker, Fisher, Ill., May 20, 1929; aged 76 y. 11 m. 28 d. When a young man he accepted Christ as his Savior and united with the Mennonite Church, remaining a faithful member until death. On Aug. 26, 1876, he was united in marriage to Katherine Zehr. To this union were born 6 sons and 6 daughters. His wife and two daughters preceded him in death. He is survived by the following children: Jacob, Mackinaw, Ill.; Joseph, Manuel, Samuel and John, Fossiland, Ill.; Mrs. J. E. Birkey, Manson, Iowa; Mrs. Levi Birkey, Clarksville, Mich.; Mrs. William Unzieker, Elsie Oyer, Fisher, Ill. He is also survived by 53 grandchildren and 2 brothers (Peter, Eureka, Ill.; John, St. Johns, Mich.). One half brother and sister preceded him in death. He with his family made his home near Roanoke, Ill., until 1902, when they moved to a farm five miles north of Fisher, Ill. Here they lived until the death of his wife eight years ago. Although in failing health for three years, his death came as a shock to his family and friends. He bore his suffering with great patience and faith in his Lord, often expressing a desire to be taken where all sufferings are ended. He will be greatly missed by his family and friends. Funeral services were held at the East Bend Mennonite church by Bro. J. A. Heiser. Text, I Pet. 1:3, 4. Interment in East Bend cemetery.

Lauber.—Christinn Lauber was born Aug. 28, 1868, at Gridley, Ill.; died at his home at Shickley, Nebr., May 23, 1929; aged 60 y. 8 m. 25 d. His mother died when he was five years old. At sixteen years of age he came to Seward Co., Nebr., with his father. He gave his heart to Christ in his youth, uniting with the East Fairview Mennonite church, near Milford, Nebr. On Nov. 18, 1890, he was united in marriage to Phoebe Stauffer. He with his family moved to a farm near Shickley, Nebr., in 1905. In 1927 he moved to Shickley, where he lived at the time of his death. He leaves to mourn his departure a sorrowing wife, 4 daughters (Katie Eichelberger, Saloma Noel, Fannie Kennel, Lydia Springer), 4 sons (John, Elmer, Henry, and Melvin), 1 daughter-in-law, 4 sons-in-law, 15 grandchildren, 2 sisters, 2 brothers, besides a host of other relatives and friends. One daughter (Emma), 4 grandchildren, 1 brother, and 1 sister preceded him in death. He was a sufferer from leakage of the heart for a number of years, being almost bedfast the last four months. He often expressed a desire to be called home but was very patient in his suffering. He was a faithful husband and a loving father. He will be missed by all who knew him. Funeral services were conducted at the church by Milo Stutzman, assisted by George Miller and the home ministers. Text, Deut. 32:29.

"All is quiet, all is still.
The place is vacant, 'tis God's will,
So long you waited for your rest,
Our blessed Lord knows what is best."

NEWS NOTES FROM OUR SCHOOLS

(Continued from page 237)

his evangelistic work at Bethany, holding meetings each evening.

Some recent improvements have been or are being made on our campus. The senior class of this year has presented the school with attractive pillars at the two front entrances. A little presentation program was given Friday evening, May 10, at nine o'clock. The class of 1927 has donated an aquarium, work on which is not yet quite completed.

Friday evening, May 24, practically the entire school enjoyed an outing to Shenandoah Camp, about fifteen miles east from Harrisonburg. We left soon after school in the afternoon and found it a beautiful, quiet spot along the Shenandoah River. A number of faculty members were present. Some of the time was spent in simply enjoying the natural beauty of the place. Lunch was served and later we assembled for Prayer Circle in charge of Bro. C. K. Lehman. A very fitting subject chosen was "Fellowship." One individual who spoke said it reminded him of a similar meeting mentioned in the Bible held by a riverside. Our attention was drawn to the privilege of Christian fellowship and of fellowship with God. A carefully planned Literary Program followed.

The schedule for our Commencement Week Program is as follows:

Mission Program, June 8, 7:00 P. M.
Mission Program, June 9, 6:00 A. M.
Baccalaureate Sermon, June 9, 8:00 P. M.
Mixed Chorus Program, June 10, 8:00 P. M.
Alumni Program, June 11, 1:30 P. M.
Class Day Program, June 11, 8:00 P. M.
Commencement Program, June 12, 8:00 P. M.
Sunset Meetings during Commencement

Week, June 10-12, 6:45 P. M.

Bro. O. N. Johns, Canton, Ohio, will preach the Baccalaureate sermon and Bro. S. G. Shetler, Johnstown, Pa., will deliver the Commencement Address. These brethren also have parts on the Mission program. Bro. Geo. R. Brunk, Denbigh, Va., is to preach the Mission Sermon Sunday morning.

June 5, 1929. Dorothy C. Kemrer.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Lord willing, the annual Mennonite Church Conference of the Southwestern Pennsylvania District and associated meetings will be held as follows:

Monday, Aug. 5, 7:00 P. M. and Tuesday, Aug. 6, 8:30 A. M. District Mission Board Meeting, at the Mennonite Church, Scottdale, Pa.

The other meetings will be held at the Mennonite Church near Masontown, Pa., according to the following schedule:

Tuesday, Aug. 6, 2:30 P. M., Associated Sewing Circles Program. At 7:00 P. M. the Sunday School Conference will begin and continue all day, Wednesday, Aug. 7.

Thursday, Aug. 8, and Friday forenoon, Aug. 9, the Church Conference will be in session.

Entire programs will be sent on request.

Scottdale is on U. S. Route No. 119, and may be reached by turning south on this route at Greensburg, by those traveling the Lincoln Highway, or by turning North at Uniontown from the National Highway. Masontown is about ten miles southwest of Uniontown. The Mennonite Church may be reached by either one of two different routes from Uniontown, via McClelland-

town or Woodside, but since these routes are not numbered, autoists should inquire at Uniontown for the best road to Mason-town.

M. B. Miller, Secy.,
Grantsville, Md.

Ontario Amish Mennonite

The annual meeting of the Ontario Amish Mennonite Conference will be held at the East Zorra A. M. Church near Tavistock, Ont., on June 18 and 19, 1929. An invitation is extended to the brotherhood interested in the cause of Christ to meet with us at this time.

Jac. R. Bender, Secy.
Daniel S. Jutzi, Mod.

Dakota-Montana

The Mennonite Church, Sunday School, and Mission Conference for the Dakota-Montana District will be held with the Spring Valley Congregation, near Kenmare, N. Dak., June 18-21.

A Ministerial Meeting will be held Tuesday, June 18, and the Sunday School Conference will begin Tuesday evening at 7:00 o'clock. A half-day Mission Conference will be held Thursday forenoon and Church Conference will begin on Thursday at 1:15 P. M. (D. V.).

Kenmare, N. Dak., is on main line of the Soo R. R. from St. Paul west. Those coming from a distance desiring to be met at train should notify L. C. Kauffman, Kenmare, N. Dak.

J. C. Gingerich, Secy.

Illinois

The Mennonite Church and Sunday School Conference of the Illinois District will be held at the Harmony Church, June 18 to 20, 1929. Ministerial meeting on Tuesday forenoon and afternoon, June 18. The conference sermon will be preached on Tuesday evening. Conference proper will meet on Wednesday, with the Sunday School Conference immediately following. A cordial invitation is extended to all interested in the cause of Christ to attend.

A. L. Buzzard, Secy.

BOOKS IN DEFENSE OF THE FAITH

Modern Religious Liberalism

By John Horsey. The destructive work of the modern religious liberalism is here thoroughly set forth. The weakness of the new theology and modern ideas of social salvation are clearly shown. This volume is a loyal and vital defense of the Gospel, and an unanswerable denunciation of the destructive and irrational new theology. The author shows that infidelity is entrenching itself in the colleges and theological seminaries and pulpits of the present day wherever it can, and is trying to destroy evangelical faith from the earth by presenting itself as being the truth. 28 chapters, 332 pages. Cloth\$ 1 50

In His Image

By William Jennings Bryan. A book that has attracted nation-wide attention. An uncompromising opposition to destructive criticism and the Darwinian theory of evolution. Every chapter is a challenging, uncompromising confession of faith in God and His Word. Cloth\$ 1 75

Seven Questions in Dispute

By William Jennings Bryan. This new book clears the mind of doubt and presents the facts of the Bible on the seven vital truths, viz.: Inspiration of the Bible, Deity of Christ, Virgin Birth, Blood

Atonement, Bodily Resurrection of Jesus, Miracles of our Lord, and the Origin of Man.

Cloth\$ 1 25

Evolution at the Bar

By Philip Mauro. The aim of this book is to make the subject of evolution plain to all classes of readers; and also to expose the utter lack of foundation in either fact or reason for it in general and the Darwinian theory of Natural Selection in particular. Cloth\$ 75

Recognizing Modernism

By H. S. Bender. A 16-page pamphlet treating on the subject of Modernism under the following subdivisions: The need of detecting modernism; Difficulties in detecting modernism; The danger of mistaken identity; The characteristics of modernism; Recognizing modernism; Conclusion.

Per 100 copies\$ 1 50

The Inadequacy of Evolution as a World View

By Chester K. Lehman. A 28-page tract on the subject of Evolution, giving its meaning, its workings and the results. This pamphlet is in the Free Tract List, so no charge is made. Contributions for this purpose will be thankfully received. Free.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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(Established 1864)

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(Established 1904)

No. 12

EDITORIAL

"Jesus Christ the same yesterday, and to-day, and forever."

"He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence."

Who shall direct the activities of our own individual lives—the Lord? our own Church? a confederation of churches? the State? or the world?

The Lord? By all means. Being the Head of the Church, He has the same relation to us that the mind has to the body. When the mind speaks, every normal member of the body obeys. Christ is the great New Testament Prophet through whom God speaks to His people. Heb. 1:1, 2. Listen to the voice of the Father: "This is my beloved Son in whom I am well pleased. Hear ye him."

The Church? Yes. It is through this body that Christ works among the children of men; that the Gospel as illuminated by the Spirit is carried to all men, and His will made known to and exemplified before the world. In so far as your church is in conformity with the will of God, to be out of joint with your church means to be out of joint with God. Matt. 16:19; 18:18. If your church is out of repair, your duty is similar to what it is when your natural home is out of repair—fix it up. But first consult God's Word to see that it is really your church, and not yourself, that is out of repair. "Obey them that have the rule over you."

A confederation of churches? Why such a confederation instead of the church of which you are a member? Does that federation stand for and defend and promulgate the whole-

Gospel faith? Then let them drop the federation idea and become one in organism and organization. If not, then why not spend your time and energy and resources in coöperation with those "of like precious faith?" We want to be neighborly, of course; but when it comes to receiving orders and carrying out directions, let us give first consideration to the body with which we have identified ourselves as brethren and sisters in the Lord. Under the banner of "undenominationalism" many well-meant efforts have come to nought.

The State? That depends upon what kind of activities are under consideration. The State has its place. "The powers that be are ordained of God;" and here, as well as in matters spiritual, we should prove ourselves the submissive creatures that God would have His people be. But the sphere of the State is confined to matters temporal, not spiritual. "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." Both the Church and the State should be recognized as receiving their authority from God; and each, next to God, should be recognized as being in authority in its respective sphere. All our spiritual activities, our faith and standards of life, come direct from God through His Word and Spirit, administered through the instrumentality of the Church.

The world? By no means. "The whole world lieth in the wicked one." Therefore, "If any man love the world, the love of the Father is not in him." It is through the world that "the god of this world" carries on his propaganda against human souls, just as God through the Church carries on His work in behalf of the highest interests of human souls. "Be not conformed to this world" is more than a technical point for men to quibble a-

bout; it is a principle of God's eternal truth that we can not ignore without injury to ourselves and to the Cause. Recognizing the Headship of Christ, and the Church as His body of which we are constituent parts, let the Church and not the world be looked to as the proper body to direct our activities. And as things spiritual stand above things temporal, let all our temporal affairs be directed according to spiritual standards. In other words, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"One thing is needful," said Christ to Martha when she was cumbered with much serving. What is that "one thing?" Some think they must have money. They do things that their conscience condemns them for (until it is seared), they deny themselves of Christian fellowship with those of like precious faith, they neglect prayer and Bible study and opportunities to win souls for God, all because they are impressed with the supreme idea that they must have some money to win the objective of life which they have planned for themselves. Finally, after so long a time, they may have their desired money in sufficient plenty—but usually by that time they have lost their souls. Better let that "one thing" be that "good part" which Mary chose—to sit at the feet of our Savior and learn of Him—making that the chief goal of our lives. Read Matt. 6:33.

Modernism.—Nine-tenths of what we know as "Modernism" is composed of egotism and infidelity. Most of the remaining tenth consists of ignorance. The only thing there is about it that is really modern is, the form in which the dope is handed out to others.

Not long ago we read an editorial in a daily newspaper in which the writer very gravely informed his

readers that we ought to be intelligent enough to know that this world has changed more during the past thirty years than it had during the whole of twelve hundred years before that time. In other words, thirty years ago we were not far removed from the dark ages. What the writer was after was to justify the present wave of unbelief mixed with crime and immorality. It is an illustration of the lengths to which some people will go in justifying the sins of the "present evil world." Had he possessed one-half the intelligence he as-

sumed to have, he would have known that the "modernism" of to-day is but the twentieth century variation of what was introduced by the serpent into the garden of Eden six thousand years ago.

While the current seems to be changing more rapidly down hill, it is refreshing to know that "the Word of our God shall stand for ever." With us it is "Jesus Christ the same yesterday, and to-day, and for ever." Let us stand by this unchanging Word, and the Master's "Well done" will greet us in the end.

A DISCUSSION OF THE SCRIPTURAL MODE OF BAPTISM

By D. L. Christophel

(Concluded)

For the Gospel Herald.

Conversion and Baptism of Saul

When Saul was converted a light shone on him and his comrades brighter than the noonday sun. This light was from heaven. A voice came to him saying, "Saul, Saul, why persecutest thou me?" And he answered, "Who art thou, Lord?" Saul was a Pharisee and in his idea he was worshiping God in the strictest sense. Here comes a strange call to him, but he was now just as desirous to find out what his duty was as he was to do what he thought was right before. He submits to the call and says, "What wilt thou have me to do?" Now right here is a testimony of the true requisite for water baptism—an unconditionally surrendered life, which means justification and regeneration of the Father and a baptism of the Holy Spirit, of which water baptism is an outward sign. All indications show that Saul was baptized in the house where he no doubt received the ordinance by sprinkling or pouring. Evidently there was no place prepared for immersion. And Saul straightway went to preaching in the same city (Damascus) that He (Jesus) was the Son of God.

Conversion and Baptism of Cornelius

We have entered on an entirely new phase of the Christian Church, the "opening of the door of faith to the Gentiles," in other words, the recognition of the Gentiles on terms of perfect equality with Jewish disciples without the necessity of circumcision. Peter, however, could scarcely understand that the Gentiles should have a share with the Jews, but God in His mighty power made it clear to him when a vision came to him from heaven. But Peter still seems to have doubted. Then came the second op-

portunity for Peter to use the keys of the kingdom of heaven to open the door to the Gentiles that they also may enjoy the blessings of heaven. There was a man in Caesarea who was praying, and an angel told him to send for one Peter at Joppa. Peter thought that heaven was only for the Jews, but when he got over his trance and saw those waiting at the gate he took them in and kept them till morning and then went with them to Cornelius's house and there preached to those that were assembled. Cornelius and his whole household were baptized. Evidently they were baptized in the house, where they had no water to immerse, so they in all probability were baptized by pouring.

The Philippian Jailer

We will just notice the power of God manifested when Paul and Silas prayed and sang praises unto God at midnight. It was then that a great earthquake came so that the foundations of the prison were shaken, and immediately the doors were opened and every one's bands were loosed and the keeper of the prison would have killed himself, supposing the prisoners were all gone, but that powerful man of God, Paul, cried with a loud voice, saying, "Do thyself no harm; for we are all here." As a result both the jailer and his household became converted at this midnight hour. The jailer washed the stripes of the apostles and both he and his house were baptized straightway. They were no doubt baptized in the house. Here with no preparations for immersing they probably used the mode of pouring or sprinkling.

Paul at Ephesus

A number of questions came to me since I wrote the other articles for the Gospel Herald and this is one of them, Was Paul so powerful that

people would receive the Holy Spirit just by his laying his hands on them? Acts 19. That was not the object. Paul was impressed with the lack of spirituality and power of these so-called disciples. Their answer brought out that they were Jewish proselytes who were baptized unto John's baptism, and they were looking ahead for the coming King and kingdom. When Paul taught them, they received light and looked back to the crucifixion and resurrection for salvation, for he told them that "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

Jesus' Commission

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." With the death and resurrection of Jesus Christ begins "the dispensation of the grace of God" (Eph. 3:2) which is defined as "his kindness toward us through Christ Jesus," and "the gift of God." Under grace God freely gives eternal life and salvation to all who believe, and judgment to an unbelieving world and an apostate church.

Man has opportunities and responsibilities in this dispensation of grace and Jesus at the close of His earth life comes to His disciples and tells them that all power is given unto Him in heaven and in earth, and then says in effect, "Go ye therefore, and first teach the people of My death on the cross and how I rose again from the tomb and how My precious blood was shed to cleanse mankind from their sins. If they repent and believe on Me, as their personal Savior and are willing to forsake all sins and keep themselves unspotted from the world, and have a desire to come into the family of God, then baptize them in the name of the Father, and of the Son, and of the Holy Ghost, into the whole fullness of the grace of God."

The New Birth

Another question that was sent to me was concerning this doctrine. The claim was made that the redemptive power or regeneration is manifested in the power of water and of the Spirit, i. e., that the person must be put under the water and become a newborn creature by coming up out of the water, but that is not the new birth. If we believe on Christ then God will justify us and then comes the miraculous work of being reborn or recreated from the beggarly elements of this world or from this old man Adam and this old life, into a new creature, a new man, a new life, and born into a new kingdom. Then

we are baptized as an outward sign of the inward life, or as a seal of the covenant which we have made with our God, and of our acceptance of Jesus Christ. It is then that Jesus says, "Teach them to observe all things whatsoever I have commanded you."

Tiskilwa, Ill.

THE WAY OF LIFE

By John Schrock

For the Gospel Herald.

"Take heed that ye be not consumed one of another....Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh" (Gal. 5:15-17). "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry,.... But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:19-24).

There are two roads upon which people are traveling. The end of the one is heaven and the end of the other, hell. Lazarus and the rich man both made a step into eternity: Lazarus to heaven, the rich man to hell, the lake of fire. The rich man wanted Lazarus to put his finger into water to cool his tongue, being tormented in the flames. While he was in hell he thought about his brethren on earth and wanted Lazarus to go and tell them lest they too should come to this place of torment. When our life is finished here on this earth, then will be eternity.

Think it over, my friend! Do you have peace with God? The Son of man will send forth His angels who shall gather out of His kingdom all that offend and those who do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. I say again, Think it over! Some think that the Christ life is such a hard life to live. If you once consecrate your life to God, and walk on the narrow road, you will be happier than ever before. I know that my life can not be long any more, but many of you young people may have to leave before I do.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"

(Matt. 7:13-15). "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2:15, 16).

Kansas City, Kans.

THE PRINCIPLE OF CHRISTIAN SEPARATION

By Katie Saltzman

For the Gospel Herald.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

First of all this separation must take place in our own beings. The Spirit brings a new life into our being. The old life must be put off and the new must be fulfilled in us. This can only be done through the atoning blood of Christ, which will enable us to do His will. We now have taken a new step and a different attitude toward the former life and the world about us. We must now walk in the Spirit and cleanse ourselves from all filthiness of the flesh, and stand in perfect holiness in the sight of God.

Paul in his epistle to the Romans makes it plain that our bodies must be given as a living sacrifice. Consecration must take place before conformation will take place. These two are linked together. Consecration implies a yielding. If we are inwardly transformed, it will show outwardly. God asks for our service and it will flow from our lives if we are in this transformed state of mind.

Ever since the creation God has called for a separation. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17). It means sacrifice on our part. Abraham left home and kindred for the sake of obeying the Lord at His bidding. These are the manifestations of a transformed life.

Sincere love will naturally flow from our hearts. There is a separation from evil in our affections. As

long as we harbor evil thoughts, hatred, jealousy, and revenge in our hearts, our lives have not been transformed by the blood of our Lord. "By their fruits ye shall know them." A tree can not possibly bear two kinds of fruit. Much less can we serve God and the devil. We are either for or against Him. May we put the test to our own lives whether our hearts are filled with sincere, sympathizing, and forbearing love. Are we willing to endure things which are not so pleasant in others, returning good for evil, and seek peace, whether they live peaceably with us or not?

Separation in other lines will follow, namely, in dress, worldly amusements, such as movies, dances, card parties, etc., and in business life we will be separated from the world. Old things will pass away and all things will become new. We will have new desires, new aims, new purposes, new ambitions, new tastes. Our former pleasures will vanish away. We have exchanged our old for a far richer treasure, which will mean happiness for us both for time and eternity.

"One day amidst the place
Where my dear Lord has been,
Is sweeter than ten thousand days
Of pleasurable sin."

One danger of not living a separated life will be that we may lose our soul. Do we consider the value of a soul, and consider that a few days spent in pleasure is not to be compared with the glory of the next world? It may mean death to us. May we take a lesson from Lot. Which way are we pitching our tents? Samson paid dearly for intermingling with the world. The Israelites were not satisfied and wanted a king like other nations. There are many dangers in taking a step in this unequal yoke. May we take Him at His bidding and do according to His will.

What a help we would be in this world if every so-called Christian would live a transformed life. The vilest sinner respects one who is true to his or her calling and lives up to his convictions. Then why should we wish to mingle with them and lose our power. Many more souls would be won for the kingdom if all Christians would live up to the standard and Ideal. The standard of separation is to gain perfection as our Father is perfect, using Him for our Ideal.

Shickley, Nebr.

The Holy Ghost is just as much a Restrainer from Sin as is the Word of God itself. Restrictions do not make us worse, but on the other hand they keep us from sinning.—S. F. Coffman.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE GOAL OF THE ARGENTINE CHURCH

By T. K. Hershey

For the Gospel Herald.

We find that in the dictionary the word "goal" appears between the words, **go-ahead** and **goal-keeper**, and means "The mark set." I am therefore to show what is the mark set for the Argentine Church. How it is to go ahead until it reaches the Goal-Keeper, which is Christ.

Goals Set For The Year:—

At the beginning of the year each alive pastor will with his congregation set some fixed goals for the year. Some of these might be as follows:

1. Each member of the Church an active member in the Sunday school.
2. Should now one-fourth of his members tithe, a goal could well be set to try to get one-half of them to do it.
3. An ideal goal set, is the raising of the weaker members of the Church to a higher spiritual standing of Christian living.
4. The removal of sin in general, and corrupt evil habits and customs in particular, from the lives of individuals in the Church, is a goal that every pastor should strive for.
5. The evangelization of the district, and every member an active example living Christian, are goals that are ever hoped to be attained and should be set anew at the beginning of each year.

Natives and the Native Church:—

It might not be out of the way to set a goal, (time) when it is hoped that the natives themselves should take over the work of the Church. Is it too early to talk thus? The Christian Missionary Alliance, while working in Argentine longer than we have, set such a goal. They hope to hand over their work to the natives in five years. That means that then they will withdraw not only missionary aid but all sustenance. The natives will have to supply the workers and the means to run the work after five years.

Might we set such a goal? Would 1942—twenty-five years from the date of the arrival of the first Mennonite missionaries—be too soon or too far off? It is a goal to think about.

The World Has Its Goals:—

The world has its set goals, why not the Church? While it is true that

we are not to follow after the world in worldly things, yet there are times when the church can learn from her methods, which when applied to its activities work well. A goal is one of them. Budgets and annuities and the like are ideas gotten from business methods of the world that the Church utilizes to the advancement of the cause, and it is alright.

That church that drifts along doing just what it feels is its duty to do, in order to give good reports, and continues in the same rut without a goal will eventually die spiritually; and in the words of another, "Ought to die and the sooner the better."

That minister or missionary is a wide-awake one who sets the standard high towards which he desires his congregation to strive. It is a quite common error among some church leaders to promise a lot and accomplish nothing. Better carry out a few well planned and thoroughly defined goals, than to set a great many and attain none of them. People finally lose confidence in such a leader; and will not rally to his side when future goals are set. Remember that in the dictionary the words "**go ahead**," come before the word "**goal**;" therefore before the Church can reach the goal there must be a going ahead. An auto driver looking back is in danger of ditching his car; he must look ahead. So with the minister of a congregation. He must have some fixed goals, he must look ahead, must plan well, and lead his members to catch the vision he himself has.

In Phil. 3:13,14, we find Paul believed in a fixed goal, and a Goal-Keeper. He believed in pressing forward toward that goal, forgetting the things behind. That is it. That is what we must do, if we ever expect the church to accomplish much in Argentina.

In Romans 1:14-16, I find Paul had three definite convictions; goals for which to strive. They are as follows:

1. In verse 14, "I am a debtor."
2. " " 15. "I am ready."
3. " " 16. "I am not ashamed."

When the Argentine Church can say, "I am a debtor, I am ready and I am not ashamed," she will be in a position to reach the goal set that will tell for time and eternity.

Trenque Lauquen, Argentina.

A few reasons for consecrating our lives to God:

1. God requires it of us.
2. We owe our physical life to Him.
3. Redemption from sin includes consecration.
4. If we expect to grow in grace we must consecrate ourselves to Him.—H. R. Schertz.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Would it have been possible for Christ to sin, or in any way yield to temptation?

By comparing scripture with scripture it seems very evident that from a certain standpoint it would have been possible for Christ to yield to temptation, and commit sin, but from another standpoint it seems that it would not have been possible.

Paul, in his epistle to the Philippian believers, says that Christ "was made in the likeness of men, and being 'in the fashion (form and nature) of man' (Phil. 2:7,8); and in Heb. 4:15, it is recorded that He "was in all points tempted like as we are, yet without sin." It seems evident from these passages of Scripture that it would have been possible for Christ to have yielded to temptation and thus have committed sin, but on the other hand, He being vested with "all power" and authority (Matt. 28:18), and as the only begotten Son of God, had been commissioned to atone for the sins of humanity, and being Spirit-filled He could not yield to temptation and thus commit sin, because to do so was foreign to His will and purpose in life, and would have meant terrible defeat to His mission on earth, and horrible calamity to the human family.

It is clearly revealed in I Jno. 2:16, that there are three points of contact between human nature and the devil; viz., the lust of the flesh, the lust of the eyes, and the pride of life. On these three points Satan makes his approach in tempting humanity. This was true when he approached Adam and Eve in the Garden of Eden, in the form of a serpent, in order to seduce and lead them into sin by partaking of the forbidden fruit. Eve was tempted on those three points and yielded to the tempter, thus committing sin, after which she also enticed her husband to yield to the satanic temptation. She "saw that the tree was good for food," (which was the lust of the flesh) "and that it was pleasant to the eyes," (the lust of the eyes,) "and a tree to be desired to make one wise," (the pride of life). Our Lord's temptation was very similar.

The nature of Christ's temptation is clearly stated in Matt. 4:1-12 and Luke 4:1-11. Christ having fasted forty days and forty nights, He afterward hungered, "which was a fleshly desire for food. The devil knowing of Christ's physical desire for food tempted Him with an appeal to turn

stones into bread to satisfy His hunger, but by the written Word He resisted and overcame the tempter. In a similar way He overcame the "lust of the eyes" temptation on the mountain top, also the "pride of life" temptation on the pinnacle of the temple. All those who with the living sinness Christ resist the tempter with the Word of God as He did are certain of being victorious over Satan and all the powers of darkness. J. S. S.

In other words, had there been only the human side to the personage of Christ it would have been possible for Him to sin, as He was as complete a human as the rest of us; but since He was the Son of God as well as the Son of man—divine as well as human—it would have been impossible for Him to have sinned and retained His position of the Deity, to serve as "the Lamb without blemish" whose mission was to "take away the sin of the world." In short, therefore, it was impossible for him to sin.—Editor.

Please explain Luke 15:7. A Sister.

The parable of seeking and finding the lost sheep very strikingly portrays to us the mission of our blessed Lord and Savior, who came to this sinful world "to seek and to save that which was lost" (Luke 19:10). In Luke 5:32, He lovingly says: "I came not to call the righteous, but sinners to repentance."

When sinners truly repent of their sins and by faith accept the offers of saving grace extended to them by the seeking Savior, He gives the assurance in Luke 15:7 that "joy shall be in heaven....more than over ninety and nine just persons, which need no repentance." In referring to "just persons, which need no repentance," our Lord does not mean to convey the thought that ninety-nine per cent of humanity need no repentance, neither does He even intimate that there are multitudes of human beings who are sinless and need not repent and become partakers of His saving grace; but the rejoicing is in heaven when the sinner on earth is found by Christ and saved from sin by His abounding grace, and that joy is greater than is manifested toward the myriads of angels and the heavenly hosts which need no repentance because they never have sinned.

The ninety and nine just persons to whom our Lord refers were not then, or at any other time, citizens of this world, because Paul through the Holy Spirit has said: "All have sinned and come short of the glory of God" (Rom. 3:23). Hence all human beings who have come to the years of accountability need to repent of sin in order to be saved. There are, however, many who fail to real-

ize that they are unjust and sinful, and are in great need of salvation, but our Lord evidently did not have such persons in mind when He referred to the ninety and nine. J. S. S.

JESUS CALLS US

By Mary I. Detwiler

For the Gospel Herald.

"Jesus calls us, o'er the tumult
Of our life's wild restless sea."

We often hear people say, "Oh, yes, I would like to be a Christian, but I have so many cares and the Christian life is too hard." We even hear those who claim to be serving God say, "I feel that I would like to be a missionary if the task were not so hard." They do not seem to think that although they might be called to hard places that the Lord has promised to be with them and care for them in times of trial and difficulty as well as in times of ease and pleasure. In Matt. 28:19, 20, we read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Then why should any one neglect to do the Lord's service? There is no excuse for any one. "There is work for us all and excuses for none." "There is work for the aged and work for the young," work for the rich and work for the poor. "Seek the kingdom of God; and all these things shall be added unto you" (Luke 12:31). If we are willing to sacrifice for the Lord, He will keep us. We will get our reward, so why be afraid?

"Day by day His sweet voice soundeth,
Saying: 'Christian, follow me.'"

If we listen we will hear His voice, daily, hourly, every minute, in the midst of the storms of life as well as the calm. He pleads, "Christian, follow me." The road may be rough, we may have trials, but He carpets it with joy, rest, and last of all reward in heaven.

"Jesus calls us from the worship
Of the vain world's golden store."

We hear people say, "I just could not be a Christian because it takes all the pleasure out of life. I could not go to shows, parties, etc. The Christian life is too dull." But the Christian life is the most happy life to the one who goes all the way. What belongs to this life on earth will go when the world goes, but what belongs to the Christian life will live on.

"From each idol that would keep us,
Saying: 'Christian, love Me more.'"

Give up anything that is near and dear to you if that will hinder you in the Lord's service. We will give

up our idol willingly, if we love Jesus above all. He is "a friend that sticketh closer than a brother" (Prov. 12:24).

"In our joys and in our sorrows,
Days of toil and hours of ease."

Do not wait until you are happy to do the Lord's will, or until you are sad to call on Him for help, but obey Him in all times of both joy and sorrow. We hear people say, "Oh, I should have gone over to call on Mrs. — and tell her of her Savior, but I neglected it," or, "I was just too tired to read my Bible after my day's work. I will read some other time." These same ones will have time to die if it is the Lord's will, so why not have time to do His will now? The true Christian is never too busy to do his or her part in the Lord's service.

"Still He calls, in cares and pleasures;
'Christian love Me more than these.'"

Love Jesus above everything. In times of joy, care, toil, ease. Do not let anything keep you from loving Him above everything else.

"Jesus calls us: by Thy mercies,
Savior, may we hear Thy call."

May we not only be willing to listen, but to do the things the Lord tells us to do.

"Give our hearts to Thy obedience,
Serve and love Thee best of all."

May this be the prayer of every Christian. That we may be willing to do what He wants us to do, go where He wants us to go, speak what He wants us to speak. We must love Him best of all to serve Him, and we will serve Him, if we love Him best of all.

May we as young people go every step of the way and do what He wants us to do. We will not all have mountain top service, but let us be willing to do the service in the valley. We may not all do great things in the eyes of men in our service for the Lord, but the Lord rewards the one who does small service willingly as He does the one who has greater work to do. The small service must be done too. If the Lord plans for you to work for Him in the valley, do it, for no one else can do the work He has planned for you and you can not do the work of another. The work that is yours is for you and you only. The work will soon rest upon us as young people. The older ones are nearing the goal. They will soon leave this world of care. Do the Lord's service, although it may be small. It is worth while.

Birch Tree, Mo.

The work of the Lord is a super-human work, and we can not carry on this work by human power alone.—J. L. Stauffer.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE MOTHER WATCH

By a Sister

She never closed her eyes in sleep,
'Till we were all in bed;
On party nights till we came home,
She often sat and read;
We little thought about it then,
When we were young and gay,
How much our mother worried,
When we children were away.
We only knew she never slept,
When we were out at night,
And that she waited just to know,
That we'd come home all right.

Why, sometimes when we'd stay away
'Till one or two or three,
It seemed to us that mother
Heard the turning of the key,
For always when we stepped inside,
She'd call and we'd reply,
But we were all too young back then
To understand just why
Until the last one had returned
She always kept the light,
For mother couldn't sleep until
She'd kissed us all good-night.

She had to know that we were safe
Before she went to rest,
She seemed to fear the world might harm
The ones she loved the best;
And once she said, "When you are grown
To women and to men,
Perhaps I'll sleep the whole night through;
I may be different then."
And so it seemed that night and day
We knew a mother's care,
That always when we got back home,
We'd find her waiting there.

Then came the night that we were called
To gather round her bed,
"The children all are with you now,"
The kindly doctor said,
And in her eye there gleamed again,
The old time tender light
That told she had been waiting
Just to know we were all right.
She smiled the old familiar smile,
And prayed to God to keep
Us safe from harm throughout the years,
And then she went to sleep.
Lancaster, Pa.

DANGER IN MAKING THREATS

Billy did not come in until dark one evening.

"Billy, the next time you stay out after dark, you shall spend the following evening in bed," threatened his mother.

It was not long before Billy did stay out after dark. He had become so interested in a ball game on the vacant lot a few blocks away from home that he forgot the time.

"Tomorrow night," his mother said, "you will go to bed as soon as you have finished your supper. Now remember,"

So the next evening when Billy was being served his dessert his mother reminded him that as soon as he had finished he was to go to bed. He objected and coaxed but Mother was holding out firmly when some friends from another town drove up. There was a boy just Billy's age. These friends had often entertained Billy in their home and it would never do to put him to bed and leave his visiting chum to pass the evening alone.

Consequently Billy was allowed to stay up, and not only that, but he went over to the ball ground again and stayed even later than the previous evening. And was anything done about it? Not a thing. The parents were having a good time and the children were forgotten until they reappeared.

It is apparent, then, that the next time Billy is threatened he will be quite unmoved, for he will hope that something will turn up to rescue him from the penalty.

Gertrude was noted for her carelessness in losing her handkerchiefs, mittens, pencils and other belongings that are easily misplaced by an active child. The truth was that her mother fussed about these losses without doing anything to help Gertrude correct the habit. The child had no pockets in her dresses, and her coat pocket was too shallow for mittens, so these should have been fastened together in some way by snappers or tape in order that she could care for them at school. Her pencil could have been tied to her notebook.

However, no such helpful devices were prepared for her, and Gertrude continued to be most unfortunate in losing things, so her mother finally said that the next time she lost anything she couldn't play with her dolly for a whole month.

Now it can readily be seen that this punishment, aside from being out of proportion and unsuited to the offense, was a threat that showed the mother's lack of understanding. In her impatience to cure her of carelessness she unwisely threatened her little daughter with what she felt was a real penalty that ought to bring quick results.

Within a few days Gertrude lost her new pencil. In her anxiety not to let Mother know and not to have Teacher's disapproval when class time came, Gertrude took a pencil from another girl's desk. To add to the difficulty she denied that the pencil was stolen.

It was a pitiable situation. Controlled by fear, the child had been driven from mere carelessness to stealing and lying. Her mother might easily have said, "Now, let's see if you can't go a whole day without losing your things." Then this time

could have been extended to three days or a week, always with the sympathy of Mother displayed at each report. Gertrude would then have felt safe in confessing when she did make a mistake or experience a loss. But as it was, Mother's effort—a threat—was the rock upon which she was wrecked.

To Billy the threat had proved unreliable, to Gertrude it had proved tragic. In neither case was any constructive result obtained, nor will a threat ever solve a problem of discipline satisfactorily. Threats nearly always result in complications rather than in character-building.—Edith Lochridge Reid of The National Kindergarten Association.

OUR GASOLINE BILL

During 1928 the citizens of the United States burned upwards of 14,000,000,000 gallons of gasoline. A speaker at the recent meeting of the Society of Automotive Engineers, in New York, pointed out that this would make a lake five miles in diameter and nearly four feet deep. Putting it in terms like that helps one to realize the tremendous importance that oil has in modern American society. It also emphasizes the difficulties that would lie in the way of adopting gasoline substitutes. Benzol, for instance, can be made from coal; yet if all the soft coal mined in the country last year were made into benzol, it would only make a lake a tenth as big as this one. We have a gasoline civilization, obviously; and one of our greatest problems is to insure a steady, cheap supply of the all-important fluid.—Sel.

We cannot draw people, but we can present Christ and let Him do the drawing.—R. R. Smucker.

PRAYER FOR THE CHILDREN

Father, our children keep!
We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
O keep them, keep them, Thou who gav'st them birth.

Father, draw nearer us!
Draw firmer round us Thy protecting arm;
Oh, clasp our children closer to Thy side,
Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
Oh, hide them and preserve them calm and safe,
When sin abounds, and error flows abroad,
And Satan tempts, and human passions chafe.

Oh, keep them undefiled!
Unspotted from a tempting world of sin,
That, clothed in white, through the bright city gates,
They may with us in triumph enter in.
—Horatius Bonar.

SUNDAY SCHOOL LESSON

Lesson for June 30, 1929—REVIEW

Golden Text.—I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.—Jer. 31:3.

Introductory.—Again, at the close of the series of lessons for this quarter, we pause for review. The lessons take us over the latter part of the history of the kingdom of Judah. This was the period of decline, brought on by the waywardness of the nation. Faithful prophets forewarned, but they could not stem the tide permanently. In the days of Isaiah there were a number of righteous kings, which fact delayed the final downfall of the kingdom. Let us note a few of the outstanding characters and events found in this series of lessons:

Isaiah was called early in life and prophesied during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah. He is usually recognized as the "evangelical prophet," many of his prophecies referring to Christ and His kingdom, and is by some called the most eloquent of the prophets. But he was not any more eloquent than he was faithful. Tradition says that he suffered martyrdom during the reign of Manasseh.

Hezekiah was one of the righteous kings of Judah who did much in the way of bringing back his people to a standard of righteousness. Under him the kingdom regained much of its former prestige and power. In answer to prayer the Assyrian conqueror, Sennacherib, was by the power of God, driven away in confusion and disgrace. Also during a severe sickness Hezekiah received assurance that his life should be prolonged fifteen years.

Jeremiah was another of God's faithful servants whose services meant much for the welfare of the kingdom. God put the words into his mouth that He wanted him to say to backsliding Judah, but his work was handicapped through the influence of false prophets whose smooth words had the effect of soothing the consciences of the people and the drift downward continued. He was cruelly persecuted, but nothing could swerve him from his path of duty. After events proved his prophecies to be correct while those of the false prophets were shown up in their true light. While called "the weeping prophet," faithfulness and an incorruptible loyalty to God and the truth were his outstanding characteristics. History is silent as to the place or the manner of his death.

The Rechabites furnish an interesting item in the narrative presented in these lessons. Loyal to their fa-

ther Jonadab, they rigidly held to their vow of total abstinence from intoxicating drink. The narrative of their career affords a thrilling message for those interested in the temperance cause. While they do not appear as an especially chosen or favored people of God, their loyalty to their standards furnishes an impressive object lesson from which the people of God may well profit. Their influence reaches to the present day. Total abstinence is not only the proper attitude on the question of strong drink but of every form of sin. This standard, as applied to "pure religion," commits the people of God to a standard which James describes as "unspotted from the world."

The downfall of Judah furnishes us another object lesson which we may well profit by. Wishing to be "like other nations" in that they desired to be ruled by a king, they followed the path of "other nations" in a career of sinful indulgence. Time and again they were warned by faithful men of God, like Isaiah and Jeremiah, but most of their entreaties fell upon deaf ears. But for the work and influence of a number of righteous kings and

leaders like Hezekiah, Josiah, and others, this nation might have had an early downfall like that of Israel. But as it proved to be the case, the influence of righteous kings and prophets simply put off the day of evil. Finally, in the days of Zedekiah, the cup of iniquity became full, and God delivered Judah into the hands of Nebuchadnezzar. It is true of nations, as it is of individuals, that "whatsoever a man (or nation) soweth, that shall he also reap." As Paul would say, "These things are written for our ensamples." May we study this part of the career of Judah, for the express purpose of profiting by their errors and avoiding them.

A very beautiful and impressive lesson is given as the last of the series in the form of a psalm of praise. We have many reasons to praise the Lord, even in the midst of "a crooked and perverse nation." God has dealt with sinful man in such marvelous love and grace that we can not praise Him enough for all that He has done. As we recognize that all these blessings and favors have come to us notwithstanding our many shortcomings, it impels us to cry out in the language of the psalmist, "Bless the Lord, O my soul, and forget not all his benefits."—K.

Bible Meeting Topic

BIBLE TEACHING ON SYSTEMATIC GIVING.—Mal. 3:8-12; I Cor. 16:1, 2.

Topic for June 30

MOTTO

"According to the blessing of the Lord thy God."

PERSONAL THOUGHT

God's blessings, both temporal and spiritual, suggest to us that we should feel to honor Him by giving according as we have received the gift from Him.

OUTLINE STUDY

- I. Proportionate Giving.
 1. A share of income.
 - a. Jacob's vow.—Gen. 28:22.
 - b. Abraham's gift to Melchizedek.—Gen. 14:20.
 - c. Israel's tithes.—Lev. 27:30.
 2. Firstfruits.—II Chron. 31:5; Prov. 3:9.
 3. Christian prosperity.—I Cor. 16:2.
 4. According to a purpose of heart.—II Cor. 9:7.
- II. A Time for Giving.
 1. When the increase comes in.—Neh. 10:38; Ex. 22:29.
 2. When the need is seen.—Isa. 58:7; Matt. 5:42; Luke 12:33; Heb. 13:3; Jas. 1:27.
 3. At a regular period.—I Cor. 16:2.
 4. When opportunity affords.—Gal. 6:10.
- III. Measure in Giving.
 1. With a wide hand.—Deut. 15:7-11.
 2. Richly.—I Tim. 6:18.
 3. Sacrificially.—Luke 21:1-4; II Cor. 8:9.
 4. Cheerfully and bountifully.—II Cor. 9:5-7.

SUGGESTIVE ASSIGNMENTS

- For Children.**
1. Textword, "Give."
 2. What Can I Give?
- For Young People.**
1. Systems Established by the Lord for Giving.
 2. A Profitable Plan for Giving.
- For Older People.**
1. Christian Principles to Observe in Systematic Giving.

SEED THOUGHTS

"We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand:
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain:
All good gifts around us
Are sent from heaven above;
Then thank the Lord, O thank the Lord
For all His love."—Matthias Claudius.

MEDITATIONS ON THE TOPIC

I. Systematic Giving.—God has ever been a God of order. He teaches order in His Word concerning every duty of life. It is not surprising if there is a system taught concerning giving. He has taught man to give one day of seven in which to give special attention to the worship of God. He taught Israel to give one tenth of their increase for the service and support of the priests and Levites who were set apart to give their time to the service of the temple. He directed that the firstling of the flock should be brought and the first fruits of the field also should be given for the worship of God.

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THURSDAY, JUNE 20, 1929

Field Notes

Bro. I. W. Royer of Orrville, Ohio, is spending some time in Illinois, holding meetings with the congregation worshipping near Flanagan.

The annual Ohio Mennonite Sunday school conference is to be held this year July 30, 31, and Aug. 1 with the Midway congregation near Columbiana.

Arrangements have been made for the beginning of a series of meetings in East Scottsdale, Pa., early in July, with Bro. A. J. Metzler of Masetown, Pa., in charge.

Bro. J. N. Durr of Martinsburg, Pa., preached for the congregation worshipping at the Rowe Church near Shippensburg, Pa., on Sunday morning, June 9, and at Chambersburg, Pa., in the evening.

The brotherhood of Martinsburg, Pa., has arranged for a Sunday school meeting June 23. An interesting program has been arranged, and an interesting meeting is expected.

By the time this reaches the eye of the reader the brotherhood worshipping at the Mennonite Church in Elkhart, Ind., will probably be in the midst of a series of meetings with Bro. Oscar Burkholder of Breslau, Ont., in charge. Remember these meetings in your prayers.

Bro. John M. R. Weaver, Newton, Kans., passed away on the night of June 11, after an illness of about a week. Bro. Weaver was one of the ministers at the Pennsylvania Church near Newton, and his loss will be

keenly felt in the work at that place. We extend our condolences to the bereaved family.

A Gospel song service has been arranged to be held at the Slate Hill Church one mile south of Shiremans-town, Pa., on Saturday evening, June 29, with Bro. Amos Myer, Mummasburg, Pa., as leader.

Bro. E. W. Kulp of Bally, Pa., closed a series of meetings at Ephrata, Pa., on Sunday evening, June 9. Great interest marked the progress of these meetings and a number of souls were won for the Kingdom.

Bro. J. C. Clemens of Lansdale, Pa., closed a series of meetings at Strasburg Church, Franklin Co., Pa., on Thursday evening, June 13. There was good interest, and a number of precious souls made the good confession.

* REQUESTS FOR PRAYER *
* For the young converts who have *
* lately confessed Christ as their Sav- *
* ior and Lord. *
* For the tent meetings in East *
* Scottsdale, to be held in a few weeks. *
* For the summer vacation Bible *
* schools, now being held in a number *
* of our churches. *
* For the coming meeting of Menno- *
* nite General Conference, to be held *
* as announced in these columns. *
* *****

The Commencement exercises held at the Eastern Mennonite School, Harrisonburg, Va., last week were largely attended by people from many parts of the country. Interesting programs were rendered by those who had part in the various features of commencement week.

Bro. Hiram Wingard, Johnstown, Pa., recently conducted a series of meetings at the Mennonite Church near Schellsburg, Pa. They were scheduled to close on Sunday, June 23, with communion services during the day. An all-day meeting was held in connection with the meetings on Sunday, June 9.

Bro. J. F. Bressler of Lancaster, Pa., writes us encouragingly concerning the state of his health and of his vision of the field in which he has recently labored. On Sunday, June 9, he was in Cumberland Co., Pa., preaching at Allen Saturday evening before, at Newville Sunday morning, reaching home in time to fill the regular appointment at Oak Shade in the evening.

Bro. D. E. Kuhns of Chambersburg, Pa., accompanied by Sister Kuhns and Sisters Rhoda Lehman and Ruth Kuhns, worshiped with the brotherhood of the Johnstown, Pa., district on June 16, where the brother was used in bringing the Gospel message morning and evening.

Bro. Noah H. Mack and wife of New Holland, Pa., expect to spend the greater part of the summer in Florida, where our brother is to use his opportunities as a messenger of the Cross at Tampa and wherever his services are called. Their address while there will be Tampa, Fla., care of C. B. Byers. May God's abundant grace attend them.

Correspondence

Kitchener, Ont.

Dear Herald Readers, Greetings:—The last Sunday in May Bro. Jonas Snider of Waterloo preached for us in the morning and John McNichol, President of the Toronto Bible College, spoke at the evening services. The following Sunday Bro. H. W. Stevanus of Bloomington preached the evening sermon. Last week a number from here attended the Annual Conference at Markham. Among the visitors at church this past Sunday were Bro. and Sister Mahlon Derstine of Souderton, Pa., accompanied by their son Floyd and granddaughter Anna Mae. At the evening services Bro. A. F. Yordy and his wife were with us. Bro. Yordy conducted the song service and Sister Yordy had a children's meeting.

Plans are again made for a Summer Vacation Bible School at this place, July 8 to 19.

June 10, 1929. Geo. A. Weber.

Upland, Calif.

Gospel Herald Readers, Greeting:—We arrived home safely after an absence of nearly ten months, touring the middle west, east, and south. We are truly convinced that, among all the churches we visited, if there is one thing needed it is more love. We want to thank all the dear friends who so kindly entertained us and trust we may all meet again, if not in the world in the glory world. May God bless the Herald Family.

B. P. Swartzendruber.

June 11, 1929.

Hollsopple, Pa.

(Thomas congregation)

Dear Gospel Herald Readers, Greeting:—On May 26 the Sunday school was reorganized for the coming year

according to the uniform plan adopted by the Church Conference last year. The following officers were elected: Supts., S. K. Eash, E. S. Thomas; Secys., Ivy Wingard, Ruth Eash; Treas., Alonza Wingard.

On Sunday, June 2, Bro. J. Irvin Lehman of Chambersburg, Pa., was with us at the Stahl Church in a communion service, and the same evening began a series of meetings at the Thomas Church. The meetings closed on Sunday evening, June 9, with a full house. The interest was good, the messages soul stirring, the Church was helped, and sinners were warned to flee the wrath to come. Four dear young souls confessed Christ. One renewed his vow.

June 11, 1929. Joseph Saylor.

Osborn, Ohio

Bro. Daniel Kauffman, wife and two daughters, of Scottdale, Pa., and Sister Margaret Horst of Hesston, Kans., spent Sunday, June 9, with the Medway congregation. Bro. Kauffman preached both morning and evening. His messages, and their visit with us, were much appreciated.

June 12, 1929. A.

Dalton, Ohio

(Sonnenberg Mennonite congregation)

Greetings:—We are having nice weather, but are in need of a good rain for the spring crops. The Lord will provide for that. We are glad to say we have been favored with many spiritual blessings of late. A Bible conference was held at our church May 18-26, by Bro. Noah Mack of Pennsylvania and Bro. M. S. Zehr of Michigan, giving us instructions on important Biblical subjects. Many good thoughts were presented. If we would only live according to what they taught we surely would not miss the goal. May it have stirred up the laity to live closer in unity and to greater activity in the work of the Lord. The meetings were well attended. Many other ministering brethren from neighboring churches also attended and led in devotions.

On the evening of June 4 Bro. I. E. Burkhart, working in the interest of the Goshen College was with us, and delivered an inspiring sermon on Matt. 18:6, 7.

Bro. C. N. Amstutz and wife left for Pandora and Bluffton, O., June 8, to visit relatives and friends.

Bro. Lewis Amstutz preached at the Canton Mission on Sunday, June 8, morning and evening. The young people's chorus of our church also gave a musical program the same night at that church.

We have been favored with a visit

from D. W. Lehman and family of Preston, Ont., who had been born and raised in this community. They are accompanied by Sister Ilda Bauman of Waterloo, who worked at the Orphans' Home at West Liberty for two years. They intend to leave for that place on Saturday.

Bro. C. A. Sommer, who is already past fourscore years, is down with dropsy. May the evening of his life be bright in the hope of the Eternal One.

A tri-county conference (Wayne, Medina and Holmes Co.) will be held at Martins church June 15. Quite a few of our members expect to attend.

June 13, 1929. Cor.

Springs, Pa.

Dear Herald Readers:—On May 27, a series of meetings started at the Casselman Mennonite Church with Bro. J. F. Bressler of Lancaster, Pa., as evangelist. There were four confessions during the meetings, which closed June 2, with the communion service.

Sunday, June 16, we will have our Sunday school reorganization.

June 7, Bishop N. E. Miller went to attend a Bible conference, as one of the instructors, at Elizabethtown, Pa., returning home the 11th.

Quite a number of our young people are away at present. Anna and Marie Bender, Norman Hanning and Herbert Maust are attending summer school at Elizabethtown. Sue Stevanus attended the commencement exercises at E. M. S., Harrisonburg, Va., and expects to stay there with her sister, Mrs. Naomi Tressler, for a few weeks.

An interesting program has been arranged for our annual Fourth of July Sunday school meeting to be at the Springs Mennonite Church. Among the speakers is Bro. George J. Lapp, returned missionary from India. Everybody is invited to come.

June 14, 1929. Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—This evening, June 15, we expect to have preparatory services, and tomorrow forenoon communion services. We are looking for the Lord's blessing in these services. On Monday morning, June 17, our fourth annual Vacation Bible School begins at the Kingsview Schoolhouse in East Scottdale.

Visitors here during the week were Bro. and Sister D. E. Kuhns and Sisters Ruth Kuhns and Rhoda Lehman of Chambersburg, Pa.; Bro. Freeman S. Gingerich, Waterloo, Ont.; Sisters Anna H. Weaver, Lancaster, Pa.; Bro. and Sister Amos A. Ressler, Ronks, Pa.; Bro. Day Ressler, wife

and daughter, Harriet, Starsburg, Pa.; Margaret Horst, Hesston, Kans.; and Katie Collins, Masontown, Pa. The last two expect to teach in the Bible School. Visitors here over last weekend, but not chronicled before, were Bros. E. L. Frey, Wauseon, Ohio, Amos Wyse, Wayland, Ia., Bro. Jacob Witmer, and Sisters Edith and Elizabeth Witmer, Elizabethtown, Pa.

We are glad to welcome home Bro. and Sister Daniel Kauffman and daughters, Sisters Alice and Fannie, who arrived here from Hesston, Kans., on Monday, June 10. We are glad to have them with us again.

June 15, 1929. Cor.

NOTES FROM GOSHEN COLLEGE

We have just passed through a delightful commencement season. Perfect weather conditions combined with fine programs made it so. On Friday, May 31, the academy senior class presented their program of music and addresses. On Saturday evening, June 1, the men's and women's choruses gave their program. On Sunday evening Dean Noah Oyer preached the baccalaureate sermon, taking as his theme "The Kingdom of Heaven." Then came on Monday, June 3, the college senior class program. On the campus Franklin Raber made the gift oration and Cecil Bender the emblem oration. President Yoder responded to the former and Forrest Kanagy as representative of the junior class replied to the latter. In the assembly hall there was a program of addresses and music. Ruth V. Yoder presented the class in a series of character sketches. F. S. Martin, Clarence Troyer, Paul Horsch, Marion Schertz, Howard Musselman, Wilbur Shenk, William Hallman, and Cecil Bender composed an octette that sang two numbers. Wilbur Shenk, baritone, sang a solo. Howard Musselman gave an address on the subject, "The Spiritual Appreciation of Nature." Nature has meaning only as we interpret her spiritually. Paul Horsch made the class oration on the subject, "The Superior Individual." He negated the idea of a superior individual and developed the conception that to each of us have been given diverse talents. In the sight of God one talent is as good as another. It is the duty of each person to develop the talent that God has given him, to be thankful for that and not to vaunt himself above his fellows. Dula Roth recited the Breaking of the Wreath poem. On Tuesday evening the alumni supper was held in the dining room. One hundred and thirty-five were present, the largest number in recent years. We are grateful for the interest of former students and alumni in our work. Addresses were given by C. D. Esch and George Lapp on phases of work and life in India. Music was furnished by the Rambler quartette. Our special thanks are due

(Continued on page 253)

Miscellaneous

PRAYER

More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or
goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer
Both for themselves and those who call
them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of
God.
—Alfred Tennyson.

THE BLESSING OF A SURRENDERED LIFE

By Leona Schrock

For the Gospel Herald.

It is God's will that we should be His children, and that no one should perish. He cannot use just part of us; He needs our **all**. It is for us to make a complete surrender to Him. In other words, we should live the life "hid with Christ in God," and then give Him an opportunity to use His power through us.

After making an entire surrender to the Lord, the result will be victory over sin and inward rest of soul. Then we can have the blessing of assurance "For as many as are led by the Spirit of God they are the sons of God....The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:14, 16). What a blessed thing to know!

Next is the blessing of a life of holiness. By yielding ourselves unto God as those that are alive from the dead, our members can be used as instruments of righteousness unto God. "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:11).

We have the blessing of God's help. The psalmist says, "God is our refuge and strength, a very present help in trouble." He is our help and shield in anything we undertake. What a blessed privilege to have such a wonderful Helper, who is all-wise and all-merciful!

Another blessing in the surrendered life is safety. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1).

We shall have peace and rest. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

In this life of service or surrender to God, we have the blessed promise of Jesus, "And, lo, I am with you always, even unto the end of the world."

However, with these blessings we shall have trials and temptations. But that should not discourage us, as these are necessary to make us stronger. We need to exercise spiritually, or we will become weak.

I once read an article that illustrated our life as the dial of a clock. The hands are God's hands, passing over and over again. The short hand is the hand of **discipline**. The long hand is the hand of mercy. Slowly and surely the hand of discipline must pass and God speaks at each stroke. But over and over again the hand of mercy passes, showering down sixtyfold of blessing for each stroke of discipline or trial. Both hands are fastened to one secure pivot, which is the great, unchanging heart of a God of love.

We can have many blessings here in this life if we only surrender ourselves to Him; but we will have many more in the life hereafter, where all will be blessed, grand, and glorious in the presence of the Father, Son, and holy angels. Is it not worth while, then, to completely surrender ourselves and enjoy the blessings which God has in store for us?

Kenedy, Tex.

TOTAL ABSTINENCE

By John C. Wenger

For the Gospel Herald.

I have often heard people make the statement that total abstinence is not at all taught in the Bible, but simply temperance. Let us consider this question from the standpoint of the Word of God, the laws of health, and the laws of our land.

"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance...." (II Pet. 1:5, 6).

"And every man that striveth for the mastery is temperate in all things" (I Cor. 9:25).

"For a bishop must be blameless....sober, just, holy, temperate" (Tit. 1:7, 8).

"That the aged men be sober, grave, temperate, sound in faith, in charity, in temperance" (Tit. 2:2).

It is very clear that temperance is taught in the Bible. Now comes the question, Is total abstinence taught at all? The Nazarites practiced total abstinence from drinking liquor. "He

shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried" (Num. 6:3).

Dare the Christian defile himself with liquor more than the Nazarite of the Old Testament?

"Their wine is the poison of dragons, and the cruel venom of asps" (Deut. 32:33).

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1).

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:29-32).

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isa. 5:11).

"And behold, joy and gladness, slaying oxen, and killing sheep, eating flesh and drinking wine....Surely this iniquity shall not be purged from you till ye die, saith the Lord God of hosts" (Isa. 22:13, 14).

"But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment" (Isa. 28:7).

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself" (Dan. 1:8).

One qualification of a good bishop is, "not given to wine."

The climax of all the Scriptures is reached in Rom. 14:21: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." The Scriptures make provision for wine for medicine, but under our laws it would be entirely wrong to use any except it be given by a physician. As Christians we are to be in complete subjection to our laws regardless of what our opinion is of them. Therefore we dare not manufacture, sell, or transport liquor. The better citizens we are, the better our men will fare in the next war. No matter what we may think, even after considering the above Scriptures, we can not use liquor legally, and

therefore its use is a sin. As to the blighting and ruining effects of liquor, they can not be described in words. Oh, the thousands of men and women in ruined health because of liquor! Some are insane, some are nervous wrecks, some have committed heinous crimes, some are on the way to hell. Of those who start out to drink temperately, a considerable number go down to a drunkard's grave, perhaps killing, ruining, or helping to drag others down while on the way. Some of the world's most talented men have been conquered by alcohol. Many great generals and professional men are victims. Even many men who drink temperately are compelled to witness the ruin of some son who could not drink temperately. We are either for or against this terrible monster. On which side are you?

Telford, Pa.

SHINING FOR JESUS

Ry Vera Sundheimer

For the Gospel Herald.

God's obedient children will find food for thought in our Savior's first commandment given in His Sermon on the Mount: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Jesus Himself set the example. Wherever He went, He was the same meek, unassuming, loving, sympathetic, zealous, pure, perfect, powerful Being, the great Light sent from heaven to dispel the darkness of this world and fill it with the ineffable light of glory. Having set the example, He says to His followers: "Ye are the light of the world." Therefore, if Jesus has given us such a great example in Himself, we are also to shine for Him wherever we are.

His earthly mission being fulfilled, He is at the right hand of God interceding for us. We are His witnesses, left upon earth to shine with the light which He graciously gives us. If we are His true followers, our light, though dimmed by human imperfections, will radiate to the world around us.

Some people forbid their lights to shine. They are willing to be counted as church members, but the church must not expect anything from them. Talk about their lack of interest in religious work, and they will allow the criticism to pass without a protest. Talk about their weaknesses in business or social lines, and you insult them. They imagine they can hide their lights under a bushel and that just before they are ready to die they will take the bushel off, but the fact is, there is no light there, and when the final summons comes to

meet the Bridegroom, they will find like the foolish virgins, that not only the light but even the oil is gone. Christ says, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

The wisest thing to do is to take our Savior at His word and simply shine for Him at all times. God has a work for each of us. Let Him have His way and He will place us where He wants us to be and where we can be of the greatest possible service to Him. These positions may not always suit us, but why should we interfere with God's work? Be willing to be on fire for God wherever you are. Take God at His word, follow His teaching, and He will take care of results. Better be right with God and wrong with the world, than right with the world and wrong with God. As light

shines more brightly when surrounded with darkness, so the Christian character stands out in boldest relief when in the midst of opposition and persecution. Let it be remembered that we are working for God, not for the world.

Shining for Jesus means that the salvation of other souls besides our own depends upon what we do. It means that if they are favorably impressed with our lives, they are drawn toward God and if they are unfavorably impressed they are driven away from God. As we shine for Jesus through our lives, as we follow our paths of duty in the home, in the church, in society, in business, and wherever we go, the world becomes convinced that religion is real, and many are led from darkness to the marvelous Light.

Walnut Creek, Ohio.

FIFTY MENNONITE LEADERS

GEORGE R. SCHMITT

(1809—1882)

By J. B. Smith

For the Gospel Herald.

George R. Schmitt, son of John and Catharine (Riehl) Schmitt, was born in Mulhausen, Alsace, Nov. 23, 1809. The family suffered severe hardships during the wars of Napoleon and the prevailing famine of 1817, during which time the father died. The mother was later married to Jacob Linehart. In March, 1828, the family emigrated to America, arriving at Buffalo, New York, May 6. Here the family remained a few years while the two sons, John and George, proceeded to Waterloo Co., Ont., where they undertook to hew out for themselves a home in the primeval forests.

In August, 1831, George returned to Buffalo and was married to Salome Becker. The following year the entire family moved to Waterloo County upon the homesteads purchased by the two sons. Those were days of hardship, toil and privation. Wild beasts were not extinct. At one time during the night when the father was absent from home a pack of wolves came howling around the log cabin. They began digging their way underneath the log foundation. The mother quickly prepared a kettle of boiling water which she applied copiously as soon as the nose of a wolf made its appearance. That was sufficient—they did not get what they were looking for but (as was supposed) the wolf that suffered from the scalding became an immediate prey for the rest. At another time when the mother was alone in the home a wolf made his appearance in broad daylight, seized a batch of

dough from the table and made good his escape while the mother pursued him with uplifted broom.

The Schmitt family were staunch adherents of the Lutheran faith upon their arrival in Canada. During his single days George had been in the employ for some time, of Bishop Benjamin Eby for whom he had profound respect and through whose influence he was led to see that infant baptism and carnal warfare were contrary to Scripture. After he was located on his own farm near Baden he came under the influence of the ministry of Ulrich Geiger and embraced the Mennonite faith in the year 1845. Six months later he was called to the ministry. All the votes cast fell on him so he was ordained without the use of the lot. He was sick in bed with smallpox when Brother Eby brought him the news and inducted him into the sacred office. When the day arrived in which he was to deliver his first message his courage seemed to fail him. As the time for the opening of the service was approaching grandfather continued walking backward and forward on the front porch deeply conscious of his unworthiness for the sacred task. However when the supreme moment had arrived he called to his companion, "Dobba mommy, mach dich reddy, ma missa gay (Hurry mamma, get ready we have to go)."

Providence favored Bro. Schmitt with a strong body, a keen mind, and a profound religious experience which expressed itself in intense religious enthusiasm. He was readily recognized in a crowd by his broad shoulders and portly frame. He tipped the scales at 225.

In his home life, as well as in his
(Continued on page 253)

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

ABIDING IN CHRIST

By Jacob Mellinger

For the Gospel Herald.

TEXT: Abide in me, and I in you.—
John 15:4.

When Jesus was here upon earth He taught His followers the need of repentance, conversion, the new birth, and a godly life. He taught them the necessity of yielding themselves wholly to Him, at the same time telling them the cost of yielding—separation from the world, a life of self-denial and cross-bearing, and other things that would be required of them. And now, just before leaving them, He impresses upon them the necessity of abiding in Him, or of being one with Him, and of partaking of His nature.

Jesus makes it very emphatic that we need to abide in Him. And He uses the illustration of a vine and its branches to show the close degree of unity that should exist between Himself and His followers. This parable also shows how the life in the Master, flowing through His followers, imparts to them the same life, and creates in them the same desires and hopes and aspirations that are found in Him.

There is nothing hard or mysterious in the act of abiding in Christ. There are no deep mysteries to solve, no hard, impossible work to do, no ecstatic experiences to go through. After we accept Him by faith as our Savior, and become a new creature in Him, are born again, then to abide in Him we simply observe I John 3:24, "He that keepeth his commandments dwelleth (abideth) in him, and he in him." There we have it in very simple terms. As His children we are simply to keep His commandments. "If ye love me keep my commandments" (Jno. 14:15), and John further tells us that "his commandments are not grievous" (1 Jno. 5:3).

It is surprising how plain these commandments are if we really desire to know and to obey them. And how they touch every phase of our life! They teach us our duty to God and His will concerning us. They teach us our duty to the brethren in the Church, to the different members of our family, to our neighbor, to employers and employees. They teach us

our duty to society, to our fellow man in business affairs, to our rulers and to the heathen. They also teach concerning our conversation, our eating and drinking, and in the matter of clothing ourselves. In fact, if we really desire to know God's will concerning any matter and search the Word with an unbiased mind, we can be sure of getting light. And then if we as His children keep these commandments, we abide in Him, and we can expect the blessings which are promised to such. Let us notice what some of these blessings are.

John 15:10 says, "If ye keep my commandments, ye shall abide in my love; even as I have kept my father's commandments, and abide in his love." As God's children we are under His special love and care. He loved us as His creatures even when we were sinners. He loved us as sinners, how much more will He love us as obedient children! If the Father "spared not his own son but delivered him up for us all," and if the Son loved us so that He became a willing sacrifice for the sins of us all, surely we can appreciate I John 3:1, "Behold, what manner of love the father hath bestowed upon us," and Rom. 8:35, 38, 39, "Who shall separate us from the love of Christ?... For I am persuaded that neither death, nor life... nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Abiding in Christ means life. God is the source of all life. Apart from Him there is no life. Man's most careful and painstaking research can in no way account for life apart from God. Neither can man create life. He can put in operation the forces that produce life, but that is all. Life comes only from God.

So it is spiritually. The Word says concerning Jesus, John 1:4, "In him was life; and the life was the light of men." Jesus Himself says concerning His followers, "I am come that they might have life, and that they might have it more abundantly" (1 Jno. 10:10). And again in John 14:6 He says, "I am... the life." And then only as we abide in Him, and through Him receive a constant supply of this life can we enjoy it in its fullness.

While abiding in Christ means spir-

itual life, failure to abide in Him means spiritual death. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (Jno. 15:6). Failure to abide means fruitlessness, uselessness, rejection, death. God save us from such a fate.

If we abide in Christ we have the promise that our prayers shall be answered. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7). God has in all ages answered the prayers of His obedient, believing children. But not always does the answer come as we desire it. Sometimes He gives us more and sometimes seemingly less than we ask, and sometimes He asks us to wait, and there is special blessing upon the soul that is willing to wait. The abiding soul desires that God's will may be done in him. Like the Master He prays submissively, "Not as I will, but as thou wilt." He realizes that he knows not how to pray as he ought, and also that the Spirit "maketh intercession for us," and teaches us to pray, giving us "what we ought to ask." Abiding in Christ he realizes that his prayer can not be unanswered. Adoniram Judson on his deathbed said that he never prayed in earnest for anything that did not come some time.

The branch that abides in Christ will be a fruit-bearing branch. "He that abideth in me, and I in him, the same bringeth forth much fruit" (Jno. 15:5). The life that is one with Christ produces results. It can not be otherwise. We would not desire it otherwise, as there is no pleasure greater than living a life that counts for something. The fruit of the Spirit as recorded in Gal. 5:22, 23 is the natural result of a life "hid with Christ in God." Our position in life may be such that not many will see or enjoy the fruit we bear. But we are to bear fruit, not to please men, but to glorify our Father in heaven. If He is satisfied and glorified, we can ask for nothing more.

Abiding in Christ brings joy to the soul. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Jno. 15:11). The unruffled joy dwelling deep in the heart of the Master. He wishes to share with His disciples. Only as we dwell near that heart of love, can this joy be ours. The world promises pleasure and entertainment, and very often is unable to fulfill its promise. But even at its best it can not compare with the deeper, richer, fuller experience of rejoicing "with joy unspeakable and full of glory," "which experience is only for the soul that abides in Christ.

Abiding in Christ has a cleansing effect, "Now ye are clean through the word which I have spoken unto you" (Jno. 15:3). As the life blood of one in perfect health and strength transmitted to one who is weak or sickly will often bring health to that one again, so the life in the Master, transmitted to those, who, though formerly spiritually weak, brings spiritual health and power by crowding out the life of sin and self.

Abiding in Christ brings confidence. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I Jno. 2:28). Confidence takes away fear. It removes distrust. Confidence made Job of old say, "Though he slay me, yet will I trust in him;" or David, "The Lord is my shepherd, I shall not want;" and Paul, "I know whom I have believed." It was this abiding confidence of the countless throngs of God's children in all ages, that has given them, and still gives to us to-day, power to witness for the Master. May we not cast away our confidence, "which hath great recompense of reward."

In this age of modernism and contention and error-seeking, let us be careful lest we place too much stress on uprooting the evil, and not enough on planting the good, and so lose the deeper, fuller life that comes only through abiding in Christ. It is not required of us that we convince the world of sin, or convert the world to Christ. But it is required of us, that, through a life of faith and obedience, filled like that of Dorcas with "good works and almsdeeds," as well as through sound teaching and preaching, we let our light shine before the world, and that through a life "hid with Christ in God," through abiding in Him, we grow and develop into branches which will glorify the Divine Husbandman, by bringing forth much fruit.

Soudersburg, Pa.

That Automobile.—What use are you making of it? Whether you have it in the garage or on the road, you also ought to have it on the altar of the Lord. Take your Sunday activities, for example. There is no reason why you may not use your automobile to the glory of God, just as you might a horse and buggy, if that were your means of conveyance. By its proper use many are enabled to worship in the house of the Lord that would otherwise be denied the privilege. Only be sure that you use this machine to further the Lord's cause,

rather than to make it the vehicle to carry you to pleasure resorts or even to carry you to some church service a hundred miles away that you may have the thrill of the joy ride. Sometimes there are good reasons why you should make these long trips even on Sunday, but be sure that your motive is found in I Cor. 10:31 before you make them. Your automobile, like the rest of your equipment, should be an instrument in your hands to help build up your home congregation.

NOTES FROM GOSHEN COLLEGE

(Continued from page 249)

these men for coming in and singing. On Wednesday evening the final program was given in the Assembly Hall. The commencement address was given by Clarence Edward Macartney, pastor of the First Presbyterian Church of Pittsburgh and one of the leading Fundamentalist preachers of the Presbyterian Church. President Yoder conferred the degrees. Twenty received the academy diplomas. There were twenty-nine in the college senior class. Of these nineteen had completed their work and had the A. B. conferred on them. Eight more will complete their work this summer and will then receive their diplomas. Two more will require slightly longer to complete their work.

Work on the new dormitory continues to advance rapidly. The brick work on the four stories is completed and the roof is on. Lathing and plastering work commences at once.

At the time of writing forty have registered in summer school and the attendance is expected to go up to fifty. This will be the largest attendance in recent years. All these are college and academy students, as no normal work is given.

June 12, 1928.

J. B. Cressman.

FIFTY MENNONITE LEADERS

(Continued from page 251)

church work, he was characterized by his strict discipline. He had a great love for children, and children loved him. Whenever Grandpa and Grandma came, we children knew there would be candy. But this was not all. There would be Scripture verses or religious poems to learn by heart. When children came to visit him in his own home while he was busy, he would keep them quiet by having them memorize Scripture passages. He maintained regular family worship in the home, all the children taking their turn in reading verses from the Bible.

Bro. Schmitt was a diligent and painstaking student of the Bible, but he also availed himself of the writings of others, prominent among which were the works of Spurgeon.

His public utterances were unique—once to hear him was to remember him. Upon rising to deliver the message his custom was to look over the entire audience from one side to the other until it appeared that his eye had caught every eye before him. After this searching survey of his audience he would break out in his characteristic manner, "Ya!" He would then throw himself into his theme with rapt enthusiasm and glowing eloquence. His clear, ringing tones with silver-tongue effect could readily be heard by overflow audiences. His services were in demand not only in the church of his choice but he occasionally filled pulpits of other communions. He made personal house visits among the members of his flock twice a year, and it was his aim to have a personal interview with each member during these visits. In those days every Sunday preaching was not known among most of our congregations. This gave him an opportunity to visit the various congregations in Canada in all of which his voice was repeatedly heard. During the time of the Civil War he accompanied Bro. David Sherk in an extended ministerial tour through Pennsylvania, Maryland, and Virginia, preaching in practically every Mennonite community then established. The mother was left for a long season with a large family of children. It was during this trip, while the ministers were in Virginia, that Bro. Schmitt suddenly woke up at night startled by what he recognized as the agonizing cry of his wife, "Och Gott, schick doch der dawdy hame (Oh God, do send papa home)." He woke Bro. Sherk and told him there is something wrong at home and that he must start home at once. Bro. Sherk tried to convince him that his fears were uncalled for and that it was only a dream but a message came that during that night two of his boys had died and when he reached home he learned that his wife had cried to God at the exact time and the very words he had heard.

Some years later he made a similar tour with Bro. Moses Bauman through several of the central states. The writer was informed that during one of these trips some one enquired of Bro. Schmitt, "How is it that you are away from home so long—don't your people need to hear the Gospel?" As a result of these visits he carried on a large correspondence with church leaders in the various conference districts.

The writer well remembers the last visit of Grandfather and Grandmother. As his custom was before leaving, the family was called together for worship. After reading a passage of Scripture he remarked, "Ma vella

noch bada—sis vielleicht es lecht mohl es ma beinonna sin—ay mohl is es lecht mohl (we want to pray yet, perhaps it is the last time we are together, one time is the last time)."

At the age of 73 apparently "his eye was not dim nor his natural force abated," but the time of his departure was at hand. His last service was a visit to his esteemed friend and fellow traveler, Bro. David Sherk, who was then confined in his last illness. On bidding him farewell he remarked, "Ich kann noch geh eb du (I may go yet before you)." And so it proved. The following week on his return from the post office at Baden, while crossing the railroad track he met with a fatal accident. The death occurred, Sept. 14, 1882. The large concourse of people that assembled to pay their last tribute of respect, made it necessary to conduct the services in the open air. Bro. Jacob Mensch of Pennsylvania (an old time friend and correspondent), assisted by Jacob Woolner and Moses Bauman, conducted the funeral services, basing their remarks on Heb. 13:7. The following extract from an editorial by Bro. J. F. Funk appeared in the current "Herald of Truth," "He was a bold and fearless preacher and one who carried his audience with him, while at the same time his heart was filled with love for all. In the death of Bro. Smith the church in Canada has lost a veteran in the cause of Christ, a pillar in the Church whose active and devoted labors will long be remembered."

Elida, Ohio.

CAN NOT OUR ZEAL BE STRENGTHENED FOR IMPROVEMENT AT HOME

By M. B. Dombach

For the Gospel Herald.

At this time we shall write only of our Mennonite Church. It may be that my thoughts as here given may seem severe. However, when we see things that we know to be facts it is useless to try to explain them by some indirect method. I believe we are doing justice by telling the truth. We as members of this church certainly want to be Christians and not merely church members. We know that every one can be a church member, but how many are really Christians?

We must make the statement of our own church as it has been appearing to us during the last decade or more similar to that made by the apostle Paul in writing to the church at Corinth: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no

divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (1 Cor. 1:10, 11).

We know that if contentions exist among people who are engaged in any kind of work there will be no contentment among them. As long as they exist there will be a continual debating, struggling, quarreling, and striving for emulation among them. We as a church are not without guilt when it comes to having contentions among us. There are, however, more in some districts than others. Some are of a simple nature. It is to be understood, however, that the one who commits the least of sins is no more of a Christian than he who is guilty of the most heinous crime.

Too numerous are the sins of all varieties committed by church members of our own denomination to list them all. We will mention only a few of them to which our attention is frequently called by ministers of the Church. First we will mention the sin of pride. The young members in the Church are not alone guilty in this. If the older members would not give the young members so much encouragement along this line from the time they become members, the church rules and regulations would not be violated to the extent that they are to-day. Pride and society work very closely together and with these in action much thought is given to varieties of apparel among members of the church. Why is it that the larger portion of the young people of our church are so quick to follow after the latest fashions of the day when it comes to wearing apparel? Will we exempt the older members of the Church for the cause of this sin committed among the younger members? Surely we can not! How many of these have been trained by the older members? They have been directed from their earliest ages to follow the world closely in its latest fashions by the older members of the Church. If we want to tell the truth we must place the charge upon those who have been in the church for a longer period of time—upon the older members.

There are many businesses in which our people are engaged that might well be considered. As space will not permit us to mention more than one we will consider that of preparing meat to be retailed to the customers. The profits in this business are indeed large, and in the purchasing and selling plans there is little consideration given to the per-

son in poverty. Many of the animals are purchased, slaughtered, and retailed on the markets at prices that any one knows are not necessary if the person or persons controlling the business are satisfied with a decent profit. How quickly the retailer's prices advance if the prices of live stock advance; but if the price of live stock decreases, the retailer will require a long period of time before his prices will be decreased. Do we show charity in this? A sinful and greedy desire appears. "He that is greedy of gain troubleth his own house: but he that hateth gifts shall live" (Prov. 15:27). As we are taught in God's Word these are but the actions of wicked people and our prayers are as greatly required for our strengthening and protection as that portion of David's prayer which we read in Psa. 17:12: "Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places." What great danger confronts us at all angles! We must stop, look, and listen if we would be concerned about our future.

Lancaster, Pa.

Waterloo, Ont.

Report of the Kitchener-Strassburg-Waterloo Sunday School Meeting held at the Waterloo Mennonite Church, Sunday, May 26, 1929.

Organization: Frank Schisler, Mod.; M. Glennys Snider, Secy.; Titus L. Kolb, Chor.

Order of Program: Devotion, Ephraim Snider; The Church's Missionary Task, Nathaniel Bergey; The Need of Missionary Information, Violet Weber; The Need of Volunteers, Israel B. Martin; The Need of Praying Men, Henry Feick; The Need of Giving Men, J. W. Witmer; Observations at the Annual Mission Board Meeting, Garden City, Mo., Moses Shantz; Free-will Offering for General Mission Fund; The Personal Element in the Prophet's Message, Mabel Groh; The Moral Element in the Prophet's Message, Jesse B. Martin; Speed Thee Christian, Men's Octette; The Predictive Element in the Prophet's Message, C. F. Derstine.

Some Thoughts Presented: It is the divinely appointed work of the Church to proclaim the Gospel to all nations. A knowledge concerning missionary activities precedes missionary zeal. Christ depends on His followers to faithfully proclaim the Gospel to a people steeped in heresies. It is God's will that all Christians should pray for the advancement of Christ's Kingdom. The Lord needs men who are willing to give their lives for the Cause. Prophets were chosen because of personal fitness. The prophet's message was the denunciation of wrong and a call to the right. The prophet's message had to meet the moral and religious needs of the people.

Secy.

Married

Miller-Smith.—June 8, 1929, Bro. Wallace Miller of Kuluon, Iowa, and Sister Ada Smith of Eureka, Ill., were married at the home of the bride's parents, Bro. and Sister J. D. Smith of Eureka, Ill., Bishop S. C. Yoder of Goshen, Ind., officiating.

Sharick—Morningstar.—On Saturday, May 25, 1929, at the home of the bride's parents, Bro. George Sharick and Sister Mabel Morningstar, both of the Bethel congregation, Ashley, Mich., were united in marriage, Bro. Geo. H. Summer officiating. May God's blessings attend them through a happy Christian life.

Hershey—Hess.—On June 6, 1929, Bro. Elmer S. Hershey of the Lititz congregation and Sister Margie B. Hess of the Ephrata congregation, were united in marriage at the home of the officiating bishop, Bro. N. L. Landis, Neffsville, Pa. May God's richest blessings attend them through life.

Leaman—Brenneman.—On June 9, 1929, Bro. Elmer Wenger Leaman of the Stumptown congregation and Sister Martha Elizabeth Brenneman of the Landisville congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the blessings of God attend them through life.

Leaman—Barge.—On June 6, 1929, Bro. Ivan D. Leaman of Mellingers congregation and Sister Ethel M. Barge of the Strasburg congregation, Lancaster Co., Pa., were united in marriage at the home of the bride, Bro. C. M. Brackbill officiating. May God's blessings attend them through life.

Obituary

Blough.—William K., second son of Henry and Catharine (Keim) Blough, was born April 13, 1853; died of dropsy, March 25, 1929; aged 75 y., 11 m., 12 d. He united with the Mennonite Church in his youth and remained a faithful member until death. He was married to Lydia Hershberger, who died more than twenty years ago. To this union six children were born. He is survived by 5 children, 17 grandchildren, 15 great-grandchildren. Funeral services were held at Middlecreek, Pa., in charge of Bro. G. D. Miller. Interment in cemetery near by.

Burkholder.—Frank, son of Henry and Barbara (Bally) Burkholder, was born near Cullom, Ill., July 25, 1883; died at his home near Goshen, Ind., May 29, 1929; aged 45 y., 10 m., 4 d. His death was caused by a complication of diseases resulting from an attack of the influenza. He leaves his aged mother and his brother, John, near Goshen, with whom he made his home, and his brother, Henry, near Elkhart. His father preceded him in death. Bro. Burkholder grew to manhood in the community of Cullom, Ill., where he spent the greater part of his life. In 1921 he, with the rest of the family, moved to Goshen, where he since resided. He united with the Mennonite Church at Cullom early in manhood and continued faithfully in that communion till his death. Funeral services were conducted from the home by A. L. Buzzard and S. C. Yoder, after which the remains were interred in the Elkhart cemetery.

Wambold.—Lizzie F. Wambold (nee Mininger), wife of Abram A. Wambold, was born Dec. 27, 1885; died at her home near Harleysville, Pa., April 29, 1929; aged 43 y., 4 m., 2 d. She is survived by her husband and 2 foster children (Enos P. Deip and Esther K. Ruth). She also leaves her parents (Bishop and Mrs. Jonas Mininger), 1 sister (Mrs. Robert Hedrick), 3 brothers (Jonas, Isaiah, and Raymond), and 2 half-brothers (Henry and John). She was a faithful member of the Plain Mennonite church until death. Funeral services were conducted on May 4 at the home by Bros. C. Warren Moyer and Isaac Kulp and at the church by Bros. Jacob C. Clemens and Warren Dean. Text, Phil. 1:23, 24.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."

—By the family.

Sommers.—Clara Shank Sommers was born in Holmes Co., Ohio, Feb. 8, 1872; died at her home in Goshen, Ind., May 22, 1929; aged 57 y., 3 m., 14 d. The cause of her death was a paralytic stroke from which she suffered a week before she passed away. Early in her youth she moved from Ohio to Howard Co., Ind., where she grew to womanhood and spent the greater part of her life. On Dec. 21, 1900, she was married to John Sommers, to which union were born 11 children, 4 of whom preceded their mother in death. She leaves her sorrowing husband and 6 children (Frank, William, Melvin, Monroe, Maud, Mable, and Lulu). Besides her immediate family she leaves one sister, 3 brothers, and a host of relatives and friends. Early in life she united with the Mennonite Church and continued faithfully in its fellowship until her death. Funeral services were conducted at their home in Goshen by S. C. Yoder of Goshen and J. C. Clemens of Lansdale, Pa., after which the remains were taken to her former home near Kokomo, Ind., where a service was held on Sunday, May 26, conducted by J. S. Horner of the home church and S. C. Yoder.

Hoyhman.—Annuda Hoyhman was born at Silver Lake, Ind., Sept. 15, 1858; died at her home near Albany, Oreg., April 21, 1929; aged 70 y., 7 m., 6 d. She came to Nebraska with her parents at the age of twenty-one years. She was married to W. R. Hoyhman. To this union were born ten children. She leaves her husband, 8 children (Walter, Mrs. Emanuel Schiffler, George, Victor, Samuel, William, Mrs. Chris McCann, and Mrs. Marshall Giegerich), thirty grandchildren, and 2 great-grandchildren. Two children preceded her in death. Of her immediate family there remain five brothers (Ben, Logan, Samuel, Carper, of Nebr.; Andrew, and George). She was converted and united with the Mennonite Church in 1891. She remained loyal to the faith until death. On Dec. 2, she broke her right limb and later developed pneumonia which caused her death. She was a great sufferer for many weeks, but peacefully passed away. Funeral services were conducted from the Albany Mennonite Church, in charge of Geo. J. Lapp and the home ministers. Interment in the Riverside Cemetery.

Metzler.—Henry B., son of the late John and Mary (Burkholder) Metzler, was born in Lancaster Co., Pa., June 21, 1851; died at his home in Farmersville, Pa., May 12, 1929; aged 74 y., 10 m., 21 d. His departure was rather sudden, although he had been in failing health for a few years—was bedfast only a few days, the immediate cause of his death being a cerebral hemorrhage. He united with the Mennonite Church at Metzlers 40 years ago and had been a faithful member until the end, being a regular attendant until the last half year of his life, when health would not permit, and lived nearly all of his lifetime in that vicinity. He leaves his life companion, one son (Harvey), one grand-daughter, one brother (Samuel), and one sister (Mrs. Samuel Bucher). Two sons and two daughters preceded him in death. He had expressed his desire to go home to meet those who had gone before. He was a kind and loving husband and father. Funeral services were conducted at the home and at Metzlers church by Bros. Benjamin Wenger and Noah H. Muck. Text, 11 Tim. 4:7, 8. Interment in the adjoining cemetery.

Myers.—Lizzie, daughter of the late Pre. Isaac and Salome Rickert, widow of the late Harvey M. Myers, was born June 22, 1856; died April 22, 1929, at her home near Danboro, Pa.; aged 72 y., 10 m. Her death was due to complications, having had a weak heart for a number of years. She peacefully fell asleep in Jesus after an illness of almost six months. On Jan. 20, 1883, she was married to Harvey M. Myers, who preceded her in death almost four

years ago. She is survived by 2 sons and 2 daughters (Ezra, Isaac, Bertha, wife of Edward Chittick, and Laura, wife of Harrison Haldeman); also a niece (Hannah Sweet). She also leaves 10 grandchildren and a brother (Isiah Rickert). She was a kind and loving mother and will be greatly missed by all. Her life was a life of service. She found pleasure in doing many things for her family as long as she was able. She accepted Christ as her Savior in her younger years, and united with the Doylestown Mennonite church, to which she remained a faithful member unto death. Funeral services were held April 25, at the home by Bro. A. O. Hestand and at the Doylestown Mennonite church by Bros. Enos Wisner and Mahlon Gross. Texts, Hebrews 4:9 and 1sa. 132:11. Interment was made in adjoining cemetery.

Gochmaner.—Leroy S., son of Harry and Elizabeth (Hess) Gochmaner, was born in Lancaster Co., Pa., Nov. 21, 1896; died May 28, 1929; aged 32 y., 6 m., 7 d. For more than twelve years he shared the joys and blessings of a wedded life with Elsie Burkey, this union being blessed with two children, Robert and Reba. Being sick only one week with pneumonia, early one morning his spirit fled. He leaves his sorrowing wife, children, and parents. Why God called him home so early in life, when he was needed so very much here, we surely can not understand. We ask God for grace to say, "Thy will be done." At the age of seventeen he gave his heart to God and united with the New Providence Mennonite Church, in which he remained a faithful member and a willing worker till called to service above. The young men in his Sunday school class will never know in this life the deep concern he had for them, and of his earnest prayers in their behalf, especially for the unsaved ones. God grant (though he is gone) that his prayers be answered yet. Funeral services were held May 31, at New Providence Mennonite church by Brethren Frank Herr and U. N. Hostetter Jr. Text, Rom. 8:37. The body was laid to rest in the adjoining cemetery.

"Not now but in the coming years,

It may be in a better land,

We'll read the meaning of our tears

And there some time we'll understand."

Royer.—Urias C., son of Gabriel and Anna Conrad Royer, was born in Lebanon Co., Pa., July 17, 1840; died May 28, 1929, at his home in Orrville after an illness of about one week; aged 88 y., 10 m., 11 d. He was united in marriage to Elizabeth Schrock Dec. 9, 1869, this being a happy life together for nearly sixty years. To this union were born two sons, Isaiah W. and William J., both of Orrville. His companion, two sons, seven grandchildren, two brothers, one sister, and many relatives and friends remain to mourn his departure. He was the second of a family of thirteen children, only three of whom survive, Adam, Nathan, and Anna Eshleman. At the age of seven he moved with his parents from Lebanon Co., Pa., to Stark Co., Ohio, and in 1860 to Wayne County near Orrville in which vicinity he spent the remainder of his life. He with his wife were received into the Church of the Brethren in 1873. He was elected to the office of deacon in 1895 and served very actively and efficiently to the end over a period of thirty-four years. He manifested a great love for the Church and for it he sacrificed much in time, prayer, and means. He was a devoted husband, a kind father, an affectionate grandfather, and a helpful neighbor. His life was crowned with a calm trustfulness and with the peace of God which passeth understanding. His was a simple and unshakable faith. To know him one day was to know him always. Services were conducted at the East Chippewa Church by D. R. McFadden assisted by A. I. Heestand, T. S. Moherman, C. Z. Yoder, and D. M. Brubaker.

Granddaughter.

ITEMS AND COMMENTS

Nearly half of the price paid by smokers for cigarettes goes into the United States treasury. The returns from cigarette taxes amount to approximately \$318,000,000 in a year, and next to the income tax, are the largest source of government revenue. The government tax is at the rate of \$3.00 per thousand, or six cents on each package of twenty. This is about half of the wholesale price, and somewhat less than half of the retail price. At the present time about 106,000,000,000 cigarettes are consumed in a year, which is more than double the amount smoked ten years ago. The intensive advertising campaign of the cigarette companies is no doubt largely responsible for the increased consumption. All kinds of silly claims are made for cigarettes, such as that they are supposed to make you slender or relieve your cough. The posters are also featuring women smokers, and no doubt the amount of women who smoke is constantly increasing. This advertising campaign is becoming increasingly bolder and more disgusting to sensible people. Every effort is made to ensnare the youth of our land into a habit that is as difficult to shake off as that of strong drink or narcotic drugs. Some one has said, "Nine-tenths of the claims made in these advertisements are insupportable. Yet newspapers which have been solemnly preaching about truth in advertising publish them for a price, and great advertising agencies eagerly put the most expert ability obtainable to the task of expending million-dollar appropriations in the most profitable way. But the profit accrues only to the cigarette makers and the agencies. The hundreds of thousands of boys and girls, young men and women who are thus shrewdly and cruelly tempted into the formation of a habit injurious to health, de-

structive of mental power, and ruinous in financial cost, pay the price."

After a long contest accompanied by great bitterness, the U. S. Congress has finally passed a farm relief measure that is acceptable to the President, and it is generally expected that steps will be taken promptly to put the provisions of the new law into operation. While such measures will probably bring about the desired relief in a measure, yet the most substantial relief must come in the form of dispensing with needless expenses in the form of luxuries. This applies not only to farmers but to all classes of people. Next to the yoke of militarism, the most galling yoke now resting upon the American people is that of wasteful extravagance.

That first American Rittenhouse was a Mennonite preacher, as well as a paper maker by trade.

An unusual flood in Paper Mill Run completely destroyed that pioneer paper industry, but it did not quench the enterprise of the Rittenhouse family. Another mill took its place.

America's second paper mill came in 1710. A son of Rittenhouse was interested in that one, but the chief owner was William Dewees.

Almost from the day the original Dutch and German pioneers settled at Germantown it became an industrial centre. Weaving was the chief trade.

For years afterward "Germantown goods" was a name known and respected throughout all the Colonies.—Sel.

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Lord willing, the annual Mennonite Church Conference of the Southwestern

Pennsylvania District and associated meetings will be held as follows:

Monday, Aug. 5, 7:00 P. M. and Tuesday, Aug. 6, 8:30 A. M. District Mission Board Meeting, at the Mennonite Church, Scottdale, Pa.

The other meetings will be held at the Mennonite Church near Masontown, Pa., according to the following schedule:

Tuesday, Aug. 6, 2:30 P. M., Associated Sewing Circles Program. At 7:00 P. M. the Sunday School Conference will begin and continue all day, Wednesday, Aug. 7.

Thursday, Aug. 8, and Friday forenoon, Aug. 9, the Church Conference will be in session.

Entire programs will be sent on request.

M. B. Miller, Secy.,
Grantsville, Md.

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Mennonite Publication Board, Thursday and Friday, Aug. 22, 23.

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

Biographical Books

Coffman Biography, John S.

By M. S. Steiner. In this book we have the life work of a pioneer evangelist set forth. The author aims to give inspiration to all who would live the higher Christian



life, and by the example of our beloved brother encourage all to make greater sacrifice for the cause of Christ.

Cloth\$ 50

Story of the Hymns and Tunes, The

By Theron Brown and Hezekiah Butterworth. The authors have not attempted to list all the best and most used hymns in this one volume, but the purpose was to notice as many as possible of the standard pieces—and a few others which see into add or re-shape a useful thought or introduce a new strain. The title of the book indicates clearly its character,

and suggests the value of such a work. The story of each hymn is brief, but comprehensive and fascinating.

580 pages. Cloth\$ 2 25

Fanny Crosby's Story of Ninety-four Years

By S. Trevena Jackson. An interesting biography of the well known blind hymn writer. Her life has meant much to the Christian world. Illustrated.

Cloth\$ 1 50

Finney, Charles G., Autobiography

This is a very interesting book and should have a wide reading. Net \$ 1 50

George Müller of Bristol and His Witness to a Prayer-Hearing God

By Arthur T. Pierson. George Muller was a remarkable man of prayer. This book was written that the facts of this remarkable life might be set forth for the sake of the lessons it gives in living the victorious life of prayer. 462 pages.

Cloth\$ 2 50

Gordon, Adeniram J.

Memoirs. By his son, Ernest B. Sth thousand\$ 1 50

Moody, Life of Dwight L.

By W. R. Moody. The author is a son of D. L. Moody and wrote his father's biography as a sacred trust. 590 pages. Over 100 illustrations.

Each\$ 2 00

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 13

EDITORIAL

"Do all things without murmurings and disputings."

If all the world observed this commandment we would have "a heaven on earth."

This, like all Scriptural commandments, is not given to be obeyed in case all the world is obedient to it, but it is a special admonition to those who are supposed to "shine as lights in the world."

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you **always**, even unto the end of the world."

As long as we are in this world of human beings we must of necessity come in contact with human imperfections. This fact is responsible for the other fact that in practically every church where Gospel discipline is the rule some unpleasant incidents result because of infractions in discipline on the part of disobedient members. And when you find members who as a rule tell you about the virtues of the offenders and the terrible mistakes of the disciplinarians, you can put it down as an evident fact that such members themselves are disloyal in heart or disgruntled in spirit.

"Vacation," is a word which one hears on every hand. Most schools are dismissed for the summer holidays, and there is a growing custom on the part of laborers and business men to take a rest of from a few days

to a few weeks or months. Such times of relaxation may result in much good, provided 1 Cor. 10:31 is put into practice. And while occasional seasons of relaxation are a good thing for both mind and body, let us never be tempted to taking a vacation from faithfully serving the Lord. Pleasure is always ruinous when sought for outside the fellowship of Christ. Every change is a rest. No rest shall be thought of other than a change from one to another department of service in the field of the Lord.

Anointing with Oil.—A minister was visiting in a home where there was a very sick child. "Would you anoint this child, according to Jas. 5: 13, 14?" asked both father and mother. "No;" said the minister. "This is not a proper case for anointing. In the first place, the child is not a member of the Church—in fact, is too young to 'call for the elders of the Church'—and therefore this scripture has not been complied with by the one whose healing is desired. But that does not mean that the power of the great Healer can not be invoked in behalf of the child. We can pray for the healing of the child, just as we would for the healing of one that is older." So saying, the minister and the parents knelt in prayer. God heard the petitions, and a day or two later found the child in normal health.

Jas. 5:13, 14 is for people advanced in life far enough that they know what they are doing when they send for the elders of their own church that they may be anointed "with oil in the name of the Lord," with full faith that "the prayer of faith shall save the sick, and the Lord shall raise him up." Infant anointing, like infant baptism, has no Scriptural foundation. Neither should we send for the elders of some other church for the anointing, any more than we would for baptism or communion.

CHRISTIAN STANDARDS

During the past year it has been the writer's privilege to be in close touch with many of the Church's leading enterprises—not as active as I was before my breakdown in health several years ago, but near enough to active service for practical observation with reference to the Church's leading issues and greatest present-day opportunities and duties.

Orthodox Christianity has a real battle ahead. That in itself is no reason for any great alarm, for there never was a time when the devil and his hosts were not arrayed in battle against the Cause of truth and righteousness, and God has given us the positive assurance that He will never forsake His own. Nevertheless we should never forget that victories are seldom (if ever) won by indifferent or disloyal armies; that the forces of evil are never victorious except where the soldiers of the cross (real or merely so-called) have been off guard or off duty.

The prophet Isaiah urged his followers to "lift up a standard for the people." That is the intention of the writer in the present effort to present before our readers a discussion of proper and improper standards pertaining to present day issues.

There are three different standards to which different people subscribe, and by which their lives are governed. They are—

1. **The standard of godliness**—the pattern and rule of conduct for the people of God, the standard of truth, righteousness, love, purity, justice, and holiness. God is the Author of this standard, and they who are loyal to it shine in His image.

2. **The standard of worldliness**—the pattern and rule of conduct in vogue among the people of this world. This standard, established through the influence and direction of "the god of this world," holds more absolute sway on "the way that

seemeth right" than does the standard of godliness among those who are supposed to be traveling on the way of everlasting light.

3. **The standard of compromise—**or, in other words, the standard of worldliness masquerading under guise of the standard of godliness.

This editorial is to be the first of a seven-article series in which Christian standards are to be held forth in

practically every form of Christian endeavor. First, we desire to apply these Heaven-approved standards to Church, Home, and School, and this followed by a second series of three articles on our social structure, our missionary activities, and our literature. That the Lord may direct us aright in all these discussions, the kind reader is asked to remember the writer in prayer.

THE UNITARIAN DELUSION

By John H. Mosemann

For the Gospel Herald.

That there will be delusions in the last days of this dispensation is clearly revealed in Scripture. God foresaw and foreknew of the prevailing unbelief in His Word and therefore He has foretold of the terrible delusion that is now in the world. It is couched in the following language, "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (11 Thes. 2:10-12).

What striking and startling language! Who would wish to be classed with such a group and share such an eternal fate and doom? That Unitarianism is a Satanic delusion is readily to be seen by noting the following statements taken from their own writings and compared with God's Word.

The Unitarian says,

"We set aside the theory of scriptural infallibility." "To no man has absolute truth been miraculously imparted."

Whereas, The Bible says,

"The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (11 Pet. 1:21).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (11 Tim. 3:16, 17).

"O fools, and slow of heart to believe all that the prophets have spoken" (Luke 24:25).

"All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me" (Luke 24:44).

The Unitarian says,

"The death of Jesus is not regarded by the early disciples as atoning and vicarious."

But the Bible says,

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19).

"His own self bare our sins in his own body on the tree" (1 Pet. 2:24).

"Christ also hath once suffered for sins, the just for the unjust, that he might bring us unto God" (1 Pet. 3:18).

The Unitarian says,

"The cross is not a scene of a payment for our sins."

On the other hand, the Bible declares,

"The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:19).

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

"Being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9).

"We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11).

"We were reconciled to God by the death of his Son" (Rom. 5:10).

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God has set forth to be a propitiation through faith in his blood" (Rom. 3:24, 25).

The Unitarian says,

"If man is what history declares him to be, there was no fall of Adam."

But thus saith the Scripture,

"By one man (Adam) sin entered into the world, and death by sin" (Rom. 5:12).

"By one man's (Adam) disobedience many were made sinners" (Rom. 5:19).

"By the offence of one (Adam) judgment came upon all men to condemnation" (Rom. 5:18).

The Unitarian says,

"Character is salvation."

But God's Word declares,

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5).

"The grace of God that bringeth salvation hath appeared to all men" (Tit. 2:11).

"Being justified by his grace, we should be made heirs" (Tit. 3:7).

The Unitarian says,

"Communion is observed, but always as a purely memorial service free from sacrificial reference or symbolism."

But Christ and the Apostle Paul say,

"Take, eat; this is my body." "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26, 28).

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord" (1 Cor. 11:27).

The Unitarian says,

"Adult baptism is not observed, but christening the children is regarded as both beautiful and helpful."

The Bible says nothing about bap-

tizing children, but has much to say about baptism of the believers. Read Matt. 28:19, 20; Mark 16:15, 16; Acts 2:38.

The Unitarian says,

"An eternal hell is impossible."

But God's Word declares,

"O generation of vipers, who hath warned you to flee from the wrath to come" (Matt. 3:7)?

"It is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched" (Mark 9:43, 44).

"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation" (Mark 3:29).

"These shall go away into everlasting punishment" (Matt. 25:46).

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

"The smoke of their torment ascendeth up for ever and ever" (Rev. 14:11).

The following principles are largely the basis of Unitarianism expressed in their own language.

1. The Fatherhood of God.
2. The Brotherhood of man.
3. The Leadership of Jesus.
4. Salvation by character.
5. Progress upward and onward forever.

God is the Father of us all as CREATOR, but He is not the Father of us all as REGENERATOR. The first was by God's choice and will, while the latter is also God's will, upon the condition that man is willing to accept Christ as Savior and Redeemer. Otherwise man remains the child of sin and disobedience, and consequently the child of the devil.

Just so with the brotherhood of man. We are all brothers in the sense that God is our Maker, but not in the sense that we are all in the family of God by the new birth. Only those who accept Christ are reckoned as God's children.

As to the leadership of Jesus we cannot see how they can rightly seek to lay claim to this title from the very fact that they reject much that Christ says. How then can they claim HIM as their leader? If Jesus is to be our leader let us then also be faithful in obedience to the things that He says. When He says, "I and my Father are one," let us believe it and accept it. Unitarians reject Christ as Savior and Redeemer in the sense that Christians of all ages have believed on Him. Jesus could rightly say to such pretenders, "Why call ye me Lord, Lord, and do not the things that I say?"

Salvation by Character is surely a great delusion. God never has saved any one on that basis and He never will, because man has a fallen nature and has never been able to keep the law perfectly and could not possibly be justified by the deeds of the law for the law demands absolute obedience. This no man has ever rendered,

save Jesus Christ Himself, the Son of God. But He has done more, He made atonement for the law which we have broken. Praise His holy name!

Progress cannot be upward when the Lord Jesus and His Word are so completely set aside. The only progress possible under such circumstances is a very rapid hastening downward to the brink of ETERNAL DESTRUCTION and the regions of ETERNAL DESPAIR! Woe indeed to such souls!

That old hymn, "Nearer my God to Thee," was written by a Unitarian. The hymn itself is good, expressing the longings of the heart to be nearer to God. But the Unitarian religion or theology removes the only possible way to get nearer to God, through Christ and His precious blood which He shed for us on the cross. Vain is the longing to be nearer God when the only means for so doing is absolutely rejected, as in the Unitarian belief. Let us ever remember that we have "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us" (Heb. 10:19, 20).

Lancaster, Pa.

THE CHRISTIAN'S WALK

By Nancy Shank

For the Gospel Herald.

I. What It Is.

1. Progress.
2. Warfare.

In thinking of progress we are made to think of something moving on. We are all traveling along the pathway of time. Whether we want to or not makes no difference; we are traveling on. Each day takes us nearer the end of the road. But all the time we go on, we cannot go back; which is sad sometimes, even though it is true. I was talking with a lady, after the sudden death of one of her parents, when she said, "Oh, if I could only live the last five or six years over, how differently I would do." The depths, the sincerity, almost amounting to agony, in the voice, spoke more than words of the intense longing within. We must go on. We cannot go back so much as a single day, which proves that this walk is progressive.

However, we may take our choice as to what road we will walk; the broad way of the world, or the narrow way of Christ. Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

The Christian walk is not only a

progress, it is also a warfare—a fight. We are told to "fight the good fight of faith." We as Christians know that this life is not a life of ease. There never was any real enjoyment in a life of ease, and there never will be. Through the rugged pathway of this life the Christian makes his way, over rough and dangerous places, amid storms of opposition and persecution. There is a song we sometimes sing: "The Way of the Cross Leads Home." We cannot expect to be carried to the skies on "flowery beds of ease;" that is far from being the way of the cross.

I think the Christian life can be very beautifully likened to a brook in many ways. It is always going on. For a little way it is calm and peaceful, with not so much as a ripple to be seen. Then come the rapids, rush and turmoil, and again it grows calm. Just so is the Christian life. At times it is calm and serene, with nothing to disturb. Then come the rapids, trials, perplexities, failures, and a host of other things, followed by a lull. As in the natural world so is it in the spiritual. Foes are permitted to exist, so that we as God's children, in fighting and overcoming them, may grow in grace and strength, and make manifest the beauty and power of that life which has been imparted to us, to the praise and glory of our God. "My brethren, count it all joy when ye fall into divers temptations" (Jas. 1:2). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4:12). "The God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10). Thus God puts before us our calling. All who follow Christ are called unto conflict, and He has given us His life as an example. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (1 Pet. 2:21).

II. What produces a Christian Walk.

1. Faith.
2. Watchfulness.
3. Patience.
4. Endurance.

"Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith produces hope, joy, and confidence in whatever we attempt in the service of Christ. We are pilgrims here, traveling onward towards eternity. Faith in God is our only hope. There are many things in this life that we cannot understand, but if we have faith in God He will pilot us safely through every time and place of danger. Faith is the crowning element of the Chris-

tian's walk. It is compared in Scripture to a shield and a breastplate, protecting us against the attacks of the enemy. True, whole-hearted faith, a complete surrender of our will and all we have and are to God, brings us into a state of great happiness and contentment. It cannot be otherwise. The elements that go to make up a happy condition of the mind and soul are closely linked with faith. Our cares are entrusted to Him whose we are and whom we serve. Our trials and temptations are met in His strength. The affairs that vex and mar our enjoyment of life are committed to His control. Such is the condition brought about by faith.

Watchfulness. We have a great many things to watch. We must watch the little sins of life. Not the century nor the year, nor the week, nor the day is the important element in the passage of time, but the moment. It is not the great sins that count for most in destroying Christian happiness, but the so-called little sins that are ever present to annoy and to take out of our lives the joy God intends should be there. We must guard against these little sins if we would fully enjoy this Christian walk. We also need to watch against the reappearance of old sins. The embankment that once gave way is weakened regardless of pains taken to repair it. The flames of a burning building may have been put out, but it has to be carefully guarded lest a spark of fire has been left in the ashes that may burst out anew. Just so with our lives. They have been weakened by sin. Our sins may be forgiven and washed clean in the blood, but if we are not watchful, the old tendencies may burst forth at any time. Paul says, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). All are tempted, and none can be too careful. When we think ourselves to be strong, then are we weak. But when we feel weak and unworthy and depend upon God for strength, God's strength is manifested in us.

"In your patience possess ye your souls" (Luke 21:19). We as true followers of Christ will not find peace in exemption from suffering, but in patiently enduring it. While patience is not by any means all that makes for a happy life it is one of the factors that contributes much to it. Each of us find lessons in life which need to be learned with patience. It is usually the most difficult problem, when solved, that brings the greatest joy. Patience must be cultivated. It does not grow of itself. It would seem very easy if we could take the experiences of older persons and make them our own without effort. But each one has the lesson of patience

(Continued on page 269)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"IN THE BEGINNING GOD"

(Gen. 1:1)

By P. E. Penner

Let God be first—the Maker of the Universe—

He spoke and made the sun to shine;
He tossed the moon and stars into their course,

Can He not also order thine?

Let God be first in all the wisdom thou dost feign,

Thy finite mind but little grasps of all that He has wrought;
Without His light thou canst no lasting knowledge gain,
Thou thinkest but what others thought.

Let God be first—in all thy busy crowded days.

To wait on Him, no time nor strength is lost.
What thou dost gain in thine own human ways
Will soon lie worthless in the dust.

Let God be first, in all thy sorrow and thy joy—

He knows thy path; His hand has marked its winds.
He knows what elements He must employ;
He knows the cord that closer binds.

Let God be first, in all thy longing heart's desires,

Submit them all to His good sovereign will—
He knows about those hidden, glimmering fires—
It's best for Him thy cup to fill.

Let Him be first—the center of thy choicest love;

There's none so worthy as the One that first loved thee.
His changeless smile is resting on thee from above—
That blessed face thou soon shalt see.

Gladwin, Mich.

FROM OUR MISSION STATIONS

Detroit, Mich.

Dear Readers, Greetings in Jesus' Name:—On May 26, we had the pleasure of commemorating the suffering and death of our Lord and Master Jesus Christ. Bro. Troyer and Sisters Johns, Snucker, and Byler, all from Indiana, were with us at this time.

Bro. and Sister Bontrager and three sons have moved here from Midland, Mich. We are very happy to have them join us. Another brother joined us by letter. Also a brother who had been out of the church for four years was reinstated. Fifteen young brethren from Goshen, Ind., have come to stay with us for a while. We ask God's blessing on them all.

We are enjoying many blessings. Our congregation is small but we are trying to do God's will and be loyal to the church.

Every one is enjoying good health. The weather is quite cool.

Our Teachers' training class meets every Tuesday evening. On Thursday evenings we have prayer meeting and Bible Study with our minister, Bro. King, in charge. We are looking forward to a busy summer for the Master.

Remember us in your prayers.

June 13, 1929. Mrs. Evelyn White.

Washington, D. C.

The congregation here had a long anticipation realized, when they were privileged to worship in their own new church building for the first time on June 16. An all-day meeting was held at this time.

The topics discussed and the speakers were as follows: A sermon on Thankfulness, and Sin and its Consequences, Abram Martin, Lancaster, Pa.; The Church: Her History and Principles, and Neglected Fundamentals, Geo. R. Brunk, Denbigh, Va.; The Keys of the Kingdom, and Our Message to the World, John R. Mumaw, Harrisonburg, Va. A number of interesting queries were also answered by Bro. Brunk during the evening service. We are indebted to Bro. Daniel Lehman, Harrisonburg, Va., for taking charge of the music and children's meeting.

Other visitors who enjoyed the meeting with us were: Bro. and Sister Joe Driver and children, Waynesboro, Va.; Sister John Mumaw and daughter; Bro. and Sister Walter Hartman and children, Harrisonburg, Va.; Sister Abram Martin, Sister Dorothy Kemrer, Bro. and Sister Heishey, Bro. and Sister Kautz and children, Bro. and Sister Amos Eby and daughter Beulah, Lancaster Co., Pa.; Bro. and Sister Boyer and son and daughter, Gettysburg, Pa.

We are very thankful to the Mission Board and other contributors for making this building possible. We invite all of you to come and worship with us. Being some distance from other churches of like faith it encourages us greatly to have visitors come in our midst.

A number of us had the privilege to attend the mission meeting and commencement exercises at the E. M. S. Sister Mary Byer of Tampa, Fla., came back with us. We are glad for her visit and help during the meeting.

Services are announced for the evening of June 18. We expect Bro. and Sister Noah Mack, New Holland, Pa., Sister Anna Kauffman, Tampa, Fla., and Bro. William Lauver of South America, to stop here en

route to Florida. Mary Byer will go home with them.

Five hundred copies of "The Way" are being distributed each month and seem to be appreciated by many. We are praying that this little paper may be the means of reaching souls that we can not reach in any other way.

Will you join us in praying that a great revival will take place in this community?

June 17, 1929. Esther W. Histan.

Tampa, Fla.

(1513—30th Ave.)

Dear Herald Readers, Greeting:—Through the goodness and longsuffering of God we are spared and can enjoy the riches of His grace. Since our last report in the Gospel Herald some dear ones have been called to their reward. Our dearly beloved brother, William W. Hege, of the Marion congregation, Pa., is one whose home going appears in last week's Gospel Herald. When we first learned to know Bro. Hege as an earnest worker for the Lord we lived at the Mission in Columbia, Pa. Bro. H. preached and spent some time there in the interest of lost souls.

Not only in Columbia did we have his help and enjoy his presence, but also some years later after locating in Knoxville, Tenn. On Sunday morning, Feb. 17, 1918, after traveling all night on the train from his home, unexpectedly to us he came to our place with the same pleasant smile that always greeted us. That same day in the afternoon we went a distance of possibly two miles to a small, dingy, dilapidated, vacant dwelling house where a small audience had assembled for Sunday school. Bro. H. preached the Word to an attentive little audience. The following day, at the noon hour, in response to an invitation he also preached to the employees of a garment factory in Knoxville. Sunday, Feb. 24, 1918, Bro. Hege was present and helped to organize our first Sunday school in Knoxville. Week days he helped in making benches for the Mission. We think of our departed brother as having lived a life of real usefulness.

We are glad to say the work here in Tampa is encouraging although two of our members and their four children moved to Key West recently. We had in our last Sunday evening meeting some from the Church of the Brethren. We were glad for their help. We had cottage meeting last week in the home of Bro. Joseph Cruz. There were 29 present. We had scripture reading in both English and Spanish, and some Spanish singing.

On the night of April 14, the little furniture owned by Bro. Cruz was

badly damaged by fire, some entirely destroyed; and the house in which they lived, and for which they were paying rent, was destroyed. The family was away from home at the time. A few days later Sister Cruz took sick of a fever, and also some of the children. Bro. J. B. Senger, Kinzer, Pa., and his home congregations helped them with means with which to buy house furnishings and provisions in this time of distress and great need, for which the family expresses their sincere thanks and appreciation. The Lord raised them up and the whole family—father, mother, and their six children—were in Sunday school last Sunday.

Occasionally we are asked to make our needs known. Some time ago we mentioned in the Gospel Herald the need of a minister here in Tampa. We rejoice to know that according to plans our ministering brethren, Noah H. Mack and Wm. Lauver, are expected to arrive here on the 22nd of this month, and we trust one, or both will remain here at least for some years. Workers at some missions, when making their needs known, say an auto truck is needed to haul people to the services. Well, an auto truck could be put to good use, no doubt at all missions. One would be very useful here in Tampa, but there are other needs we wish to talk about now. One is funds with which to help the poor. There are at present quite a number of unemployed people here, and work rather hard to find, which naturally brings suffering to the poor class of people. When they come for something to eat, we feel sorry when not able to supply their need. When we are able to give, and show our love by helping them, some will walk quite a distance to the services. Another need here is money with which to buy a parcel of ground in which to bury the dead. This is something that has been weighing upon our minds for some time, but more heavily of late, since the death of one of our little Sunday-school scholars, Ruth Inman nine years of age.

Wednesday morning, May 15, Mr. Frank Inman, wife, five children, and a daughter-in-law, near neighbors of ours, left their home here by auto for the state of Texas. The following Saturday morning, when within two miles of Pensacola, this state, the car in which they were traveling turned over, covering the occupants beneath. All were injured and taken to the hospital. Little Ruth died the following morning, Sunday the 19th. Some have fully recovered, while the rest are improving. Ruth's lifeless body was brought back to Tampa the following Wednesday, and buried the same day. Not any of our ministers being here, Bro. Harvey Landis, min-

ister in the Church of the Brethren, preached the funeral sermon. Ruth was present in our Sunday school the Sunday before leaving the following Wednesday.

On the morning of May 15, just before leaving here, we gave Ruth a Scripture motto as a present for good attendance in Sunday school, and said to her, "Let us be good, and if we never meet again in this world we can meet in the home above." She replied by saying, "Yes." These were our parting words with this little friend who often made calls at our home. Should the Lord lay it upon the hearts of any of the readers to contribute funds for the purpose of buying land for a graveyard for the church here in Tampa, or for helping the worthy poor of this city, the same will be gratefully acknowledged, and used for the purpose intended.

**Contributions Received for the Work
Since March 8**

A Bro. in Lancaster Co., Pa.	\$5.00
Another brother in Pa.	5.00
Friends in Tampa	6.91
	<hr/> \$16.91

Gratefully acknowledged,
June 15, 1929. C. B. Byer.

Knoxville, Tenn.
(1308 W. 4th Ave.)

Dear Herald Readers, Greetings in Jesus' Name:—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psa. 91:1). What a peace and comfort it is for us to know that we can abide under the shadow of the Almighty, and that His love, mercy, and watchfulness are ever over them that put their trust in Him.

My time at the Knoxville Mission has about expired. I can say the time spent here has been pleasantly, and we hope profitably, spent. I am sure it has been a great inspiration to me, and will be a bright spot in my memory all through life. I have learned to love the people that it has been my privilege to meet, and can never forget the kindness and love shown me while with them. I am very glad to go to my loved ones at home, yet it is hard to part with them here; but we have that blessed hope of meeting where there will be no parting. We trust that those who have enlisted for Jesus will be steadfast, unmoveable, always abounding in the work of the Lord. The little bright-faced children whom it has been my pleasure to teach in Sunday school will always be in my mind. I hope some seed may have been sown that will bring forth fruit to God's glory.

On May 27, Bro. Hixon, another of our small number here, was called away by death. He had been in fail-

ing health for some time. He was received into church several months before his death and expressed a readiness to go. He leaves a wife and seven children in very poor circumstances. The funeral was held in a schoolhouse near the home by Bro. Jennings.

The work here, as everywhere else, is more than can be done, but we hope in the near future there will be more permanent workers, and more can be done. Our requirements are to do what we can, in every way we can, and God will give the increase.

We wish all God's richest blessings. Pray for the work and workers here and elsewhere that God's will may be done in all things.

Maggie M. Driver.

June 16, 1929.

**WEEKLY LETTER FROM
SOUTH AMERICA**

(May 19, 1929)

By J. L. Rutt

Dear Herald Readers:—No one needs to ask us how the time is spent at a mission station for with us it only passes too soon. Yesterday we began to hold services in Meridiano Quinto in the afternoon instead of nine at night, and when we arrived the people were awaiting our coming. We are encouraged to see the growing interest in that town where we had to work so long before we began to see any fruit. Time is precious to us and the days pass by one after another in study, prayer, services and in visitation work. The last is difficult but fruitful.

It has been quite cool of late. We have had several hard frosts the past week and as a result nature has gone to sleep for the winter. Our coldest months are June, July, and August. Some of the folks have the habit of going to bed as soon as night comes and remaining there until late in the morning. Having little work to do what does it matter to them if they go to bed early and rise late?

By this time Bro. Lantz can again hold services at his station which was closed for a month owing to an epidemic of diphtheria, especially among the babies.

Bro. Swartzentruber wrote of the very good attendance in the kindergarten work in Tres Lomas. As high as sixty children attend the several classes, necessitating at times the assistance of the missionaries besides the two teachers which they employ continually. It is a worthy work. Bro. Shank, writing from Pehuajo, states that he is so busy attending to the work of the school there, that he has very little time to do much other work outside the regular school

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Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

ONE GOLDEN SHEAF

If I in harvest fields
Where strong ones reap,
May bind one golden sheaf
For love to keep;
May speak one quiet word
When all is still,
Helping some fainting heart
To do Thy will;
Or sing one high, clear song
On which may soar
Some glad soul heavenward,
I ask no more!
Sent by Sarah and James Clymer.

THE WORTH OF FRIENDSHIP

By Elizabeth S. Showalter

For the Gospel Herald.

True friendship has a worth that is not measured in silver or gold. It is of such value that even the most wealthy cannot buy it. A friend is for all time. There is no joy too good for him to share, or sorrow too great for him to help to bear. As the sun's rays break through the cloud bars and make cheery a gloomy day; as a cold breeze seeks a weary traveler on a dusty road and loves his burning brow; or as a gushing spring flows through a wilderness to quench the thirst of the creatures of the wild—so is the worth of a friend in the hour of need.

Friendships are beautiful and it takes variety to make them so. They are never composed of two natures of the same dispositions. The most beautiful and lasting attachments are those wherein opposites are knit together to make a harmonious whole. If each person were left to himself how sadly deficient he would be! What one friend lacks the other supplies. The individual qualities of each must be molded to the same form, the aspirations be made to bend toward the same goal, or the friendship will lose its beauty and interest and cease to exist. Real friends are kindred in soul.

Emerson says that when friendships "are real, they are not glass threads or frostwork, but the solidest thing we know." "A friend," said a sad looking woman, "is the first one that comes in when the whole world has gone out." One who will not stand by us on rough ways, through trial, shipwreck, poverty, or persecution is not a true friend. He who shields the name of a friend when others attempt to trail it in the dust;

he who is ready to lift the load from already overburdened shoulders rather than to add to it, is the real friend.

It is expected that we sacrifice for those we love, who are bound to us by kindred ties, but it is a noble sacrifice, a blessed privilege to give ourselves to those who have no such claim upon us. He who bestows the favors of friendship only on those from whom he expects a return in kind is unworthy to be called a friend. It sometimes takes one who can "heap coals of fire" before a friend can be won. Emerson says, "My friends have come to me unsought. The great God gave them to me." But I wonder sometimes if God doesn't send us some unlovely soul to win, that we with him may share the luscious fruits of friendship. Surely such are not of our own seeking, but it is a test of the wealth of our affection. Still there are some that are born to be friends, which no time, or flood, or space can separate. More truly still they are the ones that come unsought; the ones that God has given us.

The person who boasts of his ability to keep a secret is not always the one we can safely trust. A shallow brook babbles all it knows, but "quiet waters run deep." After all, it is the depth of soul, the true, noble, sincere, Christian character for which we look in a friend.

A friend is not only for times of adversity, but also to share our joys. No one cares to be the friend of our dark hours if we share not our sunny hours. Solomon says, "There is that scattereth abroad and yet increaseth." To share a joy with a friend is not to cut our portion in half; to make it less, but, as the loaves and fishes it increases until there is enough and to spare.

"He that hath friends must show himself friendly," says Solomon, and the best friend we can have is the one that died on Calvary, the one "that sticketh closer than a brother." To know the Christ and learn of Him is to be a partaker of the highest, purest, most noble friendship known. Only when we know Him can we be a friend of true worth to the unlovely as well as the lovely.

"Faithful are the wounds of a friend." We may hardly dare do it, but it is better to reveal the faults of a friend to him than to flatter him. Friendship is far from being all cream and honey. Happy the case when each partner in the friendship can feel free to speak all his heart to the other and offer kindly criticism. Though it may wound, yet the faithful friend binds up the injury he has made with the ointment of love and healing is sure and swift. Happy the two that can agree. "A friend loveth

at all times" for he remembers that he has faults of his own, and "charity beareth all things." What would life be if there were no friend to gently chide us when we stray, and thus keep us on the upward road?

Friendship is a call to self-sacrifice. Oh, that we could find out the worth of the souls that are around us and measure that worth as God does! Then we would perceive how poor, mean, and wretched is our friendship beside the friendship God proffers them. We would cease to offer only a pennyworth of smiles, words, and deeds. Our hearts would "become enlarged" and our affection for our friends would really become worth something to them. "Greater love hath no man than this that a man lay down his life for his friend." To human estimation that would be the supreme sacrifice. But Jesus was willing to die for His enemies. Why should a man hesitate to give his life if it would bring an unsaved friend to the Savior's feet? Do not count the cost as being too great. Jesus did not.

A cheery "Good-morning," a smile, a kind word of encouragement or comfort, or a little lift on the rugged road, may seem to be small things. They cost us but little, yet they may be just what some one needs. If we have refused to be a friend to some one in time, eternity will certainly leave us friendless.

But these small things are not all the cost connected with friendship. If we are tried and true it may cost us far more than we now think. Great would have been the cost to Moses had God not pardoned Israel. Hear him plead for his ungrateful friends in words that are the most unselfish that mortal man ever uttered: "Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of the book which thou hast written." No wonder the Lord felt like speaking to Moses "face to face, as a man speaketh unto his friend." The most beautiful picture of the tender love of friend for friend is that of David and Jonathan. He loved David "as his own soul" and it cost him the throne. Joseph was a preserver of the lives of his unfaithful friends and it cost him home, freedom, and "anguish of soul." Yet hear his words as they fell from forgiving lips, "Be not grieved, nor angry with yourselves that ye sold me hither: for God did send me before you to preserve life."

Friendships are fraught with eternal destinies. How grand and sublime they are! Rich are the rewards for true and faithful friendship. The coin in which God pays is a substance not of this world, and as enduring as all eternity.

Harrisonburg, Va.

SUNDAY SCHOOL LESSON

Lesson for July 7, 1929—Ezek.
3:4-11; 24:15-18

THE STORY OF EZEKIEL

Golden Text.—As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his wicked way and live.—Ezek. 33:11.

Ezekiel, the Man.—Ezekiel was the son of a priest named Buzi, and Ezekiel himself is called "the priest," in Ezek. 1:3. He seems to have been taken captive about seven years later than King Jehoiachin. Daniel and his three special friends mentioned in the Book of Daniel were taken to Babylon in the first captivity. Ezekiel was happily married and lived in his own house and enjoyed the confidence and respect of his own people in the land of their captivity. See Ezek. 8:1; 24:15-18. His wife suddenly died as had been predicted by Jehovah, but the prophet continued his teaching without any outward evidences of mourning. This was symbolical of the way the people should regard their captivity as composed with the enormity of the sin of the people of Judah. Far greater cause for mourning was the sin of his people than the loss of his precious and beloved companion.

The respect with which the elders of Israel address the prophet is a mark of their regard for him, even though his messages seem stern and harsh, in keeping with his character as indicated in his name, which means, "God is strong," or "God is hard." In his sturdiness of personal dealings with those to whom his messages were sent, Ezekiel was a marked contrast with Jeremiah, who was often moved to tears by his sympathy for his people, or the hardness of their hearts toward himself. It will be remembered that Ezekiel was prophesying to the Jews of the captivity in the vicinity of Babylon in the land of Chaldea, at the same time that Jeremiah was prophesying to the remnant of the people who were still left in Judea and Jerusalem, and the character of the message of each is strongly tinged by the surroundings in which each found himself. Notwithstanding the strong contrast between the characters of Jeremiah and Ezekiel, the messages they delivered were so much alike that they would excite our wonder if it were not for the fact that the same Holy Spirit inspired both men. Both sternly denounced sin, both appealed to their people to obey the Lord, both held out a bright hope for the future of those who turned from their wicked ways to obey the Lord their God. In fact, this wonderful agreement is one

of the proofs of divine inspiration.—J. A. R.

I. Speaking with God's Words.—(1) God inspired the prophet Ezekiel and gave him the exact words to speak. Many of the messages were direct quotations from the mouth of God. Note the quotation of God's words in the commission given to Ezekiel in the lesson text printed in this lesson. (2) God gave the prophet experiences and visions and gave him a message thereby which was instructive to the people concerning God's dealing in both judgment and mercy. When the prophet put his experiences and the words from God's lips into writing, his very manner of composition was an inspired composition. 11 Tim. 3:16.

The lesson for us as messengers of God to-day is a striking one. Note the men who preach largely by quotation from the inspired Book. How much more responsibility it casts upon the hearer and how it delivers the speaker from responsibility of his own chosen ideas and opinions! How trifling in comparison are the speeches of philosophers and seeming great men of the earth who speak out of their own reasoning without considering what God's Book has said. Still more vain are the words of men who, with "itching ears," turn away their ears from the truth unto fables that please the popular crowd.

II. Speaking to the Rebellious.—It is not a task which men would appoint for themselves, or which would find

many office seekers, if they knew that they are to speak to a people whose faces continually show rejection and rebellion against the message. Yet God does call messengers for just such people. But when He calls to such a task He prepares the messenger unto his task. It requires just what God gave Ezekiel—**fearlessness**. Timid and half-hearted men would give up the job before they had fairly begun. But when God gives a man His backing, he may well be fearless.

III. The Receptive Attitude.—How important to Ezekiel or to any messenger of God is the receptive attitude, if they would be a true vessel "sanctified and meet for the master's use." "All my words that I shall speak unto thee receive in thine heart and hear with thine ears." Even before we hear the word of God there must be a **willingness to receive** all that God has to say to us. How often is the message made of none effect to the hearer because there has been a preconceived notion as to what the person wanted God to say and an unwillingness to receive anything else. Thus men come to the Bible searching for justification for their doctrines before they have heard what the testimony of the Word is. But if they come with a willing heart to receive whatever doctrine God has, they may well search the Scripture because God can then reveal His will unto them (Jno. 7:17). But our receptivity must be toward the **Words of God** and not toward the words of men.—"All my words receive."—J. R. S.

Bible Meeting Topic

A DAY'S WORK IN THE LIFE OF JESUS (Jr.)—Mark 1:21-45

Topic for July 7

MOTTO

"His fame spread abroad."

PERSONAL THOUGHT

Can we spend our days in useful service for the Lord? Then let us seek to do His will wherever we are.

OUTLINE STUDY

I. A Sabbath Day in Capernaum.

1. Services in the Synagogue.—Mark 1:21-28.
 - a. His doctrines astonish the people.
 - b. Actions of the man with the unclean spirit.
 - c. Jesus casting out the evil spirit.
 - d. The people express astonishment.
2. In the home of Simon Peter.—Mark 1:29-35.
 - a. Healing the mother-in-law of Peter.
 - b. Healing and casting out devils after sunset.
 - c. Rising before day to pray.

II. Others Seeking for Jesus.—Mark 1:36-45.

1. The disciples find Him at prayer.
2. Jesus desires to preach in other towns also.
3. A leper seeks healing.

4. Jesus heals the leper and gives him a charge.
5. The leper publishes his healing.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Work."
2. Memorize a Verse from the Text.
3. Tell about Jesus' Preaching.
4. Tell about Jesus' Healing the Man in Church Services.
5. Tell about the Healing of Peter's Mother-in-law.
6. Tell about Jesus' Praying.

For Others.

1. Jesus Seeking Seclusion and Avoiding Popularity.

SEED THOUGHTS

"When the golden evening gathered on the shore of Galilee,
When the fishing boats lay quiet by the sea,
Long ago the people wondered, tho' no sign was in the sky,
For the glory of the Lord was passing by."

"Not in robes of purple splendor, not in silken softness shod,
But in raiment worn with travel, came their God,
And the people knew His presence by the heart that ceased to sigh,
When the glory of the Lord was passing by."

Gospel Herald

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THURSDAY, JUNE 27, 1929

Field Notes

Sunday morning, June 23, was the date set for the ordination of a deacon at the West Union congregation near Parnell, Ia.

Bro. Maurice Yoder of the faculty of Hesston College, is spending the summer in study at the State University at Iowa City, Ia.

The regular quarterly meeting of the Eastern Mennonite Board of Missions and Charities will be held, the Lord willing, at the East Chestnut Street Church, Lancaster, Pa., on Monday, July 8, at 1 P. M.

Bro. J. C. Clemens, Lansdale, Pa., is expected to conduct a series of meetings at the Mennonite Church at Pond Bank, Franklin Co., Pa., some time in August. The prayers of

God's people are solicited in behalf of this effort for the salvation of the lost.

Bro. and Sister Geo. J. Lapp, missionaries on furlough from the India Mission, are spending the summer until General Conference with Sister Lapp's parents, at Manheim, Pa. Bro. Lapp will be in service among Lancaster and Franconia Churches during this time.

Back numbers.—We have a large number of back numbers of The Way on hand. Any persons interested in distributing them should write to the Mennonite Publishing House, stating their desires. You will be furnished any quantity that you ask for while they last.

A cablegram from Bro. Harold S. Bender, who with about a dozen others are making a tour of Europe, announces the safe arrival of the group at South Hampton, England, on June 18. We hope to be able to publish a number of messages from this group before their return to America.

The "Mission News Bulletin," published by our General Mission Board

REQUESTS FOR PRAYER

For the work at the Los Angeles Mission, that the highest interests of the Cause may be served.

For summer tourists, that the light of the Gospel may shine through their message and lives wherever they go.

For the Sunday school and mission meetings, to be held with a number of our congregations July 4. Also on behalf of all Christian professors, that they may acquit themselves on this day worthy of citizens of the Heavenly Kingdom.

at Elkhart, Ind., publishes the following message from the Mennonite Hospital at La Junta, Colo., under date of June 12: "Business is again rushing at the Mennonite Hospital. Last Sunday we had 63 patients at the hospital and our sanitarium is full." Remember this work in your prayers.

Those desiring to correspond with Bro. C. F. Derstine in connection with the Christian Monitor or otherwise will please send all mail according to the following schedule. In the event of loss of these addresses, send mail to Kitchener, Ont., and it will be forwarded.

Until June 28, Eureka, Ill.

Until July 14, Creston, Mont.
Until July 9, Mazeppa, Alta., care of Isaac Miller.
Until July 21, Duchess, Alta.
Until July 28, Calgary, Alta.
Until Aug. 4, Carstairs, Alta.
Until Aug. 11, Tofield, Alta.
Until Aug. 18, Guernsey, Sask.
Until Aug. 22, Herbert, Sask.
Until Aug. 25, Eureka, Ill.
Until Aug. 29, Goshen, Ind., Care General Conference.
From Sept. 1, Home address, Kitchener, Ont.

Correspondence

Tangent, Oreg.

(Albany congregation)

Dear Readers, Greetings in Jesus' Name:—Another conference has passed into history. While many vital issues were considered, a unanimity of spirit prevailed. Many visitors were present from a distance. Eli Hostettler of Wolford, N. Dak., and Isaac Miller of High River, Alta., contributed toward the success of the program. One thing that impressed us so much was the spirit of humility, so essential yet in these days not so much in evidence as it should be.

On Sunday following conference, Bro. Miller spoke in the morning and Bros. J. P. Bontrager and Eli Hostettler in the evening. Bro. B. spoke first to the young people. Bro. H. delivered a timely message as a fitting climax to the week's work. I am sure that we were profited and drawn closer to the Master.

Pray for the work at this place.

June 10, 1929.

G. R. Bebb.

Chambersburg, Pa.

(Strasburg congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 107:8,9).

We have again had a feast of good things at this place. On June 4, Bro. J. C. Clemens of Lansdale, Pa., came into our midst and broke to us the bread of life for ten evenings. He preached with power and the Spirit was manifested. As a visible result there were thirteen public confessions, besides several confessions in private homes. Some of these are young in years, so there is an added responsibility on us as members of the body of Christ. May we be a real help and example to them. We are sad to say that there were others who were almost persuaded, but were unwilling to make a full surrender. Pray that they may become willing to surrender all and be saved. We were reminded of our duty and encouraged to go forth in God's service with a greater zeal and live still closer to our Lord and Master. The sinner

was warned of the great danger of putting off this all-important work of salvation. May the Lord bless Bro. Clemens as he goes forth in His service.

Pray for us at this place, that we may be found faithful in the work of the Lord and that we may humbly discharge our duty whatever it may be.

We invite all visiting brethren and sisters to stop and worship with us.

Yours in Christ's service,

Martha Burkholder.

June 17, 1929.

Wichita, Kans.

Dear Readers of the Herald, Greetings in Jesus' Name:—Health at present is good, for which all are thankful. The past few weeks we have had a number of visitors. Bro. and Sister Charles Shantz and daughters Fannie and Dora visited their daughter, Mrs. Walter Roupp. Bro. Reuben Weaver and family were with us June 9. Bro. Weaver preached.

Our number has been increased by students returning from Hesston and Goshen; some who have their home here, and others who are working here.

In our prayer meetings we are studying the Second Coming of Christ. Bro. Joe Brunk is leader for June. We appoint our leader for a month at a time.

We held our yearly election of Sunday school officers June 16. Bro. A. P. Hartzler, Supt., Bro. Walter Roupp, Sec., Bro. Ralph Lais, Chor., Sister Goldie Gingrich, Libr., and Cradle Roll, Sister Grace Shellenberger, Cor.

Pray for the work at this place.

June 20, 1929. Cor.

South Boston, Va.

Dear Herald Readers:—The communion service at this place was held on June 2. Bro. Clayton Bergey of Fentress, Va., was with us for this special meeting. He preached three interesting sermons while here.

We wish to express our thanks to the two congregations who responded to the request for some unused Church Hymnals for this place. We have been well supplied and will not be in need of any more at present.

The ordination that was to have taken place here on May 26 was postponed to a later date.

June 21, 1929. Cor.

GOD'S CLAIM UPON OUR LIVES

By Alice H. Nissley

For the Gospel Herald.

What was God's object in creating the earth and making it a fit habitation for man to dwell in? To place man upon it and give him the comforts of life and means of making a

livelihood. For all these blessings man gives so little in return. God from His great heart of love gave the world a Savior. Sin must be conquered. No one is able to do it but God. God's hatred for sin on one hand, and His love for His creation on the other hand, caused Him to supply a remedy. There was only one remedy: namely, to give His only begotten Son, our Savior, as a ransom for us that we might become heirs of God. Jesus became human to share in our infirmities and help bear our reproach. When His work was finished on this earth, after He had suffered to the fullest extent and triumphed over death, hell, and the grave, He ascended to God's right hand where He is now our Intercessor. The Holy Spirit was sent as our Comforter and Guide and God's Word was given for our instruction and correction. We need to feed on His Word in order to be strengthened in the way of Life.

God the Father, God the Son, and God the Holy Ghost have done and are doing their part. What is man's part in this work? It remains for him to accept, believe, live, and spread the Gospel to others. We have the blessed privilege of reading, meditating on, and teaching God's Word to others. How thankful we should be that our beloved church teaches the "all things!" Many poor souls in this rush of living are not so favored. Helpful topics are chosen for our Sunday school lessons and other meetings each Lord's Day. It is our privilege to take advantage of these.

What does the Lord expect of us? Does He not wish us to be more reverential and more cautious lest we grieve the Holy Spirit? Can we be classed among the close Bible students and "secret closet" Christians? As the psalmist do we "come before his presence with singing... and into his courts with praise?" Is the time allotted to us spent as His time? Is life's journey sweetened by the influence of the Holy Spirit? Can the world not measure us by our conversation? They know the trend of our thoughts. Are we truly thankful that we can worship Him unharmed and unmolested?

What effect do the different Bible stories have on us as we read and reread them? What Bible characters are our models? Adam and Eve's experience teaches us that we should not follow the lust of the eye. There are sacrifices given to-day that are no more acceptable than was Cain's; but we believe that there are also acceptable sacrifices given as was Abel's. Do we find ourselves in haste for worldly pleasures and passions, selling our birthright as Esau did? Do

envy and malice so blindfold us that we become unable because of prejudice to discern right from wrong, and through our sinning cause others much suffering? Do we wish to have king Pharaoh's experience that through our stubbornness and self-will we invite God's wrath upon us and cause God to work against us? Did Sanballat with his cunning craftiness think he would "win the day" with Nehemiah?

The devil has many devices but our God is all powerful and able to overcome them all if we put our trust and confidence in Him. King Saul had a miserable existence because of his jealous spirit and unrepentant heart and at the end was rejected of God. We notice Absalom's haughty demeanor toward his father and how subtly he dealt with the people to try to win their applause. He did it all to his own destruction. We read that Solomon with all his wisdom was led astray by silly women. We remember that Naaman, the enemies of Daniel and the three Hebrew children were all caught in their trap. King Nebuchadnezzar was greatly elated because of his success as conqueror. He took the honor and the praise to himself. God had to punish him by changing his life to that of a beast until he was willing to give God the honor and glory. Belshazzar, we find, had some traits of his father exemplified in his life. He was found in the midst of a thousand of his lords, drinking wine from the vessels of gold and silver that his father had taken from the house of God at Jerusalem. As a result of this he saw the handwriting on the wall which was interpreted by Daniel, "Thou art weighed in the balances, and art found wanting."

In the New Testament we read of king Herod's destroying every infant because of jealousy. The rich man of Luke's gospel, who lifted up his eyes in hell, discovered his great sin of neglect after it was too late. The king who married the wicked Herodias celebrated his birthday by taking the life of John the Baptist. Pilate placed himself between "two fires," as it were, pretending that he did not know which side to favor. He chose the wrong side and lost his soul because, like Judas Iscariot, he would not repent.

Does the Lord not repeat to us, "Feed my lambs," "Feed my sheep," and "Arise, and go into the city, and it shall be told thee what thou must do?" This same work is to be continued by us to-day as long as our lives are spared and time shall last, and it is to be passed on from one generation to another until the Lord shall come.

Altoona, Pa.

Miscellaneous

THE DESERT SHALL BLOSSOM

By Ursula Miller

For the Gospel Herald.

My life was a desert:
The sun beat down with heat intense
Upon the desert's vast expanse.
The loneliness was everywhere,
And fear trod boldly here and there.
The sifting, shifting sands, I knew
Were not foundation good and true.
But ever from the distance came
The whisper of a Holy Name.
Above, the pale blue, star-flecked sky
Though lovely, failed to satisfy.
In the desert night of moonbeamed lure
Walked terror, dreadful to endure.
Though beauty held me day and night
With dazzling sun or mellowed light;
Though vistas of each dawning day
Lent charm and led me to delay
And falter, yet they failed to win
Me for the desert's place of sin.

But the Rose of Sharon blossoms in the desert!

That whispered Name came nearer me
Like some dim haunting melody.
And I, whom fear had long embraced,
Turned meekly and therein I placed
My hearing, haunted heart content,
No desert beauties to lament.
Since listening to the Holy Name
The Rose of Sharon I acclaim.
The Rose blooms in the desert place
And I go on from grace to grace.
He calmed my terror, hushed my fear,
And bade sweet quietness appear.
The Rose has changed the desert place,
With fragrant holiness apace.
Hesston, Kans.

THE SPIRIT OF STEWARDSHIP IN ALL

By Lizzie Kreider

For the Gospel Herald.

A steward is one who manages the affairs of another. The ideal Christian life is a life of active stewardship. Jesus at one time said, "I must be about my Father's business." Should we not likewise follow in His footsteps and say that we must be about our Father's business, of which we are stewards? The important question concerning stewardship is, Is it acceptable to God? The command is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Not acceptable to man, to the world, to my own personal feelings, but acceptable unto God. "Behold, to obey is better than sacrifice" (I Sam. 15:22).

The Bible everywhere commands obedience and condemns disobedience to God. They who think that they are in favor with God and at the same time disobey His commandments, are deceived. "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22). While the promise is, "Hear, and your soul shall live," it is the

kind of hearing that produces doing that brings results. The concluding parable in the Sermon on the Mount (Matt. 7:24-27) reveals the fact that our eternal destiny depends upon the things which we do or fail to do in this life.

In I Pet. 4:10 we read, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). It is but reasonable that we consecrate ourselves to Him because He gave Himself for us. The most unreasonable thing that we can do is to withhold such service. Christ emphasized this fact in the parable of the pounds and the talents. The unfaithful servant who hid his talents or money and refused to do anything for his Lord not only failed of his reward but was consigned to outer darkness. The devil wants nothing more of Christian professors than that they do nothing for Christ. The Gospel standard is, "A workman that needeth not to be ashamed." God's people on earth are described as a peculiar people, zealous of good works.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). Every child of God is constrained by a sense of duty to discharge his stewardship to God and to his fellow men. To fear God and keep His commandments is declared to be the whole duty of man. Faithful service, unceasing prayer, perfect obedience, hiding self in the cross, and worshipping God in spirit and in truth tell the whole story of Christian stewardship.

"The whole world lieth in wickedness" (I Jno. 5:19). The Christian is directed to travel on another way. To this end a number of important Christian principles are laid down in the Word. The child of God recognizes them as cherished rules of life and not grievous, while the worldly minded person feels himself restrained by such teachings and to him they appeal as restrictions. Faithfulness to duty and freedom from sin cause the child of God to shine in the image of his Maker. Let us remember that what we believe is important and how we act upon such belief is still more important. It is the nature of our stewardship, the cause in which we are engaged, and the way we go about it that determines the merits of our efforts. Energy may be constructive or destructive, depending upon how it is spent. It is impossible for us to be other than stewards.

In every walk in life we are con-

fronted with two great wills: the will of God and the will of Satan. In all that we do we conform to the will of one or the other of these two great masters. In the beginning Adam and Eve were God's stewards. He placed them in the garden to dress and care for it and told them what to do and what not to do. We all know what they did and all down through the ages there have been faithful and unfaithful stewards. What kind of stewards will you and I be in the judgment, where we must all appear to give account of the deeds done in the body? "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

Wadsworth, Ohio.

SOWING AND REAPING

By Laverne Hironimus

For the Gospel Herald.

There are some passages in the Word of God that need no other proof than that which we can find in our daily experiences. A man gave out a text. Some one instantly arose and said, "I do not believe it." The other replied, "Truth is truth whether you believe it or not and a lie is a lie whether you believe it or not." We might as well try to blot the sun out of the heavens as to blot the truth out of the Word of God.

Our whole life is bounded and governed by laws ordained and established by God. A man reaps what he sows. This is a law that can be observed and verified easily, whether we regard sowing to the flesh or sowing to the Spirit. Behold the fowls of the air! Behold the lilies of the field! Learn from them the answer to your question. A principle is found there. God supplies the wants of His creatures. He feeds the ravens, He clothes the lilies, He will feed with His Spirit the spirits of His children. The seed consists of man's thoughts, his words, his actions. They pass from him and by and by they spring up and bear fruit and the reaping time comes. Life is to be regarded as a seedtime. "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (Jas. 1:15). Just as we can not reap a good harvest unless we have sown good seed, so we can not reap eternal life unless we have sown to the Spirit.

A famous painter was well known for the careful way that he went about his work. When some one asked him why he took such pains, he replied, "Because I am painting for eternity." It is a solemn thing to think that the future will be the harvest of the present, that my condition in my dying hour may depend upon my actions to-day. Belief in a future

life and in a coming judgment magnifies the importance of the present. An obscure man preached one Sunday to a few persons in a Methodist chapel in the south of England. A boy of fifteen years of age was in the audience. He had been driven into the chapel by a snowstorm. The man took as his text the words, "Look unto me, and be ye saved, all the ends of the earth." As he continued to speak, the light of heaven flashed into that boy's heart. He went out of the chapel a saved boy and soon became known as C. K. Spurgeon, the great preacher.

False teachers cross our path. They tell us that there is no God, no future life, and no judgment to come. The Bible tells us that God will render to every man according to his deeds. The deeds we do, the words we speak, the thoughts we harbor, are all recorded and shall meet their just reward, for God is no respecter of persons. Sowing to the Spirit implies self-denial, resistance of evil, obedience to the Spirit, walking in the Spirit. We sow to the Spirit when we crucify the flesh with all its lusts, when we yield ourselves to Him. God is a "jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation" of them that hate Him. The idea that when any one does a thing in the dark it will not be brought to light is a deception. It is sin that drives people mad. It is the want of Christ that sinks people into despair.

"Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny." Some one has said that many a Christian spends half his time trying to keep down the sprouts of seed sown in his young days. It takes a long time to build up a character, but you can blast it in a single hour. If you are a slave to some vile habit, you must either slay that habit or it will slay you. Nothing separates a son from his mother or a man from his wife like sin. Eternity depends upon your choice of spiritual things. On the one side is Christ, on the other side is the world. Between them you must choose. The grace of God gives a new heart but not a new body. The worst enemy that ever crossed your path is sin.

Scalp Level, Pa.

THE 1929 YOUNG PEOPLE'S INSTITUTE

Since the summer of 1926 Young People's Institutes have been annually held at Goshen, Ind., under the auspices of the College administration. Some time during August was

the usual time, and the sessions were from four to ten days in length. Those most directly interested in this movement have urged that the Young People's Problems Committee of General Conference take over and continue their sponsorship. This Committee at its recent Annual Meeting approved tentative plans and arrangements for a four-day Institute to be held during the Thursday, Friday, Saturday, and Monday preceding the coming General Conference and in the vicinity of the Conference.

A special Institute Committee of ten brethren representative of the four Central States Conference Districts and of the Y. P. P. Committee was appointed to work out the program and further details and to carry them forward. All details as to programs, plans, policies, and arrangements are being worked out in consultation with the moderators of these four Conferences and of General Conference.

The Institute Committee has accepted the offer of the Goshen College administration to use dormitories, dining hall, campus, and recitation room facilities for Institute use. There will be no school in session during this time.

FIFTY MENNONITE LEADERS

BISHOP ISAAC SCHMUCKER

(1810—1893)

By J. S. Hartzler

For the Gospel Herald.

Isaac Smucker (variously spelled, Schmucker, Smucker, Smoker. Bro. S. used the first form.), son of Christian and Elizabeth Smucker, was born in Lancaster County, Pa., Sept. 10, 1810. He left the place of his birth when quite a young man and came to Ohio. At the age of twenty-two he married Sarah Troyer of Holmes County, O.

This young couple made their home in Wayne County, of the same state, but in 1838 they moved to Knox County, Ohio. The same year he was ordained to the ministry. He served the Church at that place for three years, then moved to Elkhart County, Ind., and on Easter Sunday, 1842, he and preacher Joseph Miller conducted the first Amish Mennonite service ever held in Indiana. Bro. Smucker opened the meeting and Bro. Miller preached the sermon. The service was held in the latter's home. There were eighteen charter members to this organization. Now they cover a large part of Elkhart County and the western part of Lagrange County with a goodly number of congregations in surrounding counties.

In 1843 Bro. Smucker was ordained to the office of bishop, in which capacity he served the Church for fifty years. In March, 1851, he and his

A program is being planned with the age group of approximately 15 to 27 in mind. Those older will, however, not be debarred. The Institute is for communicant members of the Mennonite Church, and for both sexes. More details as to program will be announced later. Suffice it to mention that Bible and Mission study, The Morning Watch, Life Work talks, Forum discussion groups, Consecration meetings, Emphasis on the Church's distinctive doctrines and practices, etc., will have their place, under leadership in touch with the present needs and problems of this age group, and loyal to the Biblical and historical fundamentals of the Church's position.

Plans are being made for an attendance of from 100 to 150 representative of as wide an area as possible. Any one interested in more detailed information as to program or arrangements or in attendance application blanks should write to Homer North, Nappanee, Ind., or to Ernest E. Miller, Middlebury, Ind.

Orie O. Miller,
Chm. Young People's Problems Committee.

family moved to McLean County, Ill. Through his influence a house was built for worship, likely the first Amish Mennonite church house in America.

But this new country, now some of the best in the United States, was swampy and very unhealthful, and some member, and frequently several at the same time, was sick almost constantly. In August, 1852, they moved back to Indiana. The writer well remembers, as a small boy, playing around an old well on his father's farm, partly filled with dirt and stones, near which the house had stood in which Bro. Smucker and his family lived. This was about two miles southeast of what is now known as Topeka, Ind.

Bro. Smucker organized the Maple Grove Congregation. He was an untiring worker. Diversity of ideas and schisms frequently threatened the welfare of the flock. Occasionally Bro. Smucker, in spite of his efforts to keep out of trouble, would himself become involved. But he had one redeeming feature. He was a splendid confessor. When he saw his mistakes, no one needed to ask him to make a confession. He would do that without being asked, and oftentimes before any one had the opportunity to ask it of him. He usually wanted the congregation to give expression in his absence as to whether he was forgiven.

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en or not. It would be a wretchedly hard-hearted brother that would hold anything against a man like that. The writer remembers one case: It was seemingly a very trivial matter, but Bro. S. wanted to make his confession, and wanted a vote taken as to whether the brotherhood would forgive him. As he was going out the door, the minister in charge said, "All who are willing to forgive Bro. Smucker, please rise." He had hardly closed the door behind him until nearly every one was on his feet. Nor were there any justifications in his confessions. More of the spirit of Bro. Smucker in the hearts of the people would have saved that congregation some sad, almost heart-rending, experiences in the last few years.

This brother was a remarkable man in some other respects also. With not much education, the father of twelve children, and spending much time in labors in surrounding congregations, he always remained in limited circumstances. But with all that he never allowed the needs of his family to keep him from the work of the Lord. He would go a hundred miles on horseback, over roads almost impassable by any other means of travel. And whether the trip was to help settle some difficulty, perform a marriage ceremony, or hold a communion service, it was very seldom that any one gave him any financial help to defray the expenses of the trip or for the support of his loved ones. But Bro. Smucker never complained.

The last few years he seldom took any large part in the public services. When asked to preach, he would say, "I have done my preaching. The work is left for you younger men. When you have preached as long as I have some one will take your place too."

Bro. Smucker was a man that was easily embarrassed when something occurred that was a little out of the ordinary. On one occasion he was asked to perform a marriage ceremony in the presence of a hundred or more invited guests, and came to the place with all plans made as to how he would perform his part. On arrival he was informed that there were two couples to be married. At once he realized that he must replan. Time was short; guests were present. Could he possibly get through without a mistake? The very thought of it made him uncomfortable. When the proper time came, he asked the two couples to rise. He asked the first couple the usual questions and pronounced them man and wife. He then proceeded to marry the second couple without asking them any questions. When all was over and some of the guests informed him of his

mistake, true to his nature he came into the room again, confessed his fault and asked the contracting parties to promise the same as the other couple. They did; but Bro. Smucker apologized to the parties every time he saw them for a year.

On Nov. 16, 1893, at the ripe old age of eighty-three years, two months, and six days, Bro. Smucker passed

on to his reward. He often wished to depart and be with Christ. Just one week before he passed away, he attended the funeral of one who had long been a member of his congregation. He died of lung trouble and other complications, while sitting in his chair. His wife had preceded him in death seven years before.

Elkhart, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE CURSE OF REJECTING CHRIST

By L. J. Heatwole

For the Gospel Herald.

TEXT: Lest I come and smite the earth with a curse.—Mal. 4:6.

This is the last sentence in the Old Testament Scriptures. Following this melancholy, yet very deliberate declaration, the written word of God at this point drops into a profound silence of four hundred years; a prolonged period in which there is no longer a prophet, priest, or king to mediate in open vision between God and men.

At such a time it could well be said that the Word of the Lord was precious in those days and that every man was left to do that which seemed right in his own eyes. During this long, voiceless period the Bible has no story to tell of what may then have been the attitude of the God of Abraham, Isaac, and Jacob to the Israel of past generations, other than that of turning a hidden and veiled face with its silent voice away from a once chosen and peculiar people.

During these four hundred years of silence and gloom God's special favors were withdrawn from the most fruitful land on the face of the earth, and though only two hundred miles long from north to south, and about sixty miles across from east to west, there is no country in the world that would have been better fitted as the starting place of the kingdom of God among men, but as in the time of the antediluvian period, the apostasy of a once chosen people filled the land with violence and brought on a condition when "Man's inhumanity to man made many thousands to grieve and mourn."

It remains for Flavius Josephus and writers of secular history to tell us of the awful calamities that befell the Hebrew race, when God withdrew

from them the Shekinah light of His presence and ever protecting care. It was in that mournful period of world history that the immaculate Son of God came to His own and His own would not receive Him. They voiced their rejection most ingloriously when they cried: "Crucify Him," and "Let his blood be on us and our children."

Cain, who was responsible for the first death in the world, was told that the blood of his brother cried from the ground to heaven, and that the penalty inflicted for the act was that he should be a fugitive and vagabond among men in the earth. So the Jews for nearly two thousand years have carried their penalty for disowning and taking the life of the Son of God, as a scattered and vagabond nation throughout the world.

Their fairest of cities, Jerusalem, long known as "The joy of all the earth," has for centuries been "trodden down by the Gentiles." Even today it seems to be the design of the Turk to crowd the Jew away from his "wailing place" by the old temple wall at the foot of Mount Moriah. This is doubtless one of the fulfillments of prophecy in the visitation of an awful curse upon an outcast nation.

Perhaps no nation of people in all the world has suffered as the Jews suffered, both during the four hundred years of Old Testament silence and in the earlier years of the Christian era. They continued to struggle and slave during the successive periods of Persian, Egyptian, and Roman rule and under Herod Epiphaneus thousands of their countrymen were trodden to death by a great army of elephants. According to the story that Josephus relates the Roman penalty of crucifixion was visited upon such a great number of Jews that space about Jerusalem became scarce for the erection of crosses. The awful curse mentioned in our text came

upon them, for it was said, "Cursed is he that hangeth on a tree."

When Christ took upon Himself the guilt and shame of all mankind, no wonder the earth quaked in sympathy, the graves opened to release their dead, and the rocks rent in unison to the groans of our suffering Lord! No wonder a great pall of darkness fell over all the earth, for it was the awful penalty that a cursed and smitten world's Redeemer bore for us Gentiles and all repenting Jews, when He delivered us from the first and universal curse to have been visited upon all mankind, as well as from the second curse to have been visited on the Jews as a nation.

Dale Enterprise, Va.

WEEKLY LETTER FROM SOUTH AMERICA

(Continued from page 261)

work. He states that attendance of the little ones has diminished somewhat during the cold weather. I don't want you to think that Bro. Shank does not go to Carlos Casares during the absence of Bro. Lauvers, for he goes every week and sometimes during the week.

Sisters Snyder, Hershey, and probably Sister Lantz and Bro. and Sister Swartzentruber are going to Buenos Aires on business and to be present at a series of meetings.

America, F. C. O., Argentina.

THE CHRISTIAN'S WALK

(Continued from page 259)

to learn for himself. In order that we may enjoy happy relations one with another we need to exercise patience. Even persons in the closest ties of friendship see life differently and will have occasional differences of opinion. Patience teaches us how to live, not in the absence of differences, but in the midst of them. We need to exercise forbearance with each other in our home life, in our church life, and in every activity and relationship of life. The harvest may be long in ripening. It seems sometimes that God is holding us in suspense and that the end we seek will never be attained. "Let us run with patience the race that is set before us." Patience is the remedy for the weariness of waiting.

To enjoy this Christian walk in its fullness we must come to the place of which the apostle James speaks when he says, "Behold, we count them happy which endure." James lived in the days of persecution, hence endurance is one of the most natural words for him to use. He was at the head of the church in which the other James had been slain, Peter imprisoned, Ste-

phen stoned to death, and others executed. But when persecutions cease, when the times of quiet and rest come, have the words still a meaning for us? Yes, they are just as true as ever now. Some one has said, "He alone, who has endured, is truly happy." An easy life does not bring out the powers of the soul. Such a life tries only the surface; it does not search what is deeper. Endurance brings out the true virtues of the soul.

III. Its Goal.

1. Christlikeness of person
2. Immortality of the body.
3. Heaven.

The non-Christian has nothing beyond the so-called pleasures of this world to anticipate, while God has untold pleasures in store for His children. We become partakers of the Divine Spirit. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). There are other like promises, but this one is sufficient to prove the statement that we shall be "like Christ." We have only to take God at His Word and believe. We cannot fully understand it now, but we have something to look forward to. To be like Christ ought to be, and I believe is, the supreme desire of the Christian heart. We come far short of attaining it in this world, but our desire shall be gratified in the next.

Paul gives us the chief thought of immortality in 1 Cor. 15:54, 55: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin." But Paul finishes up the thought with, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This blessed hope is the portion of the Christian—no more trials, and temptations; no more death, sorrow or crying; no more pain. There are times when we long to go. Where? To heaven.

"Weary pilgrim, heavy laden,
Often tried for all your worth,
Would you sell the joy of heaven
For the glittering things of earth?"

This life is a pilgrimage. This world is not our home. Our citizenship is in heaven. In many a clime there may be heard the tramp of weary pilgrims, subject to heartaches and disappointments, but cheered by the presence of the Holy Spirit. It often causes a struggle to resist the allurements of sin, but what struggle will not be gladly endured for the sake of Him who has said, "I will

never leave thee nor forsake thee." Let nothing swerve us from our determination to follow the path of Jesus as God gives us light. Let God have our service, and time and eternity will show the wisdom of our choice.

But there will come the time when our pilgrimage will be over, when our last farewell will be said, when our hopes will brighten into a living reality, and our hearts will be filled with unspeakable joy as we hear the summons, "Come up higher." What a blessed hour that will be when all the faithful will hear the words, "Come ye blessed of my Father!" How glorious to meet around the throne above and join in one continuous praise throughout eternity! This is the Christian's goal. "Therefore let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us," remembering at all times, to

"Keep step with the Master, wherever you go
Though dark be the pathway, keep close to
your Guide;

While foes are alluring, and danger is near,
When walking with Jesus, you've nothing to
fear.

"Keep step with the Master, wherever you go
Through darkness and shadow, the way He
will show,

The light of His presence your path will
illumine,

And make all the desert a garden of bloom"

Markham, Ont.

A HUNGRY MAN

By S. R. Wenger

For the Gospel Herald.

A number of years ago, in Peoria, Illinois, a stout looking man came to me on the street and asked me for money to get his breakfast. The state of Illinois at that time had open saloons. I supposed he would go to the saloon and spend the money, so I refused to give him any. As he started away, I heard him mutter these words, "I'm as hungry as I can be." I watched him as he walked up the street for a distance of perhaps half a block. He did not stop to ask any one else for money, but those words, "I'm as hungry as I can be," kept ringing in my ears. I had turned a man away hungry. The thought came to me that I should have taken him to a restaurant and paid for his breakfast. I started after him to do so, but he turned a corner before I reached him and I lost sight of him in the crowded street.

All these years those words have been ringing in my ears. It was the first time I had ever turned any one away hungry and I assure you that it will be the last time, if it is within my power to feed the hungry. I have been asked for money a number of times since by persons who wished to

buy food and I have always taken them to a table and paid for their food.

This man looked like an able-bodied man and should not have been so destitute. I knew nothing of his condition. I wondered too why he did not ask other people for money. Probably by my general appearance he had confidence that I would help him. I betrayed that confidence when I refused to give him money. I wish that I could have had a second chance, but the opportunity was gone. It taught me a lesson that I shall not soon forget—that of trying to perform my duty while I have opportunity.

In the mad rush for fame, fortune, and pleasure, the world is starving for the pure Gospel of salvation. Through the inconsistencies of Christian professors they betray the true principles of Christianity and the world loses confidence in the Christian religion. If the light that should shine out from the Christian professor be turned into darkness, how great is that darkness! No wonder people are starving for the Bread of Life.

South English, Iowa.

A TORONTO DEBATE

Oswald J. Smith of Toronto writes us that a certain professor from London announced as "England's leading evolutionist" and "the world's most learned man," made his appearance in that city and challenged a fundamentalist minister to debate evolution. The minister declined, whereupon the Toronto Daily Star used a heavy head line to gloat over the fact that no one could meet the professor.

Mr. Smith telegraphed W. B. Riley, of Minneapolis, to do so, who consented, and wired the challenge:—"Resolved that evolution is a fake and should no longer be tolerated in schools." The professor accepted the challenge, but the Star remained silent.

The debate was held in Massey Hall, seating 3,400, with Mr. Smith acting as chairman. The hall was filled to the top gallery. The professor took the ground that evolution was an inference and tried to demonstrate that an inference was sufficient. Dr. Riley proved that there never had been a single incident of the transmutation of species, but that the Bible pronouncement "after its kind" still stood, and that evolution was nothing but a theory, a supposition, not "knowledge gained and verified" and therefore anything but a science.

When the vote was taken more than three-quarters of the people supported Dr. Riley, the audience spontaneously sang the Doxology and the

professor walked away and has not been seen since.

We thus see that the low temperature of the Dominion is no more favorable to pseudo-science than the warmer climate of our own Tennessee and Arkansas.—Moody Monthly.

Transposition of Riches:—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—II Cor. 8:9.

Married

Kreider—Zink.—On May 18, 1929, at the home of Bro. Noah W. Risser, the officiating minister, Bro. Park M. Kreider and Sister Anna D. Zink were united in marriage. May the blessings of God attend them through life.

Alderfer—Derstine.—On June 8, 1929, Bro. Ralph A. Alderfer of the Salford congregation and Sister Susie Marie Derstine of the Souderton congregation were united in marriage by Bro. A. G. Clemmer, Franconia, Pa. May God's blessings be theirs through life.

Kratz—Landis.—Bro. Elmer L. Kratz of the Franconia congregation and Sister Ida S. Landis of the Salford congregation were joined in the bonds of holy matrimony on June 15, 1929, by Bro. A. G. Clemmer, Franconia, Pa. May the blessings of God attend them through life.

Alderfer—Moyer.—On June 8, 1929, Bro. Franklin F. Alderfer and Sister Hilda M. Moyer, both of the Souderton congregation, were united in marriage by Bro. A. G. Clemmer, Franconia, Pa. May the Holy Spirit be their guide through life's journey.

King—Zook.—Bro. Samuel M. King of Hesston, Kans., and Sister Nellie Zook of Garden City, Mo., were united in marriage at the home of the bride's mother, on June 12, 1929, Bro. W. E. Helmuth officiating. May the blessings of God accompany them through life.

Miller—Miller.—On June 8, 1929, Bro. John H. Miller of Berlin, Ohio, and Sister Erma Miller of Walnut Creek, Ohio, were united in marriage at the home of the officiating bishop, Bro. J. S. Gerig, near Smithville, Ohio. May the Lord abundantly bless them through their journey of life.

Hackman—Clemens.—On June 15, 1929, Bro. Linford D. Hackman of the Souderton congregation and Sister Ada A. Clemens of the Franconia congregation were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the Holy Spirit guide them throughout their journey of life.

Hostetler—Schmucker.—On June 12, 1929, at the home of the bride's sister, Mrs. A. J. Hostetler, Louisville, Ohio, Bro. Oscar Hostetler and Sister Della Schmucker, both of Louisville, Ohio, were united in marriage, Bro. O. N. Johns officiating. May the Lord bless them with many happy days and a Christian home.

Obituary

Knoco.—Mrs. Paul Knoco died June 13, 1929; aged 37 years. She is survived by her father, mother, 2 children, and several brothers and sisters. She was a member of the Church of

God. Several years ago she attended Sunday school at the Mennonite church at Pond Bank, Pa. Funeral services were held in the home, conducted by Bro. Harvey E. Shank. Text, I Cor. 1:16. Interment in the Mont Alto cemetery.

Lehman.—Charles S. Lehman was born Dec. 28, 1867; died at his home near Chambersburg, Pa., June 13, 1929; aged 61 y. 5 m. 25 d. He was in his usual health when he retired in the evening, but was soon stricken with a fatal heart attack. He is survived by his wife and 3 sons (Garnet C., Carl R., and C. Loren), also 1 brother, Dr. Edwin Lehman, Middletown, Pa. Funeral services were held at the Chambersburg Mennonite Church by J. Irvin Lehman and Henry Anstadt. Interment in adjoining cemetery.

Good.—Mary Esther Good (nee Gantz) was born Dec. 22, 1906; died June 12, 1929; aged 22 y. 6 m. 10 d. In tender years she accepted Christ and was faithful till the end. On Nov. 29, 1928, she was united in marriage to Earl Good. On the day of her death, the horses with which she was working became frightened and ran away, causing injuries from which she died at the hospital a few hours later. Funeral services were held from her late home, near Manheim, Pa., and at Risser's church, in charge of Bros. Noah W. Risser and Isaac Brubaker. Text, Job 17:11. Interment in Milton Grove cemetery.

Moyer.—Titus L., son of Ulysses K. and Ella M. Moyer, was born in Montgomery Co., Pa., March 27, 1928; died May 21, 1929, after an illness of four weeks with pneumonia; aged 1 y. 1 m. 24 d. He leaves father, mother, 3 brothers, and 3 sisters (Mrs. Marvin Godshall, Lizzie, Norman, Ada, Harold, and Ezra). Funeral services were held at the Towamencin church in charge of Isaac Kulp and C. Warren Moyer. Text, I Pet. 1:24, 25.

There's another little angel
Singing with the saints above,
But our sad hearts should not mourn,
For we know that God is love.

Shifflet.—Andrew C. Shifflet was born Oct. 29, 1859; died May 30, 1929; aged 69 y. 7 m. 1 d. Some years ago he moved to Pennsylvania from Virginia. He was a member of the Mennonite Church. He is survived by his wife, who has been an invalid for some years and has lost her power of speech, also 3 daughters, 1 son, and a number of grandchildren. His death came as a shock to his many friends. On account of the condition of his wife, he was unable to do manual labor. He began to work on the day of his death and took sick, passing away in a short time. Funeral services were held from the home of his son-in-law and at the Brethren Church, Palmyra, Pa., by Bro. Noah W. Risser and Frank Carper. Interment in Stauffers cemetery.

Eby.—Sarah Eby (nee Grumbine), widow of Jonas Eby, was born Jan. 30, 1846; died May 18, 1929; aged 83 y. 3 m. 18 d. She was of a kind and loving disposition. She will be greatly missed in the home, the Stauffers Mennonite Church of which she was a faithful member until death, and in the community. Our loss is her gain. She is survived by 2 daughters (Mrs. Mary Howards and Mrs. H. M. Hartz, with whom she made her home). She also leaves 5 grandchildren, 3 great-grandchildren, 1 sister, and 1 brother. Her husband and 2 sons preceded her in death. Funeral services were held in the home, Palmyra, Pa., and in the Reformed Church, Campbelltown, Pa., by Bros. Noah W. Risser and John W. Hess. Interment in adjoining cemetery.

Cook.—Jacob Cook was born June 16, 1844; died at his home, Woodstock, Pa., June 9, 1929; aged 84 y. 11 m. 23 d. He is survived by his

widow and 9 children. One son died several years ago. He is survived by nearly 100 grandchildren and great-grandchildren. On March 17 of this year, Bro. and Sister Cook were baptized in their home by Bishop Burkholder and received into the Mennonite Church. They at one time held membership in another church but were not satisfied. Bro. Cook had worked for Mennonite people for many years and liked the ways of plain people. We believe that this together with the life and prayers of a devoted granddaughter influenced them to unite with us. Funeral services were held in the home by Bro. Harvey E. Shank, Text, 1 Pet. 1:3, 1. Interment in the cemetery at Shippensburg.

Rhodes.—Solomon E. Rhodes was born in Rockingham Co., Va., Dec. 2, 1848; died at his home near Harrisonburg, Va., June 4, 1929, after a lingering illness of over two years' duration. His wife, Susanna Heatwole, preceded him in death forty-three years ago. This union was blessed with three sons and three daughters. One son preceded him in death. He was later married to Rebecca Burkholder, who died Aug. 13, 1926. Those surviving are Amos, of Colorado; Annie Brunk, Lyman, Miss.; Samuel, Ada, and Ella, Harrisonburg, Va. One step-daughter and 2 sisters also survive. He was a life-long member of the Mennonite Church. His quiet, unassuming life shed abroad a testimony for his Master. Funeral services were held at the Weavers church by Bros. Lewis Shank, H. B. Keener, and L. J. Heatwole. Text, Psal. 17: 15. Interment in adjoining cemetery.

Shantz.—Levi S. Shantz was born May 8, 1841; died at the home of his daughter, Mrs. Daniel Rudy, Preston, Ont., May 6, 1929; aged 87 y., 11 m., 28 d. He was married to Lydia Rosenberger, who died March 28, 1918. This union was blessed with a large family. There remain 2 sons, 2 daughters, 38 grandchildren, and 49 great-grandchildren. He was a member of the Mennonite Church. The Scripture says, "Blessed are the dead which die in the Lord." Funeral services were conducted at the A. M. Church in charge of Orphen Wismer and Manasse Hallman. Interment in the Shantz cemetery.

"One by one the links are severed
From the golden chain of love,
One by one may each be welded
In the Father's home above."

Schnucker.—Ada (Maurer) Schnucker was born near Maximo, O., Sept. 16, 1888; died at her home near Louisville, O., May 15, 1929; aged 40 y., 7 m., 29 d. On Dec. 22, 1910, she was united in marriage to Elmer Schnucker. To this union were born 5 children, 4 sons and 1 daughter. She leaves her husband, 5 children (Vernon, Elden, Lorin, Leonard, and Agnes), 2 brothers (Alvin and Harvey Maurer), 2 sisters (Mrs. H. D. Miller, N. Canton, O.; Mrs. Truman Miller, Wauseon, O.), besides many other relatives and friends. Her parents preceded her in death. She united with the Mennonite Church at the age of fifteen and remained faithful till the end. She was a regular attendant at church and always willing to lend a helping hand in the work of the Lord. Death was apparently due to apoplexy, which came upon her without any warning, while she was engaged in her regular duties in the home. Funeral services were held at the Beech Mennonite Church, in charge of Bros. O. N. Johns, J. A. Liechty, and J. S. Gerig. Interment in adjoining cemetery.

Weaver.—J. M. R. Weaver, son of David and Anna Weaver, was born at New Holland, Pa., Oct. 29, 1859; died at Newton, Kans., June 11, 1929; aged 70 y., 7 m., 12 d. On Nov. 4, 1880, he was married to Anna B. Miller. To this union were born 3 sons and 2 daughters. One son and one daughter preceded him to the spirit world. At the age of 32 he was converted and united with the Mennonite Church. Five years later he was ordained to the ministry. Bro.

Weaver had splendid gifts as a speaker. He was somewhat of an emotional nature and usually carried his audience with him. He was one of the pioneer evangelists of the Mennonite Church in the west. Bro. Weaver had difficulty at times to fully adjust himself to some of the standards of the church, yet in his later years he became fully reconciled and was a staunch defender of the faith until called home. His last illness was of short duration, he having suffered but five days from bronchial pneumonia. He leaves to mourn his departure his wife, three children, ten grandchildren, one great-grandchild, four brothers, and two sisters. Funeral services were conducted at the house by Earl Backwalter, and at the Pennsylvania Church by D. H. Bender and D. R. Zook. Text, 1 Cor. 15:54.

Landis.—Barbara Ann Landis (nee Groff), only child of the late Abram and Catharine Groff, was born Nov. 2, 1839; died May 15, 1929; aged 89 y., 6 m., 13 d. She was married to Benjamin B. Landis, who preceded her in death fifteen years ago. They were the parents of 12 children, 5 of whom survive. After the death of her husband she lived among her children. She made her home with her daughter (Mrs. L. K. Leslie) at the time of her death. She was a member of the Stumptown Mennonite church. She is survived by 5 children (Mrs. L. K. Leslie; Mrs. Catharine Evans, Washington, D. C.; Mrs. Alice Hummel, Lancaster, Pa.; John and Benjamin, Bareville, Pa.), 14 grandchildren, and 21 great-grandchildren. She was a patient sufferer and though nearly blind for a number of years, she never complained. She was a loving mother and grandmother. We feel that she lived her allotted time here and would not wish her back in this sinful world. Funeral services were held at the home of L. K. Leslie, in charge of Mr. Nicholas and at the Groffdale church in charge of Bro. Abram Martin.

Sweetly sleep, dear grandmother,
With loved ones gone before;
May we all prepare to meet you
On yonder peaceful shore.

—By a granddaughter.

Good.—Lewis G. Good, son of Joseph and Annie (Gelman) Good, was born near Bowmansville, Pa., Sept. 8, 1860; died June 9, 1929; aged 68 y., 9 m. His death came as a shock to the community. He was ailing for some time, yet he was able to attend services on Sunday before he died. All his life he stood a pillar of faith. He was one of the pioneer Sunday school workers in the Bowmansville congregation. On Jan. 29, 1893, he was chosen the first leader of the school, which place he filled faithfully for eleven years. As a gifted teacher he left his impress on the minds of all who had the privilege of associating with him. He leaves his wife (Sarah Zeiley), 3 children (Howard, Joseph, and Sadie Martin), 31 grandchildren, 3 brothers and 1 sister (Monroe and Ezra, Bowmansville, Pa.; Harry, Columbus, Ohio; Hettie Ann Weber, Bowmansville, Pa.). Three children preceded him in death (Jennie, Charles, and Anna). He lived a life of usefulness. He had an open heart and hand for those in need. He made his home with his son Howard, near Terre Hill, Pa. Here with his bosom companion by his side he had all the comforts that tender hands could provide. Funeral services were held at the Bowmansville church, in charge of Bros. Isaac Geigley and Geo. Horning. Texts, 11 Kings 20: 1; Eccl. 12:13, 14; Rev. 2:10.

Zeigler.—Minnie Alice Ziegler (nee King) was born in Wayne Co., Ohio, Oct. 12, 1881; died May 30, 1929; aged 47 y., 7 m., 18 d. On Dec. 15, 1914, she was united in marriage to Amos J. Zeigler. No children were born to this union. They opened their home to a foster son, John Frederick Zeigler, who with father keenly feels the loss they have sustained in the loss of mother. Her parents, 1 brother, and 1 sister, preceded her in death. She is survived by her

husband, 1 son, 4 brothers, and 1 sister (Elmer D. King, Orrville, Ohio; Chauncey King, Eustice, Fla.; Mrs. R. P. King, Edwin, and Solomon, Orrville, Ohio). She also leaves one uncle (H. L. King, Sterling, Ohio), and many other relatives and friends. She confessed Christ at the age of seventeen and united with the Oak Grove Mennonite church. She always took an active part in the work, supporting the mission interests by her prayers and talents, also helping in the sewing circle work and other Christian activities in the community. She possessed a spirit of kindness and helpfulness toward all that only radiates from the life of a true and devoted Christian. She put her trust in God and in the hour of sorrow looked to her Savior and was patiently resigned to His will. Funeral services were conducted by Bros. J. S. Gerig and David McFadden. Text, Prov. 10:7. Interment in the Oak Grove cemetery.

Hershey.—Susan E. Hershey, daughter of the late Jacob and Lydia Leman, was born in Leman Place, Lancaster Co., Pa., May 3, 1845; died at her home near Gap, Pa., June 11, 1929; aged 84 y., 1 m., 8 d. On Jan. 1, 1867, she was married to Ephraim Hershey, who is still living. To this union were born 7 sons and 1 daughter. The youngest son (Aldus) preceded her in death. These left to mourn her departure are 6 sons and 1 daughter (Ira L., Mrs. John Wenger, Omer E., Elam W., Jacob R., all of Gap, Pa.; Frank B., Leman Place, Pa.; Ephraim K., Woodstock, Ill.), 34 grandchildren, 38 great-grandchildren, 4 brothers (Jacob Leman, Ezra, Elam, and Frank). She was a member of the White Horse Mennonite church, but owing to failing health was not able to attend services for a number of years. During the past winter she contracted influenza from which she never fully recovered, but was able to be up until two weeks before her death when complications set in which caused her death. Funeral services were held at the home by Bro. Amos Hoover and at Hershey Mennonite church by Bros. C. M. Brackbill and Abram Martin. Interment in cemetery adjoining the church. The following poem grandmother repeated several times a day during her last months on earth:

"Oh, do not be discouraged,
For Jesus is your Friend,
He will give you grace to conquer,
And keep you till the end."

—A granddaughter.

Kropf.—David D. Kropf, son of David and Magdalena (Oesch) Kropf, was born in Ontario, Can., Oct. 12, 1857; died of carcinoma and heart trouble at his late home, Garden City, Mo., June 9, 1929; aged 71 y., 7 m., 27 d. He had been in failing health for several years and after two weeks of intense suffering, God called him to Himself. In 1867 he came with his parents to Missouri where he spent the rest of his life. On March 5, 1889, he was married to Catharine Mayer. This union was blessed with 8 children, 3 sons and 5 daughters. He leaves his wife, and 7 children (Edward G., Ida M., Mrs. N. E. Yoder, Orvie D., Mrs. Marvin Yoder, Marvin D., and Anna R.), one daughter died in infancy. He also leaves 3 grandsons, 1 brother (J. Kropf), 3 sisters (Mrs. D. J. Schrock, Mrs. Dan Hersberger, and Nancy Hostettler), besides many other relatives and friends. He accepted Christ in his youth and united with the A. M. Church. He desired to depart this life and go home. He was always interested in the work of the Lord and was concerned about the welfare of others, especially of his family. Funeral services were conducted at the home by Bro. I. G. Hartzler from Job 14, and at the Syracuse Grove church by Bro. L. J. Miller from Luke 2:28, 29.

"Father has gone where joys begin,
Why wish him back in a world of sin?
God knows what is best tho' we can't see,
So let us bear with patience what'er the trial
may be,
And we shall have joy throughout eternity."

ITEMS AND COMMENTS

The Chicago woman who killed her little three-year-old son by firing at him with a gun supposed to be empty reminds us of the work of liberalist preachers who kill their parishioners with messages, supposed to be the healing balm of the Gospel, but really loaded with dum dum bullets of infidelity.

The numerous shootings in connection with the enforcement of the Volstead law are to be deplored. Our objections to them, however, are different from those most usually heard. From the standpoint of the non-resistant Christian, "Thou shalt not kill" is still in force; for "the weapons of our warfare are not carnal." From the standpoint of the man who believes it his duty to stop criminals from violating the law, the men charged with enforcing the Volstead law should have the same sympathy and support as the men charged with the enforcement of any other law. The man who, under existing circumstances, sympathizes with the moonshiner, the bootlegger, and the capitalist who furnish the means for these criminals to ply their trade to the extent that he finds fault with the government for attempting to enforce the laws has a hard time to prove his claims to being "a good citizen." This is a time when Rom. 13:1-7 should be studied by all Americans.

One of the most quieting bits of news furnished the public recently is the announcement from Mexico to the effect that the long standing quarrel between the Catholic Church and the Mexican government has been brought to an end through an agreement between the contending parties. This may or may not be favorable to the best interests of the rest of the world, depending upon what is included in the agreement. But the prospects of peace, with less trou-

bles arising from revolutionary uprisings, are always to be hailed as joyful news.

"President Gil issued a public statement promising three things:

"1. The Mexican government will allow the Roman Catholic hierarchy to designate those priests who are to register in compliance with Mexican laws.

"2. Religious instruction, while not permitted in the schools (which is specified in the Constitution), will be permitted in the churches.

"3. The right is reserved to Mexican Catholic priests to apply for modification of the Constitution in the future which is the same right granted all Mexican citizens."

"He is dead who sees nothing to change,
No wrong to make right;
Who travels no new way or strange
In search of the light.

"Who never sets out for a goal
That he sees from afar,
But contents his indifferent soul
With things as they are."

CONFERENCE ANNOUNCEMENTS

Southwestern Pennsylvania

The Lord willing, the annual Mennonite Church Conference of the Southwestern Pennsylvania District and associated meetings will be held as follows:

Monday, Aug. 5, 7:00 P. M. and Tuesday, Aug. 6, 8:30 A. M. District Mission Board Meeting, at the Mennonite Church, Scottdale, Pa.

The other meetings will be held at the Mennonite Church near Masontown, Pa., according to the following schedule:

Tuesday, Aug. 6, 2:30 P. M., Associated

Sewing Circles Program. At 7:00 P. M. the Sunday School Conference will begin and continue all day, Wednesday, Aug. 7.

Thursday, Aug. 8, and Friday forenoon, Aug. 9, the Church Conference will be in session.

Entire programs will be sent on request.

Scottdale is on U. S. Route No. 119, and may be reached by turning south on this route at Greensburg, by those traveling the Lincoln Highway, or by turning North at Uniontown from the National Highway. Masontown is about ten miles southwest of Uniontown. The Mennonite Church may be reached by either one of two different routes from Uniontown, via McClellandtown or Woodside, but since these routes are not numbered, autoists should inquire at Uniontown for the best road to Masontown.

M. B. Miller, Secy.,
Grantsville, Md.

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Mennonite Publication Board, Thursday and Friday, Aug. 22, 23.

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy

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BOOKS Treating on the SUBJECT of PRAYER

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No. 14

EDITORIAL

"O give thanks unto the God of heaven: for his mercy endureth forever."

What is consecration? It is the quality possessed by those only who have their affections, minds, wills, tongues, tempers, hands, feet, and pocket books upon the altar of the Lord. Such people take literally the command of God through Paul: "Yield yourselves....yield your members."

Does consecration pay? Such questions are secondary in importance in the eyes of those who are really consecrated. Having given themselves to God, "the love of Christ constraineth" them to do their best for Him without thought of remuneration. But consecration does pay—both the church that is blessed with that kind of members, and the members who are thus blessed of the Lord.

"Does it pay?" is a question that is too often prompted by selfishness. It should never be used as a substitute for, "Is it right?" When Saul of Tarsus, smitten by the power of God on the Damascus road, asked, "Lord, what wilt thou have me to do?" he said something that was a thousand times better than if he had asked, "Lord, what wilt thou give me in exchange for sacrificing a promising earthly career and casting my lot with a despised people?" Paul's first question was that of the true convert to God; and his last recorded words, "Henceforth there is laid up for me a crown," tell us about the reward of consecration.

Yes, consecration pays. But it is not for this cause that honest men of God are consecrated. It is a natural result of true conversion and spiritual enlightenment. As for rewards, God has a fashion of taking care of that in His own way. God's blessings constitute the outpouring of His grace.

We need never to concern ourselves about reward, for the lowliest place in heaven is infinitely better than the proudest position on earth. What we need to concern ourselves about is, "How shall we escape if we neglect so great salvation?" In other words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Follow in the footsteps of Jesus, live for the good of others, "set your affection on things above," live to the glory of God, and the glory of God will fill your soul in eternity.

"Righteousness exalteth a nation; but sin is a reproach to any people."

Who sends us our rains? Some people would have us believe that the devil has something to do with this, especially the storms; but somehow we have never been seriously impressed with that idea. In the first place, Christ expressly says that God "sendeth rain on the just and on the unjust" (Matt. 5:45). Elijah prayed for rain and no rain, and God answered his prayers. Jas. 5:17, 18. The idea that God is the Ruler over heaven and earth (weather included) suits us a whole lot better than the idea that the devil has charge of these matters with God interfering with his plans in answer to our prayers. We recognize in the enemy of souls a disturber of peace, a prevaricator, and an opposer of the work of God and His people; and as such he is "the God of this world"—that is, the world of fallen creatures. But we recognize God as the Author of all blessings—blessings recognized as such, as well as "blessings in disguise." There is blessing in hail and storms as well as in the gentle showers. If people could but realize that "all things work together for good to them that love God," it might save them from much unnecessary worry and many unsanctified criticisms. May we never cease to "praise God from whom all blessings flow."

CHRISTIAN STANDARDS

1. Of the Church

Briefly, pointedly, clearly, and in the light of God's eternal Word, we want to set forth what we believe to be the more prominent among scriptural standards which should be found in every church. First among these is

The Standard of Faith

This is the simple faith, known as orthodox Christianity. It recognizes the entire Bible as being given by inspiration of God, holy men speaking and writing "as they were moved by the Holy Ghost." This standard takes it as a matter of course that whatever is found in the Bible is true, should therefore be accepted without question, and that whatever is contrary to its teaching should be rejected as being false. It is the simple creed which another has chosen to designate thus: "It is God's Word; I believe it; that settles it."

There are some who reject this standard on the ground that it is the method that does not fit the intelligent, inquiring mind. But we insist that the absolute standard of truth is not subject to further question or debate, and that it is an indication of intelligence rather than of ignorance to give established truth unquestioning recognition. Let us illustrate: Did you ever hear any one try to vindicate his intelligence by investigating the truth or falsity of the story of Washington? No? Why not? The evidences of his existence and life work are so clearly established that it is a reflection on any one's intelligence to further call this into question. More clearly established than the authenticity of the story of Washington are the evidences of Christianity, witnessed by men of faith in all generations of the Christian era, proving beyond the shadow of reasonable doubt that the entire Bible is from God, authentic and reliable. Yet we accept it, not as a matter of intelli-

gence but of faith, without which it is impossible to please God. Heb. 11:6.

The Standard of Life,

to be attained by every child of God, is set forth in many scriptures, among which we might mention such well known references as Eph. 4:1-16, Tit. 2:11-14, II Pet. 3:11-14, and many others. As a perfect example, Christ set the pattern; while the way in which imperfect man may pattern after this perfect Model is abundantly illustrated by the lives of holy men and women as recorded in both Old and New Testaments. God having set up the standard, may we as His people "walk in newness of life," true to the admonition, "walk as children of light." The standard of life for Christian people is set before us in Scripture by both precept and example. This clearness in instructions as to what should be the standard of living on the part of Christian people, contrasted with the fact that "the whole world lieth in wickedness," gives to the Bible doctrine of

Nonconformity to the World

a logical basis and force.

There is no Bible doctrine more frequently, widely, and forcibly taught in Scripture than this. That the people of God and the people of "this present evil world" constitute two separate classes of people whose respective standards of living are so vastly different that the former should never think of being conformed to the ways of the latter is evident from both the teachings of God's Word and the record of man. Let us cite the testimony of a few witnesses:

Christ says of His disciples, "They are not of the world, even as I am not of the world."

Paul, writing to the Corinthians, says, "Be ye not unequally yoked together with unbelievers.... come out from among them, and be ye separate and touch not the unclean thing, saith the Lord, and I will receive you."

James cites that of being "unspotted from the world" as being part of "true religion."

John says that "if any man love the world, the love of the Father is not in him."

Scores of similar testimonies might be given. What is more, these texts are all in perfect harmony with their contexts, while there is not a single text found anywhere in the Bible that holds up a different standard. We must go to the world—or to world allies, namely worldly-minded church members—for opposition. In our daily habits, in the kind of clothing worn, in our business methods, in our associations, in our speech, in our worship, in all things pertaining to the life of the people of God, we should

endeavor to measure up to this description from the pen of Peter: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light."

The Standard of Peace

is set forth in the language of God through Paul when he referred to "the peace of God which passeth all understanding." Christ, the Author of the Gospel of Salvation, is referred to in prophecy as "the Prince of Peace." When He finally made His appearance on earth the heavenly hosts gave us a hint as to what should be the nature of His Kingdom when they sang, "Glory to God in the highest, and on earth peace, good will toward men." And when this "Prince of Peace" was installed in the office of His ministry, one of His first authoritative instructions was that His people should love their enemies as well as friends. Because His kingdom is not of this world is given as the reason why His servants do not fight. His apostles likewise maintained this standard of peace, both in teaching and life, recognizing that "the weapons of our warfare are not carnal." Where the Gospel of peace is obeyed, strife is banished from religious circles, from the home, from industrial activities, from the affairs of nations. The Gospel standard of peace is the opposite of war—individual or national.

The Standard of Obedience

is exemplified in the life of Christ (who at the early age of twelve was about His Father's business) and stated by the mother of our Lord when she said, "Whatsoever he saith unto you, do it." For further study on this subject, read Jno. 14:15; 15:14; Acts 5:29; II Thes. 3:6; I Jno. 4:2-4. The Holy Ghost is given "to them that obey him." When Christ commissioned His disciples to teach "all nations.... to observe all things whatsoever" He commanded, He set the standard for obedience which should be maintained in every church.

Church Extension

is amply provided for in the Gospel of Christ. Turning to Mark 16:15 ("Preach the GOSPEL to every creature") as the beginning, to Acts 8:4 ("went everywhere preaching the WORD") as the way in which the work was carried on, and to Rev. 22:20 ("Even so, come, Lord Jesus") as the end to be attained, we have a graphic word-picture of what church extension promulgated on a whole-Gospel basis really means. The message consists of "all things whatsoever" (Matt. 28:19) our Lord commanded. The workers include the

entire membership—that is, all who have the spirit of consecration and are faithful witnesses for Christ wherever they go. Our vision is in the direction of the glorious appearance of our Lord Jesus Christ at the end of the age, when all the redeemed of the Lord will be gathered together to receive the fruits of a righteous life in the realms of glory.

Maintaining Gospel standards in all our churches is not only pleasing to God and spiritually edifying to His people, but it insures best results in winning souls for the Kingdom, because the wisdom and therefore power of God is in them all.

Topic for next week: **Christian Standards in the Home.**

GOD'S PRIVILEGES TO BOTH SAINT AND SINNER

By Levi Blauch

For the Gospel Herald.

God in His great mercy gives lost sinners the privilege of feeling the power of conviction in their souls while sitting under the sound of the Gospel. At other times He gives them the privilege in the quiet hours of the night of listening to His still small voice. At all times He gives them the privilege of reading His Word and by so doing they can see their lost, forlorn condition, accept the privilege of coming to the Lord Jesus, and find pardon for all their sins. What a blessed privilege this is given out of love by a kind heavenly Father! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jno. 3:16, 17).

The pardoned sinner may now enjoy the privilege of being baptized and received into full fellowship with the saints on earth. This indeed is a great privilege for a once lost sinner but now a saved, redeemed saint, stepping out of a sinful life into a glorious life of righteousness. Oh, the joy and peace that such a soul can now enjoy, being privileged to sit among the saints and sing with them the beautiful songs of Zion with a different tone from that with which they sang the popular songs with the people of the world! They are now privileged to partake of the broken body and shed blood of our Lord and Savior Jesus Christ, greet Christian friends with an holy kiss, and wash the saints' feet. These are privileges that all true children of God enjoy. God also gives the saints the privilege of by His grace carrying out Matt. 5:44: "But I say unto you, Love your enemies, bless them that curse you,

do good to them that hate you, and pray for them which despitefully use you, and persecute you." This non-resistant privilege can only be made use of through the avenue of prayer.

God in His great wisdom gives His saints the privilege of bringing everything to Him in prayer. Oh, what a rich blessing it is that we, His children, can approach Him in the fear of the Lord, and, in faith believing, make all our wants known to Him who has created us and is now taking care of us! Prayer then is one of the most needed privileges God has ever given to men. There is no cloud so thick, and no storm so swift but that our prayer can ascend the hill of the Lord, not only in behalf of ourselves and others, but even our enemies. Matt. 5:44. In 1 Tim. 3:1-3 we are privileged to read these words: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Oh, how thankful every saint of God should be to the greatest of all beings, namely, the great Jehovah of heaven and earth, for giving us this privilege of bowing before Him and praying in behalf of the greatest men ruling the kingdoms of this sinful world!

Oh, how we should praise God for giving us the privilege of being in His kingdom, which far exceeds in pureness, holiness, and righteousness the kingdoms of this world wherein Christ is not found neither does He receive honor! To "walk in the light as he is in the light" is another great privilege, for then "we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1:7).

Walking in the Spirit is also a great privilege giving us the assurance that we shall not fulfil the lusts of the flesh. If we walk otherwise we have no claim to this promise. God, the Father, gives us the privilege of having with us the Holy Ghost as a Guide and an abiding Comforter. "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:17). In vs. 18-21 we are given the promise, "I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye shall see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest

myself to him." This is indeed a great privilege. Oh, how we should appreciate it and thank Him for it!

Another great privilege that we should thank our heavenly Father for is that we have with us the presence of three of the greatest and best friends found in heaven or on earth, namely, Father, Son, and Holy Ghost. These three in one are our best abiding, guiding, and comforting friends through this pilgrimage here below, and finally we shall be privileged to enter into the glory world and be forever blessed with all the redeemed ones gone before, not only those of our families, but our forefathers and all the holy men of God of whom we read in the Word of God. We will then have the privilege of fellowshiping with them throughout all eternity.

What should such a privilege mean to us now? It should mean this that we should put forth every effort to work out our soul's salvation and that "with fear and trembling" (Phil. 2:12). When we think of the great privilege that God the Father through Christ the Son has promised to us, and that is to gain an entrance into the eternal world, Oh, what a joy!

World without end,
Home without end,
Fellowship without end,
Peace without end.

Holiness without end,
Comfort without end,
Pleasure without end,
Protection without end.

Johnstown, Pa.

THE GLORY AND BEAUTY OF THE LORD

By Sarah B. Leidig

For the Gospel Herald.

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.....He was oppressed, and he was afflicted; yet he opened not his mouth.....he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."—Isa. 53:1-5; 7, 9.

How could there be any beauty in our Lord? The pressure of my sins alone was enough to bring the look of sorrow on His face. When we consider that He had to bear the sins for the whole world, do we wonder that He sweat drops of blood? Can

we see beauty in the crown of thorns, in the cruel cross on which His body was nailed? We can see no beauty in His death.

Our dear Savior did not remain in the embrace of death, but rose and is now at the right hand of God. Certainly we can see beauty in His resurrection. He still loves us and with outstretched arms desires us to come to Him and be saved. He bids us come to Him without money and without price. He says, "My yoke is easy, and my burden is light." He invites us to come and take of the water of life freely. How thankful we should be to the Lord for what He has done and is still willing to do for us. If we follow His commandments, He will give us a new body and we shall be like Him. He has a white robe for us and a crown of glory. He wore the crown of thorns that we might wear the crown of glory.

Lake Charles, La.

WE BUILD TOO LOW

One of the legends told of St. Thomas, the patron saint of masons and carpenters, concerns a palace he was commissioned to build for Gondoferus, the king of the Indies. It was to be the most beautiful palace in the world. No money was to be spared in its building and Gondoferus handed over to St. Thomas vast treasures he had gathered for the palace. Having bade the builder to begin forthwith, the King departed for a distant province of his Empire. After two years he returned, but though he looked everywhere for his palace, it was nowhere to be seen. The treasure had all disappeared, yet no timber had been hewn nor had any stone been laid upon another.

The king was angry and Thomas was flung into a dungeon, preparatory to being burned at the stake. In the meantime the king's brother died. At the end of four days he appeared to Gondoferus, warning him to do no harm to the builder. For in a vision he had been led by an angel into heaven and had seen there a palace built of all kinds of precious stones. As he marvelled at it, the angel told him it was the palace built for King Gondoferus by St. Thomas with the money he had given to the widows and fatherless, the sick and the needy.

St. Thomas was then set free and the legend says the king learned his lesson in a divine architecture he had never known before. "They build too low who build beneath the skies."

God expects us as ministers to maintain and to promulgate the standards of the Gospel of Christ, that the coming generations may be blessed.—S. F. Coffman.

Preacher's Page

THE SUCCESSFUL PREACHER

It is not strange that in discussing the successful preacher, we should choose St. Paul as our example. Others have been eminently successful, he was the most successful.

It was important that a religious life, so eventful, should have a good start. Paul's was a regular old-fashioned, "knockdown" conversion. Not a "knockdown" of the auction-block variety, at a reduced price, either. That he was later baptized with the Holy Ghost is without question. This is the spiritual equipment for a successful ministry. Other things may aid or hinder, but two definite works of grace are essential.

ACTIVITY

Paul, already a man of intense activity, was doubly so after meeting Christ. It is needless to say that alert activity is needful in a preacher. Not the apparent activity of mere noise and bustle, but a constant, systematic, and steady activity. "The man is a drone and will never make a bee," remarked a religious leader of a prospective minister. Paul's three missionary journeys testify to his continued zeal.

But unabated zeal alone is not conducive to growth in spirituality. That zeal must be hindered, antagonized, and for a time, checked by a long sentence "in jail" in order for its deepest fruition.

That jail at Caesarea might have been Paul's tomb, so far as future success was concerned. Denied opportunity to preach to the people, he might have paced his cell, or craned his neck looking through the bars. But did he? Not at all. Knowing the need of quiet and retirement for study and writing, he quickly seized the occasion and used his pen instead of his tongue. Which, with the Apostle, was the mightier? We possibly owe more to Paul's incarceration, for his Epistles, than to any other natural cause.

PRAYER

This man, who so powerfully impressed the world, was a man of ceaseless prayer. It was second nature to him to exhort his followers to "pray without ceasing." He turned things upside down in a spiritual sense through prevailing prayer. Nor was this a sporadic habit with him. Regardless of hindrances he WOULD pray. Whether in jail or free, whether busy or otherwise, prayer was the breath of his life. No ministry will be fruitful without this. However important and urgent the work or duty, if it makes inroads on

prayer, to that extent the revival stops. A great evangelist once said no person, not even his own mother, could rob him of one hour with the Lord just previous to his entering the pulpit to preach. That was God's hour. His morning devotions, and possibly a season at midday, only intensified his yearning for the hour before preaching.

Ceaseless prayer created an intense love in Paul's heart for saint and sinner. They were his joy and crown. It caused him to subordinate his vast learning to the one purpose of saving souls.

SOUL-WINNING

Paul's success, again, was measured by God's not man's standard. That preacher is a success, however obscure his station, who wins souls. And he is unsuccessful, however popular, if he wins no souls. "By their fruits ye shall know them."

None was more watchful for heresy and wrong practice than the Apostle. He was not hunting heresy; he was hunting souls, but he could bag a "buzzard" while looking for "quail," if the unclean bird crossed his path.

We must interpret Paul for our own generation, not for his alone. The successful preacher of to-day must have qualities like, if not quantities similar to, his. He too will be holy and humble; energetic and opposed; wise and simple; obscure and SUCCESSFUL. He will accommodate his every thought, ambition, and power to that one purpose of saving souls. Like the Apostle, he will submit himself to, and work in harmony with, his Christian brethren. His love will be such, that though he cannot write the thirteenth chapter of First Corinthians, he can live there. He too will pray exceedingly, and, in a proper sense, have the "care of all the churches." A careful discipline, which, like charity, will begin with himself and his own home, and will extend to every member of his flock.

COMPROMISE

The successful preacher is no compromiser. Like Moses, he will not leave a hoof behind. He will not only preach all the truths of the Bible, but he will preach them in such a manner as to bear most directly upon his hearers. No skyrocket sermons with him. A constant triumphing of his vineyard is necessary if it bear fruit. The field-preacher has much work with raw material, and he will, if wise, adjust his messages not only to the needs of the people, but also to their capacity to receive and assimilate. It would be easier at times for him to "stir up more snakes than he could kill," but this is not the successful way. At times a little patient waiting will accomplish more than

the most hurried effort. His aim is to present every man perfect, but the accomplishment of that aim requires more or less time and patience.

It was St. Paul who used the expression: "Making shipwreck of faith." Who could use it more familiarly than he? He had suffered shipwreck himself. He does not tell us whether he swam, or floated to shore on a board. What matters? He got to shore and that is sufficient for the world. But the vivid scene was impressed ineffaceably upon the Apostle's memory. When he saw souls and churches which he had successfully won to Christ, torn asunder by temptation and sin, it reminded him anew of his shipwreck experience. But when Paul prayed the dark, ominous Euroclydon through, his faith included all the details and the aftermath, also. None of these things moved him. It was a glance at Christ, or the sight of a poor, lost soul that "moved" Paul.

The Apostle is an excellent example of a successful preacher, but he does not monopolize the calling. Others may be successful. If the reader is willing to conform to Paul's holy life, imitate his zeal, emulate his wisdom, and exercise his unfaltering faith, he too will be successful. Paul wrote the Corinthians: "Be ye followers of me, even as I also am of Christ."

—J. W. H., in "Burning Bush."

IS THE CHURCH GUILTY OF SACRILEGE?

What is sacrilege? Profaning sacred things. And would not "making a play of sacred things be included in the above?"

At one time the churches were strongly opposed to entertainments in every shape and form. But, as time went on, they commenced to let up a little at a time until Sunday school and church entertainments are quite the regular thing, and a part of many churches plans and programs. The publishers furnish all needed material, etc., and they have been accepted as a matter of fact.

The motive behind their introduction seems to have been to interest the children and train them for public speaking, etc. The primary form was a few recitations and songs, i. e., the particular event they were celebrating. But as time goes on more and more varied forms of entertainment are introduced until the pulpit platform becomes a stage for a drama or a miniature play. Bible scenes are often depicted as a play and slowly have their sacredness undermined. The moment that anything is made a play, that moment its influence ceases.

There is another side to this question. It is training the children for the stage and cultivating an appetite for the theatre. A miniature play in the church, what harm is there in attending a real show? And away they go to the theatre: So more and more play is introduced to try to hold the crowd.

The church's only hold is the Gospel! If she cannot hold the crowd with that, her case is hopeless! The world has been studying, playing for thousands of years and the church cannot compete with her.

Let us turn the pages of history back a few centuries and notice how we are duplicating our forefathers.

About the year 1100 commenced in England the so-called miracle and mystery plays, both called miracle. They moved in a cycle of a number of plays covering Bible scenes.

At first the actors were priests and they presented the scenes as they actually took place. But popularity increased and so the laity took up the work.

The Bible scenes proved too tame after a time and so a little humor was introduced, in allotting the various plays to trade guilds; as butchers presenting the Crucifixion.

In their prime about 1500, they were acted on a two story moving platform. The upper story was the stage. The lower for dressing. The entrance to the lower was a terrible pair of dragonlike jaws, painted red and called Hell Mouth. From it devils leaped to tempt men and returned with some wicked soul. They would torture it and make it roar with pain as smoke poured from the jaws.

Thus we see the effect of making a play of the things of God. Respect is lost, the stern realities of death, hell, and the judgment become a joke and preaching becomes ineffective to win the masses.

As long as men at large had respect for sacred things, it had an influence on their lives; but when respect is gone, the case is hopeless.

The question is fired back: "What have you to offer?" "Who are you that you should kick up a rumpus?" "What have you done?"

The reformer in all ages had to face the butt and ridicule, if not worse, of existing organizations and often went down to defeat and death in support of a principle. We are nothing much, simply a Lot with a soul perplexed and sorrow torn over the shame and sin of the religious Sodom among which we dwell, and with a sincere desire that our conscientious weak voice may be heard by at least a few who along with ourselves may be called out before the avalanche sweeps all away.—S. B. Litt in "Gospel Herald and Saturday Evening Call."

THE UPPER ROOM, OR THE SUPPER ROOM

The early Christians prayed in the upper room; the twentieth century Church cooks in the supper room. To-day the supper room has taken the place of prayer, and feasting the place of fasting. There are more full stomachs in the Church than there are bended knees and broken hearts. There is more fire in the range in the kitchen than there is in the church pulpits. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the pulpit. Ice cream chills the fervor of spiritual life. When the church starts stirring ice cream, it stops stirring the devil.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room! They were not waiting on tables, they were waiting on God. They were not waiting for the fire from the stove, but for the fire from above.

They were detained by the command of God, and not entertained by the cunning men. They were all filled with the Holy Ghost, not stuffed with stew or roast.

Oh, I would like the cooking squad put out, and the praying band put in. Less ham and sham and more heaven. Less pie and more piety. Less use of the cook book, and more use of the old Book. Put out the fire in the church kitchen and build it on the altar.

More love and more life. Fewer dinners and get after sinners. Let us have a church full of waiters on God, a church full of servers, serving God and waiting for His Son from heaven.—Missionary Review of the World.

WHY THE CHURCH IS WEAK TO-DAY

To the economist the answer is very clear. The church to-day offers no motive which appeals to men and women. The "reward and punishment" doctrine has been dropped without any other having been given in its place. It looks as though the hard-working preachers have temporarily forgotten their first lesson in economics and, as is shown by the growth statistics of all prominent denominations except two, are urging that man should do right "because it is right," a doctrine which never has secured and never will hold a following. Churches need neither buildings nor gifts in order to be powers in the community. They need a message, and this message will be based upon the old and ever powerful fundamental economic theory of reward and punishment.—Roger Babson.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the following passage in the Gospel Herald: "John 8: 10, 11. A Sister.

To get the full force of our Savior's teaching in these two verses, it is necessary to read and meditate upon the entire narrative of which these verses are a part. The story is simple and direct, and easily understood if taken as it reads. Centering our attention on the two verses in question, we are impressed with the following:

1. Prejudiced and unsympathetic fault-finders make poor accusers.

2. As a rule, chronic fault-finders are themselves guilty of sins as great or greater than the sins they accuse others of.

3. There is pardon for the vilest of sinners, on condition of true repentance.

4. It is basely incorrect and unscriptural to twist this scripture into a meaning that would put our Savior into the light of not condemning the vile sin of licentiousness. What we see in His words is mercy for the penitent sinner, not justification for the impenitent one.

5. "Go, and sin no more," is one of the conditions of divine forgiveness.

WHAT THE BIBLE IS

The Bible is—

A Catalogue of God's Gifts....II Tim. 3:14-17.

A Sword....Eph. 6:17; Heb. 4:12.

A Fire....Jer. 23:29.

A Hammer....Jer. 23:29.

A Mirror....James 1:23, 24.

A Bath....Eph. 5:26.

A Lamp....Psa. 119:105.

Meat....Heb. 5:14; I Cor. 3:1-3.

Milk....I Peter 2:2.

Honey....Psa. 19:10.

Bread....John 6:48.

Gold....Psa. 19:10.

Fruit....Rev. 22:2.

Shield....Psa. 33:20.

Foundation....Matt. 7:24.

—Sel.

The seat of trouble in Chicago, as well as elsewhere, is that men have turned aside from the living God. Unless people are brought back to God no police force, however great, can stop the great crime wave that is sweeping over our land.—H. R. Schertz.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

IMPRESSIONS FROM WITHOUT

By Margaret Horst

For the Gospel Herald.

Last evening I had occasion to call at a Scottsdale home on business. When my errand was done, the father asked if I would eat supper with them. Whereupon I answered that I could hardly stay because they would be waiting for me at home. I said, "Good bye," and was walking toward the home that is being shared with me, when I thought what I had said. It seemed rather presumptive to say, "They will be waiting for me at home," when really my stay in this particular home had been very short. And yet, I reasoned as I went, that if any one was at fault it was they for making me feel so much at home.

Time and again people ask me, "And where is your home?" There was a time when that question brought a pang to my heart. I did so dislike to tell them that I had none. Soon, though I could answer quite cheerily that I have many homes. For were not the P's and H's and G's with others urging me to share their homes with them?

Quite a number of years ago I attended a conference not so far from home. One evening, in an open meeting, a good-hearted bishop took occasion to say, "If you want to know how to bring up children, just ask some bachelor or old maid." Laughter rippled almost throughout the tent; but my heart sank as low as it could, and a conflict ensued. The next morning I was to give a talk on working with children in the Sunday school. I had thought and worked and prayed, not a little, about this matter. In my notes, tucked away in my Bible, there was much which concerned parents and home life very directly. That was the reason for my conflict. I kept asking over and over, "Will I be courageous enough to go on through with it all in spite of the insinuations of the evening before?" During the night I thought and prayed until my Father assured me that there would be many parents in the audience who would take kindly what came from a kind heart.

More than a year ago I was on the train going from one Kansas town to another. At Florence a middle-aged,

kind-faced woman got on. She walked from one seat to the next until she came to mine, where she stopped and asked, "Is this seat taken?" I assured her that it wasn't. I usually hesitate to make friends on the train; but her kind face won me over and I was glad to get acquainted. Before long I found her to be the social advisor in the girls' dormitory at our State Teacher's College. Soon we were deeply absorbed in a discussion of girls. Here was a woman who was responsible for the social well-being of one hundred and seventeen girls, and I was glad to sit at her feet and learn. While we were in conversation I chanced to speak of her home. She corrected me at once by saying that she has no home except the dormitory. And I guessed, by what was almost pathos in her voice, that she was none too happy while her girls were at home enjoying themselves. And I wished, with all my heart, that one of those mothers would have been kind enough to invite her to share their Christmas cheer. I was sorry when the porter called "Emporia." She bade me a warm good-bye on the train and then waved again from the platform. She is "Mother J." to many girls. Since then I too find myself calling her so. I have recently visited her in the beautiful dormitory in which she does her work and enjoyed it a great deal.

In contrast with "Mother J." I observed another woman who came on the train at this same town with two little boys, about eight and ten. She too came on through the car until she stood by my seat, which faced the middle stationary one. She asked if I would look after her two little boys, and I answered that I surely would. I concluded that these unfortunate little fellows must call her mother. As soon as she left us we began to get acquainted. Before the train left Emporia she was busy talking with a man on the platform. The younger of the two boys sat near the window. Of course, there is never any question who has that place of honor. He seemed to watch every move his mother made and soon began to wave to her, but she appeared not to notice. After what seemed to me almost an age had passed, and the train was pulling out, she saw him and waved. The boys and I had a good time getting acquainted. Their story was only the replica of thousands. Their father and mother had little in common. The Christmas presents had been given separately and they lived in different towns. The boys had their home with the grandparents in still another town. They left me at Topeka. I had a book with me and intended to read, but when my train went on I was busy in thought. My conclusion was

that not all women who are called "mother" deserve the name.

A few weeks ago a thoughtful young woman asked me why some people's plans seem to work out exactly while others plan only to be disappointed? There are several ways of answering that question. I should say, however, that no bystander is ever in a position to know all the heartaches and disappointments of a person who does not wear his feelings on his coat sleeve. And so we cannot say conclusively that a person's plans always work out when we are not acquainted with the details. Another way of answering would be to say that when a plan does not carry it was not worked out definitely enough. This may be true and it may not. Perhaps the plan was too definite, if that is ever possible. It makes all the difference in the world with whom we plan. I have often wondered why so few people take the Father into their confidence when it comes to planning a home? Many young people, especially girls, are far too idealistic, and when those ideals are not reached, disappointed hearts lag far behind duty. Theories are written in books. They become practical only when they are expressed in lives. Successful homes have a correct balance of both.

Not so long ago I visited in a home where the mother has an occasional headache. On this particular Sunday evening, when she and I were both fairly smacking our lips at the prospect of a visit, she was seized with an especially painful one. The father seemed to forget about the string of cows that were waiting to be milked, and devoted all of his time to the mother and the baby boy. He seemed not to be irritated but went about his work quietly and patiently until the mother's head was relieved. There really wasn't much that I could do to help, so I just thought. This father is a minister and I decided that if he ever preached a sermon on patience I would listen because I was convinced that he knew its meaning.

Such circumstances are all too rare. I spent a summer in a wealthy California home. One evening the man and his wife were going out for a little drive. He was ready first—the man usually is—and as he sat in his Packard and honked the horn impatiently, I said to myself, "He does it much like our Mennonite men in their Fords. People are not so different in their natural state. Again we must conclude that much depends upon whether they have planned their own lives or entered into an allegiance with the Father and are permitting Him to plan and guide and control.

We Mennonite young people are taking on a little of what, for want

(Continued on page 283)

SUNDAY SCHOOL LESSON

Lesson for July 14, 1929—Ezek.
33:7-16

EZEKIEL TEACHES PERSONAL RESPONSIBILITY

Golden Text.—So then every one of us shall give account of himself to God.—Rom. 14:12.

Introductory.—Our lesson text is taken from the Old Testament, our golden text from the New. Both have the same ring, both teach the same truth, both are from the same God. Ezekiel, a prophet in exile, gives forth a message to which kings may well listen, and tremble. He writes for the stewards of God in his time, but the message is just as applicable to the stewards of God in our time. The great theme before us is that of personal responsibility. Recognizing our own individual selves as the stewards of God (faithful we ought to be) let us receive the message for our own individual selves first before we make any attempt to apply it to others. We may not all be "watchmen upon the walls," to which this message is addressed, but there is a responsibility involved that is ours nevertheless, so far as we have opportunity.

Responsibility of Watchmen (7-9).—In this personal message we have—

1. The Charge—"I have set thee a watchman." As far as your opportunity goes, your stewardship reaches, you have personal responsibility, you are your brother's keeper. "Therefore thou shalt hear the word at my mouth, and warn them (the wicked) from me."

2. To the Unfaithful Watchman.—"When I say to the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." There is food here for much meditation.

3. To the Faithful Watchman.—The only difference between this and the charge just mentioned is that in the former case the negligent watchman is held responsible for the fate of the wicked man who died in his sin, while in this case the faithful watchman whose warnings went by unheeded is absolved from all responsibility. Be faithful, therefore, and no losses will be reckoned against you. Preachers, teachers, missionaries, parents, superintendents, all who are vested with responsibility, have here a practical message which none should ignore or lightly esteem. Thank God, through faithfulness none of us need stand before God, guilty of the blood of sinners.

Further Warnings.—Ezekiel goes on with his message of admonitions. In the first place, he assures us that

God has no pleasure in the death of the wicked. What is to the sinner an unwelcome reminder of his iniquities is but a touch of God's love. In this same spirit the faithful steward of God gives the note of warning to a sinful world, imploring them to turn from their evil ways and come back to God. Here are a number of thoughts for our meditation:

1. "The righteousness of the righteous shall not deliver him in the day of his transgression....Neither shall the righteous be able to live for his righteousness in the day that he sinneth." In other words, no matter what may have been his moral or spiritual attainments before, if he should fall away from his former righteousness and fall into sin he would be a guilty soul before God, ready to meet the sinner's doom in eternity unless he repent before it is too late. "The wicked"—including "all the nations (or individuals) that forget God"—"shall be cast into hell."

2. "As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness." In other words, there is mercy for the sinner who repents from his evil ways and turns to God. We have an illustration of this in the case of the Ninevites in Jonah's time.

And the promise is borne from the Lord in the language of Isaiah: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool." This is the Christian's urge to press the battle for souls and invite sinners to flee the wrath to come by finding shelter under the wings of the Almighty.

3. A powerful plea for restitution is made in Vs. 14-16. To us it brings the practical message that the matter of getting right with God involves more than the mere pardoning grace of God. It is only through the pardoning grace of God that sinners can ever get back to Him, but it is a mistake to imagine that this will be extended to impenitent sinners. "Except ye repent, ye shall all likewise perish." The wicked is expected "to restore the pledge, give again that he has robbed, walk in the statutes of life, without committing iniquity." God is ready to do His part; let sinners be encouraged to do theirs. Upon this basis of repentance and restitution the sinner is assured that "none of his sins that he hath committed shall be mentioned unto him." Thank God for a salvation which cleanses the vilest sinner who comes to him in faith and clothes him in purest white.—K.

Bible Meeting Topic

STUDIES IN II PETER.—Chapter I

Topic for July 14

MOTTO

"Give diligence."

PERSONAL THOUGHT

In view of the valuable things brought within our reach it behooves us to be wide awake to our possible inheritance.

OUTLINE STUDY

- I. Address and Salutation.
 1. To those of like precious faith.—1:1.
 2. Blessings pronounced.—1:2-4.
 - a. Multiplication of grace and peace according to divine blessing.
 - b. Increase enjoined through diligent attention to means of growth.—1:5-8.
 - c. Dangers in neglect.—1:9.
 - d. Diligence rewarded.—1:10, 11.
- II. Peter's Faithful Concern as the Time of His Death Draws Near.
 1. Not negligent to put them in remembrance while he lives.—vs. 12-14.
 2. Providing to keep their memories stirred after his departure.—v. 15.
 3. His testimony is that of an eyewitness.—vs. 16-18.
 4. The testimony of prophecy harmonizes with Peter's.—vs. 19-21.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Promises."
2. Memorize a Verse from Chapter I.

3. Describe the Things that Make Christians Fruitful.

For Young People.

1. How We Become Partakers of the Divine Nature.
2. How to Make Our Calling and Election Sure.

For Older People.

- I. The Certainty of Christian Teachings.

SEED THOUGHTS

"Once more we come God's Word to hear,
The Word so pure and holy;
Now grant us Lord a listening ear,
A spirit meek and lowly;
For if we hear and heed it not
We hear for condemnation
For "doers of the word" we're taught
Are heirs of Christ's salvation."

"The Word of God by faith received,
Imparts regeneration;
And he who hath in Christ believed
Lives out a new creation;
But if we hear believing not,
We hear for condemnation
For "doers of the word," we're taught,
Are heirs of Christ's salvation."
—El. Nathan.

MEDITATIONS ON THE CHAPTER

Peter realizes that he must "shortly put off this tabernacle" in exchange for his reward in glory. Because of this, he is prompted to write to the brethren of "like precious faith." He desires to keep their minds stirred up with the memory of important things that are to be done and to be heeded if they make a success of the Christian life.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, JULY 4, 1929

Field Notes

Sunday, June 30, was the time set for the beginning of revival meetings at Roaring, W. Va., in charge of Bro. Jos. M. Nissley of Altoona, Pa. The prayers of God's people are solicited in behalf of these meetings.

Thursday, July 4, was the date set for an all day missionary meeting at the Walnut Creek Church, Holmes Co., Ohio.

Good interest and a large attendance are reported from the annual Sunday school meeting held at Mummensburg, Pa., June 22 and 23, where Brethren John S. Hess and Abram J. Metzler were the leading instructors.

An ordination service was held at the West Union Church near Wellman, Iowa, on Sunday, June 23, at which time Bro. Harvey Yoder was called by lot to the office of deacon. May God bless and prosper him in his responsible calling.

Bro. S. G. Shetler of Johnstown, Pa., expects to spend the intervening time between now and time for Southwestern Pa. Conference, and for some time thereafter, in the evangelistic field in Ontario. His address until further notice will be Selkirk, Ont.

Brethren A. D. Wenger, J. L. Stauffer, and J. R. Mumaw of Harrisonburg, Va., are spending some time among the brotherhood in Pennsylvania, filling appointments at a number of churches and working in the interests of the Eastern Mennonite School.

The Martinsburg, Pa., congregation enjoyed a week's revival meetings recently, with Bro. S. G. Shetler of Johnstown, Pa., as evangelist. There was an all day Sunday school meeting on Sunday, June 23. The meetings closed the following Tuesday evening, with one public confession.

The Conservative A. M. Conference, held at East Zorra church, Ontario, was largely attended and good interest prevailed. Visitors present June 18: Elmer Swartzentruber, Iowa; C. F. Derstine, Oscar Burkholder, M. Schantz, Canada; and S. E. Allgyer, West Liberty, Ohio.

Meetings closed at Breslau, Ont., Canada, Sunday evening, June 16, with a full house and good interest. While at Toronto, Monday evening, Bro. S. E. Allgyer was called home, West Liberty, Ohio, on account of the funerals of Brethren D. C. Kanagy and Dr. Carl Yoder, which were held June 19 and 20.

Among the articles printed in our Mission Supplement, the one by Bro. E. E. Miller with reference to present needs in India will strike a responsive chord in many hearts. Read the article, then in a few weeks read a happy "Thank you," from the pen of

either Bro. Miller or Bro. V. E. Reiff, in response to your cheerful contributions.

Bro. Levi Mumaw and wife of Scottsdale spent a few days in Lancaster Co., Pa., recently, the brother attending a meeting of the Executive Committee of the Mennonite Central Committee in Philadelphia on Saturday, June 22. On Sunday they worshiped with the congregations at Erb's, Columbia, and Mellinger's congregations.

Word reaches us that Sister Fannie Stutzman Hartzler, wife of Bro. J. S. Hartzler of Elkhart, Ind., was called to her eternal reward on Thursday night, June 27. Our sympathies are with our beloved brother and other relatives in this hour of their bereavement, our comfort in the fact of her living a consistent, consecrated Christian life.

The first week's attendance at the East Scottsdale vacation Bible school averaged a little above 80. There are six teachers in charge, among them Sisters Margaret Horst of Hesston, Kans., and Katherine Collins of Masontown, Pa. The Bible school is scheduled to close July 5, followed by a series of tent meetings, lasting two weeks or more, in charge of Bro. A. J. Metzler of Masontown. Pray for the meetings.

We are in possession of an interesting letter from Bro. N. H. Mack of New Holland, Pa., which we hope to give to our readers in next week's Gospel Herald. In company with Bro. and Sister Wm. Lauver, missionaries on furlough from South America, and Sister Anna Kauffman, they left Lancaster June 18, arriving at Tampa, Fla., a few days later. Here they are allowing themselves to be used of the Lord as He directs, Bro. Lauver delivering part of his messages in the Spanish language. Their present address is 1409 Ida St., Tampa, Fla.

Two Hundred Years of Lancaster History.—We are indebted to Bro. M. G. Weaver of New Holland, Pa., for a complimentary copy of the Bicentennial Issue of Lancaster (Pa.) New Era, a memorial number of the paper giving much that is of vital historical interest in connection with the record since the county was organized in 1729. The record shows that all the churches in Lancaster County, of whom the Lutherans and Mennonites are the strongest numerically, increased in membership a little over 40,000 between 1916 and 1926. Among the pioneer settlers in the county were Hans Herr, the first

Mennonite bishop in the county, who led a small colony of German-Swiss immigrants into America about the year 1709, or twenty years before the county was organized.

Bro. N. E. Miller, secretary of Mennonite General Conference, would like to have the names of all the members of the Committee on Arrangements for the coming meeting of Mennonite General Conference in August. There are two persons in each conference district competent to send this information: the committeeman himself, the secretary of said conference. To make sure that he gets the list entire, it would not be a bad idea for both to write to Bro. Miller giving him the desired information. Address: N. E. Miller, Springs, Pa.

Correspondence

Lyman, Miss.

Dear Herald Readers, Greetings:—A bit of news from Gulfhaven congregation may interest some. Bro. and Sister D. S. Geil, Earl Carr and wife, made an overland trip with auto to Virginia to visit friends and relatives. They report a very pleasant visit. They arrived at home on June 13. Gladys Brunk is at home from the Eastern Mennonite School. We are glad to have her with us again after an absence of three years. Olive Brunk, who assisted her mother in the kitchen at Eastern Mennonite School also returned home. We are glad to have her in our number again.

Bro. Clarence Bontrager left several weeks ago to reap his wheat harvest in Kansas. His plans are to be away several months. We are thankful to have Bro. L. S. Yoder of Harrisonburg, Va., with us while Bro. Bontrager is away. Bro. Yoder is preaching for us at present.

Bro. P. E. Brunk and wife of Elida, Ohio, have been with us since last fall. Their plans are to motor back home the latter part of July. Their stay with us was much appreciated, and also their help in the church.

Sister Myrta Brunk, cook at the Eastern Mennonite School, with her two daughters expects to be at Gulfport this week-end. We give them a hearty welcome.

Just recently, Bro. Fox, wife, and son, moved into the colony from Lancaster, Pa. We bid them welcome.

Bro. John Pozar of Canada has been with us the last five months. He is on his way home to arrange matters to come back to Mississippi to make this his home.

If Bro. D. S. Brunk carries out his plans, and the Lord will, he will leave

Gulfport sometime in July for an extended trip by auto to Virginia where he was born and reared, then west to Ohio and Indiana.

Pray for the work at Gulfhaven.
Cor.

Sheridan, Oreg.

On May 26 we were privileged to enjoy another communion service. At this time Bro. Fred Gingerich and wife of Aurora, were with us.

On June 2 Bro. Isaac Miller of Mazeppa, Canada, preached here in the morning and Bro. E. E. Zuercher of Nampa, Idaho, preached for us in the evening. They were on their way to the Conference. On June 9 Bro. Eli Hostetler was with us and preached in the morning.

We have been saddened by the instant death of one of our Sunday school boys, Bro. Oscar Hostetler. He was struck by a car when crossing the highway and killed instantly.

The Lord has been blessing us with beautiful weather, for which we are thankful.

Pray for the work here.

June 21, 1929. Elsie Mishler.

West Liberty, Ohio

Dear Herald Readers:—Bro. J. B. Smith came into the vicinity of West Liberty, Saturday, June 22, to give his three talks on the dress question: (1) The Scriptural setting, or what God has said on the subject; (2) the historical, or what man has said; (3) the practical side, or what to do with it. Saturday evening, June 22, he spoke at the South Union Church, Sunday morning at the Oak Grove, Sunday afternoon at the Bethel, and Sunday evening at the South Union Church again. These services were largely attended, and the plain, scriptural, practical, and forceful way in which the subject was treated was very highly appreciated, by many. Bro. Smith has been requested to go over the entire conference district, "or wherever desired," to give the Church the benefit of his study of the scripture on these points.

Our community has again been visited by the messenger of death, and removed two young men; namely, Darius Kanagy and Carl Yoder.

June 24, 1928.

Cor.

Schellsburg, Pa.

Dear Gospel Herald Readers, In Jesus' name we greet you:—We have many things to be thankful for. We thank Him for His keeping power and the riches of His grace and blessing to our poor souls. Though we may not have much of this world's goods, yet we are rich in Jesus Christ our Savior.

On June 9, we had an all-day meeting, when God through the Spirit was

with both speakers and hearers. We enjoyed all the messages. We were glad for all those who were with us from a distance. May the Lord bless.

We were recently engaged in a series of meetings. The Word was preached with power. We praise the Lord for the three souls who came out on His side and surrendered to His will. God has answered prayer in His own time and way. These souls were received into the church. May the Lord bless these and may many more yet yield their lives to Him for greater service. There are other souls who are under conviction, but do not want to yield to Jesus Christ and the teaching of God's Word. May we sin not against them by ceasing to pray for them. In the past two years five have yielded to Jesus in one home.

Perhaps some are wondering about Bro. George Weyant. Word comes to us to-day that he is not so good.

We are glad to see those who come in to worship with us from time to time. Our time for preaching again will be July 13. May the Lord be praised.

June 24, 1929. W. E. Replogle.

Topeka, Ind.

(Maple Grove congregation)

Greeting to the Herald Readers:—On Sunday, June 9, we were very glad for the visiting brethren and sisters who were with us in our Church and Sunday school worship. Bro. and Sister Daniel Kauffman and daughter from the Clinton Brick congregation were with us, and Bro. Kauffman gave us a few very good thoughts in connection with the devotional reading.

The primary department of this place rendered a Children's Day program to a large audience in the evening of June 9.

A number from this place were privileged to attend the Church Conference held at Elmdale, Mich. Also some from here attended the Conservative Conference which was held at the Town Line Church, north of here two weeks ago. A real spiritual blessing was received by those who were permitted to attend.

Bro. and Sister Ernest E. Miller of India were with us Sunday evening, June 23. Sister Miller gave a talk to the children, demonstrating the mode of dress and also some customs as observed among the children in India. Bro. Miller described very vividly the location of the different mission stations and also the educational problem as encountered in India. A large number of people were present to hear these talks.

We feel a greater interest and concern for our missions, missionaries,

(Continued on page 284)

Miscellaneous

ONLY WAITING

A very aged man, a Christian, so poor that he was obliged to be in an almshouse, when asked what he was doing now, replied, "Only waiting." These words were the occasion for the following poem.

Only waiting till the shadows are a little longer grown,
Only waiting till the glimmer of the day's last beam is flown,
Till the night of earth is faded from the heart once full of day,
Till the stars of heaven are breaking thro' the twilight soft and gray.

Only waiting till the reapers have the last sheaf gathered home,
For the summer time is faded and the autumn winds have come,
Quickly, reapers, gather quickly the last ripe hours of my heart,
For the bloom of life is withered and I hasten to depart.

Only waiting till the angels open wide the mystic gate,
At whose foot I long have lingered, weary, poor, and desolate,
Even now I hear the footsteps and their voices far away,
If they call me I am waiting, only waiting to obey.

Only waiting till the shadows are a little longer grown,
Only waiting till the glimmer of the day's last beam is flown,
Then from out the gathered darkness, holy, deathless stars shall rise,
By whose light my soul shall gladly tread its pathway to the skies.

—Sel. by John L. Hess.

THE NORTH DAKOTA FIELD

By L. J. Miller

For the Gospel Herald.

We left home June 14 to attend the annual meeting of the Dakota-Montana Conference, held this year at Kenmare, N. Dak. My first stop was at Detroit Lakes, Minn., where I was met at the depot by Margaret, daughter of Bro. J. C. Gingerich. She had come to meet her uncle, Bro. Simon Gingerich of Wayland, Iowa, who had intended to be at the mission meeting the following day, but for some reason did not arrive. A very interesting mission meeting was held at the church called Lake Region, deriving its name from the many lakes in the country. There are sixteen members in this community, with Bro. J. C. Gingerich as their minister. Bro. R. R. Smucker, missionary on furlough from India, was present at this meeting, as were also a number from surrounding congregations in Minnesota and North Dakota.

In the afternoon I accompanied Bro. I. S. Mast of Amenia, N. Dak., to his home for meeting in the evening. Here they organized a congregation several months ago with fif-

teen members, Bro. Mast being the minister.

On Monday we went to Minot, N. Dak., about 280 miles distant, and on Tuesday forenoon to Kenmare, where the conference was held. A ministers' meeting was held that same afternoon. Sunday school conference began the following morning. A marked interest was manifest throughout the entire sessions of Sunday School, Young People's, and Church Conferences, by old and young. This conference district feels keenly the loss of a number who were either taken away by death or removed out of the district. I was glad to note the number of young people who are deeply interested in the work of the Church. Summing up the work in general, I am constrained to say in the language of our Master, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Bro. R. R. Smucker was here as delegate from the Illinois Conference, Bro. H. A. Wolfer of Woodburn, Oreg., as delegate from the Pacific Coast Conference, and your unworthy servant as delegate from the Missouri-Kansas Conference.

The Dakota-Montana Conference is composed of eight congregations, with 210 members. One young brother was ordained to the ministry recently. One minister moved to Colorado because of ill health, and another from a Montana congregation moved to Kalispel, Mont., in another conference district. One was called away very suddenly last fall, removed by death. Brethren I. S. Mast and E. C. Hostetler are the two bishops in the conference district. They have four ministers, two deacons, and six regular preaching points, besides two others where they fill appointments once a month. They appreciate very much the help from other conference districts.

A spirit of harmony and good will prevailed throughout the entire session of conference.

May the God of all grace grant our brethren in the Northwest much joy and comfort in their service for Him.

Garden City, Mo.

CHARACTERISTICS OF GOD'S CHILDREN

By Thelma McConnell

For the Gospel Herald.

God's children can well be characterized, for Christ said we are like a city that setteth on a hill, that cannot be hid. They are righteous, for "He that doeth righteousness is righteous" and because they fear Him they are accepted with Him.

We see too, that true Christians strive to be like their heavenly Father. True children of God will not

dress immodestly nor will they partake in the affairs and lusts of this world, for they are chosen, and have become a peculiar people, zealous of good works.

They are cheerful and ready to help those in need. They know their Master, and are attentive to His still small voice. They are blameless and harmless. In Proverbs 28:1 we read that "the wicked flee when no man pursueth: but the righteous are bold as a lion." In the tenth chapter of John, we read that they are so strongly established in Christ that no man shall be able to pluck them out of the hands of God.

Some characteristics of God's children are: They are kind, meek, faithful to God and their fellowmen, obedient, lowly, merciful, led by the Spirit, righteous, steadfast, poor in spirit, sincere, taught by God, upright, and undefiled.

Daily do they seek for guidance and strength from God, who has promised never to leave or forsake them. They are also interested in the welfare of other souls, who are perishing in the deep sands of sin. They are witnesses of God and laborers in His vineyard.

Altoona, Pa.

THE GRATEFUL LIFE

By Alta Bontrager

For the Gospel Herald.

Grateful means thankful. First of all we owe thanks to God, the Creator of all things, that we live in a land of liberty, where we can worship Him unharmed and unmolested, according to the dictates of our conscience. There are some who would never think of being thankful if the president did not remind them of their duty. These scarcely deserve to have blessings for which to give thanks. Sometimes one finds a man who thinks the world owes him a living. He who earns his bread by the sweat of his brow, however, is generally willing to thank the Lord for blessings.

Thanksgiving ought to come once a week instead of once a year. There are so many things between every sunrise and sunset over which to rejoice that one is sure to overlook some if he takes stock of them only on the last Thursday of November. He who has the spirit of thankfulness in his heart, enjoys continually an appreciation of even the most commonplace things in life. To such Thanksgiving Day affords a look backward over paths that have led from one blessing to another.

Thanksgiving Day is not far distant and I trust this may be a day of real gratefulness for what the Lord

has done. If you have not taken note of any particular blessings that have come your way and if you have been discouraged at times and made to feel that fortune has not been your portion during the year, it might be well for you to take pencil and paper and enumerate the blessings that have been yours to enjoy and remember the admonition given by the apostle Paul when he said, "In everything give thanks" (I Thes. 5:18).

The light that shines most for God shines daily. Its light is steadily shedding forth rays of thankfulness through faithfulness, obedience, love, and devotion. It seeks to know the right. It strives to do the right even in small details. It is zealous to please God, for He holds first place in all things. This appreciation expresses itself in words of gratitude and deeds of kindness. We are grateful to God, for in Him we live and move and have our being. The golden chain of God's great purpose for your life and mine is woven of single links which we lay hold of, one at a time along the pathway of daily opportunity. By and by when we have gathered enough links the chain begins to appear. The man who faithfully picks up the links need never fear about missing the chain. As you do it this thread of daily service becomes in God's hands like the clue to a maze. By it God leads you on in your pathway until you are out from all the labyrinth of darkness and uncertainty, into the clear shining of His will for your life. Therefore do it patiently, faithfully, lovingly. Teach the class, visit the sick, comfort the sorrowing, preach the Word, use the tract and leaflet, witness for Him just where you are. And as you thus serve, if God wants you elsewhere He will surely lead you there.

By following Him some of us may get to China, some to India, some to Africa, and some may abide just where we are. But all of us will be where He wants us. Some may say, "This is all very well for the young and the strong who have all of life before them, but it is too late for me. My life has been full of failures. It is only after years of wandering that I have come to Christ. There is naught left for me but the memory of mistakes and the fragments of a vanished and broken life." Listen friend, God is the only one who can take a seemingly shattered life and make a beautiful life from the fragments.

Elkhart, Ind.

So often people get the idea that this Gospel which we preach is for Mennonites. Of course it is; I would not want them left out. But the Gospel is not only for them, but for "all nations."—S. F. Coffman.

IMPRESSIONS FROM WITHOUT

(Continued from page 278)

of a better name, we call "culture." Some of us are becoming impatient and even a little out of sorts with the kind of heritage our parents have given us. We are inclined to say that the ready-to-use solutions which they have left to us are inadequate for this age. About once in ten years we are a little puzzled to know which of the three spoons we should use first at a formal dinner or luncheon. We forget that "Culture is more than knowing whether or not to eat the lettuce leaf under our salad." Our Mennonite parents have left us a heritage permeated with discipline, industry, and a love for the domestic. To expect them to combine with these the culture which goes with slender hands and white vests is to expect the impossible. I for one am devoutly grateful for the practical, Christian heritage left to me by my parents. There is a culture which is founded upon the Rock of Ages. All parents who leave to their posterity such a heritage, give them what many young people, saturated and nauseated by what is commonly called "culture," would give their birthrights to possess.

My experience is limited and yet, I have spent a week or more in about forty different homes. In some re-

spects it seems to me that the status of our home-life is improving; in others not. I should say that the future will be determined, to a greater or less degree, by the slant of our education. Our church schools should foster a love for genuine home-life. I would not like to say what we may expect. It may be that we are either in the vestibule or the egress of the greatest period in our Mennonite home-life. May God grant that it shall not be the latter.

Hesston, Kansas.

LOVE'S WAGES

The wages of love are small, so small
You scarce might know they were paid at all.
A glance, a smile, or the clasp of hands,
The coin of a heart that understands;
A name soft whispered, a lingered kiss—
The wages of love are paid in this.

But oh, the magic such coin can buy—
The waking joy of a down-flushed sky,
Drudgery speeding on skylark's wings,
Songs in the heartbeats of common things;
And firelit shadows of evening blent
With peace and comfort and all-content.

The wages of love are small, so small
One scarce could say that they cost at all.
Yet lives are lonely, and hearts still ache
In bitter lack for the wee coins' sake;
And many a silk-clad life of ease
Would barter its purse of gold for these.

—Martha Haskell Clark.

"He that fears not the future may enjoy the present."

FIFTY MENNONITE LEADERS

XXVI. BISHOP JOHN HUNSECKER

(1810—1897)

By Noah C. Lehman

For the Gospel Herald.

Bishop John Hunsecker, a son of Abraham and Elizabeth Hege Hunsecker, was born in Franklin Co., Pa., on Aug. 28, 1810, and died in the same locality on July 2, 1897, at the age of 86 years, 10 months, and 4 days. He had two brothers, both of whom preceded him in death. On Nov. 8, 1832, he was married to Lydia Sherk. To them were born thirteen children, twelve of whom grew to manhood and womanhood. A numerous progeny has sprung from this family, most of whom are still in Franklin County. Two of his daughters are still living, Mrs. Adeline Frey and Mrs. Leah Frey.

Brother Hunsecker as a young man followed the trade of shoemaker. He lived in his early married life at Mercersburg, Pa., and at another time near Culbertson, Pa. He finally settled on a farm near Cheesetown, Pa., which place he later owned, and which was in the hands of his descendants until recent years. He was

a man of considerable business ability, and at one time conducted a brick-making business on his farm. He burned brick for the rebuilding of Chambersburg, Pa., when it was burned by the Confederate forces during the Civil War. At one time he had planned to move with his family to Ohio. The wagons were already loaded, but circumstances arranged themselves in such a way that they decided to remain in Franklin County. This was fortunate for the Church in Franklin County, for he was later to become its foremost leader.

He was ordained to the ministry of the Gospel on Oct. 9, 1858, to serve the Chambersburg-Strasburg district. He succeeded David Horst, who was a grandson of Daniel Lehman, the first minister and bishop of Franklin County. On Dec. 11, 1876, he was ordained as a bishop to succeed John Gsell. Bro. Hunsecker served all the churches in Franklin County, Pa.

He was a man of very definite convictions. He was a firm believer in separation from the world, and did all that was in his power to keep the Church which he dearly loved from becoming tainted with worldliness. His was a long, active, and useful life.

Chambersburg, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

LESSONS FROM THE LIFE OF SAMSON

(Sermon preached at the Mission Council January, 1929, by T. K. Hershey.)

TEXT: And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times.—Jgs. 13:24, 25.

Our text says that the Spirit of God began to move Samson at times. I am sure that we can all testify that God does move at times. We want to think of Samson to-day as a picture type of the individual or the church with power, and without it.

Moving Time

We thank God for the moving time. There is a time to study, a time to meditate and a time to move. The time of persecution is a moving time. It moved the disciples out of Jerusalem and it moved Philip to go down to Samaria. This was no easy field. Simon the sorcerer lived there and he had the confidence of the people. But the Holy Ghost moved Philip to go there, and He moved the city and people were saved and baptized with the Holy Spirit.

Paul and Silas, praising God and praying in the Spirit, moved the old prison walls, and we know the result. God can move anything and everything; nothing is too difficult for Him.

Peter was, you remember, moved out of jail. The chains fell off him like strings, and he moved out of prison.

We, fellow missionaries, if we want to move on, must first move out of ourselves, second we must move into a deeper revelation of God, and third "we must move into deeper depths and higher heights." When we do this we shall always find there are enemies to overcome.

Lions in the Way

In Chapter 14:5b and 6a we read, "And behold, a young lion roared against him. And the Spirit of the Lord came mightily on him, and he rent him as he would have rent a kid, and he had nothing in his hand."

Here we find the result of moving on in the Spirit. When we empty our hands and the Word is declared in power, all the powers of hell will be moved against us. When the dev-

il's stronghold is interfered with we can depend on it that the lions will begin to roar. The text says that when the Spirit of the Lord came mightily on him he slew the lions. That is what the Holy Ghost will do to-day. He will kill the lions in our way. Perhaps some of us were young lions before we were converted but recall the time when the Holy Spirit killed the lion in us and set us free. He will do the same to-day for others. Let us empty our hands. Let God do it; He will destroy those disturbing lions around about us.

In V. 8 we read: "After a time Samson returned...and found honey in the carcase of the lion."

That is and must be the experience of one that has allowed the Holy Spirit to kill the lion in him. He puts there sweetness, joy, and gladness, and moves him on into deeper depths and higher heights.

Trap Set by the Gazaites

The Gazaites were happy to know that Samson had come for they realized that he was destroying everything that came before him. So they said, "We will get him," and lay quiet all night waiting to catch him. But in chapter 16:4, it says Samson arose at midnight and took the doors of the gates of the city, and the two posts and went away with them, and he carried them up to the top of the hill. He did this because the Holy Spirit moved mightily in him. But the Gazaites did get him, and they will get us if we don't watch out.

Samson's Fall

First, he compromised. Had he gone on in the power of the Holy Spirit who knows what he might have done. He fell in love with a woman outside the family of God; she belonged to the world. That meant his fall. That individual or church that compromises with the world will be sure to lose power with God. Many think they can get back in power with Him without making a confession, but that is impossible. Confession is God's way of getting back. Samson thought he could get back by mere shaking himself (V. 20) but he failed; as we will do if we do not take God's way.

Put Him to Sleep

Chapter 16:19, says: "And she made him sleep on her knees, and

then called for a man,...to shave off the seven locks of his head...and his strength went from him."

That is the devil for you. I believe in Gospel separation. If we do not separate ourselves from the world, it will put us asleep on her knees and will then shear our strength from us. Pride, fashion, jealousy, indifference, lack of Bible study and prayer are some of the razors that the devil uses to shear our power. He well knows that he cannot get us to commit open sin, so he does all he can to get God's children asleep, so he can with his different razors cut off their power. Here a little and there a little, and the power is gone.

(Continued next week)

CORRESPONDENCE

(Continued from page 281)

and Indian brethren, after hearing lectures like these. These people need the prayers of the home church. They need our help and support. May we all do our part in God's great plan.

June 25, 1929.

Cor.

Scottdale, Pa.

Dear Readers of the Gospel Herald. Greeting:—The Vacation Bible School which has been conducted in the Kingview Schoolhouse the past few weeks, expects to have a special closing exercise in the tent in East Scottdale on Friday evening, July 5. Immediately thereafter evangelistic meetings are scheduled to begin in the tent with Bro. Abram Metzler, Masontown, Pa., in charge. Remember these meetings in prayer.

Bro. Aaron Loucks of this office is at present in Goshen, Ind., attending a meeting of the Executive Committee of the Mennonite Board of Education. Bro. and Sister J. A. Ressler and daughter, Sister Ruth Ressler, expect to spend the week-end with the brotherhood at Roaring, W. Va. They had also planned to be at Pinto, Md., on Friday evening, June 28, as they were en route to West Virginia.

Bros. C. F. Klassen, Winnipeg, Man., and A. J. Miller, Grantsville, Md., were here a short time this week in the interests of the Russian Relief work.

Bro. Ellrose Zook, who attended the Eastern Mennonite School during the past school year, is again back at his post as a worker in the Publishing House.

Bro. Mark Stauffer, Woodbury, Pa., spent the past week among friends here. Bro. Mark spent the first few years of his life at this place.

June 29, 1929.

Cor.

ONTARIO CONFERENCE

Report of the Annual Conference of the Mennonite Church of Ontario

The annual conference of the Mennonite Church of Ontario was held at the Wideman Church, Markham, June 6 and 7, 1929.

Thursday Forenoon, June 6

The first session of Conference was called to order at 9:50 A. M. Bro. Osiah Cressman led in devotional meeting, reading Psalm 95. The Conference Committees were then appointed by the Moderator.

Committee on Resolutions: Oscar Burkholder, S. F. Coffman, L. W. Hoover; Committee on Arrangements: J. W. Witmer, L. J. Burkholder, Simon B. Martin; Committee on Church Records: Noah S. Weber, Isaiah Hoover.

A letter was read from Bro. Moses Hoover, asking that Bro. E. A. Hoover be accepted as a substitute, which was granted. From the questions submitted, the following were selected for discussion in open Conference:

1. Shall we continue the interchangeable dates for holiday services?
2. Shall we have a special system for appointing delegates to General Conference?
3. Should the Aid Union amend its Constitution to exclude sons and sons-in-law who are not Mennonites?
4. Should lay delegates be sent to Annual Conference?
5. Should Conference undertake to operate a bookstore?
6. Has Conference any suggestions in regard to the care of cemeteries?
7. To what extent should we support our Church schools?

Conference members' private session closed at 11:10. Public session was declared open. Bro. Curtis C. Cressman led in opening prayer and the reading of reports of standing committees commenced.

The minutes of last Conference were accepted.

The report of the Executive Committee was read by the secretary and was accepted.

The treasurer's and auditors' reports were read and accepted. These are printed with the financial statements.

The report of the Rural Mission Board was read by Bro. J. W. Witmer and was accepted. The Board encountered unexpected difficulties but has the work well in hand and is grateful to the Lord for many evidences of interest in its work.

Bro. C. C. Cressman reported as member on the Board of Education. The report was accepted. The building of a new men's dormitory at Goshen College is in progress, financed by private contributions.

Bro. S. F. Coffman gave his report as member on Colonization Board. Emigration from Russia is still hindered by Government restrictions. He also read a report as bishop in charge of Toronto Mission. This report is quite encouraging. Both reports were accepted.

Bro. H. W. Stevanus was absent but sent a short report as Home Evangelist. The report was accepted with a resolution that pastors coöperate more closely in the work of the Home Evangelist.

After having passed a motion relative to the Conference Treasurer's funds, Conference adjourned for noon recess at 11:50.

Thursday Afternoon

Conference resumed work in public session at 1:40. Bro. Manasseh Hallman led in devotional meeting, reading Tit. 2.

Bro. Jonas Snider then preached the Conference sermon, from the text, "For we are labourers together with God; ye are God's husbandry, ye are God's building" (1 Cor. 3:9). The brother emphasized the importance and mutual benefit of a spiritual and apparent coöperation in the Lord's work. We were reminded that our faith is founded upon Christ and not upon human personality. God is the builder and we are but the material used in forming the Church of God. Above all things we must be united to Jesus Christ and be united in our service for Him.

The bishops, Brethren Hallman, Coffman, and Derstine, gave words of testimony and the Conference members testified by standing.

Reports of standing committees were then resumed. Bro. J. W. Witmer presented the report of the Bible Study Board, which was accepted. The total enrollment at the last term of Bible School was 120. The Board experiences a deficit of \$110.62.

The brethren, L. S. Weber and M. C. Cressman, reported for the Local Mission Board. The workers at Toronto Mission are encouraged by the response at meetings and also in the material support given in the district. Report was accepted.

The Finance Board report was read by Bro. Anson Groh and was accepted.

The brethren, G. A. Weber and S. E. Schmitt, reported as secretary and treasurer of the Rural Mission Board. Reports were accepted and are printed with Mission Board report.

The following brethren reported as helpers in congregations: Zurich, Noah Hunsperger; Rainham, A. L. Fretz, B. B. Schantz; Baden Mission, Moses M. Brubacher, Osiah Cressman. All gave good reports, the work at Rainham and Selkirk having made especial progress.

Bro. L. J. Burkholder reported as Church Historian. He also gave a very interesting report as trustee on the Mennonite Board of Missions and Charities. Both reports were accepted.

Bro. Geo. A. Weber reported for the Conference Poor Fund and Bro. Ephraim Snider for the Ministers' Aid Fund, which closed the reports of standing committees.

The work of the special committees was then taken up. Bro. Oscar Burkholder presented the report of the Young People's Committee. This report expresses appreciation of the avenues of service for our young people which our Church leaders have provided in former years. The report was accepted, with the following recommendations:

1. That more Bible Conferences be arranged and held in all the churches, so that the young people as well as older ones, may be more thoroughly taught in the doctrines of the Bible, that they may be always ready to give an answer of the hope that is in them.

2. That the Young People's Bible Meetings be used to a greater extent, and that they be stimulated and encouraged to provide incentives for greater efforts in Bible Study and in witnessing for Christ and His Kingdom.

3. That during the twelve weeks' Bible Study Course, special programs be given by members of the class at the various centers which may be accessible to them, in order to provide for them experience in Christian work, giving them an opportunity to put their studies directly to use, and to stimulate interest throughout the churches in the work of the Bible school.

Bro. M. C. Cressman presented a report from the Automobile Liability Committee. The report was accepted and the Committee is retained to bring further information and recommendations to Conference next year.

The Committee retained last year to further "Investigate the Educational Problem," reported through Bro. Oscar Burkholder. The committee looked into the work of the following schools: The Bible Training School, Ft. Wayne, Ind.; The Mountain View Bible School, Didsbury, Alta.; and Beulah College, in California. The committee also reported on the impending changes in the school system of our Province.

A number of recommendations were presented, the following two being adopted and the remainder preserved:

1. That parents whose children attend secondary schools or colleges make every reasonable effort and provision by home training and the use of special opportunities to realize in the children an appreciation and an experience in Christianity, and that they be encouraged to witness in conduct and in word to the principles they believe.

2. That an Educational Committee continue investigations in other schools, especially in our own Church schools, to glean from them those features which will apply to our own particular needs.

Bro. Oscar Burkholder also reported for the committee appointed to tabulate Conference Resolutions. The resolutions were presented to Conference in book form and the committee has been relieved.

Bro. Moses M. Brubacher read the report of the Bible Study Building Committee. Sufficient money has been subscribed to cover all expenditures. The Committee is retained until all accounts have been adjusted.

The report of the committee on "Examination of Candidates for the Ministry" was submitted for consideration. After considerable discussion, the subject was held over for Friday morning and Conference adjourned at 5:00 P. M.

Thursday Evening

A half hour of inspirational and song service was conducted by Bro. S. F. Coffman. Following this, Bro. C. F. Derstine gave an address on "The Spiritual Progress of this Generation." The brother brought before our minds many evidences of spiritual enlightenment, some of which we might mention, as follows: The collapse of age-old false religions, the multiplied translations of the Bible, the progress of Missions, the establishment of Bible schools, the constant testimony of Christ's second coming, slavery vanishing, temperance sentiment increasing, thousands of young people lined up on the side of righteousness.

Bro. Jesse B. Martin followed with an address on the subject, "Living the Vital Principles of the Christian Faith." The brother pointed out the necessity of clinging to these principles in order that we may not lose our hold upon the Christian faith. The thought was especially impressed upon us that each division of the New Testament emphasizes some essential doctrine, such as Love, Consecration, Salvation by Faith, the Lordship of Christ, and His second coming, the authority of the Church and many other aspects of the Christian life.

Friday Forenoon, June 7

Conference met at 9:00 A. M. Bro. Noah Hunsperger read the first chapter of Ephesians and led in prayer. Motion carried that Moderator appoint a nominating committee. The following brethren were accordingly chosen: Manasseh Hallman, I. A. Wambold, Geo. A. Weber. The discussion of the subject, "Examination of Candidates for the Ministry" was then concluded.

The Committee on "Unifying of the Mission Forces" was called on for a report. The Constitution of the Mennonite Mission Board of Ontario was adopted with a few minor changes and provisional directors were appointed by Conference to secure a charter and put the new Board upon a working basis.

The following questions were then introduced to Conference by their respective sponsors and resolutions passed.

1. Shall we continue the interchangeable dates for holiday services?

Resolution:—Resolved, that dates of holidays be printed on the Church Calendar, with no appointments for services.

2. Shall we have a special system of appointing delegates to General Conference?

Resolution:—Resolved, that in appointing delegates to General Conference, the nominating committee exercise care in presenting candidates, having regard for a fair distribution of delegates, considering both former appointees and location.

3. Should the Aid Union amend its Constitution to exclude sons and sons-in-law who are not Mennonites?

Resolution:—Resolved, that we, the members of Conference, believe it to be to the best interests of the Church and the maintenance of her standards of spiritual life and fellowship, to have careful consideration of the service rendered by the Aid Union. We believe that the principle established by the organization of this Aid Union should be maintained in providing protection for the members of the Church and safeguarding the sources of their support and livelihood; but that where such interests are not involved, and the principles of the Church are compromised in carrying on the present policies of the Aid Union, we believe that care should be taken by the said Union to adjust its policies to conform to the established purposes of the Church, and we advise that three brethren be appointed by Conference to investigate this matter in conjunction with representatives of the Aid Union.

4. Should lay delegates be sent to Conference?

Resolution:—Because of the many features involved in the question of lay delegates to Conference, and information that ought to be gathered from other sections of the Church, be it resolved that this Conference investigate the sentiment throughout the Conference District, and bring recommendations to next Conference.

5. Should Conference undertake to operate a bookstore?

Resolution:—Because there is urgent need for a Fundamental bookstore in our conference district and because we recognize the value of sound Scriptural literature in building Christian character, this Conference welcomes any action taken in this direction by our people, and would urge a hearty support to such a project.

Conference adjourned for noon recess at 12:00.

Friday Afternoon

Conference met in closing session at 12:45. After prayer by Bro. C. F. Derstine, the passing of Resolutions was again taken up.

6. Has Conference any suggestions in regard to the care of cemeteries?

Resolution:—Resolved, that we encourage our congregations to take steps to keep their cemeteries in presentable condition, by means of endowment or otherwise.

7. To what extent should we support our Church schools?

In view of previous resolutions this question was tabled on motion.

"Examination of Candidates for the Ministry." Resolved, that issuing a list of questions for the examination of candidates for the ministry be delayed for another year, giving the ministers of this Conference opportunity of handing to your committee suggestions relative to the same, for consideration and presentation at the next Annual Conference.

Education Committee. Motion carried that committee be retained.

Automobile Liability Insurance. Resolved, that we retain the Committee and that they bring further information and recommendations to Conference next year.

Mission Board. Resolved, that the present members of the Rural Mission Board shall be recognized as members of, and shall constitute the Mennonite Mission Board of Ontario, upon the approval of the charter from the government.

Funds. Whereas there is a deficit in the Printing Fund in the year 1929, and there is urgent need of more money for the Ministers' Traveling Fund, this Conference recommends that such charge be made for calendars and other publications to make the Printing Fund self-sustaining, and that a special appeal be made to the congregations for the Ministers' Traveling Fund.

Resolved, that Conference advises the Bible Study Board to request an offering from congregations that thus far have not responded, and that the ministers present bring the matter to the attention of their congregations.

In view of the various demands that have been made on the Ontario Conference for financial support, and in view of the hearty co-operation of the brotherhood in contributing funds for these various departments of the work of the Lord, be it

Resolved, that we as a Conference, feel to commend this Christian devotion of the brotherhood to the work of the Church in general and encourage this expression of faith in Christ and His cause, and love to Him who gave His life for us.

Resolved, that we, as a Conference, express our appreciation of the services of Mr. E. J. McLoughry, Agricultural Representative, of Galt, in typing the Constitution Forms for the Conference.

Because of overlapping among congregations closely located, when special meetings are planned, and conducted, be it

Resolved, that due consideration be given by all concerned when such circumstances arise, with a view to carrying on our work in the most expeditious manner.

Because of duplication and loss of time when all members of a committee report to Conference, be it

Resolved, that each committee render but one report annually by committee agreement.

A standing vote of thanks was tendered the congregations in York county for the personal attention to the needs of visitors during the days of Conference.

A motion was made and carried that next annual conference be held at Vineland, June 5 and 6, 1930.

Officers and Committees: Moderator, M. H. Shantz; Asst. Moderator, L. S. Weber; Secretary, Gilbert Bergey; Treasurer, Ephraim Snyder; Auditors, Adam S. Cressman, Urias S. Snider.

Executive Committee: Manasseh Hallman, Jonas Snider, S. F. Coffman.

Member on Colonization Board, S. F. Coffman.

Member on Publication Board, M. C. Cressman.

Member on Education Board, C. C. Cressman.

Member on Bible Study Board, M. M. Brubacher (1930), J. W. Witmer (1931).

Local Mission Board: Irvin B. Shantz, M. C. Cressman, Alvin Culp, Ernest Reesor.

Conference Members on Rural Mission Board: M. M. Brubacher, L. J. Burkholder.

Superintendent Rural Mission Board, J. W. Witmer.

Bishop in charge of Toronto Mission, S. F. Coffman.

Trustee on M. B. of M. & C., L. J. Burkholder.

Home Evangelist, Jesse B. Martin.

Historian, L. J. Burkholder.

Conference Members on Mennonite Mission Board of Ontario: L. S. Weber (1932), Oscar Burkholder (1931), G. A. Weber (1930).

Chairman Rural Mission Committee, J. W. Witmer.

Chairman City Mission Committee, Alvin Culp.

Chairman Finance Committee, M. C. Cressman.

Provisional Directors on Mennonite Mission Board of Ontario: Leslie D. Witmer, M. C. Cressman, Geo. A. Weber, Gilbert Bergey, Irvin B. Shantz.

Special Committees

On Examination of Candidates for the Ministry: S. F. Coffman, L. S. Weber, H. W. Stevanus, C. F. Derstine, Oscar Burkholder, C. C. Cressman, Jonas Snider.

On Educational Problems: J. C. Fretz, Oscar Burkholder, Samuel Brownsberger.

On Liability Insurance: Moses Hunsperger, Ezra Shantz, Geo. A. Weber, Alvin Culp, Albert Wideman, M. C. Cressman, Urias Snider.

Conference Poor Fund: G. A. Weber, Will Fretz, Isaiah Hoover. Ministers' Aid Fund: Geo. A. Weber, Gilbert Bergey, M. C. Cressman, Ephraim Betzner, A. C. Bowman, Ephraim Snider.

On Bible Study Committee, Moses M. Brubacher.

Delegates to General Conference: Osiah Cressman, Oliver D. Snider, Simon B. Martin, L. J. Burkholder, B. B. Shantz (Delegate on arrangements committee).

Helpers in Congregations

Zurich, Noah Hunsperger, Osiah Cressman; Rainham, A. L. Fretz, B. B. Shantz; Breslau, Nathaniel Bergey; Baden Mission, O. H. Wismer, N. Bergey, Manasseh Hallman, Newton Weber.

Conference Members Present

Bishops: Jonas Snider, S. F. Coffman, Manasseh Hallman, C. F. Derstine.

Ministers: I. A. Wambold, L. J. Burkholder, L. W. Hoover, L. S. Weber, A. L. Fretz, Simon B. Martin, Christian Schrag, A. B. Snyder, Noah Hunsperger, Osiah Cressman, M. H. Shantz, B. B. Shantz, O. D. Snider, Oscar Burkholder, C. C. Cressman, M. M. Brubacher, J. W. Witmer, Jesse B. Martin.

Deacons: Isaiah Hoover, M. R. Fretz, Ephraim Snider, Daniel Shantz, Noah S. Weber, Geo. A. Weber, E. S. Shantz, Moses Heckendorn, G. Bergey, I. B. Witmer, Menno M. Brubacher.

M. H. Shantz, Moderator,
Gilbert Bergey, Secretary.

Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.—Gal. 6:1.

Elizabethtown, Pa.

Report of the Seventeenth Annual Bible Meeting held at the Elizabethtown Mennonite church, Elizabethtown, Pa., June 7-9, 1929.

Organization.—Mod., Frank Kreider; Sec., Elmer F. Groff; Chors., David M. Wenger, Clarence Lutz.

Order of Program.—Song Service; Devotion; Effects of the First Sin, N. E. Miller, Springs, Pa.; Song Service; Devotion; The Bible, God's Message to Man, J. W. Hess, Akron, Pa.; Lessons from Israel's Experience, N. E. Miller; Things That Make for Peace, J. W. Hess; Song Service; Devotion; Power of Habit, J. W. Hess; The Fairness of God's Dealing with Man, N. E. Miller; Song Service; Devotion; Exposition of Sunday School Lesson, N. E. Miller; Resting in the Word, J. W. Hess; Song Service; Devotion; Children's Meeting, David M. Wenger; Truths Revealed in Balaam's Vision, N. E. Miller; True Christian Liberty, J. W. Hess; Song Service; Devotion; Young People's Meeting; The Sacredness of Song, Elam Stauffer; Living in the Spirit Expressed in Song; David M. Wenger; Social Blessings and Dangers, N. E. Miller; Sermon, J. W. Hess. Text, Heb. 11:32.

Secretary.

Married

Geil—Brunk.—On June 16, 1929, Bro. Lewis Geil and Sister Olive M. Brunk, both of the Gulfhaven congregation, Lyman, Miss., were united in marriage at the home of the officiating minister, Bro. D. S. Brunk. May God abundantly bless them through life.

Harbold—Zimmerman.—On June 4, 1929, at the home of the officiating bishop, Bro. Jesse Harbold and Sister Susan Zimmerman, both of Camp Hill, Pa., were united in marriage by Bro. Noah H. Mack. May the blessings of God accompany them throughout life's journey.

Slonecker—King.—On June 12, 1929 Bro. Lester Slonecker and Sister Naomi King of S. Union congregation near West Liberty, Ohio, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. N. E. Troyer. May Christ be their Pilot thru life's voyage.

Hershberger—Kauffman.—On June 2, 1929, Bro. Rufus Hershberger and Sister Goldie Ruth Kauffman, both of the Clinton Brick congregation, Elkhart Co., Ind., were united in marriage at the home of the bride, Bro. Amos Nusbaum officiating. May God's richest blessings go with them through life.

Beckler—Bawel.—On Oct. 25, 1928, Bro. Perry Beckler and Sister Velma F. Bawel of Wood River congregation, Nebr., were united in the bonds of holy matrimony at the home of the bride, Bro. A. E. Stoltzfus officiating. May they ever look to God who alone can bless and make their lives a success.

Gross—Wenger.—On June 13, 1929, Bro. Wesley Gross of the Doylestown congregation and Sister Anna M. Wenger of the Groffdale congregation were united in marriage at the home of the officiating bishop, Bro. John M. Sauder, near Goodville, Pa. May God's choicest blessings be theirs through life.

Hertzler—Benner.—On June 4, 1929, Bro. Elmer Hertzler and Sister Mabel Elizabeth Benner, both of the Slate Hill congregation, Cumberland Co., Pa., were united in marriage at the home of the officiating bishop, Bro. Noah H. Mack, at New Holland, Pa. May God's richest blessings attend their journey through life.

Kilmer—Rohrer.—On Sunday evening, June 9, 1929, Bro. Henry Kilmer of Rittman, O., and Sister Elta Mae Rohrer of Wadsworth, O., both of the Bethel congregation near Wadsworth, O., were married at the home of the bride. The ceremony was performed by Bro. S. D. Rohrer, an uncle of the bride. May the Lord direct and bless their lives according to His eternal plan.

Obituary

Gerber.—John B. Gerber was born near Milverton, Ont., Nov. 1, 1863; died Feb. 26, 1929, at Mornington, Ont.; aged 65 y. 3 m. 25 d. On Jan. 26, 1886, he was married to Annie Jantzi. Two daughters were born to this union. He leaves his widow, 2 daughters, and 2 grandchildren. On June 13, 1909, he was ordained to the ministry in which capacity he served faithfully till the end. Funeral services were conducted by Jacob Lichty and N. Nafziger.

Groff.—Alma Elizabeth, infant daughter of Christian B. and Esther (Rohrer) Groff, Lancaster, Pa., died May 31, 1929; aged 24 d. Her stay on earth was very short. But Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." She leaves parents, 2 sisters, 3 brothers, grandfather, grandmother, and a host of other relatives and friends. Funeral services were held at the home, conducted by Bro. David L. Landis. Interment in Mellinger's cemetery.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, We'll understand."

Darkwood.—Hannah J., daughter of Jacob K. and Martha Fisher, was born in Elkhart Co., Ind., Nov. 6, 1871; died near New Paris, Ind., June 17, 1929; aged 57 y. 7 m. 11 d. In her youth she was converted and united with the Mennonite Church, in which faith she lived and died. On Jan. 29, 1891, she was united in marriage to Lewis Darkwood. To this union were born 4 sons and 4 daughters. Two sons and her husband preceded her in death. She leaves 2 sons and 4 daughters (Benjamin F., Lloyd, Mrs. Mabel Wagner, Mrs. Viola Rigby, Mrs. Lucy Hoover, Mrs. Arvilla Warner). She also leaves 9 grandchildren, 2 sisters, a step-mother, and many other relatives and friends. Funeral services were held at the Maple Grove church, in charge of Bros. D. A. Yoder and J. H. Bare. Text, Isa. 61:2.

Miller.—Ruth May, daughter of Andrew and Emma Miller, was born in Allen Co., Ind., May 23, 1907; died June 2, 1929; aged 22 y. 10 d. She was afflicted with sarcoma. During her sickness of fifteen months, she suffered much severe pain. In seeking relief, she submitted to two operations. In all her suffering she was very patient. She accepted Christ as her Savior at the age of fourteen and became a member of the Leo Mennonite Church, to which she remained faithful until death. She leaves her parents, 1 brother, 1 foster brother, besides a number of other relatives and friends. Funeral services were in charge of Joe Newhouser and O. S. Hostetler.

"Ruth, thou hast left us lonely,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Sunthimer.—Elisabeth, wife of Adam Sunthimer (deceased) and daughter of Isaac and Sarah Smucker (deceased), was born in Elkhart Co., Ind., Dec. 12, 1842; died at the home of her nephew, Lewis Troyer, Middlebury, Ind.; May 7, 1929; aged 86 y. 4 m. 25 d. In October, 1903, she was married to Adam Sunthimer. She was the last member of a family of twelve children. She is survived by 8 step-children

(Mrs. Amos Nusbaum and Mrs. Silas Yoder, William, Albert, Oliver, Mrs. Gilbert Miller, Mrs. Alonzo Kauffman, and Charles; also 6 nephews and 3 nieces. She was a member of the Mennonite Church here from her early life. Her life was such that we have full confidence that she has but passed on to that better home. She often longed to depart this life and be with Christ. Funeral services were held at Middlebury, Ind., in charge of Earl Miller and D. D. Miller.

Bawel.—Kate (Gascho) Bawel, daughter of Pre. Joseph and Mary Gascho, was born near Milford, Nebr., Aug. 15, 1882; died at the St. Francis Hospital, Grand Island, Nebr., following an operation for appendicitis, Feb. 26, 1929; aged 46 y. 6 m. 11 d. In youth she united with the A. M. Church, remaining faithful till the end. On Feb. 27, 1902, she was united in marriage to John E. Bawel. To this union were born eight children. Two daughters preceded her in death. She leaves her husband and the following children: Emma G., Nellie G., Velma F. Beckler, Henry J., Viola D., and Bessie B. She also leaves her aged mother, 4 sisters, and 5 brothers (Ben, Christ, Mrs. Lydia Hershberger, Mrs. Lena Roth, Joe, Arthur, Mrs. Barbara Stutzman, William, Mrs. Mary Stutzman). She left a testimony that she was ready to depart. Funeral services were held at the home of a brother, near Cairo, Nebr., by Bro. A. E. Stoltzfus and at the Wood River church by Bro. D. G. Lapp of Roseland, Nebr. Interment in the cemetery near by.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, toils are ended,
Now dear mother is at rest."

Eby.—Tobias S. Eby died April 27, 1929, at the home of his daughter, Mrs. A. H. Leaman, 4216 Greenview Ave., Chicago, Ill., aged 87 y. 5 m. 29 d. He was ill four days. The immediate cause of his death was erysipelas. The remains were taken to his former home near Bluffton, Ohio. Funeral services were held on Monday, April 29, at the Ebenezer Mennonite church near Bluffton. Burial was in the cemetery of the Zion Mennonite church, three and one-half miles west of Bluffton. Short funeral services were conducted on Sunday evening in Chicago. Final services were conducted by Preacher Paul E. Whitmer and E. J. Neuenschwander. Bro. Eby was born in Lancaster Co., Pa., Oct. 30, 1841. In 1849 at the age of eight, he moved to Wayne Co., Ohio, with his father's family. Here he grew to manhood and engaged in farming and teaching school for four years. May 1, 1870, he was married to Susanna Leatherman of Medina Co., Ohio. Seven children were born to this union. He lived with his family in Wayne Co., Ohio, until 1887. In the spring of that year he removed with his family to Allen Co., Ohio, near Bluffton. He lived on his farm until 1917 when his wife died. From that date until the fall of 1927 he made his home with his daughter, Mrs. M. S. Steiner, widow of the late M. S. Steiner. In the fall of 1927 he went to live with his second daughter, Mrs. A. H. Leaman. In 1889 he and his wife became members of the Zion Mennonite church while the late J. S. Coffman was conducting evangelistic services at that place. He remained a faithful member of his church until he passed to his reward. His love and loyalty for his church became stronger and deeper as the years passed. He died with abiding faith in the saving grace of his Master. He was the last survivor of a family of ten children. He in turn is survived by all his children. There are three sons, Dr. H. W. Eby, Goshen, Ind.; Dr. H. L. Eby of the University of California, Los Angeles, Calif.; and Dr. S. L. Eby, University of Cincinnati, Cincinnati, Ohio. The daughters are: Mrs. M. S. Steiner, Bluffton, Ohio; Mrs. A. H. Leaman, Chicago, Ill.; Mrs. (Dr.) C. O. Hershey, Chicago, Ill.; and Dr. Ida L. Eby, Goshen, Ind. There are living besides, twelve grandchildren and four great-grandchildren.

ITEMS AND COMMENTS

Many things are happening these days which indicate how desperate are the friends of the liquor traffic to break down all efforts to wipe out or even to regulate the evil. The outcry against the pamphlet issued by a member of the Enforcement Bureau giving information for dissemination through our schools is one of the latest examples. After all but two states had ratified the prohibition amendment, what should be more natural than that the government which adopted prohibition should seek to educate its people, especially the rising generation, as to the why of the legislation and the benefits to be derived from it? But the foes of temperance were alert. Through misrepresentations and the help of politicians some of whom are masquerading under the name of "dry," they succeeded in frightening enough of those responsible for prohibition enforcement to have the pamphlet destroyed. But certain benefits are sure to come from this agitation. It has succeeded in arousing the real friends of temperance who are beginning again to lay the facts before the people. It is exposing to public gaze the real complexion of certain leaders of the "dry" cause who are proven to be personally "wet." In the end, we believe, it will result in making America "drier" than ever.

Still the question keeps coming up as to who was responsible for bringing on the World War. The latest manifesto on this question is the official pronouncement from Germany denying "sole" guilt, as she was compelled to admit in the Versailles treaty closing the war. Perhaps a still more vital question is the one, Who will be responsible for bringing on the next war? While professing to hate war, the militarists of the

present time act very much like they wanted another one.

Japan is the last of the fifteen original signatories to the Kellogg Pact to end war, and that document now becomes official, one of the fundamental laws of nations. Whether it will prove to be merely "a scrap of paper" or a really effective instrument to prevent wars among nations, the future must determine. One thing we may be sure of is that there will be "wars and rumors of wars" in the days immediately preceding Christ's return to claim His own.

CONFERENCE ANNOUNCEMENTS

The nineteenth annual session of the Mennonite Conference of Virginia will be held, D. V., at the Springdale Church, Upper District, near Waynesboro, Va., on Thursday and Friday, August 1 and 2.

Prior to conference the following meetings will be held at the above named Church: On Tuesday July 30, at 9:00 A. M., the Virginia Mennonite Aid Plan; at 1:00 P. M., the Virginia Mennonite Board of Missions and Charities; on Wednesday, July 31, at 9:00 A. M., the Conference Arranging Committee; at 1:00 P. M., the Preliminary session of Conference.

It is desired that all conference members be present at the preliminary session.

Those coming by rail may advise D. E. Weaver, of Waynesboro, Va., accordingly.

H. D. Weaver, Secy.

"The world by wisdom knew not God" (I Cor. 1:27). Just think of it, friends. The world by wisdom in that time knew not God. The world by wisdom in this time knows not God.—John H. Mosemann.

New Hamburg, Ont.

Report of Bible Conference and revival meetings held at the Biehn Mennonite Church, New Hamburg, Ont., May 24—June 2, 1929.

Organization.—Mod., C. C. Cressman; Chors., Zenas Snyder, George Schmitt; Sec., Abner Brubacher; Evangelist, Oscar Burkholder.

Order of Program.—May 24: Devotion, Osias Cressman; **Ye are bought with a price**, Jesse B. Martin; **Sermon on the Mount** (three sermons were given on these chapters), O. Burkholder; **Dangers of Worldly Alliances**, J. B. Martin; **The Church of Tomorrow**, J. B. Martin; June 2: **Sunday school**; **Worship** (Jno. 4:24), O. Burkholder; **Children's meeting**, Mrs. O. Burkholder; **Behold, I come quickly**, M. H. Shantz; **Eternity**, M. H. Shantz; **Remember Lot's wife**, O. Burkholder.

Some Thoughts Presented.—In paying the price of our redemption, God gave His very best. After accepting the plan of redemption, we are responsible to glorify God in all that we do, in our business, in our home life, etc. Separation from the world is a Biblical doctrine. The worship of God is a spiritual pleasure and a spiritual exercise. Obedience is one of the expressions of true worship. True worship demands our best conduct. Man makes his own choice for eternity. It is the Christian's duty to warn the sinner of everlasting destruction. Humility is a characteristic that belongs to every Christian, whether old or young. Another Christian duty is to preserve and give light to those about us.

The visible results of the revival meetings held at this time were four confessions. May we pray for these young souls that they may dedicate their lives to the service of the Master.

Secretary.

THE PRINCIPLE OF NONRESISTANCE

Principle of Nonresistance as Held by the Mennonite Church, The

By John Horsch. This booklet was authorized and published by the Mennonite Peace Problems Committee, said committee having been appointed by Mennonite General Conference. It gives quotations from many Mennonite writers and Confessions of Faith from the sixteenth to the nineteenth centuries inclusive, which show that all through the centuries the Mennonites and their predecessors, the Swiss Brethren, held to the doctrine of nonresistance and considered it a vital doctrine.

Paper binding, 60 pages, 5¼ x 7½ inches\$ 10

Should Christians Fight

By I. C. Wellcome. This treatise was written about half century ago when the blasting curse of an internal war was painfully and dreadfully apparent to all the inhabitants of our fair land. It met with hearty endorsement by the advocate of nonresistance and the doctrine of peace as taught by Christ in the New Testament. 70 pages.

Paper cover\$ 10
Dozen copies 1 00

Mennonites in the World War

Or Nonresistance under Test. By J. S. Hartzler under the direction of a committee appointed by Mennonite General Conference. This book sets forth the peace principles of the Mennonite Church as taught at all times and practiced in time of war. It contains a narrative of events during the World War bearing on the doctrine of Nonresistance, setting forth the trials, testimonies, etc., of those whose conscience constrained them to a faithful adherence to the peace principles of the Prince of Peace.

Cloth\$ 1 50

Symposium on War

Compiled by John Horsch. This booklet gives quotations on war from men of all walks of life irrespective of religious affiliations or convictions. In this collection we find some of the most scathing denunciations of war, many of which were given by men who had participated in war. At the close some Scripture quotations are given on the subject of nonresistance and there is a short chapter on War from the Christian Point of View. 44 pages, 5¼ x 7½ inches.

Paper Cover\$ 10

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

JULY 4, 1929

Interests of our Mission Activities

EDITORIAL

"For the love of Christ constraineth us" (II Corinthians 5:14).

* * *

A large part of the space of this issue of the Mission Supplement is taken up with the Report of the Mission in Argentina. We commend it to your careful reading. If you have found it as interesting as we have you will be sure to respond to its appeal for prayer and support—both moral and financial.

* * *

Twenty years ago the International Union of American republics issued a reprint of Official Reports and Special Articles. The publication treated relations between the United States and the Latin American Republics from a business point of view. We quote two sentences:—"To say that it may be 'now or never' with North American prestige and trade in Central and South America is not the statement of an alarmist or pessimist. It is a simple and logical conclusion drawn from a thoro study of the actual situation."

* * *

The Report referred to was in regard to "prestige and trade," but the reference to "now or never" seemed as true in regard to the entrance into the field for mission work. The World War came along and changed things. Twelve years ago our missionaries went to Argentina to claim a large section of the country in the name of the Lord for evangelical Christianity. Before that time urgent appeals had been made, with statistics showing how many souls were being lost every minute because we were not there to save them ("now or never"), but in South America as in India there is evidence after evidence that the missionaries

arrived on the scene at just the right time for effective work. If those who issued the appeal in 1909 for immediate action in a business way had had their way it is probable that there would have been an industrial war on the American continent—if not a worse form of war. The "now or never" of 1909 was not ripe. The more gradual, more natural growth of good feeling between Latin and English America was far better than an attempt at forcing the growth would have been.

* * *

It is the same in the spiritual work. When God opens the door no man can shut it. Paul knew some things about mission work that we nineteen hundred years later could profit by.

RETREAT?—NO, ADVANCE

"Is this the time, O Church of Christ, to
sound
Retreat? To arm with weapons cheap and
blunt
The men and women who have borne the
brunt
Of truth's fierce strife, and nobly held their
ground,
Is this the time to halt, when all around
Horizons life, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard, when God's will was
found?"

"No! rather strengthen stakes and lengthen
cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fullness is the Lord's,
Great things attempt for him, great things
expect,
Whose love imperial is, whose power sub-
lime."
—Selected.

He tried again and again to go to Rome, but at last he went there, free to go only because he wore a Roman chain upon his wrists. And that way was far better. It gave him an opportunity to meet and speak to the emperor himself and to all classes of people below him. Had he gone there as he had planned it is probable

that he might have been limited in his work to a very small class.

* * *

Did you notice the short quotation from Paul at the beginning of this page? That contains the true motive for missions and missionaries—the constraining love of Christ. Not our love for Christ, but His constraining love for us, for those whom He would save. People have sought ease for a guilty conscience while disobeying the last command of Christ by thinking that foreign mission work was not necessary and that the attempts at it are unsuccessful. Such argument is poor logic and poorer Christianity. "Go ye and teach," is the opening of the command in Matthew, but the conclusion is not, "all the world shall fall at your feet," but, "Lo, I am with you." In all the ages from Pentecost to the present moment the true missionaries have never worried nor grieved about results if results were meager, nor have they boasted of their success if many converts came in answer to their invitation. The great motive was not "success," but constraining love of Christ.

* * *

After all, "success" is a very illusive and uncertain term. The man who has millions of dollars under command of his signature, is generally thought to have been successful. He may or may not have been. He may be a millionaire in spite of himself. At best, even if his accumulations are the results of his own effort, his wealth will be nothing to him in his future existence. Our stay here is too short to be worth the price of the effort such an amassing of wealth represents. True success must be measured in the coinage of heaven. Even the number of souls won for Christ is no reliable standard. Andrew, so far as we know, won only one man to Christ—but what a man!

Seventh Annual Report

OF THE

South America Mennonite Mission

For the Year 1928

FOREWORD

In making out the 1928 Annual Report, we are led to believe it has in many ways been the best we have had. God has honored His Word.

One new station, Passo, has been opened and a young married man and his wife from Carlos Casares have been placed there. Passo is the next station west of Madero, and is really an outgrowth of the work in Madero, which is in charge of Bro. Pablo Cavadore. It is a town of about 4,000 inhabitants in Pehuajo County.

The absence of the Lantzes and the Lauvers was greatly felt, but the return of the former and the arrival of the new missionaries, Bro. and Sister Elvin Snyder, has reinforced our working staff. The Snyders with Sister Anita Cavadore will have charge of the Orphanage during Sister Vera Hallman's absence, who with Sister Selena Gamber left on furlough February 1, 1929.

The church as a whole has been made to feel the responsibility of her calling and seems more ready to take part in the carrying of the Gospel to other parts.

The statistics given and the articles written will greatly help all to acquire a better knowledge of the work in Argentina. We trust they may be studied and at the same time that prayers may ascend to the throne of grace in our behalf.

A notable change in the location of missionaries was made this year. In order to give the prospective workers more training and also to better develop the Bible Training School, the writer and family have moved to Trenque Lauquen and Brethren N. Litwiller and J. W. Shank and their families have moved to Pehuajo.

We thank the Home Church for their continued contributions, prayers and constructive criticism, and request the same interest for 1929.

Yours in Him,

T. K. Hershey.

STATION REPORTS

PEHUAJO

By N. Litwiller

The year has been a very busy one for the workers at Pehuajo. Some important changes took place. The printing press was moved to Trenque Lauquen in order to make room for the Bible school and training school for native workers as well as the school for the missionaries' children. There was also a change in pastors, Bro. Hershey moving to Trenque Lauquen and the writer taking his place. Some may question whether it is advisable to change as often as we have changed. The answer is that it may not be the wisest thing to do but one must remember that the Mission is still in its beginning and no change is made until the workers feel that they are divinely led to make it.

The church has fewer members at the end of the year than it had at the beginning. Even though seven were received by baptism, we lost seventeen members, three through death, three moved away to another church, and eleven were expelled. Nevertheless there is a fine number who have remained faithful and are doing all that is possible to help the work along. Two midweek services and the Sunday evening preaching service are the regular meetings and all are well attended. The average Sunday school attendance is about seventy. However there is also a branch Sunday school at the edge of town with an attendance of about 30 every Sunday.

A very encouraging feature in the work is the fact that there are seven young people preparing themselves for the work. Three are taking full Bible work and four are taking some Bible work and also studying some grade work since they have a limited education. All the students are promising future workers. Even though it will

mean a few years of training and also patience, for the teachers as well as the pupils, it also means that after a few years we expect to have several of our own workers and pastors. Besides this several of the young people of the church are studying in night classes, several nights a week.

We need the prayers of the home Church. There is much work and it is difficult work. A college professor at home who teaches from fifteen to twenty hours a week feels he is carrying a heavy load. A city missionary or pastor who has a congregation of sixty people has enough to keep himself busy. Here in Pehuajo each pastor has charge of a congregation of at least sixty members and at the same time teaches more than twenty hours a week, not subjects of college grade, but subjects that require just as much study and preparation. It is almost impossible to do all this work and do it well, but it has been thrust upon us. There are other things that occupy the missionaries' time, other towns must be visited, special meetings held, other people must be interested, and so *pray for us*.

TRENQUE LAUQUEN

By T. K. Hershey

This finds the writer in charge of the Trenque Lauquen mission station. Ten years of his life were given to the work in Pehuajo, but due to certain changes that we believed best for the work, we came to this place and Bro. Litwiller and family went to Pehuajo.

Because of sickness, furloughs, etc., the work here has changed hands a number of times since its opening in November, 1920. Sixty-seven persons have been baptized since that date, while the actual membership at present is less than half that number. This is due to several causes. Some have moved to other places and continue there



Bishop Friesen and T. K. Hershey in a Kaffir Corn Field in the Mennonite Colony, Paraguay

to live Christian lives; a few have died, and a number have been expelled.

During the year the activities of the mission have been as usual, and all the different departments have done good work. At present we are not having as large an attendance in our weekly church services as we desire, but we are working and we believe that God will give the increase.

Our Sunday school last year had an average attendance of 53. Efforts are being put forth to increase interest and attendance in this department. Five native brethren taught in the Sunday school. The offerings during the year were sufficient to pay all the supplies that were needed.

Our native Bible reader, Sister Anna Cavadore, made 1258 visits during the year to native homes, there being a total of 1940 listeners to the Word read. She averaged 32 visits a week. Eternity alone will reveal the good done in this way. We have the promise, "My word shall not return unto me void."

During 1928 there were distributed in Trenque Lauquen and the adjacent villages 28,283 tracts, Bibles, New Testaments, Gospels, and portions of Scripture. All except a few of the Bibles and Testaments were circulated free of charge.

The Trenque Lauquen congregation gave last year 687.13 pesos. It paid its own expenses. The surplus was used partly for the sup-

port of the orphanage and partly to increase the church building fund. It has now over 1500 pesos on deposit, drawing interest, which was saved up in years past, and which will be used toward the new church that we hope to build this year.

Besides holding 170 preaching services, the visiting of homes, visits to other towns, the looking after the imprenta (printing plant) that has been moved to Trenque Lauquen, the many letters that must be answered and other things that must be done, one is kept very busy. We crave an interest in the prayers of the brotherhood. The work is heavy and the responsibility is still heavier or greater. The saints must be built up in the most holy faith, and sinners warned to flee the wrath to come.

May we count on your prayers, brother, sister?

CARLOS CASARES

By J. W. Shank

The Lauvers left this station early in the year. The pastoral work was left in charge of myself who made several trips a week from Bragado. In this way most of the meetings were cared for personally and the homes could be visited with frequency.

Sister Gamber and a native married couple lived in the house of the mission. It was Sister Gamber's work to act as general superintendent of the work in the pastor's absence. She did considerable visiting and helped in the work with the children and women.

During the year a kindergarten was started. The people took a keen interest in this, the attendance growing larger as the parents found out what the work is like.

Seven persons were baptized and one received by letter during the year. The attendance at the services kept up well, in spite of the fact that there was no resident pastor. However, we can see that it would not be well to continue indefinitely in this way. There are many times when the members feel abandoned if there is not a pastor to whom they can take their problems at any time. Once a week seems seldom for the pastor to be on the grounds.

Since the new year the work is being visited from Pehuajo. Since I am busy in school work during the week I can go only on Sunday to Carlos Casares.

TRES LOMAS

By Amos Swartzentruber

One of the interesting branches of our work was the kindergarten. In our town the children are not received in the public schools until they are 8 years old, and then they only teach the first four grades. If any one should want to go any farther he must pay by the month, and many are unable to do this. Kindergarten was rather new for the people here but we soon found that they had confidence that their children were well taken care of at the Mission. The result was that we had an enrollment of some 50 children from 4 to 8 years of age. Some of these children have now started in public school and several were classified in second grade.

The Bible Reader was quite encouraged to see several folks come to the meetings from homes she visited and also to see three baptized as a direct result of reading the Bible in their homes. She read in an average of about 48 homes a week.

The special meetings which were held during the year helped to bring about a deeper spiritual life among the members. There were also a number of confessions, but there are always those who make a start in the New Way but when it comes to denying self and crucifying the flesh or denouncing some habit or petty sin then they slowly drift back and finally out of sight. There were 6 precious souls received into the Church by baptism.

The Sunday school attendance was fairly good, perhaps partly due to the kindergarten where we urge that all the children should come to Sunday school. Our average attendance for the year was about 68, while during the school months it was about 80.

We ask an interest in your prayers that we might be better able to do our part in the great work that is yet undone.

Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.—I Cor. 4:1,2.

SANTA ROSA AND MADERO

By T. K. Hershey

Reports have not been sent in from these stations. However we can tell something about the work.

Santa Rosa, the third station to be opened in our district, continues to be going forward slowly. In our visits to this station we have observed that the town is growing. Properties in the central part are getting dearer. For that reason the poorer people are getting very far away from the center. Some of the members live as much as a mile and a quarter from the mission and yet they can not be said to live in the country. These people must be visited by the workers and this requires much walking.

Some new members have come into the mission during the past year and some have died. We were especially impressed with the fact that some of the more recent converts show much strength of character. We hope for good things from their lives.

Bro. Luayza has a large family of future helpers. His oldest girl started in the first year Normal course this year. The other children are coming along and are making their marks in school.

The Sunday school has a much better attendance than it had in past years. A very fine class of adults always attend.

In *Madero* we have a very good worker. Brother Cavadore is consecrated and he is a very live wire. He is loved by those who know him, and is accepted as one who yearns for the salvation of souls. He has some very promising new members of the congregation. Some new members have been added each year thus bearing testimony to the activity of the young pastor.

Brother Cavadore has not yet finished his studies in his preparation. He comes to Pehuajo three times a week. He does fine work as a student. We expect results from his work. Recently he has had the added responsibility of looking after a new work in Passo. He goes once a week to hold services there. Already some have professed conversion. A Sunday school has been started with an attendance of some thirty.

BRAGADO

By J. W. Shank

During the first part of the year 1928 I was alone in charge of Bragado station, my family arriving from San Luis the latter part of February. From then on the little mission group swelled somewhat because of the addition of seven persons, including four more members of our family and three others who came to live in the mission home.

The Sunday school increased very materially in attendance and kept up quite well during most of the year. The growth of the family of believers has not been rapid in Bragado but a few have been added to the list of interested families each year. During the year a good number made their decision to be Christians and received the teachings preparatory to baptism. None of them were baptized, however, during the year.

The interest and spirituality of the members are commendable in Bragado. Some of them are very active in witnessing for Christ, and have been successful in bringing some new people to the meetings.

In Mechita where we also hold weekly services, the attendance was fair. A small group is faithful in taking part, but there are many who have in the past attended the services but are more interested in worldly enticements. Thus the work in this small town is difficult. Some of the most deeply interested families have moved away.

At the close of the year, because of the fact that our family moved to Pehuajo, it was not possible to have the vacation Bible school as we had the year before. We had, however, a very interesting Christmas program which always brings joy to the hearts of the people.

RIVADAVIA (Station America)

By J. L. Rutt

In March of 1928 the first baptismal service was held in America. At this time nine persons were received by water baptism.

Later in the year another baptismal service was held when five persons were baptized and one was received by letter. This gives us fifteen members at this station. There were not as many visible results this year as the year before; nevertheless the seed has been sown and occasionally the Lord lets us see some results. Few of these folks have really accepted the Lord, but we see that little by little the Word is taking hold of their lives. We accept the promise of God's Word, that His Word will not return unto Him void. Many times it appeared that the Word had no effect, but when we hear expressions such as a certain woman made, who lately began attending services regularly, our faith is strengthened and we desire to be found faithful in giving out the Word of God, "For in due time we shall reap if we faint not." This woman said that she bought a Testament ten years ago, looked at it or read it once in a while without any real interest, but now she is so thankful that she has it.

As is the case in all the other stations, this one did not pass without having its problems and difficulties, for where the Spirit of God is at work the spirit of the evil one is also busy. He knows that once a soul is safely anchored in Christ, he has lost his power over him. Our greatest problem in this station is to deal with those who claim to be Christians, but are not willing to yield their lives to the Lord, making such expressions as this, "It is better not to be a church member and you then can do as you please." As we



Tres Lomas Kindergarten Class

learn to know them better we cannot help feeling that they are terribly deceived.

Meridiano Quinto is a small station 24 miles west of America, which is (almost) too far away to attend to it well. We go once a week and that by night. We do not have any baptized members yet, but the Lord willing, we shall have soon. For some time a father and mother of a family of six have desired to be baptized. We rejoice to know that the Lord is working in the hearts of many in that town, for our attendance has been very good in the last four months. Our prayer is that the Lord will soon raise up some one who can live in that town, visit the interested ones and have Sunday school Sunday mornings. We rejoice to know that the Lord is blessing our feeble efforts, and for the great privilege of helping to extend the kingdom of God among men. We crave an interest in your prayers in behalf of the work in these two towns where many souls are dying without Christ.

BIBLE STUDY AND THE DEVELOPMENT OF MISSIONS

By D. Parke Lantz

This article is written in the belief that the greater part of its readers are students of God's Word and glad for testimonies regarding the value of systematic study in its relation to God's work, which is usually called Mission Work.

Where there is no Bible study there is no mission spirit because the germ of the spirit of mission is found in the Word of God. When I was a small boy, Bible Readings, as they were then called, were held in the homes and as I remember, the brethren who attended regularly nearly all have been instruments in the hand of God for the advancement of His cause, and many of their children are now engaged in His work.

Where there is no Bible study there is no development in the

plan of mission work because development is fostered by an orderly and well meditated study of the Word of God. God's Plan is revealed only to those who earnestly seek to know His will. His servants know where to go for their daily orders and also for power to carry them out.

You will seldom find many mission activities going on where there are no opportunities for real study of the Word of God, neither will you find any growth of any account where the people do not take time off in order to study.

The number of active mission workers increases as opportunities are given and grasped for the systematic study of God's Word. Here we are obliged to ask, Who are responsible for the giving of opportunities to those who desire to study the Word of God? also, How can those who do not have income, sufficient to defray the expenses incurred in laying aside temporal work, be helped so that they can after all go on with their studies and prepare themselves as far as human agencies under divine guidance are able, for the work of the Lord?

The growth of the spiritual lives of the workers themselves depends on the way in which they study the Word of God, because the Word quickens the spiritual Life and causes the desire to be helpful to others to greatly increase.

Mission fields are developed and strengthened thru Bible study. Gospel workers from every field report that where the natives are taught to read and study the Bible they are growing in grace and a desire to witness for their Savior and Lord.

In those mission fields where the Bible is not systematically taught the Work does not prosper and souls are not brought into the kingdom. Some time ago we visited a work in which there is no Bible study conducted by the director. Of course he preaches and of course he reads from the Bible at every meeting but the hearers seem to think that they have done a plenty in attending the meeting and sometimes passing a bill of currency to the treasurer of the Local Board.

The Work of Evangelism at home and abroad is hindered in many places thru the lack of systematic or well meditated study of the Word of God and it behooves all believers to redouble our efforts to create a great desire in others for the Bible and its treasures and develop a true spirit of obedience to all its precepts.

In this way we ourselves, will grow in grace, and in the knowledge of our Lord and Master, and His will for us in our lives, which at the most are very short.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

THE PROBLEMS OF THE MISSIONARY

By N. Litwiller

The following article is really a compilation of problems as sent in by the different pastors.

One pastor writes: "One of our problems regarding the Gospel work here is that the people who have been to the Mission and heard the message do not have enough backbone to continue coming after their comrades begin to make fun of them. They would rather drift with the stream than fight against it."

Another problem is the seeming ignorance of so many of the people, in regard to life itself, the moral and hygienic aspects, and also the "cave man" methods of courtship and marriage in many cases.

There is the problem of the converts and the members who measure themselves by others who are imperfect instead of guiding themselves by the teaching of Christ and the apostles, and thus fail to grow in grace.

All women converts who come to us have bobbed hair. Some are letting it grow but the problem is to have them see that it is wrong to bob their hair. It is the same problem with the wedding ring, for a wedding ring is considered very binding and the married woman who takes off her ring is considered "fast," especially if her husband is not converted.

Some converts after baptism and communion think that all is done now, and sit on the bench of "do nothing" and expect to be

spoon-fed and catered to the rest of their lives. Others think they can be Christians and at the same time take part in questionable amusements, etc., thus losing out spiritually.

To maintain a high standard of Christian living in the congregation is a problem for the pastor. Many of the members are weak and must be carried along as babes. They insist on being looked upon as grown-ups and yet their attitude in many things is childish. It takes so much patience to bear with their capricious actions. The people outside the Church see these inconsistent actions and blame the religion instead of making allowance for the weakness of the church member. If we lack patience with a weak member we may discourage him and lose him. If we do not correct him with some rigor he will not be a good representative of our teaching. It is really a problem to know how to discipline and how to secure the greatest coöperation of the weak members.

Many of the people open up their lives to the missionary so that he can with confidence deal with them. But so many of the people conceal their character in every way possible so that it becomes difficult to understand them and help them. This is not alone because we are foreigners. The native pastors find the same difficulty. It seems that the Latin character is not so open and frank as the Anglo-Saxon. A person who is not open and free with the pastor will receive very little help.

There are at least three classes of people very hard to reach. First an indifferent and ignorant group. They have good work, a comfortable home, worldly pleasures, in fact all that the worldling wants, and so they have settled down to a sort of moral and mental inertia. They will not be interested in anything except themselves. They feel no responsibility to the community, very little to the country, and much less toward God. There is the second class, the rich, the socially superior but by no means morally superior. Nevertheless they are interested in education, in the progress of the country, and also in what the Mission teaches. But when they see that the poor come to church they will not come. They will not mix with them. The wife of a notary public made a significant statement. She said, "If I could go to the mission with a false face on so that nobody could recognize me I would go." There is the third class, the spiritists or spiritualists. There are different branches of this religion just as there are different denominations. Some branches are intellectuals, morally good, clean, etc., with high ideals. Others are more superstitious and ignorant. They have "talked" with their dead, their loved ones bring them "messages" from the other world and even though it is done in dark rooms they will believe. When a person has once accepted this religion it is very hard to convince him otherwise. The oldest society in Pehuajo is here for thirty years, three times as long as the mission, and has a large following.

Will not the church at home pray daily that the missionaries, as they meet these problems daily, may have wisdom and power to deal with them?

THE ARGENTINE AS A HARVEST FIELD

By Elvin and Mary Snyder

The Argentine unlimited! Infinite fields, endless yellow! A gentle breeze is chasing perpetual waves of golden grain out against the watery-blue horizon.

Usually the wealth of a harvest field is measured by the abundance and quality of its production, after it is harvested, and—some insist, after it is marketed. In Christian work the missionary is determined to sell to the Highest Bidder.

From what we have been able to see (of the rest we dare not speak too authoritatively) the Argentine is an excellent harvest field. Her fields are wide open to the harvester. They stretch in every direction to the horizon, wide and long and even. And, it is harvest time.

In many ways the Argentine does not need missions. She has laws and systems which are ideal in expressing a desire for fairness to all men. They uphold a high moral standard. Recently a divorced man from the United States came here to marry an Argentine girl. He could obtain no license because Argentinian Legislation believes in the permanency of marriage and its utter indissolubility. In commercial affairs the Argentine laws provide for strict honesty by making it difficult for anyone to be dishonest. The wild, rough,

"knife-life of the gaucho" is no more because Argentina advocates a sane and civilized livelihood. There is unlimited opportunity for financial, social, moral, and spiritual success and the emphasis is put in this order.

This harvest field may not be as good as it looks. It is not likely that one could obtain a true idea from her legislative books. These cumbersome volumes believe in the eternal security of marriage but fifty (?) per cent of the people who live together are not married. (This is the "omni-socio-panacea" which is sought for by part of the American society.) Here the result is—children. Fifty-six per cent of the orphanage children are illegitimate because the parents "played house" for a number of years.

This part of the Argentine mission field—the home, the social life, has much grain that is down. A terrible storm has swept over the entire country and has left some of the most beautiful and promising grain flat on the ground. The moral senseless, the inferior position of women, the overbearing demanding superiority of the men has brought to the country a great harvest of mired wheat. "It is down bad." Some of it may never be found.

"Wheat Smut"

If it is true that the hand that rocks the cradle is the monarch of the world why is not the Argentine filled with citizens of higher ideals? Why has not the seed been sown? Or has it? Children are not lacking. Mothers? No. Cradles? No. But there seems to be



Railway Station at Santa Rosa

something amiss from the combination that makes good homes, and good citizens.

One day the post man brought a letter to the Orphanage for Isabelita. The Matron noticed that it was from her father so she

"Oh, I don't know. My mother perhaps."

"No this is from your Father."

"My Father! I didn't know I had one."

"Would you like to write to him sometime?"

"Muy bien, right now."

She began in her usual frank way:

"I didn't know you were my father. Where do you live? Mother always wrote before. I am happy here. I go to school and to church. I can read some in the Bible. I like it. Isabelita."

Her father, a wealthy business man who had disgraced and discarded the simple love of a lonely German woman soon replied:

"Dear Isabelita. I was glad to hear from you. I am busy in — in the office of the — plant. You seem content.

—, —, —."

And so the cycle of moral and social hopelessness moves on into greater and deeper seriousness with each succeeding generation. Hopeless?—Without a practical application of the teachings of Jesus on the social life—yes.

To show how deeply the inferiority of woman is engraved into the lives of the people: A boy of the ripe age of twelve was being corrected by his mother for having done something he should not have done.

"You would better go and fix it," she said firmly.

With curling lips, the answer was shouted, "I don't have to do what you say. You are only a woman."

The hand that rocks the cradle is withered. But it is not the fault of the mothers necessarily. Nor of the children. But the men and fathers who are themselves disregarding many essential principles of life must shoulder that responsibility. Therefore the Argentine home life needs the reorganization and regeneration that comes through the acceptance of the Gospel and its Unspeakable Christ.

"Weeds"

Scotch thistles, fox-tails, wild morning glories, etc.

There are two kinds of weeds in the Argentine. Neither kind has any industrial or spiritual value—except as it provides employment. The one kind—great, tall, unashamed thistles, whose avaricious ambition it is to choke out the wheat. They are mad amassing a wealth of poverty. Every prescription of evil is welcomed and advertised by their unholy speech and vile gestures. Their eyes follow in an evil line. There is much wild oats among the wheat.

Another kind of weed grows thick around the stalks of the grain, clings fast to the leaves and hides in the shady places. You might not notice it at first, but it is there, weaving its subtle net.

The indifference of these people is expressed perhaps best by the "Argentine shrug." If you ask a fellow-pedestrian where a particular street is he will likely shrug his shoulders. It may be that he does not know, but more likely he does not care if he does not know. The shrug may mean anything—"no," "yes," "mind your own business" or whatever the interrogator may think it means. When you do not know what to say, or when you do not want to say what you ought to say you shrug your shoulders and that is perfectly satisfactory.

There is much that is veneered in the Argentine. Everything—from the furniture in the stores, their customs, etc., to the souls of men. The system of education, if it were carried out, is one not to



Bishop Friesen's House in the Mennonite Colony, Paraguay

be ashamed of. But by some process of elimination the undesirables (their exact qualification is unknown) are culled out. By the proper manipulation of lottery, examinations are given that "flunk" the "non-pets" of the teachers.

It is considered immoral for a man to be seen on the street without a coat on. Therefore all wear coats.—But all are not free from the nauseating contagion.

Their native religion (Catholicism) is veneered. It is smeared over with pompous ceremony, ill-gotten prestige and spiritual bluff. In fact, the veneer is all that is left of it. Catholicism here is only a religion. It has nothing whatever to do with life—except to superficially confess it. There is no conscience trouble about hidden evil. In the Argentine "necessity is the mother" of confession.

One is disappointed to find that some of the rich fields are bumper crops of wild morning glories.

"The Finest of the Wheat"

Nor is the Argentine all smut and weeds. We will not be surprised if we, in the near future, will become acquainted with some Samuel Crowther or Sundar Singh of the Argentine. The trophies of grace are just as rich here as in Africa or India.

"Who will Reap?"

Catholicism, Ignorance, Immorality, Uprightness, Christianity—Christ or Satan. Whom are you helping?

THE PLACE OF PRAYER IN MISSIONS

Of the many duties on the mission field there is none greater than that of intercession. I am convinced more and more that any one who would be faithful to God, in the work He has given us of being ambassadors for Him, must make prayer his first duty.

Everything depends on the prayer life. Nothing can be done for our Lord until we have prayed. After we have prayed the mission field is full of opportunities to work for the Lord.

Prayer affects both the life of the one who prays and the one for whom he prays. How often plans have been changed; and how differently we deal with the wayward after a little talk with the Lord Jesus. It is through prayer that one realizes most keenly the price that was paid for these erring ones, and the great task committed to us His representatives here on earth. It is through prayer that we are filled with a burning desire to be found faithful unto Him who has chosen us, knowing that we will then be found unfaithful to no one.

It is in prayer and the study of the Word that we renew our strength; there too, we receive wisdom to deal righteously in the many problems that confront us.

Prayer not only affects the missionary but the one for whom he prays as well. How hearts do warm one toward the other when united by prayer. The cause of most church trouble is the lack of prayer. Many weak Christians have fallen because some one failed to pray, thus neglected his duty.

I am reminded of an example in our own station. The time of the year was approaching when members are severely tested, but not knowing of any special test for anyone and being busy with the work concerning the Church we neglected to pray specially for the members and to our sorrow we had to face the fact that the temptation had been too strong for some of them. One young man yielded to the temptation of taking his lady friend who is not a Christian. The temptation was especially strong because he had been a friend of this lady seven years. After yielding once it was easy to yield again. We could not help but think that we could have strengthened these members if we had not neglected them in prayer. We are glad to say that prayer made these folks ready to voluntarily confess their error. We realize as never before the necessity of intercession.

Happy the missionary of whom it can be said that he began his mission work by prayer, he continued it in prayer, and he ended it in prayer.

STATISTICS

	1927	1928
Church		
Members at beginning of year	205	211
Baptized during the year	38	41
Received from other churches	12	2
Lost during the year	44	19
No. members at close of year	211	235
Sunday Schools		
No. of	11	9
General average attendance per Sunday	366	405
No. of teachers	35	36
Offerings in Sunday School (pesos)	\$998.35	\$1,081.00
Meetings		
Number held	1307	2093
Series of meetings	16	16
Bible Reading		
No. Readers	10	6
Average weekly visits	223	177
No. present who heard the Word read	12641	9631
Total No. visits made	7474	6615
Kindergarten		
No. of	4	5
General average daily attendance	80	77
Literature distributed		
Bibles	202	119
New Testaments	409	293
Gospels and portions of Scripture	2042	1640
Tracts	143304	156450
Contributions		
Received from the churches (Pesos)	\$2,809.15	\$2,963.38
Received from Y. P. Meetings	430.90	422.10
Received from Sunday schools	971.70	1,081.00
Total received	\$4,271.75	\$4,466.48

MISSION DIRECTORY 1929

Executive Committee

Superintendent, T. K. Hershey, Trenque Lauquen
 Secretary, J. W. Shank, Pehuajo
 Treasurer, A. Swartzentruber, Tres Lomas
 Other Members: D. P. Lantz, J. L. Rutt, N. J. Litwiller

Organized Churches

Location	Pastor
Pehuajo	N. J. Litwiller
Trenque Lauquen	T. K. Hershey
Santa Rosa	Albano Luayza
Carlos Casares	J. W. Shank
Tres Lomas	A. Swartzentruber
Madero	Pablo Cavadore
America	J. L. Rutt
Bragado	D. Parke Lantz

Name of Missionary	Station	Date of Arrival
T. K. Hershey	Trenque Lauquen	Sept. 1917
Mae H. Hershey	Trenque Lauquen	Sept. 1917
J. W. Shank	Pehuajo	Sept. 1917
Emma H. Shank	Pehuajo	Sept. 1917
D. Parke Lantz	Bragado	June 1921
Lillie F. Lantz	Bragado	June 1921
W. G. Lauver	Carlos Casares	June 1921
Florence B. Lauver	Carlos Casares	June 1921
Selena N. Gamber	Carlos Casares	Sept. 1923
Vera Hallman	Trenque Lauquen	Sept. 1923
Amos Swartzentruber	Tres Lomas	March 1924
Edna L. Swartzentruber	Tres Lomas	March 1924
J. L. Rutt	America	Feb. 1925
Mary H. Rutt	America	Feb. 1925
N. Litwiller	Pehuajo	Sept. 1925
Ada R. Litwiller	Pehuajo	Sept. 1925
Elvin V. Snyder	Trenque Lauquen	Nov. 1928
Mary F. Snyder	Trenque Lauquen	Nov. 1928

FINANCIAL STATEMENT

Treasurer's Summarized Report for 1928
(In Argentine Pesos)

RESOURCES

Opening cash balance, Jan. 1, 1928	5118.56
Receipts from General Treasurer	56735.36
Receipts from local sources:	
Interest on account	26.90
Sale of lot in Casares	1700.00
Miscellaneous	7673.59
Transferred accounts	4145.70
Total receipts	70281.55
	Pesos 75400.11

DISBURSEMENTS

General mission fund	12294.02
Bible readers fund	2563.55
Kindergarten fund	2835.45
Native Workers fund	9374.20
Orphanage fund	5195.75
Publishing fund	5256.43
Building fund	4175.12
Personal fund	506.90
Allowances fund	18042.20
Furniture fund	1048.42
Medical allowance	469.50
Bible school	100.00
Poor	101.30
Medical dispensary	297.95
Towards Paraguay trip	236.30
Lauver furlough (passage)	2095.08
Transferred accounts	4145.70
Total disbursements	68727.87
Actual cash on hand Jan. 1, 1929	6672.24
Total disbursements plus actual cash balance	Pesos 75400.11

Signed A. Swartzentruber,

Argentine Treasurer.

To The Mennonite Board of Missions and Charities, Elkhart, Ind.
 Dear Brethren:—

We have made an audit of the books and records covering receipts and expenditures of the Argentine Mennonite Mission as kept by the Treasurer for the year 1928, and hereby wish to certify that we have found them correct and kept in proper form, the above financial statement being in agreement therewith.

Pehuajo, F. C. O.
 January 11, 1929.

Signed J. L. Rutt,
 J. W. Shank,
 Auditing committee.

A Korean gambler bought a Bible to sit on while gambling, thinking he would win. The first night he lost \$5, the second \$3, and then he decided that the Book's doctrine must be against gambling. He began to read and found conviction of sin. He is now a useful worker in Korea.

* * * * *

An educated Chinese said to a missionary:

"You told me your Book was ancient. I have been reading it," and pointing to the first chapter of Romans he said, "you yourself have written this since you came here to live and learn about the Chinaman. How did you do it?"

The missionary explained, and it was not long before that educated Chinese became an evangelistic pastor.

LAID HOLD ON BY JESUS CHRIST

I

"I was laid hold on by Jesus Christ (Philippians 3:12. Am. R. V.)

Nothing is ever accomplished in this world until some one is laid hold on by something bigger than himself.

In the 19th century an English-woman was laid hold on by a great sympathy for the unrelieved suffering of the men wounded in the Crimean war. Out of that tide of compassion which swept Florence Nightingale into the maelstrom of war there sprang all the humanitarian work of the Red Cross. "How inefficient I was in the Crimea," she wrote long afterwards, "and yet out of it all God raised up trained nursing!"

Arctic explorers have always talked to us about the lure of the North. Something about those great trackless white wastes on top of the world has

laid hold on men's imaginations so that they have been drawn back again and again to explore the secrets of that strange region. Peary remarked that "the determination to reach the Pole had become so much a part of my being that, strange as it may seem, I no longer thought of myself except as an instrument for the attainment of that purpose." He was laid hold on by a great ambition.

A few years ago the people of France were asked to vote for the citizen of their country whom they regarded as the greatest Frenchman. The winning vote was not for a great conqueror or statesman, but for a man who had spent years working in the seclusion of his laboratory, Louis Pasteur. He had been laid hold on by a great curiosity to unravel the mystery of fermentation, until thru his experiments he gave to the world the germ theory, and paved the way for all our modern antiseptic meas-

ures. When Pasteur was dying and his students gathered around his bed he plied them with questions and repeated over to them his old maxim:

"Il faut travailler"—"You must work!"

Nothing much in this world is ever accomplished until people are laid hold on by something that is greater than themselves.

II

In this letter to the Philippians a man greater than any of these speaks of himself as "laid hold on by Jesus Christ."

One of the biographers of the apostle Paul refers to Paul's "capture by Christ." That is an accurate phrase, for that is exactly the way Paul himself described the beginning of his discipleship to his Master. He never spoke of his discovery of Christ as something for which he was primarily responsible. He was like a man who is conscripted, and then finds dearer

than life itself the cause into which he has been impressed.

"I was laid hold on." How did it happen?

There is a long story behind that capture of Paul by Jesus Christ. Paul had been a devotee of the Hebrew law. The law had given him a long list of rules by which to live, and the only difficulty was that Paul was not strong enough to keep them. Then one day Paul saw a young man die with forgiveness on his lips, confessing that he was a follower of Jesus.

Paul set out on a journey to Damascus, and his route took him through Galilee. Who knows what memories he found there? He may have met travelers along the way who told him of One who had come that way not long ago speaking as never man spake before. Perhaps he lodged in homes which had once entertained a traveler who had shown to men and women and little children an amazing kindness, the like of which the world had never seen. Perhaps he met men who had been in Jerusalem on a day when there had been three crosses against the mid-day sky, and a Man had died praying, "Father, forgive them, for they know not what they do!"

All we know is that he had a transforming experience, and that out of the unseen Christ laid hold on this life of Paul.

Paul never tried to explain it. Can you ever explain the mysterious influence of one personality on another,—mother upon daughter, friend upon friend, teacher upon pupil? Paul simply stated the fact: "I was laid hold on by Jesus Christ."

III

That is an experience which people have over and over again in every generation. No doubt many of you have known its reality, and will know it more fully as you go further along your way. Boys and girls when they first discover that it is hard to do right are captured by this friend, who embodies in himself all that in their best moments they long to be.

Young men and women, just beginning to discover the powers that God has given them, are captured by this young man who had powers so much greater than any given to us, and who dedicated them all so unreservedly to the service of God.

Men and women in mature years, bearing the responsibilities of life, are captured afresh by the vision of this burden-bearer who takes upon himself all the burdens of the world, and who somehow bears our responsibilities with us.

Older men and women, nearing the end of life, as the shadows begin to close around them are captured once more by the faith of this man who

upon the cross prayed, "Into thy hands I commend my spirit!"

At every stage of the way we find ourselves laid hold on afresh by this master of life, who brings to us just what we need and leads us on into the fulness of life.

What a great thing it is to be able to say with Paul: "I am laid hold on by Jesus Christ!"

IV

And our deepest needs can never be satisfied except as we are completely mastered by Him.

For one thing we never can find direction for our life except as we are laid hold on by Him.

I know that that is the last thing which many people think they want. Some of you may say to yourselves you do not want anyone to direct your life. You want to live your own lives. You talk about self-expression, about being yourselves, about being free from the domination of other people. But whether we wish it or not we all are directed. We are always directed by the things which lay hold on us, and exert an attraction on us.

I often watch the ocean liners go down New York harbor and push out toward the Atlantic. The captain on the bridge of any ocean liner can go wherever he pleases when he leaves the Narrows and heads for the high seas. And yet he is always pulled toward certain ports by the knowledge that in them the friends of his passengers are waiting, business firms are expecting his cargo, and postal authorities are waiting for the mail he carries. His course is determined by the port toward which these influences draw him.

There are many people who say that they do not want to be directed, and yet whether they wish it or not their lives are directed by the things which attract them. Some of them feel the pull of wealth, and all the direction of their life is determined by that longing. Many of them feel the pull of pleasure, and all their activity is directed by that desire. Many of them feel the pull of popularity, and everything which they do is directed by that ambition to have all men speak well of them.

Here was a man who felt the pull of Jesus Christ, and the one thing which he wanted more than anything else was to be Christ-like. He found all his life directed for Him when he put himself into the hands of this Leader. His life found direction when he was laid hold on by Christ. And that is the only kind of guidance worth trusting.

V

Another need which is only satisfied as we are laid hold on by Christ is the need for freedom.

That, of course, is contrary to the popular idea. It is often supposed that Christianity is the contradiction of freedom. It is assumed that freedom means doing as you please, and that Christianity means doing the will of God, and therefore the two are in conflict. But there is a great deal more to freedom than doing as you please.

An ignorant person never can be free, because his freedom is always limited by his lack of knowledge. A prejudiced person never can be free, because his freedom is always limited by his misunderstanding of other people and the world in which he lives. A person who lacks self-control never can be free, because he is always hampered and limited by his own desires which he cannot control.

Freedom is something much bigger than doing as you please. Real freedom consists in being mastered by a great purpose which releases the best that is in you. That is the kind of freedom which Paul found in Christ. It involved giving up everything un-Christlike, but that meant more freedom, not less. Paul, who was familiar with the athletic games of the Greeks, compares the Christian with a runner who lays aside every weight so that he may be free to run to victory.

That is Christian freedom. It always calls for the tossing aside of habits, desires, ambitions which hamper our freedom to be like Jesus Christ.

I wonder if any of you ever climb mountains in the summer. Perhaps you can remember the first time you ever climbed a mountain. You probably started out with an enormous amount of equipment—an extra sweater, a heavy camera to get that view at the top, hatchet and ropes, cooking materials, and an enormous lunch,—all sorts of things which weighted you down. But before you had gone far you discovered that you must discard part of this useless equipment or you would never reach your goal. You were free to keep your things, or free to reach the summit, but not free to do both. If you were a real mountain-climber you did not hesitate. You tossed aside the things which held you back, and pressed on toward the peak.

That is what Paul meant by Christian freedom. The only people who are free to enter into the richest life are those who find that freedom in being laid hold on by Christ.

VI

There is a third thing which you never can discover in any other way. That is, you never can have the release of power within yourself except as your life is laid hold on by Jesus Christ.

Prior to 1880 the German steel industry never reached large proportions because all the iron ore in Germany contained phosphorus. But in 1880 a young clerk in a police court in London discovered what is called the Bessemer process, which made it possible to utilize these hitherto unusable deposits of ore in the manufacture of steel. The enormous growth of the industry followed at once.

What supplies of human resources there are which are waiting to be put through some process which can make them useful, wills which have never been harnessed to any large purposes, minds which have never been put to work in the service of God, friendships which have never moved out beyond selfish interest, sympathy which has never been released and allowed to do its healing work in human life! The main miracle of life is the release and enlargement of these powers which comes through Christ.

VII

Every college class at its reunions has its shining examples of men who graduated without giving much evidence of great ability, and then developed into power and usefulness as great purposes mastered them. Paul's former classmates in the schoolroom of Gamaliel would probably have had difficulty in recognizing the man they had known in the dynamic leader who spread Christianity throughout the Roman world. You can imagine their amazement at meeting him, and their incredulous questioning.

"Where did you get this new initiative, this breadth of mind, this grip on yourself, this power to win the loyalty of people of other nations and races, and to lead them into larger life?"

To which Paul would have replied simply:

"I was laid hold on by Jesus Christ."

Do you want a sure direction for your life? Do you want to be really free, free to be all that God meant you to be? Do you want to release all the powers God has given you? Respond to this incomparable figure who is always seeking to capture you! Make your response in the words of the old hymn:

"Make me a captive, Lord,
And then I shall be free!
Force me to render up my sword,
And I shall conqueror be!"

—Morgan Phelps Noyes, in *Record of Christian Work*.

The Sunday school, together with the ministry, is the teaching force of the Church. Great care should be taken in the choice of these teachers.
—Hiram Wingard.

AN URGENT NEED IN INDIA

By E. E. Miller

For the Gospel Herald.

The coming of the rains at Dhamtari India brings joy to most of the folks living there. It breaks the spell of intense heat and inaugurates a revival of many activities which have been closed for the hot months. Missionaries return from the hills, teachers and preachers take up their usual tasks, and our schools open for the new year's work. To most of the people it is a time of rejoicing.

But the downpouring rains also bring anxiety to some. The manager, teachers and boys of the Boys' Carpentry School and of the Boys' English School will again need to carry on in buildings in which the roofs were in sore need of repairs for the past three rainy seasons. I well remember how one day three years ago

Board was accordingly requested to include in the building budget for India \$2500 for English School Building Repair and \$300 for the Carpentry School.

Both of these buildings were among the first put up by the Mission over 25 years ago. The Boys' Carpentry school building served as Dr. Page's dispensary and the main part of the present English school building was the first Mennonite church building in India. In those early days many of the building materials now used were not available. The unsawn rafters and the bamboo lath have become ant-eaten and the tile cannot longer be relaid without leaving holes. Our newer buildings have sawn rafters, sheet iron and then tile on top. The sheet-iron is both ant and rain proof and the tile are necessary because of the intense heat. These two buildings are now also to be repaired in this manner.



English School Dormitory, Dhamtari

I stood in the Assembly room of our English school building and counted 53 places where the water was coming through while boys and teachers were busy shuffling desks and furniture to keep it dry. To keep school was impossible. It was dismissed and a water sweeping brigade organized. In a recent letter from Bro. Kaufman he refers to the great inconvenience caused by these unrepaired roofs and states the request of the Managing Committee that "the balance still needed be solicited at once."

Three years ago our committee in India agreed that the roofs of both of these buildings were in such poor condition that minor repairs would be an unwise expenditure. The home

At last year's session of the Mission Board the decision to raise the money needed for these repairs was made and the Executive Committee arranged for solicitation of the amount among the churches of Ontario, Ohio, Indiana and Michigan. Most of the churches visited raised their share. This amounted to about fifty cents per member. But, not all the churches could be visited and so the amount remains incomplete. There is still needed for the English School \$760 and for the Carpentry School \$189. It is hoped that the bringing of this unfilled need to the attention of those churches not yet solicited, as well as to the attention of other churches and individuals

outside these districts, who may be interested in helping, may result in completing these funds.

Some mission societies in India have put up huge expensive school buildings. This our mission has not done and is not now planning to do. To do so, we feel would not be consistent either with the demands and conditions of Indian life nor with the home church's policy of simplicity. However, we believe you want us to have what is essential to good work, and it is this minimum requisite that we are now asking you to give. Compared to the modern school buildings of America ours in India would seem to you strikingly insignificant and inadequate. Nevertheless our school work taken grade for grade does not compare unfavorably with that done here at home and certainly our boys and girls are equally desirous to learn and may I venture to say—equally entitled to learn? At least their zeal is a challenge calling us back to India.

Will you not therefore help to also give the Mennonite young people of India an opportunity to fit themselves for life and service. Upon them will devolve the duty of guiding the future work of the church and making it a lighthouse pointing many to Christ. Why not send your gift to Bro. Reiff now and make it possible to have these buildings put in proper shape before another rainy season.

Middlebury, Ind.

THE WORD OF A KING

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life"
—John 3:16.

"The seeds that produced our modern civilization, at least all of it that is worth while, came from the Bible." This is made very plain in Chateaubriand's great work, "The Genius of Christianity." The Seed that has begotten the uncounted millions of earth's children into God's kingdom, from all nations and climes, saving them from the kingdom of sin and darkness, is the BIBLE. "Being born again, not of corruptible seed, but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever" (1 Pet. 1:23). All real blessings, temporal and eternal, are the direct result of having and receiving God's Word. In the Word of the King there is power!

God Has Spoken

God has spoken to the Church and to the world in His Word. One part of the Bible, the Gospel of John, was written especially to the great mass of unconverted mankind. "THESE (the book of John) are written THAT YE MIGHT BE-

touched beyond all others by the Divine fire, and the result is ONE OF THOSE GREAT REVIVALS OF RELIGION which repeatedly through the centuries have startled the world and stimulated mankind; and which, as surely as we are meeting in this hall, WILL RECUR AGAIN."



The First Year of the Carpenter Shop

LIEVE that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (Jno. 20:31).

When God speaks He has something important to say! The Gospel of John is God's final appeal to man. Therein He offers pardon and salvation from eternal misery to eternal glory to all who accept His testimony concerning His Son. It is most urgent that this message of pardon be speedily delivered to the prisoners of sin all over the world.

We Are Ambassadors

God has entrusted the delivery of His message to His disciples. He has no other way. Therefore, the supreme duty of every Christian is to help take the Word to the world.

"In the Word of the King there is POWER." "The Bible is a high explosive," says Stanley Baldwin, British Prime Minister, "but it works in strange ways, and no living man can tell or know how that Book, in its journeyings throughout the world, has started the individual soul in ten thousand different places into a new life, a new belief, a new conception, a new faith. Those things are hidden until some man, some people, is

The Word Works

Does the Gospel of John bring results? Every year it wins thousands of converts to Christ! Here are but a few of its many victories:

A little boy seven years old brought home a Gospel of John that some one had given him on the street. That night he tried to read it but found many words he could not pronounce, and so he sought the help of his parents. After the boy had gone to bed the father read and became absorbed in the pages of the Gospel. The mother's curiosity also was aroused, and she began to read the book. In a short time both of them were converted, and began teaching the boy the way of life. (Bible Society Record).

A pastor was asked by the teacher what her class of boys could do as a missionary work—they wanted to do something. He suggested they buy and give out some Gospels of John. The boys did this. Weeks past, and the work almost had been forgotten, when one of the boys was stopped on the street by a man he had given a Gospel to. "I want to thank you for giving me that Gospel," said the man to the lad, "It

has led to my conversion!" This brought great joy to class, teacher, and pastor.

The pastor of one of the largest churches in Iowa was approached at the close of a Sunday morning service by a business man who said, "I believe you are a sincere man. Can you give me a book to read that will prove to me the truthfulness of Christianity? If I am convinced I will accept Christ, join the church, and bring my wife and children with me." The pastor promised to send him a book. Instead of sending him a book by a human author on Christian Evidences he wisely sent the Gospel of John—God's own treatise on "Christian Evidences." The Gospel was read and studied, the man and his wife and children were converted, and the entire family joined the church.

A lady who believed that Christ was only "a good man" was given a Gospel of John to read by a Christian worker, with the request that she cross out every word in the Gospel that intimated that He was divine. After crossing out the whole of the first chapter she stopped and cried, "Lord, I see that it is so! I accept Thee as the Son of God, my Lord and my God."

BECAUSE OF SOME GOOD ACT

Let me to-day do something that shall take
A little sadness from the world's vast
store,
And may I be so favored as to make
Of joy's too scanty sum a little more.

Let me to-night look back across the span
'Twixt dawn and dark, and to my conscience say
Because of some good act to beast or man—
The world is better that I lived to-day.
—Anonymous.

WEEKLY LETTER FROM SOUTH AMERICA

(May 27, 1929)

By J. L. Rutt

For the Gospel Herald.

Dear Herald Readers:—Well we are again in the midst of winter; yesterday it was reported that it snowed in various places in this province and some quite near by; to-day again it has been quite blustery with signs of snow but hardly think that it will. It is very cold for the Argentine, for it seldom gets colder than five degrees (Centigrade) below zero. Yesterday, to-day and to-night it will be below zero. Zero Centigrade is freezing, so to you North Americans it will not appear very cold but to us who have spent one or more winters in the Argentine, it seems real cold when zero is reached. I think that it is the cold winds which we mind so much—they seem to be so penetrating.

Last week Bro. Hershey held baptismal services at Pehuajo at which time an old lady of 107 was baptized, rather an old age to come to the Lord and we hope and pray that she may understand clearly what it is to take Christ or rather let Christ come into her heart. Surely it is better to come so late than never to have come at all. On his way home Bro. Hershey preached to about 35 anxious folks in Passo. Passo is about midway between Pehuajo and Trenque Lauquen. More towns just like the one mentioned above await the Bible coach which we hope and pray may be a great blessing to many hungry hearts in our district.

The attendance in the Trenque Lauquen S. S. is steadily growing for which we praise the Lord and also the attendance at the night services. At the evening service last Sunday 100 were present. When new faces attend we always expect some of them as members sooner or later.

We were agreeably surprised in M. V. (Meridiano Quinto) last week when about 50 children and adults were present. How we would like to work this town more thoroughly but we are too far away to work it efficiently. Ten years from now we shall see some of these children forming Christian homes. We praise the Lord for the interest that the members take in the services, although it is cold and blustery.

We feel encouraged to go on in the work of the Lord because of the proofs which are manifested from time to time that the Lord will be with us until the end of the age. It is He that goes before and fights the battles for us. The Spiritists have tried to make us a lot of trouble, even coming into our services to see who was attending and then almost forcing them into their own services. Now it appears that the devil has beaten himself in his own game. A number of their members are assisting regularly at the mission. One woman has expressed her desire to follow the Lord, her husband has not come yet, but she believes that he will soon attend also. Others who have been members there, we believe some day will make the wise choice. Truly there is nothing too hard for the Lord and in this confidence we go forward trusting in His power desiring your prayers that we may be well pleasing to Him who has called us.

America, F. C. O., Argentina.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504—Fourth Ave.)

Dear Herald Readers:—We thank the Lord for the privilege of attend-

ing the General Mission Board Meeting. It was a helpful and inspiring meeting to fellowship with the missionaries from different fields of labor.

Bro. William Lauver and family were present with us in our services at Mill Run Friday evening, May 31. Bro. Lauver preached on the subject of "Fire."

Sunday, May 19, Brethren L. A. Blough, Oscar Mishler and wife, and Menno Esh and wife, of the Blough Congregation, Johnstown, were present with us in the morning and evening service. Bro. Blough preached for us.

June 4, Sister Annie Kauffman, worker at the Tampa, Florida, Mission spent a week with us allowing herself to be used in a number of children's meetings and in visitation work.

Sunday, May 26, Bro. Isaac K. Metzler and his wife and son, of Martinsburg spent the Sunday with us, Bro. Metzler filling both appointments. Bro. I. D. Stonerook, Martinsburg, preached at Mill Run Sunday evening, June 9.

Bro. Nevin Bender and his wife and parents, Val. Benders of Greenwood, Del., stopped with us in service on Sunday morning, June 16. Bro. Bender gave an inspiring message on the subject of "Rewards."

Sunday, June 9 our congregation was made to rejoice when four souls were reclaimed into church fellowship, a father, mother, and two daughters. We beg an interest in your prayers in their behalf.

Thursday evening, June 20, J. L. Stauffer of Harrisonburg, Va., filled an appointment and preached to a well attended audience. He preached on the subject, "The Broken Vow."

The following recent visitors were M. J. Slabaugh and wife, Moses and Lydia, Canton, Ohio, John F. Harshberger and wife and son, Holsopple, Pa.

Sister Katie Wingard of the Weaver's Congregation, Johnstown, has come to assist in the work here.

Sister Annie Yoder of Mattawana and Sister Annie Weaver of Lancaster have come to work in the city in private homes. We appreciate their help in the services. We have a number of calls for Mennonite girls to work in private families and this gives the sisters an opportunity to help in the mission service.

Sister Annie Harshbarger served on the all day Sunday school meeting program, Martinsburg, on Sunday, June 23.

Bro. J. N. Durr, Martinsburg, Pa., stopped with us this morning on his way to visit his daughter, Henry Ramers, Duchess, Alta. He expects to be gone for about six weeks.

The cottage meetings are well attended with good interest. There

was one confession in our last week's meeting.

Cash Receipts for the Month

S. W. Conf. Dist.	\$52.05
Allensville Cong.	17.47
	<hr/>
Conestoga Cong., Building Acct.	\$69.52
Cash Value Clothing:	\$57.00
Crown Hill S. C., Ohio	\$ 5.00
Louisville S. C., Ohio	7.00
Cocolamus & Cross Road	5.48
Conestoga S. C.	3.00
Belleville & Allensville S. C.	4.65
Martindale S. C.	2.85
Reid S. C.	6.60
Marion S. C.	3.00
Paradise S. C.	4.32
	<hr/>
	\$41.90

Many thanks for your support. We beg a continued interest and your prayers.

June 24, 1929. Jos. M. Nissley.

Job, W. Va.

Dear Herald Readers, Greetings:—Upon Bro. Weaver's return from Virginia where they attended the ministerial meeting held at the Weaver's church May 16-18, they brought with them Bro. Perry Shank of Broadway, Va. Bro. Shank preached a series of sermons for us at the Lambert Schoolhouse where we conduct Sunday school. Regardless of the rainy weather the attendance was good and the attention was excellent. It seemed that all who came, came for the purpose of hearing the message. The power of the Spirit was manifest among us and a number either confessed Christ for the first time or made a reconsecration. Arrangements have been made for baptismal services on June 30.

May 30 Bro. Weaver took Bro. Shank to his home and in turn held meetings for them at Orkney Springs. He reports a profitable and enjoyable experience. He returned to us on June 8 bringing with him Bro. Samuel Brunk of Fentress, Va., and Sister Luella George of Gladly, W. Va. Luella has spent a number of years at the E. M. S. in preparation to teach. She is teaching now at Oscolo, W. Va. Because of the drifting snows in winter time the school there is taught during the summer months. Bro. Brunk conducted a series of meetings at the Bethel Church, at which time two souls accepted Christ. We count it a privilege to have had Bro. Brunk with us.

Bro. Francis Bechtel of Harrisonburg, Va., came on Sunday afternoon, June 16. He had brought workers to Roaring on Saturday. He was with us till Tuesday morning when he took Bro. Brunk to Harrisonburg. He was also accompanied by Sister Viola Heatwole who had been at Roaring till the close of the E. M. S. when other workers came.

We are expecting yet two more

series of meetings: one at Horton and one at Pennington Schoolhouse. The county school board is building another room to the one at Pennington and have decided to put a folding partition between the rooms to accommodate us in S. S. and preaching services for which we are truly thankful. One room is too small for S. S. and much more so in special meetings. Bro. Weaver has the oversight of the work.

On May 19 Dr. and Mrs. Homer Blough, little daughter and sister Katie Weaver came. They left the following day with Sister Ruth Speigle, one of the workers here. After spending three weeks at home near Johnstown, Pa., she returned and is one with us again. She had not been at home for over a year.

Sister Caroline Lehman also a worker was very much surprised to have her parents Bro. and Sister Joel Lehman of West Liberty, O., with their son John from Goshen College and his room-mate Bro. Freeman Gingerich of Waterloo, Ont., to pay us a visit. Caroline went with them to be at home for a short time.

Bro. and Sister Ivan Leaman of Lancaster, Pa., made a call at the Mission home on June 14 while on their wedding trip westward to Ohio and Illinois.

We are having wonderful weather and crops are looking fine.

Continue to pray for us and these with whom we come in contact.

In His service,

June 21, 1929. Vada Heatwole.

West Liberty, Ohio

Dear Herald Readers, Greetings:—The Lord is giving us many blessings whereof we are glad. A number of children have gone out into private homes during the last three weeks. They number forty-four at present in the Home.

We wish to make a statement here about fruit jars. Last year, as many of you will remember, we were very nicely supplied with fruit and vegetables. Offers came from many parts of this state, and a few from other states to fill fruit jars for the Home, and in this way we were supplied. More than a thousand quarts of vegetables were canned right here at the Home, and the many helping hands from the outside made it possible that the Home was well supplied throughout the year. This extra supply came in very handy, especially because our number of children in the Institution was high during the winter.

We are thankful, indeed, for all the past favors, and I am sure that we will appreciate what you can do in the future. We realize, however, that in many parts there will probably be no fruit this year, and in other cases

very little. So if any of you are thus disappointed, you might be able to fill jars with vegetables. Any one then, who wishes to contribute a bit toward the fruit and vegetable shelves in the Orphans' Home will kindly let us know and we will send as many jars as you wish to fill. We will certainly appreciate this, and I am sure that you will be blessed by cooperating with us in that way.

We are glad for the provisions which were brought to us during the last month, such as potatoes, vegetables, and also sewing and clothing. We are still hopeful that the Lord will provide in all things.

Pray for the work.

L. L. Swartzentruber, Supt.

REPORT

Of the Allensville and Belleville (Pa.) Sewing Circle, from April 4, 1928 to June 5, 1929

No. of Meetings Held	16
Average attendance	22
No. of articles made	279
Comforts Knotted	8
Quilts Quilted	13
Large Dresses	9
Girls' Dresses	22
Baby Dresses	12
Aprons	9
Princess Slips	12
Pillow Cases	12
Shirt Waists	15
Sheets	16
Night Gowns	14
Petticoats	8
Boys' Waists	9
Dresser Scarfs	6
Boys' Overalls	32
Rompers	6
Coverings	5
Jackets	14
Miscellaneous	12
Pieced 1 quilt top and 1 comforter top.	
No. of articles bought	
18 pairs Stockings	
6 pairs Boys' Pants	
6 pairs Boys' Overalls	
6 Shirts	
Paid Out	
For support of Lily Burkholder	\$30.00
La Junta Hospital for Furnishings	42.00
Sewing Circle Support	5.00
Ready-cut Garments	15.00
Other Expenses	182.00
Received	
From Mrs. Sam Eash as donation goods	5.19
Leah Yoder's S. S. Class	15.37
J. C. Kanagy's S. S. Class	11.97
Kate Yoder's S. S. Class	5.00
Allensville S. S.	68.50
Quarterly Meetings	14.20
Allensville S. S. for La Junta Hospital Furnishings	23.35
Belleville S. S. for La Junta Hospital Furnishings	21.00
Quilting quilts	6.00
From Members not Attending Sewings	3.75
Sewing Circle Offerings	111.25
Total received	\$280.39
Amount in Treasury, April 1, 1928	1.82
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	\$282.21
Paid out during the year	\$274.00
Amount in Treasury, June 5, 1929	\$ 8.21
Mrs. Tom Spicher, Pres.	
Mrs. Rudy Byler, Vice Pres.	
Mrs. John M. Esh, Sec'y.	

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for May, 1929

General Mission Fund	
Forks Cong Ind	\$ 34 10
Gulf Haven SS Miss	3 50
Mt View SS Mont	10 43
W Zion Cong Alta	23 80
Holly Grove SS Md	11 92
Barbara Klopfenstein Estate	192 77
Annual Miss Bd Meet	427 23
Roanoke Cong Ill	3 05
Beech Cong O	29 71
S Union Walnut Gr SS Ohio	57 43
Oak Grove SS Ohio	77 62
Martins Cong O	22 00
Daytonville Cong Ia	12 08
Sugar Crk Cong Ia	111 71
Blough Cong Pa	12 50
Stahl Cong Pa	3 12
Pleas Grove Cong Pa	1 91
Rosetta Hoover Werner Estate	100 00
Waterloo Tri-annual SS Meeting Ont	96 80
Mt Pleasant SS Va	24 00
Total Gen Fund	\$1,255 68

INDIA

General

Lydia Oyer	\$ 5 00
Mr & Mrs Harvey Handrich	15 00
Kolb Cong Ohio	5 00
A Sister Ont	5 00
Roanoke Cong Ill	23 63
E Bend Cong Ill	49 00
E Bend Wom German Cl Ill	5 00
Vina Blosser	37 50
Leetonia SS Ohio	23 26
LaJunta & E Holbrook Congs Colo	58 69
LaJunta Cong Colo	16 83
Mt Zion Cong Mo	2 25
Plum Crk Cong Nebr	15 00
L Deer Crk Miss Meet Ia	15 84
E Fairview Cong Nebr	25 42
Woodriver Menn SS Nebr	25 00
Lancaster SS Pa	60
Landisville SS Pa	45 78
Lake View Cong N D	5 46
Fairview Cong N Dak	5 18
Weaver SS Va	42 00
Zion Cong Ore	5 58
Skippack Cong Pa	15 00
L Salford SS Pa	45 00
Souderton Cong Pa	57 60
Souderton TLM Pa	21 60
Skippack Cong Pa	25 00
Vineland SS Ont	26 53
Waterloo Cong Ont	76 21
Elmira Cong Ont	15 00
Cullom Cong Ill	5 76

Total for India Gen 719 72

Missionary Support

Maple Gr Cong Pa	\$ 50 00
Holdeman S C Ind	25 00
A Sister Ont	5 00
Spg Valley Cong Kans	37 50
Lockport SS Ohio	37 80
Thomas SS Pa	45 00
Stahl SS Pa	30 00
Blough Cong Pa	30 00
Weaver SS Pa	30 00
Kaufman Cong Pa	15 00
Ind-Mich Sew Cir	190 00
Blooming Glen Song Service Coll Pa	41 60
Elkhart Cong Ind	39 00
Total	\$575 90

India Missionary Children Support

Weaver SS Pa	\$ 40 00
Forks S C Ind	75 00
Middlebury SS Ind	8 55
Pr Cl Elkhart SS Ind	2 53
Total	\$126 08

Evangelist Support

Manitou Cong Colo	\$ 25 00
E Petersburg SS Pa	
Clyde Roots Cl	7 50
Y M Bible Cl	7 50
Manheim B S Cl Pa	11 00
E S	37 50
A Bro Pa	15 00
Blooming Glen SS Pa	
Sister Moyers Cl	42 00
Boyetown & Hereford Cong Pa	10 00
Ont Vineland YPM	10 00
Markham YPM Ont	22 50
Middlebury SS Ind	50 00
A Fam Berea Cong Ind	50 00
Total	\$288 00

Bible Women Support

A Bro & Sis Kans	12 50
Sycamore Gr Cong Mo	3 00
Saleni Cong Nebr	19 60
Aged Sis SS Cl Oak Gr SS O	12 50
Middlebury SS Ind	12 50
Bethel SS Mich	50 00
Bowne Cong Mich	4 17
Cl 17 Holdeman SS Ind	19 50
Olive Cong Ind	25 00
Total	\$158 77

Teachers' Support

A Sister Ont	\$ 10 00
Wm Moyers Cl Blooming Glen SS Pa	30 00
Ruth Ressler	10 00
Landisville SS Girls Cl 7 Pa	5 00
Strasburg SS Pa	45 00
Jacob D Mellinger & Scott Bushong	8 00
Ten Sisters Lanc Pa	14 00
Sev Sisters Landis Val Cong Pa	10 00
A Sis Mellinger Cong Pa	5 00
A Sis Lancaster Cong Pa	5 00
A Bro & Sis Lancaster Pa	5 00
A Friend of India	5 00
Elkhart YPS & LA Ind	24 00
Total	\$176 00

Orphan Support

A Bro & Sis Kans	\$ 9 00
A Bro & Sis Ind	10 00
N E Hershberger	16 00
Cl 1 Martins Cr SS O	24 00
Edward F Zook	20 00
Jr Prim Dept Science Ridge SS Ill	20 10
Mothers Cl 4 Martins SS Ohio	10 00
Mr & Mrs A K Hertzler	19 00
Henry M Keener	36 00
SS Cis 2, 3, 4, & others	
Berlin SS Ohio	12 00
Norristown Miss SS Pa	
Birthday Fund	9 00
Children Millwood SS Pa	4 00
Mrs Seth Millers Cl	
Walnut Crk SS O	37 00
Mrs J C Landes	12 00
John Bachmans SS Cl	
Metamora SS Ill	15 00
E G King	10 00
Peoria SS Ill	12 27
Waldo Cong Ill	36 00

Mrs J J Kemps Cl	28 00
Metamora SS Ill	18 00
Nora Yoder	
Otis Johns Cl Beech SS Ohio	40 00
Della Schmuckers Cl	
Beech SS Ohio	36 00
Sycamore Gr SS Mo	
Sycamore Gr SS	34 60
Classes 27, 28	40 00
Class 16	18 00
" 11	11 00
" 8	11 00
" 9	11 00
" 15	18 00
E D Hershberger & wife	11 00
W R Hershberger & wife	11 00
F P Kaufman & fam	11 00
L Deer Creek SS Ia	
Class 7	18 25
" 24, 32	22 00
" 22	42 01
Primary Dept	9 00
Cls 6, 11	2 00
Cls 24, 32	15 00
W Union Pri Dept Ia	9 60
Stahl SS Pa	21 33
Pinto SS Md	19 00
Elizabethtown SS Pa	
Mrs Jacob Shanks Cl	9 00
Mrs Loda Longeneckers Cl	9 00
John L Roots Cl	18 00
S B Landis Cl	18 00
Mr & Mrs E O Brubaker	18 00
A L Gantz	9 00
Lititz SS Elizabeth Garbers Cl Pa	9 00
Paradise SS Pa	6 00
Paradise SS Pa H E	
Denlinger's Cl	40 00
Landisville SS Pa	
Girls Cl 5	3 00
Naomi Erb	27 00
Henry Baer	3 00
Stauffer's SS Pa	16 00
Paradise & Miller SS Pa	14 50
Teresa Kauffman	18 00
Zion SS Ore	
Class 1	10 00
" 4	28 00
" 5	8 00
Cls 8, 12	12 00
Class 13	22 00
A Bro & S's Ore	8 00
George A Webers SS Cl	
Ont	10 00
John Kehl SS Cl Ont	10 00
Sinton Baer SS Cl Ont	8 90
Meses Bowman SS Cl	
Ont	2 00
Ananias Schantz SS Cl	
Ont	4 60
M B Bauman SS Cl Ont	5 00
Clive SS Ind	104 00
Shore SS Ind	12 36
Cl 4	8 00
Cl 16	10 00
Middlebury SS Ind	39 00
Total	\$1,287 52

India Widow Support

Mr & Mrs A K Hertzler	\$ 5 50
Cl 12 Beech SS Ohio	22 50
Plum Cr Cong Nebr	6 00
Millersville SS Pa	
Hettie Mussers Cl	5 00
Stauffers Cong Pa	20 00
Portland SS Ore	5 50
Zion SS Ore Cl 3	11 00
Olive Cong Ind	42 00
Helping Hand Cl Elkhart SS Ind	5 50
Olive Cong Ind	12 50
Total	\$135 50

India Medical

Midland S C Mich	\$ 10 00
S C at Wayland Ia	23 00

Pleas Grove S C Ill	8 85
A Sister Ont	5 00
E G King	5 00
D A Diener	100 00
Ind-Mich S C	50 30
Willing Workers Cl	
Elkhart SS Ind	6 00
A R Miller	5 00
Total	\$213 15

Primary Village School Support

Duchess SS Alta	\$ 35 30
Childrens SS Cl	
Medway SS Ohio	3 49
Total	\$ 38 79

Evangelistic Fund

A Sister Pa	\$ 14 50
Middlebury SS Ind	20 40
Total	\$ 34 90

Ada Hartzler Auto Fund

Manitou Cong Colo	\$ 20 00
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Missionary Equipment

J H Warye	\$ 10 00
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Hospital Equipment

E Holbrook SS Colo	\$ 30 00
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Personal

Vina Blosser	\$ 25 00
Girls of Bethel SS O	3 75
Total	\$ 28 75

Ghatula Dispensary

A Strasburg SS Teacher Pa	\$ 5 00
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Total for India \$3,848 08

SOUTH AMERICA

General

Lydia Oyer	\$ 5 00
Millford AM Cong Nebr	20 46
Kolb Cong Oho	5 00
A Sister Ont	5 00
E Holbrook SS Colo	30 00
Metamora Cong Ill	24 45
Vina Blosser	37 50
Bethel SS Ohio	35 31
N Lima SS Ohio	32 25
Falfurrias SS Texas	10 04
LaJunta Cong Colo	11 83
Mt Zion Cong Mo	2 50
Strasburg SS Pa	74 58
Morrison Cove Cong Pa	6 36
Springs Cong Pa	12 71
Plum Cr Cong Nebr	15 00
W Union Cong Ia	85 12
L Deer Crk Miss Meet Ia	15 83
E Fairview Cong Nebr	38 38
Fairview Cong N Dak	2 50
Rosetta Hoover Werner Estate	100 00
Yellow Crk Cong Ind	30 00
Total	\$600 82

Missionary

Mrs Jacob Litwiller	\$ 4 00
Sycamore Gr Cong Mo	100 00
Pleas Valley SS Kans	20 00
Good Cong Pa	18 00
Elizabethtown SS & Cong Pa	132 86
Sister George Eshelman	10 00
York Co Miss Meet Ont	343 00
Souderton Cong Pa	37 50
Total	\$665 36

Missionary Children Support

Elizabethtown SS Pa	
Ada Garbers Cl	\$ 12 50
Paul Garbers Cl	12 50
Total	\$ 25 00

Evangelist Support

A Sister Pa	\$ 14 50
Clinton Brick SS Ind	22 50

Good Samaritan Cl	
Elkhart SS Ind	7 00
	\$ 44 00
Bible Readers	
Wom Miss Soc	\$ 32 00
A Sister Ont	5 00
Cherry Box Cong Mo	2 10
Mr & Mrs C H Warfel	5 00
	\$ 44 10
Orphan Support	
Beulah Beach	\$ 10 00
Bethel & Guilford Congs	
Ohio	32 00
A Sister Ont	5 00
Susanna C Rohrer	5 00
Lancaster SS Pa	
Mrs Rohrer's Cl	6 00
Esther & Mary Herr	10 00
A Bro Lansdale Pa	100 00
	\$168 00
Orphanage	
Malachi 3:10	\$ 50 00
Publication	
Merry Sunshine Cl Ore	\$ 4 80
A Bro & Sis Lanc Pa	5 00
Cl 17 Elkhart SS Ind	1 69
	\$ 11 49
Kindergarten	
Duchess SS Alta	\$ 35 30
Goodfield Cong Ill	8 50
Mr & Mrs C H Warfel	5 00
	\$ 48 80
Personal	
Plainview SS Ohio	22 00
Goshen Col Miss Meet	50 00
	\$ 72 00
Bible School	
Mt Joy YP Meet Pa	\$ 42 00
Bible Coach	
Enoch Horst	\$ 5 00
Total for S America	\$1,776 57
AFRICA	
Mission Study Cl	
Goshen College Ind	\$ 10 00
Annual Miss Bd Meet	5 00
Goshen Col Miss Meet	
Ind	153 70
	\$168 70
CITY MISSIONS	
Altoona, Pa.	
Stahl Cong Pa	\$ 32 19
Morrison Cove Cong Pa	5 96
Weaver Cong Pa	11 10
Rockton SS Pa	2 40
Blooming Glen SS Pa	29 50
Allensville Cong Pa	17 47
	\$ 98 62
Canton, Ohio	
Canton SS	\$ 4 60
Sister Mast	5 00
Beech YPM Ohio	7 88
Martins YPM Ohio	5 00
Pleasant View SS O	11 25
Auto Fund	
O Gr & Pleasant Hill	
Congs Ohio	50 00
Sister Eschliman	6 00
Martins Cr Cong O	30 00
Walnut Cr Cong O	50 18
Berlin SS Ohio	25 00
Salem Cong Ohio	22 50
Crown Hill Cong O	35 00
Bethel & Guilford	
Cong	22 00
N Lima Cong O	35 07
Midway SS & Cong O	36 50
Leetonia Cong O	27 86
Beech Cong O	37 50

Orrville Cong Ohio	25 00
Bro Miller	7 00
Mr & Mrs A S Hamsher	5 00
	\$447 34
Chicago, Ill.	
Mr & Mrs A S	
Hamsher	\$ 5 00
Mens Bible Cl 16	
Holdeman SS Ind	5 20
Hopedale Cong Ill	25 00
Willow Spgs Cong Ill	8 90
R Diller	13 50
Percy Miller	3 00
L C Hartzler	10 00
R Buchanan	17 50
J J Hostetler	10 00
Hopedale Cong Ill	17 36
G S Nice	10 00
Bro Weaver	1 00
Charles Foley	3 00
	\$129 46
Detroit, Mich.	
Emma Cong Ind	\$ 13 25
A Bro & Sis Mich	10 00
Fairview Cong Mich	30 50
	\$ 53 75
Columbia, Pa.	
Two sisters	\$ 25 00
Ft. Wayne, Ind.	
Shore Cong Ind	\$ 10 00
Leo & Ft Wayne Literary	2 66
	\$ 12 66
Iowa City, Ia.	
Plum Cr Cong Nebr	\$ 8 62
Lima, Ohio	
E F Hartzler	\$ 1 00
N E Troyer	2 00
Check No 24	1 00
	\$ 4 00
Knoxville, Tenn.	
Blooming Glen SS Pa	\$ 29 50
Peoria, Ill.	
Morrison Cong Ill	\$ 6 50
Freeport Cong Ill	74 75
Jr Dept Sc Ridge SS Ill	12 96
Morrison Cong Ill	7 25
Willow Spgs Cong Ill	21 24
Pleasant Gr SS Ill	20 30
	\$143 00
Portland, Oreg.	
Plum Cr Cong Nebr	\$ 10 00
Kansas City, Kans.	
Daniel Kauffman	\$ 5 00
S C Yoder	1 00
Soennenburg SC O	10 00
Mrs Peter Ulrich	2 00
South Iowa, S C	10 00
Anna Galbreath	2 00
E Holbrook SS Colo	30 00
Mt Zion Cong Mo	12 00
Plum Cr Cong Nebr	15 00
C J Gingerich	1 00
E Fairview Cong Nebr	34 81
Salem Cong Nebr	19 60
Blooming Glen SS Pa	29 50
	\$171 91
Toronto, Ont.	
H D Groh	\$ 5 00
Breslau Cong Ont	26 00
St Jacobs Cong Ont	26 00
Western N Y Cong	50 00
Detweiler Cong Ont	6 00
Almira Cong Ont	10 00
Latschar Cong Ont	22 25
Rosetta Hoover Werner	
Estate	100 00
	\$245 25
Total City Missions	\$1,379 11

CHARITABLE INSTITUTIONS	
Children's Welfare Home	
Dan Hershberger	\$ 5 00
G S Nice	20 00
K C Telephone Co	21 00
Special Support	310 50
Milford AM Cong Nebr	12 45
A Friend	10 00
Pleasant Gr SS 'Ill	12 75
Wichita Cong Kans	8 25
Bethel Cong Mo	15 00
Sprg Val Cong Kans	28 33
Mt Zion Cong Mo	18 20
Cherry Box Cong Mo	3 75
	\$465 23
Orphans' Home, Ohio	
Farm Income	\$ 6 00
Special Support	614 00
Amos King	100 00
A Sister Okla	7 20
Western N Y SS	5 00
Mt Zion Cong Mo	1 00
	\$733 20
Home for Aged, Illinois	
Blough Cong Pa	\$ 42 00
Special Support.	529 61
Masontown Cong Pa	13 00
Produce Sold	97 39
Altoona Mission Pa	14 97
Mrs Whetzel	50
Locktown Cong Pa	5 93
I Beck	1 00
Casselman Cong Md	12 10
Oak Grove Cong O	
Champaign Co	45 50
Scottdale Cong Pa	24 21
Maple Gr Cong Pa	45 50
Pleasant Gr Cong Pa	25 00
Sc Ridge Cong Ill	16 32
Schellsburg Cong Pa	5 00
	\$878 03
La Junta Hospital Building	
J E Bachman	\$ 15 00
Harold Bachman	5 00
A W Waters	7 50
Mary Waters	5 00
	\$ 32 50
LaJunta Hospital Equipment	
Sycamore Gr S C Mo	\$ 52 55
Pa Cong Kans	64 74
	\$117 29
Total for Charitable Institutions	\$2,226 25
OTHER FUNDS	
Annuity	
J L Gindlesperger	\$100 00
Mrs J G Frances	200 00
A Brother Mo	500 00
A Bro & Sis Okla	400 00
	\$1,200 00
Missionary Preparation	
Schertz Bros	\$ 75 00
Rural Missions	
Cullom Cong Ill	\$ 7 71
Mt Zion Cong Mo	1 00
Stahl Cong Pa	6 20
Morrison Cove Cong Pa	6 64
Casselman Cong Md	5 34
Pleasant Gr Cong Pa	3 82
Shore Cong Ind	10 00
Howard-Miami Cong 1nd	33 81
Middlebury Cong Ind	21 63
Hopewell Cong Ind	13 12
Holdeman SS Ind	28 71
Emma Cong Ind	11 57
Bowne Cong Mich	6 42
	\$155 97

District General Funds	
Crys Spgs Cong Kans	\$ 22 76
LaJunta Cong Colo	7 00
Wichita Cong Kans	8 25
Bethel Cong Mo	15 55
Sycamore Gr Cong Mo	25 00
Spg Val Cong Kans	28 34
Hesston Cong Kans	13 30
Pleas Val Cong Kans	10 50
E Holbrook Cong Colo	15 00
Mt Zion Cong Mo	4 75
Cherry Box Cong Mo	3 75
Plain SS Pa	48 50
Blooming Glen Cong Pa	29 50
Deep Run Cong Pa	34 81
Mission Meeting	
(Franconia Conf)	186 33
Schellsburg Cong Pa	4 00
Kaufman Cong Pa	9 00
Emma Cong Ind	10 00
Shore Cong Ind	9 62
Clinton Fr Cong Ind	46 33
Midland Cong Mich	10 98
Salem Cong Ind	6 38
Nampa Cong Ida	8 73
Hopewell Cong Ore	1 50
Sheridan Cong Ore	13 65
Filer Cong Ida	2 50
Amenia Cong N Dak	10 30
Spg Val Cong N Dak	5 25
	\$591 58
Endowment for Church Schools	
Herbert Zook	\$ 5 00
P W Kilmer	15 00
	\$ 20 00
Mrs. Frances Fund	
Mrs J G Frances	\$550 00
Personal	
Manson Cong Ia	\$ 43 48
Church Building Fund	
Emma Cong Ind	\$ 11 00
E W Bricker	5 00
David Eimen & wife	2 00
Mrs G C Baugher	5 00
A Sister	15 00
Mrs Lydia Eash	5 00
Mary Wenger	5 00
A Member Mellinger	
Cong Pa	5 00
	\$ 53 00
Mo.-Kans. Evangelistic Fund	
Milan Val Cong Okla	\$ 5 40
Hesston Cong Kans	13 50
E Holbrook Cong Colo	15 00
Limon Cong Colo	5 00
Sycamore Gr Cong Mo	30 00
LaJunta Cong Colo	7 00
	\$ 75 90
Hannibal, Mo., Fund	
Ruth Buckwalter	\$ 12 00
L Deer Crk Cong Ia	30 15
	\$ 42 15
Mo.-Kans. District Mission Board	
Palmyra Cong Mo	\$ 5 00
Ind.-Mich. Sunday School Conference Fund	
Maple Gr SS Ind	\$ 4 00
Rural Evangel	
Shore Cong Ind	\$ 50 00
S. W. Pa. Conference Fund	
Kaufman Cong Pa	\$ 9 00
S. W. Pa. S. S. Conference Mission Fund	
Thomas SS Pa	\$ 7 00
Stahl SS Pa	11 84
Morrison Cove SS Pa	10 74
Kaufman SS Pa	12 69
	\$ 42 27
Total Other Funds	\$2,917 35

RELIEF

Canadian Russian Relief

J D Sommer & Katie Litwiller \$ 20 00

China Relief

Hesston Cong Kans \$ 75 23
Fairview Cong N Dak 35 00
\$110 23

General Relief

Mt View Cong Mont \$ 12 22

Russia Relief

Wm Holdeman \$ 5 00
Total for Relief \$147 45

SUMMARY

Alta-Sask Dist Bd \$ 46 45
Dak+Mont Dist Bd 63 69
Franconia Conf 822 94
Ill Dist Bd 257 34
Ind-Mich Bd 1,172 22
Ia-Nebr Bd 591 87
Lancaster Conf 798 32
Middle Dist Va 42 00

Mo-Kans Dist Bd 946 29
Ohio & East AM Conf 379 83
Ont Conf 630 79
Pacific Coast Conf 136 46
S W Pa Conf 574 53
Wash Co Md-Frank Co Pa 63 50
Menn Bd of M & C 7,192 96

\$13,719 19

India Missions \$3,848 08
S America Missions 1,776 57
Africa 168 70

City Missions 1,379 11
Charitable Institutions 2,226 25
Annuity Funds 1,200 00
Gen & Other Funds 2,973 03
Relief Funds 147 45

\$13,719 19

Respectfully Submitted, and
Gratefully acknowledged,

1711 Prairie Street,
V. E. Reiff, Gen. Treas.,
Elkhart, Ind.

GLEANINGS

What One Testament Did

Mr. Broadbent of the Brethren has recently visited Central Europe and reports "a mighty work of grace" as going on there. Here is an illustration. A few years ago in one of the country districts of Roumania, a simple peasant secured the loan of a copy of the New Testament from a village priest. The priest shortly afterward tried to get the book back, fearing that he made a mistake in allowing his parishioner to read it; but the man was already beyond his reach as he had learned from the Scriptures the way of salvation. His conversion was followed by that of others: and from that single copy of the New Testament has grown a group of thirty assemblies. In one of them Mr. Broadbent sat down to the Lord's Supper with some three hundred believers. This work is entirely apart from foreign supervision or foreign help. The gatherings are led by Roumanian leaders, men able to preach the Gospel, and are wholly self-supporting. They are formed on the lines of the purest primitive Christianity.

Educational Center in Fiji

Australian Methodists conduct missionary work in the Fiji Islands, and in one town, Davuilevu, are a teacher-training school, a theological school and other educational institutions. Christopher Sharp writes of the town: "Education was never in closer alliance with the soil than it is at Davuilevu. Every student, and dozens of them are married, with families, must grow his own food. In fact, the maintenance of the food supply is the supreme civic problem: No food, no school. All are bound to share in such necessary town work as the maintenance of roads and bridges and drains, the care of buildings and grounds. A native medical practitioner and a nurse attend to the health of the town. Every year there is a wholesale inoculation against typhoid, and compulsory vaccination is strictly enforced. There is no prohibition question in Davuilevu. It must be settled outside the town. Every student who seeks citizenship in this remarkable town must certify that, for him, liquor and tobacco are taboo."

The Future Filipino Church

E. K. Higdon, a Manila pastor, now acting president of the union theological seminary in that city, writes: "In the Philippine Islands, the native Christian is given opportunity to bring his religious genius to bear

on the task of establishing the Church of his Lord in the land he loves. To this undertaking he brings many of the Christian virtues developed to a remarkable degree. Reverence, hospitality, liberality, family solidarity—these are everyday demonstrations of practical Christianity which all fair-minded foreigners recognize in the Filipino. This is the stuff from which the future Church is being built. The future of the Church in the Philippines will be determined by Filipino and American Christians working together. They supplement and complement each other in a serious endeavor to understand the mind of Jesus and to perfect a type of institution that will best enable the heart and will of Christ to function in the individual and collective life."

Ecuador Bans Only Priests

A news item in the January Review told of a law in Ecuador which, according to the Latin American Evangelist, forbade the entrance into that country of "ministers of any denomination." The latter paper has now published a letter from Rev. W. E. Reed of Ecuador, part of which reads as follows:

A law has been on the statute books for a quarter of a century prohibiting the immigration of foreign religiosos. The Government has had to strengthen this law from time to time because of conspiracies involving the Roman Catholic Church which are traced to some foreign ecclesiastics. The recent re-statement of the law took place after an abortive revolutionary movement in which this class of foreigners was involved. It is true that the law does not mention the Catholic Church, but it refers invariably to men who have taken monastic vows and wear the garb of a priestly order. The missionary who comes without such vows and dress simply to propagate ideas is not classified as an ecclesiastic or religioso. Being a man free to marry, rear children and be a good citizen in general who obeys the law and asks no special favors, he is not looked upon with disfavor.

Colportage by Automobile

H. H. Mercer, of the Egypt General Mission, writes of a trip through three Egyptian provinces which he took recently, in company with two other missionaries, in an automobile: "We took several thousand Scripture portionettes, a free grant from the Nile Mission Press. In the seventy miles or so of road we covered we rarely struck a hundred yards devoid of human life, and out of the thousands of portionettes of God's Word distributed, I think I can safely say not one was lost. Looking back along the road from the car, one saw men descending from high up on camels and getting off donkeys, and

even in one case a bus stopped, and a boy was sent to pick up the 'Good News.' To supply the pedestrians, in many cases our trouble was we couldn't discharge our ammunition quickly enough as the car sped on its way, and often there was a perfect scramble in the middle of the road as to who would become the proud possessors. Egyptians even left their work in the fields as they saw the portionettes fluttering from the car."

Christian Literature in Korea

After a careful survey of the books and magazines now available in the Korean language to-day, W. M. Clark, D. D., writes: "The Korean people are largely voiceless so far as important literary contributions in their own language are concerned. Indeed, we are almost tempted to wonder whether, without the help of the comparatively large mass of Christian books and especially of the translation of the Bible into the vernacular, the Korean language would survive very much longer as a medium of literary expression. Perhaps the Bible in Korean is destined to have the same conserving force for the Korean language that Luther's translation of the Bible into German had for literary German—and this in spite of literary defects in the present translation. Even non-Christian educated Koreans often freely acknowledge the debt that Korean language and literature owe to Christianity." The Christian Literature Society is almost the sole source of Christian books in Korea.

Walks Twenty Miles for a Sermon

One of the greatest sources of encouragement to Dr. Hadie and J. R. Woodson, Southern Presbyterian missionaries in the state of Minas, Brazil, as they go on their long trips visiting the fields is the eagerness of the people to hear the Gospel. Sometimes they will preach two or three times a day for several days in succession in different houses through the country. Many of the people will follow them around for two or three days, walking long distances. One man in the Carmo congregation walks about ten miles to attend church when there is preaching. After the services, he returns home, walking twenty miles in one day to hear a sermon. Not long ago a man found himself four miles from the house where the midweek prayer meeting is held, half an hour before the hour to begin. Knowing that he could not walk and reach there in time, he ran the four miles in order not to be late to prayer meeting.

An Egyptian Convert's Trials

Dr Morden H. Wright writes from Cairo of an engineer employed in a government survey department who wished to become a Christian. When his father found it out, he beat him; his eldest brother did the same. He was then reported to the headman in the village, and the head of the district. Both beat him till he dropped. The chief of the police in that district put him in prison, and went into the cell every few minutes and said, "Do you still want to become a Christian?" His answer was "Yes" each time, and each time he was beaten, until finally he fell unconscious. He was rescued from prison, as his imprisonment was against the law, and every day one of the Christians accompanies him to and from his work and stays beside him during office hours. He was expelled from his father's house, none of his relatives will even speak with him, and all are waiting for an opportunity to kill him.

His Property

A tax collector one day came to a poor minister in order to assess the value of his property and to determine the amount of his taxes. "I am a rich man," said the minister. The official sharpened his pencil and asked intently, "Well, what do you own?" The pastor replied, "I am the possessor of a Saviour who earned for me everlasting life and who has prepared a place for me in the Eternal City." "What else?" "I have a brave, pious wife, and Solomon says, 'Who can find a virtuous woman? for her price is far above rubies.'" "What else?" "Healthy and obedient children." "What else?" "A merry heart which enables me to pass through life joyfully." "What else?" "That is all," replied the minister. The official closed his book, arose, took his hat, and said, "You are indeed a rich man, sir, but your property is not subject to taxation."—*The King's Business*.

A Turk Seeks the Secret

Though Mohammedan religious authorities have always declared the translation of the Koran to be sacrilegious, the Turkish Government has within the last three years lifted its ban on the publication of such a translation. Accordingly, despite ecclesiastical outcries, three translations of the Koran into Turkish have been put on the market. It is reliably stated that some 14,000 copies of these Turkish Korans have been sold. Some Christian missionaries are finding the translated Koran an ally. Turks who heard the sounding Arabic of the Koran without understanding anything imagined it to be charged with tremendous and mystic meanings. But in translation most of the ascribed grandeur disappears. It is sometimes sufficient to place a Koran and a Testament in the hands of a reader and leave him to draw his own conclusions.

Bible Reading in Public Schools

Ten states by law require Bible reading in the schools. Seven specifically permit Bible reading. In twenty-three states Bible read-

ing is permitted under general terms of the law or by reason of failure to refer to it. Bible reading is not permitted under the present interpretation of the state constitution or statutes in eight states. This summary of the present status of the Bible in the schools is based upon data furnished by the United States Bureau of Education. The number of states which require Bible reading in the schools is increasing. Four years ago the bureau published a bulletin outlining the legal status of the Bible in the schools. Since that time four states Maine, Delaware, Kentucky and Idaho, have passed laws requiring Bible reading.

The Resurrection Morning

The willing waves upheld Him, When He walked upon their crest, Like a babe, the tempest slumbered At His word on ocean's breast; So the earth obeyed its Master And unlocked her jaws of death, On that first glad Easter morning, As the holy Scripture saith. Darkness fled before His presence, And the dead came back to life; At His touch the sick were cured, Midst the tumult and the strife. So through judgment, crucifixion, Facing maddened, cruel foes, In a tomb for three days buried, Lo! the blessed Christ arose. Publish wide the joyful tidings Until every creature knows That for all is full salvation, 'Twas for this the Lord arose.—Z. I. Davis.

Spirituality

Spirituality is the spirit-born element of the jewel-walled city of God coming into and permeating the soul and life of humble and devoted followers of the Nazarene.

Spirituality is Heaven's freedom given to men. Its essence consists of all those properties which make Heaven Heaven—the peace, the joy, the ineffable sweetness of Christ's unfathomable love, the broad undying magnanimity of divine charity. When a man is dominated by these things he is spiritual.

Spirituality is of the Holy Spirit. It comes from him. There is no true spirituality aside from or outside of the Holy Spirit. An abundance of the Holy Spirit is one's life in spirituality.

Thoughts On Holy Living

"Follow thou me," is the sum total of our duty to God. There must be a submission to God's will. Impatience and rashness have ruined many a life. Impatience will cause us to put a wrong interpretation on God's will.

We cannot arrange our lives to suit our own liking. God wants to get nearer my heart when I am lying low with sickness. We can see some things through our tears that we cannot see otherwise. We can see the bleeding footsteps of saints on the sand of time as we journey through the dark places of life. God has a way out when we face the humanly impossible.—Selected from the Gospel Trumpet for March, 1929, by David Souder.

New Persian Law Hurts Missions

A wireless despatch February 6th from Teheran, Persia, to the New York Times stated that American Presbyterian schools in the province of Azerbaijan, at Tabriz and Urumia had been closed pending the result of negotiations between Dr. Jordan, head of the mission in Teheran, and the Persian authorities. Difficulty in reaching a satisfactory agreement was foreseen, as the missions refuse to teach Moslem religious law or abstain from teaching the Bible in their schools, which are two of the main points in the new local law. The report of the closing of the mission schools in Urumia, Tabriz and Hamadan has not been confirmed. There has been a change in the Persian Minister of Education.

American Negroes Not Wanted

Why cannot American Negro girls be sent to Africa for missionary service?

They could easily be found but the government of some parts of Africa will not permit American Negro missionaries to come.

Presumably the reason is that it is feared that when Africans come into contact with American Negroes there will be a tendency to learn a new love of freedom and, therefore, to become restless under the limitations imposed by their white masters.

The Kingdom of God is frequently long delayed by Government regulations.

Protestant Teachers in Chile

One result of the separation of Church and State in Chile is thus described by a missionary there: "The Government has decided not to pay the priests who used to go into all the schools to give religious instruction, but any priest who cares to give such instruction voluntarily may have the use of the classrooms to teach those who care to attend. Some of the Protestant leaders went to the President and asked him if equal privileges would be given to the Protestants if a sufficient number of pupils in a school should ask them to come and teach them. The reply was a most emphatic affirmative."

Slavery in North Africa

The slave trade and the hunt for slaves are still carried on in the Sahara, South Morocco, South Tripoli, in the Libyan Oases, in Rio de Oro, in the territory of the Senussi, in Abyssinia and Liberia and in the Hedjaz (Arabia). This is in spite of European laws against slavery. There is still a great way to go before Africa is civilized, and much further to go before the continent is Christian.

Are We Agonizing to Rescue?

When Captain Gracie, one of the survivors of the Titanic, died a year after the disaster, his last words were, "We must get them all into the life boats." That awful hour of the imminence of danger had stamped itself on his mind never to be forgotten. The same degree of the vivid sense of the destructiveness of sin and the urgency of the good news of salvation lay at the heart of the first heralds of the cross.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"If ye then be risen with Christ, seek those things which are above."

The idea of having a flourishing congregation appeals to most people; but when it comes to making the sacrifices and enduring the hardships necessary to cause the Church to flourish, too many would rather flinch than fight.

Parental influence is perhaps the most potent factor in shaping the lives of our children. And of this the most important factor is the sum total of "little things" which most people consider trifling. Your daily habits, your comments on the work and shortcomings of religious leaders, your indulgence in the matter of vanities and follies which leads too many people "according to the course of this world," your failure to impress upon the tender minds the lessons of early piety, and many other things not generally esteemed to be of much importance, are the little seeds sown into the fertile minds and impressionable hearts of your children which afterwards bring forth a harvest of bliss or woe, depending upon what your record is along these lines. When these are sown they are just seeds; but by harvest time they have multiplied an hundredfold. Both with reference to ourselves and to our children, "Whatsoever a man soweth, that shall he also reap."

We are asked a good many questions about the work of our missionaries in South America. How many members? How many missionaries? Where are these missionaries located? What about expenses and present needs? Is the work growing? All of these and other questions are answered in the special annual message from South America printed in the Mission Supplement to Gospel Her-

ald last week. If you have but a little time to get the desired information, then get last week's Gospel Herald, turn to page 294, and under the head "Statistics" you will find some valuable information throwing light on these questions. We might say further, this annual report from India, will appear in book form with the annual report of the Mennonite Board of Missions and Charities and published a month or more hence. It will be a book full of valuable information, of interest to all who are burdened for the progress of the cause of missions.

The Busy Season.—We are now in the busy season. Some people might put a question mark after that statement, since it is vacation time for most people who are not actively engaged in farming. For the farmers it is no question; for one has only to think of harvesting, corn plowing, cotton picking, handling of fruits, poultry raising, dairying, etc., to be convinced that in this season of the year at least the farmer has about all he can do. And even for the people who are on vacation, many of them are living a life of pleasure-seeking that is about as strenuous and as exhaustive as useful work can well be.

But there is another sense in which this should be for us a busy season. When Mary rebuked Christ for not being with them He quickly responded, "Wist ye not that I must be about my Father's business?" Summer and winter, spring and autumn, at all seasons of the year, we should be able to give similar testimony. At this time of the year especially, when Satan is so very busy beguiling pleasure-seekers and leading them into the ways of sin, the children of God should be unusually active, doing business for the King. There are a number of reasons why this should be our busy season, working for the Lord.

CHRISTIAN STANDARDS

II. In the Home

The three institutions on earth which stand foremost in promoting thought-life and moulding character are the Church, the Home, and the School. Where these are sound, as judged by heavenly standards, the Church or the nation has little to fear. Last week we submitted, for the reader's consideration, a few of the leading standards pertaining to the Christian Church, this week we wish to perform a similar service for the Home, and in about two weeks do the same for the School.

Next to God Himself, the most helpful ally and builder of the Christian Church is the Christian Home. And the more decidedly Christian the standards found in the home the more marked will be its influence over the Church. Let us notice a few of these standards:

The Marriage Bond

We quote from the language of Christ as recorded in Matt. 19:3-6. In answer to the question, "Is it lawful for a man to put away his wife?" He said: "Have ye not read, that he which made them at the beginning, made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

Paul, writing to the Romans (7:2,3) says: "The woman which hath an husband is bound by the law to her husband, so long as she liveth," etc. Read the remaining part of these verses, also I Cor. 7:39.

Coming to the question as to how the marriage bond affects the children, as well as others in the home, we have explicit instructions in Eph. 5:22-6:9; also in Col. 3:18-22.

In all these inspired utterances the language is plain, the meaning clear,

the divine law absolute. Neither the judge upon the bench, nor meddling friends, nor any other human beings have the power to undo what God has done in joining individuals together in the marriage bond, whether it be the tie that binds husband to wife, or wife to husband, or parents and children to one another.

"The Bond of Perfectness"

But thus far we have spoken only of the bond of law. That bond should be respected by all who are committed to it or by it, but there is another bond, to which Paul refers as "the bond of perfectness" (Col. 3:14), which is still stronger. The divorce mills that are annually grinding out thousands of annullments of the marriage bond show that this bond, though the law of God, is after all not strong enough to hold some people together. But the cases are very rare where any have been separated, except by death or for a time through pressing duties, where they are bound together by the powerful tie of love. And this is the standard held forth in God's Word. Let us notice a few testimonies: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it....let every one of you in particular, so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:25, 33). "Children, obey your parents in the Lord: for this is right.....Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6:1, 4). Where husbands, wives, children, servants, strangers within the gates, all are bound together by this "bond of perfectness," the bond of law is so securely hidden and sealed that it is never called into question.

Child Training

Another thing that belongs to the Christian home is that of bringing up children. "Bring them up in the nurture and admonition of the Lord." finds a companion thought in the Old Testament where we are assured that if we "Train up a child in the way he should go....when he is old, he will not depart from it." This same admonition is more specifically given in Deut. 6:6-9 which says, "These words....shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house," etc. Now notice the three essentials in this instruction: (1) "In thine heart;" (2) "Teach them diligently;" (3) "When thou sittest in thine house, when thou walkest by the way," etc.—in other words, faithfully, diligently, constantly, unceasingly. Timothy was evidently instructed after this manner, for Paul could truly say of him that "from a child thou hast

known the holy scriptures, which are able to make thee wise unto salvation" (II Tim. 3:15). Sunday school, young people's meetings, preaching services, Bible schools, conferences, etc., are all good (if conducted scripturally and efficiently) but none of them can by any means take the place of religious instruction in the home. There rests here a responsibility upon parents which no excuse can nullify. Let all the responsible heads in every home rise to their duty in this respect, and consequent blessings will flow in the direction of Church, of school, of home community, and of the nation.

Worship

We think of God's invitation to Noah: "Come thou, and all thine house into the ark;" of Joshua's noble words in his farewell address: "As for me and mine house, we WILL serve the Lord;" of the words of Cornelius: "Four days ago I was praying in mine house;" of Luke's tribute to the four daughters of Philip the evangelist, in that they all "did prophesy." It should be true of all our homes, as it was of the homes mentioned, that they should be houses of prayer. Where children are brought up by a consistent Christian daily life on the part of all worshipers, you may expect them to become stalwarts in the faith, loyal to God and the Church, shining lights in the Kingdom of our God wherever they go. May this standard be maintained in every home.

Associations

After all that has been said about the proper bringing up of children, it may not be necessary to say very much about the home as a social center, but the fact is that we have seen the efforts of some well-meaning and consecrated parents brought to nought through the influence of ungodly associations. It may be the influence of unbelieving school teachers, of neighbors' children that were allowed simply to "grow up" without any training worthy of the name, of ungodly hired hands who are without respect for Christ or for Christian standards, or the mistaken idea of encouraging wrong things at home for the sake of holding children away from ungodly places where the same things are practiced, that is responsible for the mischievous influences, but whatever they are they should be thoughtfully met and wisely striven against. Your children have a right to the best training and the best kind of environment that you are able to give them, and you are not free before God unless you have done your best to give them the best you can afford. Here is a problem that challenges the best thoughts on the part of parents,

grownup sons and daughters, preachers, teachers, and all others in positions of responsibility, all of whom should coöperate in the work of maintaining Christian standards in our homes and in the lives of our young people. Pure associations are essential if the command, "Keep thyself pure," is to be realized in the lives of our young people.

Next topic: Christian Standards in Our Schools.

THE "WHY?" AND "HOW LONG?" OF AFFLICTION

Here are two brief questions often coming to the lips of Christians in their sore trials. We are speaking not of those afflictions which we can perceive are directly connected with conscious violations of God's laws, nor of those resulting from connection with a sinful race (Ex. 20:5), but of those inexplicable circumstances that so often seem to settle down about children of God who find themselves in the dark as to the meaning of it all.

No human philosophy can furnish any real balm for the bleeding heart. God's Word alone supplies a satisfying answer for the soul. Here we learn that a Christian is a man whom God has under treatment, and that the Great Physician never takes down the wrong bottle.

Why? Let the Word answer!

1. Affliction is a Pathway of Devotion.

"Before I was afflicted," says David, "I went astray, but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right and that thou in faithfulness hast afflicted me" (Psa. 119:67, 71, 75).

Affliction, then, is a guide to reflection and the parent of repentance. Bunyan said: "The chamber of affliction is often the chapel of devotion." We do not become aware of our "secret faults" nor really prize the precious words of promise until we have had to turn care into prayer.

2. Affliction is a Proof of Our Spiritual State.

Job said: "He knoweth the way that I take. When he hath tried me, I shall come forth as gold" (Job 23:10). "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thy heart" (Deut. 8:2).

Trials prove how deep our hearts have entered into His fellowship; how much our faith is able to bear; whether we are willing to yield all to Him. If it makes us bitter and im-

patient, then the devil laughs and is glad. Nothing shows more accurately what we are, than the way in which we meet our trials and difficulties.

Sharp afflictions are to the soul what a soaking rain is to the house. We knew not that there were such holes in the roof until the showers came, then we knew just where to make the repairs.

"God would have no hot furnaces," says one, "if there were no gold to separate from the dross."

3. Affliction is a Perfecter of Fellowship with Christ.

The Captain of our salvation was made "perfect through sufferings" (Heb. 2:10). It is our privilege to "know him, and the power of his resurrection, and the fellowship of his sufferings" (Phil. 3:10). Paul makes it clear that we represent Him in this world, not only for preaching and teaching, but for suffering, actually "filling up that which is behind of the tribulations of Christ" (Col. 1:24). Our sufferings bring us into closer communion with the "man of sorrows" and in our Christlike conduct in the hour of trial, we have our influence, which is just as necessary as preaching.

In the trackless land, when the pathfinder passes through the forest, he breaks twigs as he goes that those who come after, may know they are not out of the road. When we are journeying through the dark woods of affliction, we find the marks of Him who led the way. This is the very path He hallowed. There is hidden strength in remembering that He is able to feel for us.

"When gathering clouds around I view
And days are dark and friends are few,
On Him I lean, who not in vain
Experienced every human pain,
He sees my wants, allays my fears
And counts and treasures all my tears."

4. Affliction is a Polisher of Character.

We are chastened "for our profit that we might be partakers of His holiness." "Afterward it yieldeth the peaceable fruit of righteousness" (Heb. 12:10, 11). "The trying of our faith worketh patience. Let patience have her perfect work that ye may be perfect and entire, wanting nothing" (Jas. 1:3, 4).

Many Christian graces cannot thrive without trials. There would be no patience, meekness, resignation or longsuffering in the world without afflictions. A blow to the outward man often produces eternal effects in the inner man. The sweet incense of grace yields the most fragrant scent when it is cast into the fire. As Chrysostom said: "Had not Satan bored holes through the body of Job, the bright beams of his graces would have been hidden within and would not have shined unto us."

5. Afflictions Are a Preparation for Fruitfulness.

"I have chosen thee in the furnace of affliction" (Isa. 48:10). "My strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me...for when I am weak, then am I strong" (II Cor. 12:9, 10). "He comforteth us in all our tribulation that we may be able to comfort others which are in any trouble by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4).

Affliction is the pruning knife to the vine to prepare it for greater fruitfulness (Jno. 15:2). There is little real service where there has been no Gethsemane, and there is no Gethsemane without its angel. David's pen never wrote more sweetly than when dipped in ink of affliction.

"Ere man can comfort man, he first must suffer.

The fearless dry no tears; the whole in heart

Bind up no broken spirits: 'Tis not theirs
To mix and minister the balm that heals.
It is by sorrow that God trains His own
And molds them for the highest service here,

Like Him who, as the Man of Sorrows,
knew

To soothe the sad, to speak the word of cheer."

6. Affliction is a Pledge of Coming Glory.

No cross—no crown. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). "At thy right hand, there are pleasures for evermore" (Psa. 16:11).

Our trials are not for naught. They are the seed of future glories. They are the early process of the garden when the soil is broken up and weeded, that fairest flowers may adorn it through eternity. Our spiritual and everlasting good is advanced when we patiently, believingly bear our sufferings. Every day of sorrow will bring a thousand years of joy multiplied with never-ceasing numeration. Is it worth while?

7. Affliction May Win Us Praise at the Lord's Coming.

"The trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (I Peter 1:7).

Faith in the midst of trial is seen to be a most precious thing to God. Our Lord certainly cannot fail to give to Job a special commendation for having said to his tormentors, "Though he slay me, yet will I trust in him" (Job 13:15). Fellowship in

His sufferings is a qualification for winning praise at His appearing. Let us not forget it.

How Long?

To the sufferer a day often seems as a thousand years, yet we shall look back upon it all and see that it was as nothing to an eternity of bliss (Rom. 8:18). It is "but for a moment" (II Cor. 4:17); "for a season" (I Pet. 1:6); a "day" (Prov. 24:16); "a little while" (I Pet. 5:10). "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5).

Let us not, then, be impatient to find quick deliverance. Wait God's time. It is not wise to break prison unadvisedly. There will be a better ending if we wait for the angel to open the gate. Let us count each affliction, whether light or heavy. God's messenger sent to us and let us receive him with courtesy, knowing that "He worketh all things together for good to them that love him" (Rom. 8:28).

One of Wellington's officers was ordered on a perilous duty. At first he lingered as though in fear, then said: "Let me have one clasp of your all-conquering hand and I can do it." Our Commander does better than this. He goes with us all the days (Matt. 28:20) and gives us grace and strength for the task. "Fear thou not," He says, "for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

"I do not ask my cross to understand—
My way to see;
Better in darkness just to feel Thy hand
And follow Thee."

—K. L. B., in the King's Business.

THE VOICE OF CALVARY

By Lydia W. Parrish

"When Jesus therefore had received the vinegar, he said, It is finished" (John 19:30).

"From all thy sins to set thee free"
So sounds the voice from Calvary,
Poor sinner, now, He speaks to thee,
"Come unto Me, come unto Me."

Adoring before Him I fall,
My Lord, my Christ, my All in all,
And in sincerest tones my plea,—
The blood once shed on Calvary.

The voice, the voice from Calvary,
Those drops of blood are mercy free,
Covered by them I'll ever dwell,
For Jesus saves my soul from hell.

I will arise and follow Him,
The lights of earth are growing dim;
And gladly upon my way
Beams the bright glory of His day.

The day of God! It cometh fast,
My tears all shed, my sorrow past,
Forever, Lord, to dwell with Thee,
Whose dear voice spoke on Calvary.

—Tract.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Florida (1409 Ida St.)

To the Gospel Herald and all Readers, Greeting in the Master's name:—We arrived safely at Tampa after having traveled a little more than thirteen hundred miles without any mishap, the Lord being with us and caring for us in more than one way. We thank the Lord for His goodness and His mercies towards us.

At Washington we learned that the headquarters of the Southeastern Clergy Bureau was at Atlanta, so we traveled by way of that city and obtained Clergy permits for Bro. Lauver and for myself. Going through Atlanta made the trip about two hundred miles longer than the more direct route.

We found good lodging and good meals along the route and had good comfort with the exception of Sister Mack who had an attack of stomach cramp in the afternoon of the first half day of travel. We stopped in a cool place where in about a half hour she was relieved and we went on our way.

Bro. Wm. Lauver, missionary on furlough from South America, the writer and wife and Sister Anna Kauffman left Lancaster, Pa., on Tuesday, June 18, at noon, stopped at Cottage City near Washington and had an evening service with the brotherhood in their new meeting house which had just been opened for service on the 16th inst. May the good Lord be pleased to bless the effort to serve the Lord and win souls at this place.

At Cottage City we were joined by Sister Mary Byer, a daughter of Bro. and Sister Byer at the Tampa Mission. Sister Byer had been at the Eastern Mennonite School during the year and found passage in our car to her home at Tampa.

We were much interested in the change of vegetation and variety of farming, both as to the crops and manner of farming. In Maryland the wheat seemed ripe, in Virginia it was on shock, in North Carolina there was but little grain and much tobacco and some cotton, in Georgia much cotton and some tobacco. In southern Georgia the farming is in a very high state. Broad fields of cotton are seen on every side; also large fields of peanuts as well as watermelons.

As we left Georgia we noticed that the watermelon harvest was already past, the fields being dried up and the undeveloped melons wasting in the sun. The Havana tobacco is ripe and ready to cut. In Florida we drove for many miles where there was little development. Not until we came near to Tampa were there any orange groves. Then the night had come on and we could see but little.

We are snugly housed in a neat little cottage right by the meeting house and feel at home (hope I am not saying this too early).

The hottest part of the journey was Lancaster to Washington. The rainy season is on now here, rain now every day but no mud. As soon as the showers cease the water disappears hurriedly and the sand is so clean that very little clings to the shoes when you walk over it.

There are no flies and no mosquitoes here, and few other insects except an insect that harms the orange crop, they say, on which the authorities are making war now.

On Sunday we had two services in the meeting house. They were encouraging to us in this that there were a goodly number present and a good interest was manifested. Bro. Lauver spoke in Spanish which was to the satisfaction of those who understand Spanish only, or at least better than the English. Having come just so lately, we can not say much of the work; yet it seems promising to us and we desire the prayers of the Church that God may prosper the work and give us the needed grace and wisdom to be helpful in the work at this far southern place in the vineyard.

In His service,
June 25, 1929. Noah H. Mack.

Tampa, Fla. (1513 Thirtieth Ave.)

Dear Gospel Herald Readers:—We are happy to say that Bro. Noah H. Mack and wife, Bro. Wm. Lauver, Sister Anna Kauffman, and our daughter Mary, who after having spent the last nine months at the Eastern Mennonite School in Virginia arrived here last Friday evening, well and happy. Had a safe journey, for which the Lord be praised. They seem well pleased with the prospects of the work. They see much to do here. Last Sunday afternoon and evening meetings there were a number of Spanish people present. Some can not understand English. Bro. Mack first preached to us in English, then Bro. Lauver followed in Spanish, this being the first Spanish preaching we have been privileged to listen to. We feel it is much needed here.

Ernest Estevez of this city teaches

Spanish Tuesday and Friday nights of each week, to about 40 in the class. Among those added to the class last night are Bro. Noah H. Mack and wife, Bro. Wm. Lauver, Sister Anna Kauffman, and Bro. Frank Tuvell—Bro. Walter Tuvell and Sisters Bessie and Alice Tuvell and Anna, Mary, Martha and Lazarus Byer having previously joined the class. Mr. Estevez teaches free of charge. We are glad for this opportunity of learning the Spanish language. Your help in the work is much appreciated. Pray for us.

June 26, 1929. C. B. Byer.

Philadelphia, Pa. (2151 N. Howard St.)

Dear Readers:—One week of Bible School and Tent Meetings have been carried on; also one of the three week-end Bible meetings. The meetings and Bible school have been marked with good interest so far. By the time this reaches the eye of the reader only a few more days of the work will be left. The meetings close July 14. The last Bible meeting will be held Saturday evening, July 13 and Sunday afternoon and evening, July 14. The first three days averaged about 100 children in Bible school. Today (July 2), we had approximately seventy.

Will you continue to remember the last few days' work in prayer. Bro. J. C. Clemens will preach from July 6 to 14.

In His service,
July 2, 1929. J. Paul Graybill.

MEETINGS AT ROARING, WEST VIRGINIA

By J. A. Ressler

For the Gospel Herald.

The two weeks' vacation Bible school at the Roaring Creek Church closed on Friday evening, June 28, with special exercises by the school. By the way, that school deserves special mention, for it had an enrollment of 79 and an average attendance of 70. The sessions were held in the afternoon. Those who conducted the school may, possibly, give us some details of their secret of success later. Sisters Nellie Coffman, Emma Zimmerman, Lora Heatwole, and Cora Kendig, all representing the Eastern Mennonite School more or less directly, were the mainstays of the Bible School.

Bro. and Sister J. M. Nissley and the party of three from Scottdale came upon the scene on Saturday afternoon, June 29. The night before had been spent at Pinto, Maryland, where a well-attended meeting greeted the travelers. Pinto, by the way, shows well-established marks of pros-

perity in a number of ways. Its hospitality was extended to the wayfarers and made us anxious to accept the invitation to "come again."

Our party of five proceeded in two conveyances, this being necessary on account of the intention of Bro. and Sister Nissley to remain in the work at Roaring for some time after the others returned. As a mark of welcome, we were quietly told, the boys of the community had been over the roughest parts of the way and picked the loose stones out of the road. No wonder we found the road better than we had expected! Tho we do not know who the boys were, and they were too modest to tell us, they have our profound thanks.

The services on Saturday evening and all day Sunday were of a nature to introduce a series of evangelistic meetings during the coming week. Bro. Daniel Lehman of Harrisonburg, Va. (E. M. S.), filled the place of Bro. J. H. Mosemann on the program and conducted the singing. The faculty of the Bible school was very helpful in getting the visitors from various places acquainted with the home people. "Aunt Lina" conducted a children's meeting attended by between fifty and sixty children, who gave the best of attention and responded well to questions.

We regretted that we could not accept the invitations to "just stay on," but duties at home urged us away. Accompanied by a carload of folks from the Valley of Virginia, as far as Franklin, we left on Monday morning for home.

We have visited many communities that were new to us when we went to them, and have left them with an invitation, "come again!" ringing in our ears. We would not wish to have these other communities to feel jealous, but we never visited any community in which there was a more hearty and genuine hospitality shown us than that shown at the Roaring Creek Church of West Virginia.

The work of the Lord is encouraging in that community. Of course, one can not speak with the authority of long experience from a visit of only forty-five hours, but there are many things that appear even in so short a time that indicate the trend of progress. We feel that the Lord is with the work and that the progress is upward and forward and not in the opposite directions.

Bro. R. W. Benner is minister here and postmaster of Roaring. He is not in the best of health, but is serving the church and the community in an acceptable way. He and his family seem contented and at home. They live in property owned by the Virginia District Mission Board, and

outside help supplements their excellent garden and small farm.

Speaking of gardens, we saw some of the finest gardens in the Roaring Valley and on its hillslopes that we have seen anywhere in the world. Sheep and cattle do well—but this is not a land agent's appeal for settlers.

There is one need we feel we should speak of. If a competent, Christian physician, with a large heart and a conviction for the right, should locate at some central place, like Mouth of Seneca or Onego, he would have an abundant opportunity in many lines for doing good, as well as for receiving a reasonable financial compensation.

The Mennonite community about Job, West Virginia, is westward from Roaring, across the Allegheny divide. As the whole-hearted invitation to visit that place at a definite time has been halfway accepted, we shall postpone comment on that place until we see it.

May God bless and reward the kind people of Roaring, is our closing wish and prayer.

Scottdale, Pa.

Later.—Our pleasant memories of the journey were marred to some extent by a telegram received from Bro. Nissley on Tuesday evening stating that he was on his way to Mt. Joy, Lancaster county, Pa., on account of the death of his mother. From this it is evident that the meetings at Roaring had to be postponed or indefinitely closed. Our sympathy is extended to the Nissleys as well as to the community he so suddenly left.—J. A. R.

ITEMS OF INTEREST FROM OUR KANSAS CITY MISSIONS

By J. D. Mininger

For the Gospel Herald.

Many happenings of interest have taken place since the last correspondence to the "Herald," from this place. The General Mission Board Meetings brought visitors here from as far east as Montgomery Co., Pa., and as far west as Alberta, Canada.

The revival meetings with Bro. R. R. Smucker as evangelist were well attended and the Lord was with us in power. Not a few confessed Christ as their Savior.

The following letter, received from Bro. Smucker since the meetings, will be read with interest by many, though it was certainly not written for publication.

Detroit Lakes, Minn.
June 15, 1929.

Argentine Congregation,
Kansas City, Kans.
Dear Brothers and Sisters:—
Greetings in Jesus' name. Although busy

in the Lord's work, yet we felt we must speak a word of appreciation to you all there.

We certainly enjoyed our stay there very much. I have never enjoyed any meetings as much as those nine days together with you. The warm hospitality, and splendid interest shown still warms my heart when I think of Kansas City.

We thank you for the offering. It will be used in the Lord's work somewhere. Also, thanks for the many sincere "Come again" invitations received while saying goodbye.

Our wish and prayer for you as a group and for each one as individuals is: God's richest material and spiritual blessings. May He ever cause His love to so fill each one that that living presence of the Holy Spirit will be a reality and not just a vague longing.

To those who have found joy recently in Jesus we would say: Go all the way with Jesus and He'll go all the way with you. Nothing is too much to give up for His dear sake. May you grow in grace and wisdom, and in favor with God and man. God bless each one.

From your co-laborers,

Ralph and Alma Smucker.

Pray for us, we are praying for you.

It was a real treat to have with us Bro. and Sister R. R. Smucker, from Dhamtari, C. P., India. Sister Vera Hallman, Pehuajo, South America and Sister Martha Buckwalter Guengerich, of Wellman, Ia. All of these were former co-workers with us here.

Since the meetings a number of the converts have been admitted into church fellowship by water baptism, while others are receiving further instruction. Bro. J. C. Driver conducted baptismal and communion services, at which time 68 persons partook of the sacred emblems.

Arrangements are under way for a Summer Bible School to be held at the Midway Mission, North Kansas City, Mo.; also a series of evangelistic meetings at the same time with Bro. E. F. Hartzler of Marshallville, Ohio, in charge.

Attendance and interest at our mid-week prayer meeting and Bible class continues. Attendance last week was 35.

Our week-night meetings for this week are as follows:

Monday evening, at the home of Mr. Rogers in Armourdale District.

Tuesday evening, in the home of Geo. Jones in the Quindaro District.

Wednesday evening, in Midway Mission Hall, North K. City, Mo.

Thursday evening, Members' Meeting at the So. 7th St., Mission Building.

Two souls have confessed Christ since the close of the recent meetings. Kansas City, Kans.

Self-denial is essential to successful work in the vineyard of the Lord.—A. S. H.

The Sunday school is an institution through which God seeks to keep souls out of hell.—J. R. B.

A Page For Shut-ins

Prepared by Amos S. Horst

NOT HERE—NOT HERE

Not here, not here; not where the sparkling waters
Fade into mocking sands as we draw near;
Where, in the wilderness, each footstep falters,
I shall be satisfied, but Oh, not here.

There is a land where every pulse is thrilling,
Where rapture earth's sojourners may not know,
Where heaven's repose the weary heart is stilling,
And peacefully life's storm-tossed currents flow.

Satisfied, satisfied; the spirit's yearning
For sweet companionship with kindred minds;
The silent love that here meets no returning,
The inspiration which no language finds.

I shall be satisfied. The soul's vague longings,
The aching void which nothing earthly fills.
Oh, what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending;
Savior and Lord, with Thy frail child abide,
Guide me toward home, where, all my wanderings ended,
I then shall see Thee, and "Be satisfied."
—Anon.

"GRACE AND PEACE BE MULTIPLIED

Peace with God may be had by every soul. We may have it through our Lord Jesus Christ. Jesus said, "Peace I give unto you...not as the world giveth." In this world one cannot find real peace. One can only find a little fleshly satisfaction by entertaining his natural or carnal desires. Peace that passeth understanding is the kind that we want. This can only be had from the Lord Jesus, the kind that calms a disturbed heart and still is on the increase with every new event in life being multiplied, becoming more satisfactory to the soul; grace from God through our Lord Jesus Christ, that we now enjoy. Marvelous for that we are not worthy of His grace that He bestows upon us, so that we must marvel with the patience with which God deals with us. God has not dealt with us according to our sins, but has shown His favor to usward and grace multiplied makes Jesus sweeter to us as the days go by.

TIME

Time as it passes is given to us and in it God affords us many privileges to exercise ourselves in, as we are here in life we get so busy with the natural things so much that we think that we have no time to be sick or inactive, yet when we are afflicted and become almost useless in natural life, while we are inactive and do not follow our daily duties some one else is looking after the work we once looked after.

Time is not given to us with the intent that we engage ourselves all the time in getting wealth or fame. We are apt to give too little of our time to the Lord's work, partly neglect getting ready for heaven. When the Lord lays His hand upon us in sickness or affliction He affords us a good opportunity to learn to think less of this world and give more of our meditations to heavenly things.

In drawing nearer to God we become a brighter testimony of His saving grace and His love to the children of men.

NATURAL AND SPIRITUAL HELP

"A merry heart doeth good like a medicine." God has so provided for the human body that nature generally takes care of all the ailments. For instance, we often carelessly, willingly, or innocently, expose our bodies and consequently are bruised, scuffed, or sometimes a bone broken. Then God's plan wisely designed is that nature do its work. Sometimes nature is interfered with by poisons that people get through tobacco, strong drink, or even at times drugs that are carelessly received.

If nature would not do its work as God has planned, we would not be very desirable guests in each other's presence if we were carrying all the scuffs, cuts, and bruises, possibly some of them stitched as a torn garment but still bearing the rent.

Sometimes nature needs help, and we consult the medical man. Generally all the doctor can do is to assist nature. Sometimes both fail, and people call in pow wow doctors. Then we raise the question. Should a Christian receive help from such individuals? Not all the good that is done in this world comes from God. Some folks have an idea it does but the devil can do some good, such as

relieve pain, etc., and in this way get attention from the individual whom he helps.

Can a man who has not believed in the Lord Jesus Christ have at his command power and forces that will relieve pain, etc., that come from God? Surely we say, No; an unbeliever has no fellowship with Christ's Kingdom, Jesus makes this plain when He mentions the fact that there are those that have done wonderful works, and still Jesus will say to them in that day I never knew you, depart from me.

It is remarkable to find how many of our people believe that having a pow wow doctor is right for us to do. Why not call a servant of the Lord and let him pray to the living God and get help from the one who hath made us. People often wait until they have done everything they can think, even gone to witch doctors and when everything has failed and it seems that they will die soon then they will send for the Bishop to anoint them. Such a call should not be put off to the dying hour.

JESUS A COMPASSIONATE SAVIOR

Jesus Christ did not go about His work from cold sense of duty, but His own heart drew Him out towards those whom He helped and saved. His deeds of mercy cost Him something more than the sacrifice of leisure and the expenditure of effort and power. They cost Him heartaches. He made other men's sorrows His own sorrows, other men's agony His own agony, other men's sin and shame His own sin and shame. He could not look upon misery, pain, death, or sin without heart pangs. "When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled" (Jno. 11:33). Herein lay one great secret of His power. It is the misery that we make our own that we can comfort. It is the sin we make our own that we can save another from. "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him" (II Cor. 5:21). Real power to help men is a very expensive thing, but anyone can have it who is willing to pay the price. But the one who is not willing to give up lightness of heart, and take instead, burden of heart, over the world's sin, sorrow and shame, may as well give up the thought of being a helper, much less a savior of men. Men cannot be saved by burning words, No, only by bleeding hearts.—Sel.

It is an ill thing to be deceived, but worse to deceive.

SUNDAY SCHOOL LESSON

Lesson for July 21, 1929—Ezek.
47:1-9

EZEKIEL'S VISION OF HOPE

Golden Text.—Of the increase of his government and peace there shall be no end.—Isa. 9:7.

Introductory.—When Ezekiel was given the final vision of which we read in his prophecy, and of which our lesson is a part he was taken in his spirit to a very high mountain which we later find was probably Mount Moriah upon which the temple of Jerusalem had been built, which at that time was lying waste after having been destroyed by the Babylonians. Here there appeared a man whose being shone like polished brass, and who carried a line of flax and a measuring reed. Ezek. 40:1-3. The succeeding chapters tell us how the man described in detail the temple which should in the future take the place of the one that was destroyed. Ezekiel saw the temple with its furnishings as if it had been already built. As we read through these chapters we see one thing after another that the mysterious messenger of God showed to the prophet. In Chapter 44 he saw the glory of the Lord returning to the temple by the way of the east gate, whence it had departed in an earlier vision by the prophet. Chapters 8-11. In the beginning of our lesson chapter the shining messenger brought Ezekiel again to the door of the temple where he saw the vision of the river of which we shall study.

The Temple.—The Temple building was built within a court or walled enclosure which had gates on the various sides. The building faced toward the east. Ezekiel approached the Temple porch from the east and saw a stream of water flowing out from under the right side of the front of the building. Immediately in front of the Temple, some distance away, was the altar of burnt offering. The prophet, facing the east with his back to the Temple porch, saw the water flowing to the right or south of the altar. The heavenly messenger then took him through the north gate (the east gate was closed because the Lord had entered by it, 44:2) and, following the wall of the court to the right around the northeastern corner, they came to the outside of the barred eastern gate and there Ezekiel saw the stream flowing out of the eastern wall on the right or southern side.

The Measurement.—The man now took his measuring line and, accompanied by the prophet, followed the stream to the east for a distance of a thousand cubits (about a third of a

mile). Here he told Ezekiel to wade through the stream, which he did, and found that the waters came to his ankles. Measuring another thousand cubits the man again told the prophet to wade through the waters. This time they rose to his knees. Another thousand was measured, and when the prophet passed through the stream it came to his loins, or just above the hips. A fourth thousand was measured and when the prophet tried to wade the stream he found that it was so deep that one could not pass through without swimming. All this was to teach him a lesson as we shall see later. Although there is nothing said of any other streams flowing into the river it kept getting larger continually. In less than a mile and a half it had increased from a little brook which took a person only to the ankles to a river that was too deep to wade.

Fruits.—As Ezekiel returned to the banks of the river, probably from his unsuccessful attempt to cross it, the man drew his attention to the effect the water had on the country through which it flowed. The country to the east of Jerusalem is a desert region, yet through the water supplied by the river many trees were growing on both sides of it. The river flowed on until it reached the Dead Sea, which lies about fifteen miles east of Jerusalem. It is entirely salt and no fish-

es can live in it. But the life-giving river healed the salt waters and a great multitude of fishes lived in the sea. Everywhere that the fresh water touched, it brought life and healing. Only the miry places and the marshes near the sea remained as places where people could get salt. The beautiful trees growing on both sides of the river never lost their leaves, and they always had an abundance of fruit as food for the people in that region, and even the leaves were useful for medicine for the healing of the sick.

Symbols.—Ezekiel's vision was a great message of hope for the exiled Israelites, even though perhaps they could understand it only in part. It meant to them that they would some time be restored to their native land, that their temple would be rebuilt, and as a people they would be a source of blessing to those about them. And as the message was one of hope to the Israelites it is still more so to us, who can see some of the ways in which it was fulfilled. The river symbolized the salvation that came through Christ. It has been sweeping onward ever since He shed His blood on Calvary. Wherever the cleansing flood touches it restores the dead to life, transforms the desert into a garden, and makes barren lives fruitful. The water is also typical of the Holy Spirit, who at present flows from the throne of God transforming lives wherever He is received.—J. L. H.

Bible Meeting Topic

STUDIES IN II PETER.—Chapter II.

Topic for July 21 MOTTO

"Beware of false prophets."

OUTLINE STUDY

III. Evils that Shall Be.

1. False teachers bringing heresies.—2:1.
2. Followers of false teachers will be many.—2:2.
3. Covetousness will be the motive of their work.—v. 3.
4. God's judgment will surely fall upon them.—vs. 3-8.
 - a. As it fell upon sinning angels.—v. 4.
 - b. As it fell upon the world in Noah's day.—v. 5.
 - c. As it fell upon Sodom and Gomorrah.—v. 6.
 - d. Delivering Lot.—vs. 7, 8.
5. God knows how to deliver the godly.—v. 9.
6. He reserves the unjust to be punished.—v. 9.
7. Chief characters for judgment.—vs. 10-22.
 - a. Lustful and presumptuous.—v. 10.
 - b. Speaking evil of dignities.—vs. 10-12.
 - c. Their resemblance to spots, blemishes.—v. 13.
 - d. Adulterers, unstable, covetous, cursed, straying from the right.—vs. 14-16.
 - e. Like waterless wells, wind-tossed clouds.—v. 17.

- f. Eternal darkness their portion.—v. 17.
- g. Swelling and alluring words to deceive and enslave men.—vs. 18-22.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Vanity."
2. Memorize a Select Passage from Chapter 2.
3. Tell the Stories of Noah, Lot, Baalam.

For Young People.

1. Teachings of False Teachers.
2. Character of the False Teachers.

For Older People.

1. The Judgments of the Ungodly.
2. The Deliverance of the Godly.

SEED THOUGHTS

As wells, or fountains, without water. Observe, (1) Ministers should be as wells or fountains, where the people may find instruction, direction, and comfort; but (2) False teachers have nothing of this to impart to those who consult them: the Word of truth is the water of life, which refreshes the souls that receive it, but these deceivers are set upon spreading and promoting error, and therefore are set forth as empty, because there is no truth in them. In vain then are all our expectations of being fed and filled with knowledge and understanding by those who are themselves ignorant and empty.—M. Henry.

Gospel Herald

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THURSDAY, JULY 11, 1929

Field Notes

Bro. I. J. Buckwalter of Dalton, O., preached for the Mennonite congregation in Orrville, Ohio, on Sunday, June 23.

Bro. P. R. Lantz preached for the congregation worshipping at Pleasant View Mennonite Church, Wayne Co., Ohio, on Sunday, June 30. B.

From Johnstown, Pa., there comes a report of good interest at the Sunday school conference held there at Stahl Church, July 4.

A letter from South America brings us the news that Bro. A. C. Brunk and family had arrived there from India, June 10, on their way home for their furlough.

The Cedar Grove meeting house near Greencastle, Pa., which was recently burned and is now being rebuilt, will be opened for the first service July 14 at 9:45 A. M. R.

Bro. J. R. Shank of Carver, Mo., spent a few days recently in the vicinity of La Junta, Colo., and while there favored the local congregations in the community with Gospel messages, Sunday, June 30.

Those desiring that the Gospel Herald be sent free for one year to newly-weds whose marriage notices are sent in for publication should not neglect to state what the new address of the couples is to be. Otherwise the paper will be sent only upon subscription.

Bro. G. J. Lapp, missionary on furlough from India, was one of the speakers at the all day Sunday school

meeting held at Springs, Pa., July 4. People attending the meeting speak very encouragingly of the nature of meeting held.

Bro. A. J. Steiner of North Lima, Ohio, preached for the congregation at Masontown, Pa., on Saturday evening and Sunday morning, July 6 and 7. He was accompanied by a group of young brethren from his home congregation.

Baptismal services were held at the Oak Grove Church near West Liberty, Ohio, June 30, at which time three were received by baptism and one by letter. Two others were ready to come but on account of opposition in their homes they were hindered. Pray for them. A.

Bro. J. L. Stauffer of Harrisonburg, Va., spent a day with friends and brethren at Scottsdale last week. He was on his way from Johnstown to Masontown, working in the interests of the Eastern Mennonite School. He expected, the Lord willing, to spend Sunday, July 7, in Wayne Co., Ohio.

Good interest is reported from the missionary meeting held with the congregation worshipping at Walnut Creek, Ohio, July 4; and good attendance in spite of the fact that it was hay-making time with favorable weather. Among those from a distance who were present and had a place on the program were Brethren Noah Oyer of Goshen, Ind., Ezra Shank of Canton, Ohio, and Irvin Burkhart of Scottsdale, Pa.

Correspondence

Flanagan, Ill.

Dear Herald Readers, Greetings:—On the evening of May 5 we enjoyed a splendid musical program presented by the Goshen College Male Chorus. The singing was appreciated by a large crowd.

On the evening of June 6, we were pleased to have with us Bro. and Sister Byler and ten children who delivered a Gospel message through song. Between the songs which were sung Bro. Byler gave short talks, especially emphasizing the need of family worship in the home. This family has unusual ability for singing and expects to tour the eastern states giving their splendid programs. We enjoyed their presence very much.

We were favored, on Sunday evening, June 9, to have with us Bro. C. A. Hartzler of Tiskilwa, Ill., who conducted the devotional and Bro. S. C. Yoder of Goshen, Ind., who

preached an inspiring sermon on Isa. 9:6.

During the week of June 10-17 we were glad to have with us Bro. I. W. Royer of Orrville, Ohio, in a series of revival meetings. Good interest was manifested throughout the meetings. Bro. Royer's messages were a source of inspiration to all. As a visible result, sixteen souls confessed Christ.

On the evening of June 17 Bro. and Sister C. D. Esch and family were with us. We enjoyed his talk on their work in India and also the quartette, duet, and reading given by members of the family. May God bless them in their work.

Quite a number from this place were privileged to attend the annual Illinois conference which was held at the Harmony church June 18-20.

We were also made to rejoice in the reconsecration of an aged brother who at this time is under the doctor's care in the hospital.

We ask an interest in the prayers of God's people.

June 27, 1929. Lydia H. Smith.

Falfurrias, Tex.

Dear Herald Readers, Greeting:—We reorganized our Sunday school June 23, as follows: Supts., H. F. Reist, E. B. Harder; Sec.-treas., Anna Hallman, Robert Reist; Chor., E. S. Hallman, L. K. Horst; Teachers:—Juniors, Sister Lula Reist; Young People, Bro. Harder; Bible class, Bro. Hallman.

All the members are able to be at church, for which we praise God.

Tomatoes and melon crop are over now. Silos are being filled with higar and cane feed. Corn husking is on now. These crops are good; had good rains lately. Cotton is a good crop this year. It is opening now. Falfurrias ginned her first bale 1929 crop June 25 which brought \$125.00 for 500 lbs. Bro. Horst is able to farm two and one half acres of cotton which looks good.

We are in the midst of hot weather, but nice wind which makes it pleasant. We invite those who are looking for a mild climate to come here and look it over.

God bless you all. Pray for us, that we be ready to meet the Lord in the air. On such the second death has no power.

June 28, 1929. L. K. Horst.

Parnell, Iowa

(West Union congregation)

On June 30 our Sunday school reorganized with the following officers: Supts., Ben Swartzendruber, Chris Yoder; Sec.-treas., Gideon Yoder; Chor., Orville Kinsinger; Prim. Supt., Harvey Yoder.

On the evening of June 16 we were

glad to have with us Amos, Amelia, and Esther Roth, and Katie and Mary Gingerich of Morton, Ill.

On June 16th the voice of the church was taken as to whether or not the church felt the need of a deacon, which carried in favor. On June 23 Bro. Harvey Yoder was ordained for this important work. Brethren Simon Gingerich of Wayland, Ia., and John Y. Swartzendruber of Lower Deer Creek had charge of this service. Among the visiting brethren were Perry Blosser and Amos Weaver of South English; also D. J. Fisher, W. S. Guengerich and Edward Deiner. May we lighten the work of our brother with a loyal and obedient life, is our prayer.

Bro. Jesse Hartzler of Hesston, Kans., expects to be with us during the last of July and first part of August in charge of a singing class.

We were blessed with a much needed rain the evening of the 30th.

Health is fair in general, with the exception of Mrs. Joe Bender who is at present quite ill with leakage of the heart.

June 30, 1929. Cor.

Elmira, Ont.

(Floradale congregation)

Dear Herald Readers:—On May 26 Bro. C. F. Derstine started a series of lectures at this place and continued until June 2. Bro. Derstine used a large colored chart: "From Egypt to Canaan."

Subjects discussed were: From the Brick-Kilns of Slavery to the Songs of Salvation; The Sevenfold Object of the Great Heart of God; The Seven Master Tricks of the Devil; The Great Controversy between God and Pharaoh; The Night of Nights in Egypt; The Lost Dynasty in the Red Sea; Life's Elim and Marah Experiences; Amalek, the Flesh Giant; The Wilderness School of Experience; The Tabernacle Revival; The Tragedy of Kadesh-Barnea; The Canaan Heritage.

A week was altogether too short for the speaker to do justice to the subjects.

We learned many truths and were encouraged on our way heavenward.

Two backsliders were willing to renew their covenant, and there were a number of reconsecrations.

Will you pray for the work at this place that we may keep up the good work?

We have a sick brother who has been laid up in bed for about a month now, who is yet in his prime of life. Doctors say they can do nothing more than they are doing. Will you help us pray for his recovery, that he may again be able to be a father in the home and a helper in our congregation if it is the Lord's will?

June 30, 1929. Isaiah G. Bauman.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers, Greetings:—On Sunday, June 16, our Sunday school reorganized. Supts., Dan Unruh, Chancy Hostetler; Prim. Supts., Ida Hostetler, Mrs. S. A. Yoder; Sec.-treas., Ella May Weaver; Chor., Florence Hostetler; Libr., Ruth Schmidt.

Bros. S. A. Yoder and family returned home June 13 from a visit to the East, where Sister Yoder's parents live. We were glad to have them with us again.

On June 30 our S. S. Quarterly Conference met with the Crystal Springs Congregation at the Crystal Springs church. An interesting program was given. Important subjects as to the relation of the Sunday school to mission activities and our church schools were discussed.

Bro. Henry King fills an appointment the first Sunday of each month at the Methodist church near Manchester, Okla. On July 7 a group from our congregation will go with him to help in the service. Only one Mennonite family resides there.

May there be many who will find Jesus Christ through the messages that are brought there.

June 30, 1929. Rena Balmer.

Willow St., Pa.

(Brick congregation)

Greetings in the Master's Name:—On Apr. 24 a number of brethren and sisters had the privilege of visiting Sister Lottie Snyder, Lititz, Pa., and singing for her. May God be very near to her in her home, and may "God's wondrous grace overrule the mystery of her suffering to the enrichment of and unspeakable blessing to her life."

Sister Selena Gamber, returned missionary from South America, was present with us on May 12, our missionary Sunday for that month. She told us very nicely of her work there. May this coming in personal touch with our workers create a deeper interest in the work.

On May 19, Jesse Armstrong and wife, Clayton, Ohio, a United Brethren minister, while attending their conference in Lancaster, worshiped with us in our Sunday school, he giving a very inspiring address to the Sunday school.

Bro. and Sister Levi Sauder, Millersville, Pa., were present with us on June 9, Bro. Sauder giving the missionary message for the month. He told about the work at the Children's Home, emphasizing the thought of "The missionary."

On June 16, Bishop C. M. Brackbill worshiped with us, giving us a very

timely message from II Cor. 8:12-15.

Sister Ella Hess recently spent ten days visiting her brother in Detroit, Mich. She was accompanied by her niece, Sister Mary Hess.

Bro. Christian C. Huber is again confined to his bed but is somewhat improved. May the words of Paul, "He endured, as seeing him who is invisible" be a means of comfort and strength.

Death has again taken one of our number, Sister Flora Charles, reminding us of the fact that "Here we have no continuing city, but we seek one to come."

To-day our regular services were held by the home brethren, Bro. C. M. Brubaker giving us an inspiring message from Luke 18:1-14. Our aged deacon, Bro. John Keener, was not present with us, having had a fall, but is thought not to be hurt seriously.

We crave an interest in your prayers. May each one "pray intensely for such a knowledge of God's thought of "Love covereth" that there will be real victory and great peace of heart and mind. Then we shall be able to say to the glory of God, "There is not a wound in my aching heart. But the balm of His breath has healed."

Gertrude M. Lefever.

June 30, 1929.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—Seedtime is past, summer is here, and harvest is at hand. This brings us to the realization of the fact that we reap what we sow. We as God's children should sow deeds of kindness, love, and mercy, thereby reaping a harvest of untold blessings and happiness. Whether we live a life in obedience to God, or whether we live a life in obedience to Satan, it is sure that we reap what we sow; but remember we reap in multiplied form.

Reorganization in our Sunday school is as follows: Homer Hershberger Asst. Supt., Lloyd Brenneman Supt. of Primary Dept., Enos Miller Secy., Leona Yoder Chor., Clark Brenneman Asst. Chor.

Sunday, May 26, Bro. John S. Mast of Elverson, Pa., preached to us. His theme was, "Is the young man Absalom safe?" implying that he is safe in the Christian home, the Christian Church, the Christian community, and the Christian school.

On June 16 our bishop gave us a message on "The Never Changing Christ," giving us the thought that nations may rise and fall, generations may live and die, yet Christ changes never.

July 1, 1929. Cor.

(Continued on page 316)

Miscellaneous

WHAT IS LOVE?

Love is the filling from one's own
Another's cup.
Love is the daily laying down
And taking up.
A choosing of the stony path
Through each new day,
That other feet may tread at ease
The smoother way.

Love is not blind, but looks ahead
Through other eyes
And asks not: "Must I give?" but
"May I sacrifice?"
Love hides its griefs that other hearts
And lips may sing
And burdened walks that others' lives
May buoyant wing.—Sel.

PROGRESS WITH ITS ATTENDING DANGERS

The crisis facing Negro colleges is described by President John B. Watson in a recent number of the Home Mission College Review. In changing from the "little" missionary school into standard colleges they are in danger of losing their humility and missionary flavor. Mordecai Johnson, the President of Howard University, himself trained among the Unitarians of the Harvard Divinity School, in speaking at the last Student Volunteer Convention at Detroit, referred to the fact that among the 2,500 students of his college only one was studying for the ministry and he a defective. President Watson is more concerned than President Johnson seems to be about this state of things. He recalls the great service that these little colleges have given to the Negro race, the great leaders who have been trained in them. Hampton was a small institute when Booker Washington was developed; Atlanta University has Wright, Croghan, and James Weldon Johnson to the credit of its former days; Fisk University, Inborden, Proctor, DuBois, De Berry, Gandy, and Haynes; Morehouse College, C. T. Walker, Carter, Reddick, Hubert Brawley, "and a host of frontiersmen of the bagging-trousers type who for fifty years have blazed the way for the Negro youth in the rural Southeast of our country." Must these colleges give up the old notions in order to become "big"?

He truly insists that the one definite work left for the Negro college is that of training leaders,—sincere, unselfish, and courageous leaders. This has been their outstanding achievement. A different type of school would have produced different men. "The assertion has been made that if Booker Washington had been educated in Harvard he never could have become a great leader." In this assertion Mr. Watson has the support

of Henry Adams who tells us of Harvard that "leaders of men it never tried to make."

With the growth of these colleges in finance and numbers and pretension come unpleasant accompaniments. "There are distinctive signs of letting down of the bars in the matter of discipline and student control. In order to gain a larger group of upper classmen there is a feeling that we must cater more to student whims and loosen up discipline. Everywhere a change in student conduct on and about the Negro college campus is manifest. This finds expression in fraternity dances and the general swagger of indifference common to the great white colleges of the country. The Negro notes how the white students wear their college togs, what they are saying, how they behave or misbehave on occasion, and is trying to be like them. He rebels against compulsory chapel and the ancient custom of compelling the student to give an account of his whereabouts in the course of the day. Yet these regulations, more than the books taught, have made these colleges of so great value to the race. They have been one of the main factors in bringing a race of motley urchins from a, b, c's up to where the American Negro now stands, by hedging about the little flock of Negro college students, leaders in making, when the hungry wolves of the college towns howled on every side. Young people with little restraint, with little background for self-control, with the most meager home training, needed, and still need, thus to be hedged about."—S. S. Times.

BE READY

By John Schrock

For the Gospel Herald.

There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death....For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace....But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his....For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.....The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. 8:1, 2, 5, 6, 9, 13, 16, 17.

There are two roads upon which people are traveling on this earth. Every one is traveling on one or the other of these. Each road leads to

eternity. The one road is broad. Upon this you can carry anything that you wish until you get to the end of the road. They on the narrow road will be with Christ in the glory world throughout eternity. They on the broad road will be cast into the lake of fire to suffer throughout eternity. Oh, make your choice while there is opportunity. Man's life is uncertain. A few days ago a robust man was working at his hay. He made a misstep and in a few minutes was cast into eternity.

Kansas City, Kans.

WAR—BEHIND THE SMOKE SCREEN

For the Gospel Herald.

A Review

This thought provoking volume, published in the spring of 1929, has recently given us a most interesting four hour's reading. William C. Allen, the author, a member of the Friends' Society, has for the past twenty years devoted his time to a study of the problems discussed and to the relief of human distress. Sixteen trips to England and Europe, twice encircling the globe since the Armistice, acquaintanceship and contacts with religious and Governmental leaders in many countries have supplemented this study and enable him to speak from conviction and personal experience. This in turn gives his messages a ring of truth seldom attained in books of this type. Not soon shall we forget our own personal contact with the author and his relating of his experiences in Nicaragua at the time when our country's relationships there were in the fore and of his efforts as an individual Christian to witness for his Master there.

The volume attempts to give an accurate and truthful picture of War as it is and as it was in the recent debacle. Some suggestions are given as to probable origins of the World War and a clear portrayal is made of circumstances that invariably lead to war. The balance of the book deals with the effects and results of war. The book does not deal with cures for war, the establishment of peace machinery, or in imagining what another war might be like. The author seems content with drawing the picture as it is, drawn of course by one who as a professed follower of Jesus Christ the Prince of Peace, assumes that as such one can have no part, under any conditions, directly or indirectly, in aiding or abetting it. The reader cannot help having such convictions deepened and fortified.

Already our young people of high school age have no personal recollection of the 1914-18 World carnage. Already the glamour, the tinsel, the

glories, the hero stories of war are crowding out in the minds of the young, the atrocities, the lying propaganda, the cruelties, the suffering of war time. A truthful, eyewitness, Christian viewpoint portrayal of war, such as Allen gives, should have a wide circulation in our Mennonite homes. Our Mennonite public school teachers will find it of special help in their work. Our workers generally will find it a valuable addition to the Peace section of their libraries.

The volume can be had from the Mennonite Publishing Co., Scottdale, at \$1.50 plus postage.

Orie O. Miller,
Sec'y. Peace Problems
Committee.

AN ADMONITION TO YOUNG BIBLE STUDENTS

By Levi Blauch

For the Gospel Herald.

Some of you have been privileged to attend one of our Bible schools. Here you were engaged in the best and most needful work found on earth. My advice is this, do not forget that you were in Bible school. Continue to read and study your Bibles just the same, do not forget to pray daily, and by your daily life and testimony may those who were not privileged to attend see that it is a good place to go and follow your example.

The training you received in Bible school will mean more to you in later years than it does at the present. You may not realize now the value that you have received, but many of the things you have learned will be stored away until the time comes that you are in need of them. You have stored away knowledge from God's Word that in value is worth more than gold or silver. Show by your conduct that you have been with Jesus and have learned of Him. Give heed to the Holy Spirit, who is able and willing to keep you away from the sinful amusements of this wicked world. God has made provision by which His children may be kept from falling. Hear what the Savior says: "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (Jno. 10:27-29). To belong to Christ means that we are His sheep. We follow Him and that means obedience to Him.

Dear young people, come out from among the world and separate yourselves so that you may have a spiritual insight into God's Word. Re-

peat Rom. 12:1,2. In I Cor. 3:9 we read: "For we are labourers together with God; ye are God's husbandry, ye are God's building." In verse 16 of the same chapter Paul asks this

question: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Please read the 17th verse also.

Johnstown, Pa.

FIFTY MENNONITE LEADERS

BISHOP JOHN M. BRENNEMAN
(1816—1895)

By Andrew Shenk

For the Gospel Herald.

Bishop J. M. Brenneman was born in Fairfield County, Ohio, May 28th, 1816. He was married in June, 1837, to Sophia Good. His father's name was Henry; his mother's maiden name was Barbara Beery. He was ordained to the ministry in the month of April, 1844, and in 1849 he was ordained to the office of bishop in Franklin County.

In the fall of 1848 he moved to Franklin County, where he resided a little over six years, and in the spring of 1855 he moved to Allen County, where he lived to the time of his death.

He died October 3, 1895, aged 79 years, 4 months, and 5 days. His funeral was held at the Salem Church, near Elida, October 5. The sermon was preached by J. F. Funk, of Elkhart, Indiana, from the text which he had himself selected—Deut. 5:29.

They had twelve children, six boys and six girls.

Bro. Brenneman was a man of sterling qualities, strictly conservative, safe, sound, and orthodox. He was very conscientious, a man of deep piety, and was seldom if ever heard to laugh aloud. In fact, in his book, "Plain Teaching," he has one article or chapter with this heading: "Christians ought not laugh aloud." He was intensely interested in the Lord's work; and while he was strictly conservative he was also progressive, being largely instrumental in the launching of our first Church periodical, the "Herald of Truth;" also in starting Sunday school. As to mission work, while it would have been premature for him to have attempted to launch a foreign or city mission, he certainly was a John the forerunner in mission work, preparing the way and, being gifted both as a speaker and writer, his influence was felt far and wide. In his great zeal for the Cause he spent much of his time visiting the churches and in the mind of the writer he was in his way the Church's first evangelist in this country, since he traveled and preached almost constantly through the summer months. It was told the writer that he would be away from home four or five weeks, and on coming home would find a letter awaiting him with an invitation to another

field, would stay with his family over night and leave again the next morning. So completely was his mind absorbed about spiritual matters that (while he was well-to-do financially) he could not tell any one how many head of cattle he owned.

As regards his writings they were plain, pointed, and impressive. He was the author of several books, one entitled "Encouragement to Penitent Sinners." An interesting occurrence took place in connection with this book. Bro. Henry Mumaw advertised it in his little paper, "Glad Tidings," then published at Orrville, Ohio. A man in southern Indiana, named Andrew Crook, saw the book advertised, sent for it, read it, and was so taken up with it that he wrote to Bro. Mumaw to find out whether the author was still living. Being informed that he was, he started up correspondence with him which resulted in himself and wife being taken into church fellowship. Later they desired to pay Bro. Brenneman a visit, and it fell to my lot to convey them on my spring wagon from the depot to Bro. Brenneman's home. He was watching for our coming, and when he saw us turning into the long lane he started, feeble and bent forward as he was, with flowing white beard, to meet us, and when Bro. Crook saw him coming he leaped off the wagon and ran ahead to meet him. They fell on each other's necks and wept. They had never seen each other before.

His great interest and deep concern for the welfare and purity of the Church never seemed to diminish, even when his body became feeble and tottering. He was often seen weeping because of conditions in the Church. Also his concern for the unsaved was so great that near the close of his life he said to the writer, "It seems to me that, old and feeble as I am, I must run out among the people and cry with all my might that they should repent and turn to God."

The following is from a memoir written by one of his brothers:

"When trouble and dissensions came up in the Church he was greatly troubled; and those of us who shared with him the fiery trials of the last thirty years in our Church will know of the tears that he shed and the sorrows he endured on account of the Church."

(I am much indebted to my brother, Bishop J. M. Shenk, in securing much of the above information. A. S.)

Oronogo, Mo.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

LESSONS FROM THE LIFE OF SAMSON

(Sermon preached at the Mission Council January, 1929, by T. K. Hershey.)

(Concluded)

TEXT: And the woman bare a son, and called his name Samson: and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him at times.—Jgs. 13:24, 25.

Self Examination

Have we, fellow missionaries, the power we once had? Are we where we ought to be spiritually? If not, why not? May God help us to find the razor that is doing its dirty work in our lives. There is danger of worldliness among the most holy one of God. If we would be in life and separation where God wants us to be, we would surprise the world with signs and wonders, and there would be a great revival among us. To get there we must search for the razors that shear us of power and then get rid of them.

Lost Strength Means Lost Power

"The woman said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times, and shake myself, and he wist not that the Lord was departed from him" (16:20).

Now note how Samson, conscious that his strength was gone, tried to keep up in appearance. It is what the powerless individual or church does to-day. Often in the Church and amongst its leaders there are those who are doing things contrary to holiness. They say, "Nobody knows it, I will sing, shout and pray, do charitable work, and not miss church services and will always find myself at the head of my Sunday school class." But "they know not that the Lord has departed from them." There are those who are during the week dabbling with razors that shear their power, and on Sunday they shake themselves to teach Sunday school classes or preach sermons. Remember that even safety razors are not to be played with.

Result of Losing Power

"They put out his eyes," says verse 21. The moment his power was gone, Samson was in the grip of the enemy. So are we when our power is gone.

One never knows what sin the devil will drive him to do, once he has lost his power with God. The first thing that our spiritual Philistines will do for us after they have shorn us of our power is, put out our eyes.

Next, Samson went down to Gaza—not up, but down; he is on the downward road now. There they bound him with fetters of brass, and he ground in the prison house. Ah, he was in their hands now. I don't know of a sadder picture than to see a man once used of God in a mighty way, shorn of his power, his eyes out, bound with fetters of brass, and grinding away in a prison house—a sad picture indeed. But we thank God to know that He "breaks the power of canceled sin, and sets the prisoner free."

Grinding away in the prison house of sin is the sad picture of many so-called Christians. Not willing to pay the price, grinding away at religion, they do not know that God has departed from them. They seem to know that something is wrong, but do not know what it is. We plead for a stepping over the line for entire consecration, a going all the way with God.

The Picture Changes

First, his hair began to grow again, says verse 22. To-day God is calling His church back to Calvary, back to Pentecost. Where it heeds, the result is spiritual power and the hair begins to grow. Oh, for a returning to the old-time power, old-time religion, and for old-time revivals. Little does it matter who the preacher is; if he preaches the old-time Gospel, he will have old-time power, and results.

Samson was getting back to power. His hair was growing. While this was going on there was great rejoicing in the camp of the enemy. They said, "Our god has delivered him into our hands." So does the enemy to-day, when a church loses its power.

I believe Samson repented of his compromise with sin, for we hear him cry out: "Oh God, remember me, I pray thee, and strengthen me, I pray thee," and God gave him back his strength. And in 16:28-30 it says that he did more damage to the enemies of Israel at the last than he had ever done in all his life. It cost him his life, however, but he got back. A returning to Pentecost may cost us our

lives, dear brethren missionaries; but that does not matter, if we can do more then in one stroke than we tried to do all our lives, shorn of power, just so we get back and the enemy is destroyed.

Applications

In our mission work let us—

1. Remember Samson and his experiences, and apply them to ourselves.
2. Move out in the fear of the Lord.
3. Remember that compromising with the world to get results will shear us of our power.
4. Remember that if we have lost our spiritual power, vigor, and strength, it cannot be restored by simply shaking ourselves, but by a real and genuine confession.
5. Not forget that the world wants to put us to sleep on its lap. If it succeeds, it will shear us of power, put out our eyes, bind us and cause us to grind in the prison house of sin.
6. Remember too the way to get back. Samson prayed to God and He heard him, and gave him back his power, even more than he had in the beginning. He will do likewise for every child of God to-day when a real returning to the Lord takes place.

I again appeal for a moving out of self into deeper depths and higher heights, and for a Pentecostal out-powering of the Holy Ghost power in our mission work.

I close asking you to sing, "Tis the Old Time Religion."

Trenque Lauquen, Argentina.

CORRESPONDENCE

(Continued from page 313)

Detroit Lakes, Minn.

Dear Herald Readers, Greetings:—Bro. Archie Kauffman of Kenmare, N. Dak., came here June 11 and preached for us each evening till Friday, then on Saturday evening and Sunday we had our mission meeting. These were very interesting, and were enjoyed by all present. It wasn't possible for all the speakers on the program to be present, but others took their place; we had quite a few visitors during our meetings.

Bro. L. J. Miller of Garden City, Mo., stopped off here on his way to conference at Kenmare, N. Dak. It was a welcome surprise to have him with us. Then there were others here, from India, Armenia, Woodford, Ulen, and Minot during part of our meetings. Some of the visible results were that five precious souls stood for Christ. Pray with us that they may consecrate their lives to Him who died for them, and that they may

become shining lights in this dark world. Saints were encouraged, and richly admonished from His Word.

Bro. R. R. Smucker gave us some very interesting talks on India.

We pray that God may see fit to use these brethren still longer, wherever they may be for the furtherance of His cause, that they may be the means of winning many souls for Christ.

Saturday, June 29, Mr. Penchoff and two children (Dorothy and Daniel), also Bro. Curtis Zeiger and son (John), from Aberdeen, S. Dak., came here for a few days' visit. They are enjoying our lakes and fish. And Sunday morning Bro. Hackman and wife, also Bro. Groff and wife from Souderton, Pa., came here in time for Sunday school. They left in the afternoon for Ulen, Minn. They are on an extended trip through the North and West. We were very glad to have these people with us in our Sunday school, but sorry our minister (Bro. Joe Gingerich) wasn't at home. Bro. Joe took a car load from here to the conference at Kennare, N. Dak., and stayed a while longer to hold meetings. He has been gone over two Sundays. They are expecting him home to-day.

Since our last letter we have had rains, and some storm in places. Detroit Lakes was struck just across the northwest corner of town by a cyclone. It did considerable damage. That again reminds us of God's power, and how weak and helpless we are. Oh, that we might have greater faith.

First crop of hay will be short. Grain and gardens look nice.

Yours in His service,
July 1, 1929. Fannie Stehman.

Duchess, Alta.

Bro. J. N. Durr of Martinsburg, Pa., accompanied by his daughter, Mrs. Uriel Zook of Mifflin Co., Pa., and Pauline Hartman of Harrisonburg, Va., arrived at Duchess on Friday, June 28, to visit his son-in-law, Bro. H. B. Ramer and family.

Bro. Durr filled the Sunday morning appointment at Duchess and at Gem in the evening. He will take in the Conference at High River. Bro. M. H. Schmidt of Guernsey, Sask., filled the Sunday evening appointment at Duchess.

July 1, 1929.

Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—The summer Bible school closed yesterday with a program in the evening.

Sister Margaret Horst of Hesston, Kans., who was with us during the time of the school, expects to leave for Maugansville, Md., shortly.

Bro. Mark Stauffer of Woodbury, Pa., is giving some time to the work at the Publishing House.

Bro. C. B. Shoemaker and family are at present visiting in Bro. Shoemaker's former home at Dakota, Ill.

Bro. J. L. Stauffer of Harrisonburg, Va., spent some time with us this week, conducting devotional service in the Publishing House on Wednesday and Friday mornings. He left on Friday for New Wilmington, Pa.

Among our visitors during the week were Bro. Harold Horst and wife and brothers Raymond and Norman, all of Chambersburg, Pa.

Meetings are to begin in Kingview to-morrow, with Bro. A. J. Metzler of Masontown, Pa., in charge. Pray for the meetings.

July 6, 1929.

Cor.

MINISTERS' MEETING REPORT—VIRGINIA

The annual ministers' meeting of the Virginia Conference District was held at Weavers Church, near Harrisonburg, Va., from Thursday evening, May 16, to Saturday noon, May 18, 1929.

Thursday Evening

Devotional—Psa. 66 Aldus Brackbill
Sermon—Other foundations can no man lay
than that is laid which is Jesus Christ.
I Cor. 3:11 E. C. Shank

Friday Morning

Devotional—II Tim. 2:1-21 Lewis Showalter
And I will give unto thee the keys of the
Kingdom of Heaven. Matt. 16:19
J. R. Mumaw
Feed the Flock. I Pet. 5:2 Perry Shank
General Discussion, led by E. F. Heatwole
Closing Prayer Hiram Weaver

Friday Afternoon

Devotional—Eph. 3 Aldus Brackbill
Avenues for Christian Service J. R. Driver
The Value of the Family Altar
Lewis Showalter
The Self Examination that Will Bring a
Blessing David Garber
General Discussion, led by Samuel Shank
Closing Prayer and Benediction
A. P. Heatwole

Friday Evening

Devotional—Eph. 1 Hiram Weaver
Evening Meeting—conducted by
Ira Showalter
What the Mennonite Church Means to Me
as a Christian John Garber
Responsibility of the Layman of the
Church A. F. Burkholder
The Overcoming Life D. J. Blosser
Young People's Problems Leonard Jones
Benediction S. H. Rhodes

Saturday Morning

Devotional—I Pet. 1 J. R. Driver
The Blighting Effects of Modernism on the
Church Lewis Shank
A. P. Heatwole, S. H. Rhodes

General Discussion
Closing Prayer Jos. Geil
Announcements and Song
Benediction Lewis Shank

Many truths were presented in a very forceful manner both in the subjects discussed and in the open discussions.

Moderator, J. S. Martin.
Chorister, Chester K. Lehman.
Secretary, H. D. Weaver.

INDIANA-MICHIGAN CONFERENCE

Minutes of the Indiana-Michigan Mennonite Conference held with the Bowne Congregation, near Elmdale, Mich., June 6, 7, 1929

Conference was called to order by the Moderator, Bro. D. D. Miller. All sessions of Conference were opened with appropriate devotional services and prayer.

The Conference sermon was preached by Bro. B. B. King. Text, I Cor. 3:9 It is important that Conference members come together. We need a touch of the divine power of the Lord. The charge the Lord has committed unto us needs to be impressed upon us. Husbandry implies the managing of the things of God in this world. Husbandry implies to go and gather in food for those of the household. We are not here to hold down a job, but we are here on the King's business. Eph. 4:11. God's call clearly shown. We are a gift to the Church. There is no compromise with Jesus Christ. He wants a complete surrender. If the Mennonite Church compromises on the doctrine of separation from the world, she will also let go of other doctrines, such as feet washing, devotional covering, etc.

The great enemies the Church must guard.

1. Sensuality.
2. Intellectuality.
3. Materialism.

We are living in a great age of extravagance.

The great sin of Israel always was, We want to be like other people.

The following brethren were called upon for testimony: Jonathan Kurtz, D. J. Johns, J. S. Hartzler, Jonas Loucks, Eric Bontrager, S. C. Miller (Jen. Okla.), Ernest Miller (Dhantari, India), Menno Eash, Maurice O'Connell (Lima, Ohio), Silas Weldy, O. S. Hostetler, Floyd Weaver, James Mishler, Jonas Brubaker, Anios Hostetler.

The congregation gave testimony by rising.

At this time Bro. J. S. Hartzler stated that our aged brother, J. F. Funk, was ill at his home but that he had sent a message to Conference stating that even though he was unable to be present at Conference he would remember the work in prayer.

Moved and seconded that we the Indiana-Michigan Conference instruct Bro. J. S. Hartzler to carry our best wishes and greetings to Bro. J. F. Funk. So ordered.

The following subjects were discussed during this Conference: Should a minister that does not share active responsibility in ministerial duties have a voice in Conference? Discussed by D. J. Johns.

Ans. Refer to Art. II, Sec. 6, of Constitution, Rules and Discipline.

Entertainment vs. Spirituality. Discussed by J. K. Bixler.

The individual who has the mind of Christ will not be satisfied with entertainment. Danger of getting too light and too fickle in our pulpit work. Word of God the greatest convicting power. How much that is really spiritual would our hearers get in a year if they got no more than we gave them from the pulpit?

Subject, Power of the Separated Life. Discussed by Edwin Yoder.

Moved and seconded that Bro. Yoder be asked to write his talk for publication in the Gospel Herald. So ordered.

Sister Gamber gave a short talk on mission work in the Argentine, S. A.

The Subject for the Thursday evening meeting was as follows:

The Christian's Responsibility:

1. **The Ministry.** Discussed by C. L. Graber.
2. **The Laity.** Discussed by C. C. Culp.

Miscellaneous Business

During the called sessions of the Conference members and during the Conference sessions the following miscellaneous business was transacted, elections and appointments made, and resolutions passed.

The Minutes of the previous Conference were read and approved.

The complete minutes of the Executive Committee for the conference year 1928-29 were read.

Moved and seconded that we read all the minutes at one reading. Then reread minutes of one meeting at a time and give opportunity for questions. So ordered.

A question arose as to the holding of a deed for a cemetery located near Bowling Green, Ind. Moved and seconded that we instruct the next Executive Committee to look into this matter and make such disposition of this property as they deem advisable. So ordered.

56 out of the 76 conference members responded to the roll call.

Moved and seconded that we receive the newly ordained ministering brethren, Dean Birky and Eric Bontrager, as members of this Conference. So ordered.

The Secretary gave the annual congregational report. There are 31 congregations with a total membership of 4250. This report was accepted.

In the absence of the Treasurer, his report was read by the Secretary. Reported a balance in the treasury of \$148.96. Report accepted.

The Moderator stated to the Conference that because of the General Conference being held in our district this fall we will not have a State Sunday School Conference this year.

The method of electing officers of Conference was discussed at some length. Moved and seconded that officers of Conference be elected by majority vote. So ordered.

Moved and seconded that we have a nominating committee who shall put up nominees for all the remainder elections. The elections to be by majority vote. So ordered.

Moved and seconded that we elect 11 delegates to General Conference. So ordered.

By motion it was decided to have four delegates from Michigan and seven from Indiana.

Moved and seconded that we follow the regular order in the appointment of the nominating committee. So ordered.

A request came in from a number of congregations that we define our attitude on our brethren and sisters voting in political elections. After some discussion it was decided that we abide by our constitution on this matter.

Bro. D. J. Johns gave a report of his work at Salem, Nappanee, and Yellow Creek.

The Mission Superintendent gave his report. This report was accepted. This report is in the files of the Secretary of the District Mission Board.

The Secretary of the District Mission Board gave his report. Report accepted. This report is in the files of the Secretary of the District Mission Board.

Moved and seconded that the minutes of the Executive Committee be approved as read.

The Secretary gave a report concerning the printing of the Conference minutes.

Moved and seconded that the congregation located at Pigcon, Mich., be granted the privilege of ordaining a deacon. So ordered.

Moved and seconded that we take an offering to help defray the expenses of caring for the Conference this year. So ordered.

Moved and seconded that Conference pay for the transportation of the tent to and from place of Conference. So ordered.

The following resolutions were adopted:

Whereas, our heavenly Father on Nov. 2, 1928, called unto Himself our beloved Bro. Joseph Mishler, deacon in the Bowne Congregation, and,

Whereas, our brother's departure has not only left a vacancy in the home, but the congregation and the Conference have been bereft of a faithful collaborer, be it:

Resolved, that the Conference humbly bows to the will of our Father, and we hereby express our sympathy to the bereft family and to the congregation for their loss and we pray that our Father may guide in such a way that the official vacancy in the congregation may be filled again to His glory. Be it further

Resolved, that copies of this resolution be sent to the family and the congregation, and also be spread upon the records of the Conference.

Whereas, the holding of this Conference in this congregation has brought heavy responsibilities upon the local congregation, which responsibilities were largely shared by others in the community, be it

Resolved, that this Conference hereby express its appreciation to the local brotherhood and especially to all others who so nobly assisted the brotherhood in this task, and we pray that God may richly reward all for their labors of love.

Elections and Appointments

Local Board Ft. Wayne Mission: Abner Holdeman, Ed Miller.

Members Educational Board: D. A. Yoder, Amos Hostetler.

Member Publication Board, C. L. Graber.

Member Board of Missions and Charities, J. K. Bixler.

Member on Committee of Arrangements for General Conference, D. D. Miller.

Delegates to General Conference from Michigan: C. C. Culp, S. J. Miller, M. S. Steiner, Clyde Kauffman.

Delegates to General Conference from Indiana: Homer North, Edwin Yoder, B. B. King, J. S. Hartzler, Silas Yoder, C. A. Shank, James Bucher.

Moderator, J. K. Bixler.

Assistant Moderator, D. D. Miller.

Secretary, Ira S. Johns.

Fourth and fifth members on Executive Committee: O. S. Hostetler, D. A. Yoder.

Treasurer, Henry B. Weaver.

Conference closed with prayer led by Bro. J. K. Bixler
Ira S. Johns, Sec.

Married

Rettew—Shreiner.—On June 30, 1929, Bro. Aldus Rettew and Sister Florence Shreiner, both of the Landis Valley congregation, were united in marriage at the home of the officiating bishop, Bro. N. L. Landis. May God's richest blessings attend them through life.

Moyer—Godshall.—On June 26, 1929, Bro. Raymond A. Moyer of the Towamencin congregation and Sister Lillie G. Godshall of the Franconia congregation were joined in marriage by Bro. A. G. Clemmer, Franconia, Pa. May the Holy Spirit be their guide along life's pathway.

Hostetler—West.—On Sunday, June 23, 1929, at the Zion Church near Hubbard, Oreg., Bro. Samuel Hostetler and Sister Mary West, both of the Zion congregation, were united in marriage, Bro. A. P. Trayer officiating. May the Lord continually keep and bless them through life's journey.

Gantz—Hess.—On June 27, 1929, Bro. Walter Gantz of the Masonville congregation and Sister

Miriam Hess of the Landisville congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Mannheim, Pa. May the rich blessings of God attend them through life.

Pierce—Brown.—On June 27, 1929, at the home of the officiating bishop, Bro. Isaac H. Brubaker, Mannheim, Pa., Bro. Sylvester S. Pierce of the Erb congregation and Sister Dorothy P. Brown of the Hernley congregation were united in marriage. May the blessings of God attend them through life.

Ross—Brenneman.—On Sunday afternoon, June 23, 1929, at the home of the bride's parents near Kalona, Ia., Bro. Mark Ross of Elida, O., and Sister Eliza Brenneman of Kalona, Ia., were united in marriage by Bro. S. C. Yoder of Goshen, Ind. May God's blessings accompany them through life.

Good—Shenk.—Bro. Noah G. Good of Mohn-ton, Pa., was united in marriage to Sister Ella K. Shenk of Lancaster, Pa., on June 25, at their new home at Joanna, Pa., in the presence of the immediate families. Bro. John H. Mosemann officiated at this service. May the Lord direct them in life that they may be of greatest service to their Lord and Master.

Slaymaker—Parmer.—Bro. Ralph W. Slaymaker of Gap, Pa., was united in marriage to Sister Eva Parmer of Lancaster, Pa., on Saturday, June 29, 1929, at the Millersville Mennonite Home in the presence of a large circle of relatives and friends. Bro. John H. Mosemann officiated at this service. May the Lord richly bless our brother and sister in their new relations.

Obituary

Ressler.—Mary Eileen, daughter of Bro. and Sister Joe Ressler, Dalton, Ohio, died June 19, 1929; aged 3 y. 5 m. 10 d. She is survived by her parents, nine brothers and sisters (Mabel, Paul, Retha, Inez, Dorcas, Edna, Earl, Evelyn, and Ellis). Funeral services were held at the Pleasant View church by I. J. Backwalter and Aaron Eberly.

Kauffman.—Jacob N., son of Jonas and Rachel Kauffman, was born July 10, 1872; died June 15, 1929; aged 56 y. 15 d. On Jan. 20, 1896, he was married to Nora Rich. To this union were born three daughters, one of whom passed away in infancy. He is survived by two

daughters (Mrs. Clarence Johnson and Mrs. Charles Ainsworth), 3 brothers and 3 sisters (Daniel, Jonas Y., Samuel J., Mrs. Delilah Miller, Mrs. Rebecca Deetz, and Mrs. Tena Bell). His father, mother, and 5 sisters preceded him in death. Funeral services were held at the Zion church in charge of Bros. A. P. Troyer and E. Z. Yoder. Text, Rom. 11:22. Interment in cemetery near by.

Eicher.—Zelma Irene Eicher (nee Augspurger) was born in Trenton, Ohio, Oct. 10, 1903; died in the Wauson, Ohio, hospital, June 22, 1929; aged 25 y. 8 m. 12 d. She was united in marriage to Wilmer Eicher, June 9, 1925. She was a kind wife and interested in the welfare of the home. She confessed her faith in Christ and with a smile on her face she said, "All is well; I am ready to go." When but an infant her mother and two brothers preceded her to the home above. She leaves her sorrowing husband, father, step-mother, and 1 sister, besides many other relatives and friends. Funeral services were held at the Central A. M. Church in charge of Bro. S. S. Wyse and E. M. Stigel of the Defenseless Mennonite Church. Interment in Pettisville cemetery.

Harnish.—Kate S., wife of John B. Harnish, was born July 4, 1860; died from a stroke, June 17, 1929; aged 68 y. 11 m. 13 d. She leaves her sorrowing husband, 1 son (John Jr.), 1 sister (Lizzie Hottenstein), and 1 brother (Amos Hottenstein). She was preceded in death by a son, who died at the age of two years as a result of his clothing catching on fire from the kitchen stove. An only daughter (Mabel) preceded her in death at the age of twenty-two. She and husband united with the Mennonite Church in 1885 and remained faithful till death. Short services were held from her late home by S. E. Ebersole and at the East Petersburg, Pa., church by Bros. Isaac Brubaker, Hiram Kauffman, and Frank Kreider. Text, Psa. 132:14, selected by the sister. Interment in cemetery adjoining.

Reitz.—Susie, daughter of David and Catherine Stuckey, was born at Elkhart, Ind., Nov. 6, 1858; died June 26, 1929; aged 70 y. 7 m. 20 d. She came to Missouri at the age of sixteen. Several years later she was converted and united with the Mennonite Church. She was united in marriage to Samuel S. Reitz, Jan. 27, 1884. Besides her husband she is survived by one sister (Mrs. Mary Snodgrass) and six brothers (Christian, Daniel, Ira, Samuel, John, and Alvin). The husband has lost a devoted and faithful wife, the sisters and brothers, a loving sister, and the community, a true friend. While being afflicted for the past three years, she bore her suffering patiently. Funeral services were conducted by Bro. Henry Hubbard at the home southwest of Eldorado Springs, with interment in the Virgil City cemetery.

Grieser.—Margaret Marie, daughter of Ira and Anna Grieser, Archbold, Ohio, died June 20, 1929; aged 1 y. 7 m. 25 d. Her death was due to a fractured skull received in an automobile accident four hours before her death. Little Margaret was of a gentle and loving disposition, always carrying a smile on her face. She leaves her sorrowing parents, 1 brother (Lowell), 2 sisters (Helen and Emma Jean), 3 grandparents, besides many other relatives. Funeral services were held at the Central A. M. Church, conducted by Henry Ryehener and Ed. Frey. Text, Jas. 4:14. Interment in Pettisville cemetery.

"Only a little blossom,
Pinched for heaven's share,
Planted by the Master
To bloom forevermore."

Grieser.—Emma Jean, daughter of Ira and Anna Grieser, died June 23, 1929; aged 2 m. 14 d. Death was caused by an automobile accident which also caused the death of her sister Margaret, who preceded her in death by three days. She suffered much, although all was done that loving hands could do. God saw fit to take her home to be with Jesus where she need suf-

fer no more pain. She leaves her parents, 1 brother (Lowell), 1 sister (Helen), 3 grandparents, besides many other relatives. Funeral services were held at the Central A. M. Church, conducted by Ed. Frey and Henry Ryehener. Text, II Sam. 12:23. Interment in Pettisville cemetery.

"A sweet little flower too pure to stay,
God in His wisdom took away,
Not from our hearts, not from our love,
But to dwell with the Lord above."

Mishler.—Harley, son of Josiah B. and Lena Mishler, was born Oct. 15, 1898, in Lutzgrange Co., Ind.; died June 12, 1929, at the Good Samaritan Hospital, Portland, Oreg.; aged 30 y. 7 m. 27 d. His death was due to cancer from which he suffered for one year. In April, 1902, he moved with his parents to near Hubbard, Oregon. On Dec. 9, 1921, he was married to Maude Ruby McPhail. His mother preceded him in death three months ago. He leaves his companion, father, and 8 sisters. He accepted Christ when quite young and later drifted away from the Church. During his illness he realized that he was not ready to meet his God. He made confession and was reinstated in the Mennonite Church. Funeral services were held at the Hopewell church by E. Z. Yoder and Wm. Bond. Text, Rev. 11:13. Interment in cemetery near by.

Detweiler.—Marietta Hunsberger Detweiler was born Oct. 9, 1866, at Souderton, Pa.; died at the Twin Falls County Hospital, Twin Falls, Ida., June 18, 1929, of complications resulting from erysipelas; aged 62 y. 8 m. 9 d. On March 3, 1883, she was married to D. F. Detweiler. To this union were born sixteen children, three of whom died in infancy. She leaves her husband, 7 sons, 6 daughters, 12 grandchildren, 4 brothers, and 3 sisters. She united with the Mennonite Church when she was about nineteen years of age. She was a charter member of the Filer congregation and was always interested in the activities of the Church. A member of the community makes the following statement, which well expresses the sentiment of us all: "She was a good friend. In fact, she deserves to be remembered as a modern Dorcas." Funeral services were held in the Filer Mennonite church by Bros. E. S. Garber and S. Hord derich. Text, II Cor. 5:1-10; Jno. 11:2.

Pletcher.—Christian B., son of John and Christina Pletcher, was born in Elkhart Co., Ind., Oct. 30, 1858, where he grew to manhood. He married Anna Risser Aug. 23, 1881. To this union were born two sons and six daughters: Mrs. Floyd Canon, Mrs. Josh Fetters, Samuel, Mrs. Chas. Schrock, Mrs. Ralph Able, Frieda (deceased), Mrs. Winifred Angleneyer, and Albert. All of those living reside near the home place. He was converted in their home and united with the Mennonite Church and the Olive congregation in 1912, which faith he held until death. He was a man who had an implicit faith in the Word of God. About three years ago his health began to fail and on Sunday, June 23, he was stricken and peacefully passed away on June 27; aged 70 y. 7 m. 27 d. He leaves to mourn his departure his stricken companion, 7 children, 7 grandchildren, 2 brothers, 4 sisters, and many other relatives and friends. Funeral services held at the Olive church, conducted by C. A. Shunk and D. A. Yoder. Text, Job 19:25.

"Father, thou hast left us lonely,
Sorrow fills our hearts to-day;
But beyond this vale of sorrow
Tears will all be wiped away."

Hartzler.—Fannie Stutzman was born in Johnson Co., Ia., Feb. 11, 1857; died at Elkhart, Ind., June 27, 1929, of paralysis, with which she had been afflicted for four years. She was a daughter of Michael and Barbara Stutzman, and with her parents moved to what is now known as Topeka, Ind., at the age of five. She was married to J. S. Hartzler Feb. 5, 1880; who survives her. Their only son, Vernon, died in 1907 at the age of 24. In addition to her husband she

leaves two brothers and one sister (Joseph M. Stutzman, David F. Stutzman, and Mrs. George Spangler). She confessed Christ as her Savior at the age of seventeen. She united with the Mennonite Church at that time and remained faithful and loyal all her life. Her husband was ordained to the ministry in the spring of 1881. Her husband was engaged in evangelistic work and held other positions in the Church that called him away from home at many times and left many duties upon her, which she successfully performed. Funeral services were held at the home and at the Prairie Street Mennonite church of Elkhart, Ind., July 1, 1929. The services were in charge of Bro. D. A. Yoder, assisted by Bro. J. K. Bixler and Bro. Christian Reiff. Text, Psa. 17:15: "I shall be satisfied when I shall awake in his likeness." The parting was "not goodbye, but goodnight." Burial was made by the side of her son in the Alwine cemetery, two miles southeast of Goshen, Ind.

Kanagy.—Darius C., only son of Jacob S. and Anna Kanagy, was born Aug. 31, 1886, in Champaign Co., near Kennard, Ohio. On May 15, he was stricken with influenza, which later developed into pneumonia and spinal meningitis. During this time he was a great sufferer, and peacefully passed away on the morning of June 17, 1929; aged 42 y. 9 m. 16 d. He was united in marriage to Ola Mae Yoder, Feb. 11, 1911. This union was blessed with two children, Wilfred and Loyd. In early life he accepted Christ, united with the Mennonite Church and was always a faithful and willing worker. His neighbors will miss the self-sacrificing and unreserved life of one who never considered the cost or inconvenience to himself of helping his neighbor in need. His aged father, too, will miss his untiring services and loving attentions, no sacrifice being too great for his comfort. Bro. Darius was a great lover of his home, and what was said of him, can be said of few men, "He never wilfully disobeyed his father or mother." During the last few days of his life he was given a glimpse of heaven, and said he was going to his real home. He tried to tell those about him of its wonderful beauty. He leaves his beloved companion, two sons, one son (Wilfred) being in the hospital at present; his father, stepmother, and two sisters (Mrs. P. A. Troyer and Mrs. Fred Humphrey), besides a host of relatives and friends. Funeral services at the Oak Grove church, conducted by Bro. S. E. Allgyer and N. E. Troyer. Burial in the Oak Grove cemetery.

Yoder.—Carl Howard, eldest son of Alfred E. and Katie E. Yoder, was born in West Liberty, Ohio, Jan. 28, 1906; died at the Luthern Church Hospital, Ft. Wayne, Ind., June 17, 1929; aged 23 y. 4 m. 20 d. At the age of 13 he gave his heart to Jesus, and united with the Oak Grove Mennonite church. Carl lived a true life, an example of the believers, always witnessing for his Christ, in church and school. He graduated from West Liberty High School at the age of 18. On April 18, 1926, he went to Ft. Wayne, Ind., to study chiropractic, working in the day time at the General Electric, and attending Ross College at night, and graduated in November, 1928. While in Ft. Wayne, he lent a helping hand in the Mennonite Mission, always anxious to see souls get where God could use them in His service. Jan. 29, 1927, he was united in marriage to Florence Arnett of Ft. Wayne. This union was blessed with one son (David Alfred), who, with his mother, is left to mourn the loss of a kind, devoted husband and father. Surviving, besides the widow and son, are his parents, three brothers (Elbert, Emery and Herbert), two sisters (Frances and Zella), and numerous sorrowing relatives and friends who realize that their loss is Carl's eternal gain. His sickness was born patiently, and he was heard to say, "Yes, Lord!" waving his hand to unseen things, to those around him, but visible to Carl. As we lay him to rest, his works remain with us. Funeral services at the Oak Grove Mennonite church, June 20, conducted by S. E. Allgyer, assisted by N. E. Troyer. Burial in Fairview cemetery.

SPECIAL MEETINGS

Detroit Lakes, Minn.

Report of Missionary Meeting held at the Lake Region church, near Detroit Lakes, Minn., June 15, 16, 1929.

Organization.—Mods., Archie Kauffman, L. J. Miller; Act. Secy., Floyd Kauffman; Chor., Nelson Kauffman.

Order of Program.—Devotion, Archie Kauffman; **The Value of Missionary Intelligence**, R. R. Smucker; **Sermon** (Jno. 6: 38), L. J. Miller; **Sunday School**; **The Opportunity of the Sunday School in Missionary Effort**, Archie Kauffman; **Missionary Sermon** (Eph. 3:8, 9), L. J. Miller; **Children's Meeting**, R. R. Smucker; **The Field**: (a) **The Workers' Vision of the Field**, Floyd Kauffman; (b) **The Workers' Equipment for the Field**, Elmer Glick; (c) **The Workers' Source of Power in the Field**, I. S. Mast; **A Talk on India**, R. R. Smucker; **Workers' Meeting**, Nelson Kauffman; **Sermon** (Col. 1:18), R. R. Smucker.

Some Thoughts Presented.—People can not have a passion for souls unless they have a spiritual knowledge. Missionary knowledge gives us a zealous, praying church. We are created for the glory of God. People seek to gratify themselves, while Christ pleased not Himself. Christ came to work, to bring the glad tidings of salvation, to bring the doctrine, to seek and to save, to grant His sheep eternal life, to bring us unto Himself and to redeem us by His life blood. The opportunity of teaching the children is: (a) to give them a missionary intelligence; (b) to create the spirit of giving; (c) training them for service; (d) keeping them in the house of the Lord. We have an inheritance in Him,

Jesus Christ, and He has an inheritance in us. The workers' field is the world (Matt. 13:38). The worker sees in his vision the fields white already to harvest (Jno. 4:35). His method of conquest in the field is first at home, then Judea, Samaria, and then to the uttermost part of the world. Acts 1:8. His equipment is the power of God and the sword of the Spirit which is the Word of God. Acts 1:8; Eph. 6:14-18; II Cor. 10:4; Eph. 3:16. His source of power is the Spirit of Christ within him. Let Christ have the preëminence in all walks of life.

Acting Secretary.

Frazer, Pa.

Report of the Annual Bible Instruction Meeting held at the Frazer Mennonite Church, June 15, 16, 1929.

Organization.—Mod., Christ Mosemann; Chor., Leidy D. Hunsicker; Secy., Dora Taylor.

Order of Program.—SAT. Devotion, Amos Kolb; **The Way of the Cross**, John W. Weaver; **The Joy of Salvation**, John W. Hess; Devotion, Aaron Groff; **The Christian and War**, John W. Weaver; **Separation a Fundamental Doctrine**, Milton Brackbill and William Detweiler; **Talk to our Young People**, John W. Weaver; SUN. Devotion, Chas. Hershey; **Sermon** (Rom. 9:32), John W. Hess; **The Activity of Faith**, John W. Weaver; **Open Discussion**.

Some Thoughts Presented.—The Cross can not be improved upon. With salvation comes lasting joy. The principle of separation is the structure of the plan of God. There is something in that life of purity that will be of inexpressible value to all those to whom it is given to be fathers and mothers. Willingness is fifty per cent. of ability. If

we want to be engaged in the Lord's work gather in others. Secretary.

CONFERENCE ANNOUNCEMENTS

Virginia

The nineteenth annual session of the Mennonite Conference of Virginia will be held, D. V., at the Springdale Church, Upper District, near Waynesboro, Va., on Thursday and Friday, August 1 and 2.

Prior to conference the following meetings will be held at the above named Church: On Tuesday July 30, at 9:00 A. M., the Virginia Mennonite Aid Plan; at 1:00 P. M., the Virginia Mennonite Board of Missions and Charities; on Wednesday, July 31, at 9:00 A. M., the Conference Arranging Committee; at 1:00 P. M., the Preliminary session of Conference.

It is desired that all conference members be present at the preliminary session.

Those coming by rail may advise D. E. Weaver, of Waynesboro, Va., accordingly. H. D. Weaver, Secy.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet the week following General Conference. The following dates will be the order of work:

Wednesday, Sept. 4, at 2 o'clock the minister's meeting for arrangement of conference questions. At 4 o'clock the Mission Board will have its business session.

Saturday and Sunday, Sept. 7 and 8, will be the Workers' Conference. Meetings will be with the Holbrook congregation near La Junta, Colo.

Everybody welcome.

J. R. Shank, Sec'y.

Thirty-fifth Annual Ohio Mennonite S. S. Conference

The Conference will meet (D. V.) July 30, 31, and August 1, 1929, at the Midway Church near Columbiana, Ohio. Every Sunday school is urged to elect a delegate. All Ministers and S. S. Supts. are delegates by virtue of their office. Everybody invited. For information concerning transportation or routes, address John Rhiel, Lectoria, Ohio. He will also take care of mail sent in his care.

P. R. Lantz, Chairman.
I. W. Royer, Sec'y.

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DOCTRINES OF THE BIBLE

The second edition of this useful book has just been printed. It was written by Daniel Kauffman, assisted by a committee of twenty-one brethren. Its publication was authorized by the Mennonite General Conference which met at Eureka, Illinois, in August, 1925, and was in the course of preparation for two years following its authorization. The result is a comprehensive book, treating on all the major doctrines of the Bible.

It is analytical in its treatment of subjects, yet as a whole is an interesting and readable book for all classes of people. Ministers, students, Christian workers, and those who enjoy reading for devotional purposes will find something here that will appeal to them. It will serve as a ready reference book in the Christian home.

The book is divided into eight parts: God; Man; God and Man; Realms of Darkness; God's Plan of Salvation; The Church; Christian Life; The Future. The chapters are carefully subdivided and outlined. It gives a brief discussion of Scripture teachings as set forth in God's Word.

This book should be in every Mennonite home. One of our ministers in recommending it to his congregation held up a copy and said, "This is the strongest book of our faith that I ever read." Send us your order for a copy at once before you neglect it, or give your order to your local representative.

The book contains 640 pages, size 6 x 8½ inches, substantially bound in dark blue cloth with gold lettering. Each, postpaid.....\$ 2.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 16

EDITORIAL

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

A religious writer whom we read after recently refers to backslidden Christian professors as people who have simply lost their testimony while still retaining their identity as children of God. We admit that there is such a thing as people "slipping" spiritually without losing their souls; but let us not forget that it was to sinning professors that Christ spoke when He said, "Except ye repent, ye shall ALL likewise PERISH."

Your Creed is the sum total of all you believe. Some people deny that they have any creeds, but only idiots can justly lay claim to such a condition. The creed of the American Association for the Advancement of Atheism is embodied in the one word—Atheism. Though devoid of any vestige of faith in God, it is a creed (a devil's creed) all the same. Even "come-outers," who are loudest in their declarations against the idea of "creeds," are very emphatic in their support of their own "creedless" creeds. The important question is not, "Do you believe in creeds?" but, "Is your creed in harmony with the Gospel of Christ?"

Christ says: "God is a Spirit; and they that worship him, must worship him in spirit and in truth." In other words, there are two essentials to acceptable worship: (1) We must be in the proper spirit, in the Spirit—the Spirit of the living God, in the spirit of reverence, devotion, humility, obedience, trust, and faith. (2) We must worship Him "in truth"; that is, in accordance with His will, His Word,

His commandments. Of a certain class of worshipers Christ says, "In vain do they worship me, teaching for doctrine the commandments of men." The wise man says, "If any man turn aside from hearing the Law, even his prayer shall be abomination." Every true worshiper can say of a truth, "Truly our fellowship is with the Father, and with his Son Jesus Christ." Divine fellowship is the delightful boon of every true worshiper.

"What Saith the Scripture?"—Not, What do I wish? but, "What saith the Scripture?" is the determining question that should govern the lives of Christian people. It has well been said that the Bible reads just the same, no matter what church we belong to, or whether we belong to any church at all or not. When we shall stand before the judgment seat of Christ we will not be judged by any church creed, not by our own personal likes or dislikes, not by what others think of us, but by the Word of the Lord. As Christ said, "The words that I say unto you, the same shall judge you." Listen to the word of the Lord: "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaven but he that doeth the will of my Father which is in heaven." And doing the will of the Father is determined by this question: "What saith the Scripture?" May our continual prayer be, "Thy will be done in earth, as it is in heaven."

Tests of Love.—Paul, writing to the Colossians, says, "Set your affection on things above, not on things on the earth." The question naturally arises, How may we know whether our affections are set on things above?

In the first place, we may know that we love God when we are obedient. Christ says, "If ye love me,

keep my commandments." Again, "Ye are my friends, if ye do whatsoever I command you." Obedience is the test of love. Obedience and affection invariably go together.

Again, we may know where our affections are located by the things which command our keenest interest. Which do we reach for most eagerly, the Bible, a novel, or a newspaper? Which holds our most rapt attention, something serious or foolishness? Which draws us farthest, a soul or a dollar? a prayer meeting or a party? Answer these questions, and you have located your affections.

Another thing which indicates where our affections are placed is the use which we make of our money. The selfish man invariably spends more money on himself than on any one else. On the other hand, the large-hearted man invariably neglects himself that the needs of others may be supplied. Our money invariably flows in the direction in which our love flows.

Judged by these standards (and we believe that all of our readers agree exactly in everything we said) are our affections set on things above, or on things on this earth?

Set Your Mark High.—This advice is good or bad, depending upon what is placed uppermost in our mark-setting. With some people the goal is some high office; others, a princely fortune; others, power and popularity; others, carnal pleasure; others, a life of perfect ease, free from all care. But all of these goals will prove disappointing in the end, in that none of them takes us beyond the pales of this world. It was no mere guess or accident that made Paul say, "Set your affection on things above, not on things on this earth." Our goal must be set in the heavens, or disappointment and eternal grief will meet us in the end.

We are not saying that a person may not have one or more of the

things mentioned and still go on to glory in the end. But the man who takes either of them as his goal, and from this pinnacle of his earthly glory expects to be transported to a higher pinnacle in the world above after he has gotten all out of this world that he can, is in for a complete and everlasting disappointment—unless he gets his eyes open before it is too late to repent. "He that humbleth himself shall be exalted, and he that exalteth himself shall be brought low." Christ, who "made himself of no reputation," set us the pattern. Spurning all earthly glory, He took upon Himself the form of a servant, laid down His life for our sakes, went about doing good. He set His stakes in the skies, and when His earthly labors were over He took His triumphant flight to glory. Let the same goal be ours. There is no mark on earth high enough to form the true Christian's goal. And the more intently the eye is fixed upon the heavenly goal, the more will the things of earth pale into insignificance, to be used only as temporary means whereby "the mark of the high calling" may be reached.

MEDITATIONS

And the people gave a shout, saying, It is the voice of a god, and not of a man!—Acts 12:22.

In our varied circumstances in life we are apt to attribute greatness to men and circumstances rather than to the real truth and those who are sadly in need. We drive for miles to convene with the favored throng and to lay laurels on the brow of some special one, and by our actions attribute to him, "It is the voice of a god!" And as Herod was devoured by loathsome worms, and his glory turned to dire distress and death at last, so we are unwittingly paving the way for our favorite's downfall and for our long-drawn-out disappointment and loss.

Jesus, when He was here, made His chosen ones of the humble class. He ministered to those who needed Him, and made His everlasting friendship felt down the ages until to-day we who are unfortunate resort to His unflinching attention. See I Peter 5:7. If we could only devote our time and attention to those who really need us it would be better and end more favorably. When we make great efforts to be found where "the voice of a god" will be heard, and our class is in evidence (see Luke 14:12-14), we have our reward. But if we make

quite as much effort to attend where some struggling evangelist is endeavoring to plant the seed of the Kingdom among "the meek and lowly," our presence will lend strength to the effort, and our contribution will be healthful to the one who loves the cause that Jesus bled and died for to give to men.

We so often make the Church to show itself to be divided into classes of social and financial distinction. The evidence of Big I and Little You is sure evidence that we are not as Christ taught and left the Church. A man said to me, "Come and visit our congregation, for it takes a man to preach for us!" The common ailments in our family can be left to the trusted family physician. But when the specialist comes—must come—we see the dark shadow of the undertaker, and hear the roaring breakers foreboding the danger ahead!

A very fine and intelligent lady (in her own estimation) was directed to this proposition: "The strong congregations make the mistake of sending young inexperienced men out into the places where the Gospel is new and Sectism is strong. They are unable to cope with the situation, and the result is—failure and injury! Take these men into the warm bosom of the strong congregations, and send the strong men out and see that they are supported!"

She answered, "When we pay for anything we want to hear something!"

Religion? Might be; but not Christianity!

Do we trust in the wisdom of the world? Paul did not. See I Cor. 2:1.

Does your faith stand in the wisdom or attainments of men? It will come to naught, surely! (See verse 6.)

Now just why is it that we try to put the cause of Christ on a basis of worldly things! Fashionable sects have tried this out in every way and have found it a failure. We should take lessons!

Don't some men—that you would not ask to labor with you—stay with the Truth? Are they not good men? They do good at other places—why not with you? Simply because you have other men's persons in admiration (see Jude 16) and you will not coöperate. Your faith stands in the wisdom of men instead of the Gospel!

When a man devotes his life to the Cause, when he keeps his mind on his studies, when he is diligent and zealous, he will do you good—if you will give him your love and hold up his hands—whether he speaks with the tongues of men or angels, or whether "his speech is contemptible" (I Cor. 10:10); whether his "bodily presence" is weak or groomed "to a queen's taste."

Let the Church be entirely separated from your social desires or qualifications, or from your financial plane. In the Family of the Lord we are all princes and princesses, all children of the King of kings. Let us not disgrace our Heavenly Father by dividing His Family into higher-ups and humble classes, or by personal preferences. We will be "eaten of worms," if we do! See Mark 9:44.—Shannon D. Baker, in "Apostolic Review."

THE SEED, THE OX AND THE GARMENT

Jehovah's abhorrence of mixed principles was pictured a thousand years before the time of Christ. "Thou shalt not sow thy vineyard with two kinds of seed" (Deut. 22:9)—mixed teaching: "Thou shalt not plow with an ox and an ass together"—mixed service: "Thou shalt not wear a mingled stuff, wool and linen together"—mixed conduct. God abhors mixed principles

I.

The prohibition of Mixed Teaching is extremely clear. "Thou shalt not sow thy vineyard with two kinds of seed." Distinction of species, producing sterility of hybrids, is a glory of creation: "The earth brought forth grass, herb yielding seed after its kind, and tree bearing fruit after its kind: and God saw that it"—creation so ordered—was good" (Gen. 1:12). Now Christ reveals what God spiritually means by "seed" and "sowing." The "seed," He says, is the "Word;" the "soil" is the "heart"—an honest and good heart, sometimes: a "sower" is a "teacher;" and "the vineyard" is the group of hearts—in the family, or the class, or the church, or the open air—over which God has set us to sow—our orchard of souls.

Our Lord's example reveals exactly what God means:—He sowed one kind of seed only, and that pure wheat. "The words which Thou gavest Me"—for the Father is the Husbandman, the Lord of the granaries—"I have given unto them" (John 17:8): "my doctrine is not mine, but His that sent Me" (John 7:16). Our Lord never sowed mixed seed; and the Holy Ghost rings the changes for us, on the command—"preach the Word." The attempt to mix Scripture and science, Scripture and art, Scripture and sociology, Scripture and politics, has been the ruin of the modern pulpit. "Lest the whole fruit be forfeited;" for the soil of our fallen hearts, predisposed to evil, will grow the weeds more rankly than the wheat, if both be sown together. Ruskin, a prince of art critics, who, sitting for two years under the voice of Spurgeon, was an acute judge of

both kinds of seed, makes this startling statement—"I never knew a man whose heart was really right with God who cared about art at all." We do not despise learning, but we distrust it: the Most High insists on the lonely enthronement of the Word of God: and it is a mystery to me how the Man of God, clothed with the sacred dignity of holding in his hand the actual utterances of Jehovah can ever step down from the sublime plateau of Divine Revelation. Thus the Christian teacher is to be a man of one idea—and that idea, Christ; he must belong to the oldest fashion in the Church—the fashion of the Apostles; he must have but one sword—the sword of the Spirit; and he must be rigid as adamant on one point—he must sow nothing but the Word of God. "Thou shalt not sow thy vineyard with two kinds of seed."

II.

God's second prohibition is Mixed Service—"Thou shalt not plow with an ox (a clean animal) or an ass (an unclean) together." The ox is the ox of service. Paul has put the meaning of the type beyond all doubt, when he says—"Thou shalt not muzzle the ox when he treadeth out the corn" (1 Cor. 9:9), and applies it to ministerial service; adding significantly—"Is it for the oxen that God careth?—is it oxen that He has in mind in recording the type?"—"or saith He it altogether for our sakes"—a lightning-flash on the types. Now observe: "the field is the world;" the ox is not forbidden to be in the same field, but in the same yoke; else "must ye needs go out of the world" (1 Cor. 5:10). God's furrow is not only to be sown solely with God's seed, but His plow also must be driven only by His oxen. The deliberate choice of a partner or colleague—in marriage, for domestic ends; in business, for commercial ends; in friendship, for social ends; in religion, for philanthropic ends:—God forbids an unbeliever to be in the team. "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity?" (II Cor. 6:14).

Here is a letter a Christian wrote to Herbert Spencer, the infidel philosopher, breaking off their friendship—"The subjects we discussed last Saturday involve everything in our existence of more than momentary interest: our principles and practices, hopes and fears, our happiness and misery here and hereafter. Such matters are of no light moment, and it seems to me that no two persons holding so different views can remain friends to each other. Feeling as I do, so very painfully that my faith is so little the heart-felt faith which should actuate the true Christian, the danger which might accrue from my

association with one so talented as yourself, and so well able to make the worse appear the better reason, I must, therefore, at however great a sacrifice (and believe me, I feel it to be a great one) renounce the pleasure I have received from your acquaintance, and request that henceforth we meet no more or meet as strangers. I shall ever remember the past with pleasure, and think of you with kindness, and I trust nothing may prevent your feeling similarly towards myself." Herbert Spencer replied that if he had felt any such danger, he too would have renounced the friendship. Countless discipleships are being ruined by worldly friendships. Mr. Moody says that of hundreds of mixed marriages, deliberately made, he never knew one that did not meet with spiritual disaster, and Dr. Doddridge says he never once, in such cases, knew the unbelieving partner converted. I have known two or three cases, but it is a most dangerous experiment. A policeman's dying wife said to a friend of mine recently—"I have not had one moment's happiness since I married him; I have never had a desire for prayer since; and I have never, in my married life, crossed the threshold of a place of worship." "Thou shalt not plow with an ox and an ass together."

III.

God's final prohibition is Mixed Conduct—"Thou shalt not wear a mingled stuff, wool and linen together." Conduct expresses a man precisely as his clothes limn out his exact contour; so Scripture constantly uses clothing as figurative of conduct. New linen is always in Scripture the holy fabric; the white linen is stated in the Apocalypse to be the righteous acts of the saints (Rev. 19:8, R. V.); it is the only textile fabric the priests—we are priests—were allowed to wear (Ezek. 44:7); and a linen garment, shot through with woolen threads, is forbidden. My life is not to consist of holy principles adroitly mingled with worldly maxims and compromising conduct; it is to be a holy fabric throughout. A young sister wrote me recently, "Little did I think that He would put His finger on my jewels, but He did; and it was a terribly hard struggle. I just, as it were, stuck the knife into myself, and they are gone." O, for the holy fabric of the consecrated life, the pure, white linen, shot through and through with the threads of God! The peril of compromise has been vividly revealed in an incident reported by Dr. Wilbur Chapman: "A tramp once entered an evangelistic meeting. At the close it was thrown open for anyone to speak; he arose and said—This is the chapel I used to attend when I was a little boy. My father was an officer in this church. He used to sit in that pew.

There were seven of us boys in our Sunday school teacher's class, and we very much loved and respected her. She used to take us home Saturday afternoons, and we used to have music and refreshments, and then we had a look over the lesson for the following day. After a bit, in order to keep hold of us, she introduced us to cards. She showed us how to play them, and she showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and a little more of the cards, and to show us a few new tricks. Shortly after that we began ceasing to go to her house at all, and we took to cards and cigarettes at other places. Then we took to gambling, and as a matter of course we left the Sunday school and her evening class altogether. I want to tell you what has become of those boys. Two of those seven boys have been hanged, three others are in state prisons for life, I am the seventh, and if the police knew I was here, I should be behind bars in double quick time. All I have got to say is that I do wish my Sunday school teacher had never taught us boys how to play cards!" He had no sooner finished, than a woman dressed in black, staggered forward and fell before his feet, and she cried, 'My God, I am that Sunday school teacher!' She left the meeting, never to return." "Thou shalt not wear a mingled stuff, wool and linen together."—D. M. Panton.

THE TRIAL OF YOUR FAITH

There is never a trial that comes to you but what is ordered by the loving hand of thy Father. It is sent to thee to **prove thy faith**, not to **try thee**. Accept it of His hand as a cherished gem, realizing that when your faith is perfected you shall come forth as gold, made meet to adorn the Kingdom of thy Lord.—P. E. M.

"UNTO YOU"

(Luke 6:38)

"The sun gives ever—so the earth,
What it can give, so much 'tis worth;
The ocean gives in many ways—
Gives paths, gives rivers, fishes, bays;
So, too, the air, it gives us breath,
When it stops giving, comes in death.
Give, give, be always giving—
Who gives not is not living:
The more we give, the more we live.

God's love hath in us wealth unheapt,
Only by giving, it is reaped;
The body withers, and the mind,
If pent in by a selfish rind.
Give thought, give strength, give deeds,
Give love, give tears, and give thyself—
Give, give, be always giving,
Who gives not is not living;
The more we give, the more we live."

—G. T. Edwards.

Missions

He that goeth forth and weepeth, hearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Reading, Pa.

(1202 Windsor St.)

Dear Herald Readers, Greetings:—On Sunday morning, July 7, we were glad to have with us quite a few visitors from a distance which is always a great encouragement to the work. Attendance in the Sunday school has been very good thus far this summer, averaging over one hundred. Some of our little folks are out on a vacation in the country for a week or more as a reward for faithful attendance during the second quarter. Between sixty and seventy have been entitled to go. We are indeed thankful to those who have so kindly opened their homes to these little ones in making this part of the work possible. May the Lord reward you for it.

The brethren, Amos Kolb, of Spring City and Mark Swanenburg of Frazer, filled appointments at this place on the evenings of June 23 and 30 respectively, in the absence of Bro. J. W. Hess who was being engaged in evangelistic work in Ohio.

At present we are looking forward to a new feature in the work; namely, a Vacation Bible School, which is expected to be held July 29 to August 16. About seven teachers have been secured for the work. The prospects are encouraging. Week-end meetings during that time are being arranged for, which will include Saturday evening, Sunday afternoon and evening of August 10 and 11, 17 and 18. Present day topics will be discussed by ministering brethren from different places. Your presence is heartily welcomed.

In the afternoon of July 7 a group of about forty young people took part in a song service conducted by Bros. J. W. Hess and John Wisler at the County Home. Approximately one-hundred-fifty inmates were assembled in the Chapel. Literature has been distributed by the Mission recently at this place for the first time. In the evening a street meeting was held about four squares from the usual place of worship. We believe that souls can be reached through this avenue which possibly could not be reached in any other way. This part of the work is new but are expecting to continue it as the way opens. Without a doubt many of our young people would be glad to help in a

work of this kind if the opportunity were given.

Sewing class has been closed during the summer months.

There is a need of "Youth's Christian Companions" to distribute in the hospitals. If there is anyone that would like to send "back numbers" they would be very much appreciated.

May you continue to pray for the work in behalf of souls that God's Name may be glorified.

July 10, 1929. The Workers.

Tampa, Fla.

(1409 Ida St.)

Dear Herald Readers, Greeting:—We just arrived at our destination so will give you a description of the journey and in a later article will give experiences of the work among the Spanish people. We (Glen and myself) left Johnstown July 5, stopping at Frazer, at the home of Bro. Brackbill's and their parents, Bro. Halde-man's, for the night. On Saturday we left for Westover and were taken to the home of Sister Emily Kauffman, formerly of Belleville.

Sunday morning we were at the Westover church, in S. S. giving a talk on South America to a people interested in the Lord's work in the Argentina. We were then taken to Cape Charles by auto where we took the boat for Old Point. The ship ride made us think we were on our way to South America. We were then met at Old Point by school friends of the Eastern Mennonite School. Sister Effie Yoder Smucker and husband, also Bro. Harvey and Alta Yoder. We then went directly to Y. P. M. at Bro. Geo. R. Brunk's congregation where they were interested to hear of the work in South America also.

On Monday Sister Effie took me around to visit a number of homes, making calls at ten homes. Then at six o'clock P. M. we left for Tampa being on the train Monday night and Tuesday. The journey was a pleasant one, seeing the southern country and making new acquaintances on the train. At last on our arrival at Tampa we were glad to find Bro. Lauver awaiting us in Bro. Mack's new Ford. They have rented a cottage and we are living together quite comfortably. The weather isn't so hot as we had anticipated.

Gospel meetings are held every evening, partly in Spanish and partly in English. It is a joy to meet the Spanish people, they seem just like our dear ones in South America. Many having even the same last names as some of our members in South America.

Sister Cruz and Mrs. Hernandez came early. They cannot understand any English. Mrs. Hernandez said to me that it seems like glory to talk

Spanish to some one. She said, "We usually sit like "mudos," meaning deaf and dumb folks. I plan to go in visitation work to the Spanish homes with Sister Matilda Cruz, a girl 13 years old, to accompany me. Am glad to tell the Gospel story to these dear Spanish folks who are sadly without Christ and the Gospel.

Pray for us and them.

Yours for Lost Souls,
June 9, 1929. Florence B. Lauver.

WEEKLY LETTER FROM SOUTH AMERICA

(June 3)

By Elvin V. Snyder

For the Gospel Herald.

Dear Herald Readers:—I am not sure whether it is the cold winter weather that we are having, or simply the circumstance that childhood is heir to, that has brought to a number of children in our towns considerable sickness. A number of the children of our school in Pehuajo are recovering from the mumps. Pablo Shank and Lois Litwiller are also ill, but not with anything serious. At Tres Lomas the kindergarten teacher has also been sick, which has heaped more work on Bro. and Sister Swartzentruber.

Our family here at the Orphanage has been well, with the exception of a few colds. Sometimes it would be convenient to have Sister Gamber here with her efficiency to deal with all the "ouchies" that happen to fingers and toes. And several times they have inquired when their former "Mamita" (Senorita Vera) is coming back. But with all the disadvantages of changing "parents" I think every one is happy.

All the stations are looking forward to the visit by the representative of the American Bible Society—Pablo Penzotti. He is a man of wide experience, both in the field of pastorate work and, more recently now, in the colportage and Bible Coach work of the Bible Society. His father, in the early days of mission work in Chile (when the missionary more often received bouquets of stones), spent some time in prison for the work he was doing for his Master. That is the kind of intense spiritual living that we need to-day, in the Argentine and elsewhere.

As some one has said, "Our interest in missions is a mark of our Christian character; our knowledge of missions is the measure of our Christian attainment; our participation in missions is the measure of our Christian efficiency."

Request for prayer: Trenque Lauquen is noted for its superlative indifference to anything that is religious. Will you pray that the Holy

Spirit may do that thing that will attract attention to the Christ—Perhaps Trenque Lauquen needs that Dazzling Light that met Saul of Tarsus one day. I'm sure it does.

Trenque Lauquen, F. C. O.,
Argentina.

"SHUT-INS"

By Ada Hartzler

For the Gospel Herald.

Look out the door at the back verandah of my hospital office. That is a peculiar conveyance, is it not? And what is inside of it is just as peculiar. It is an ox cart with a bamboo matting, oval shaped, over it for a top. The front and back are closed with an old faded cloth hanging from the top. Nobody is supposed to see inside. A man, perhaps not very near the cart, is where he can have his eye on it. The driver sits back of the oxen, but outside of the curtain.

The cart has stopped not far from the verandah, and we see several eyes peeping out. The driver has also gotten down and is looking all around. When he sees the way is clear he says something, and slowly the back curtain is raised and somebody crawls out. We cannot see who it is. Just behind her comes another with a baby on her hips. Two or three little tots crawl out. The driver shows or tells them where to go quickly. We wonder how they can see, but as they come up on the verandah we notice just over the eyes a square piece of material like bobinet sewed in the sheet-like affair, burpah it is called, thrown over them. Nobody can see them, but they can see and they usually look at everything too.

While all this is happening the man whose eyes hardly dare be taken off them has come to the front verandah and asked that the nurse examine, very thoroughly, his wife; and perhaps begins to tell her whole story. We tell him very well; we will do our best for her. Will he please go over on the other side? as this side is for women only. After telling him three or four times he reluctantly goes. We then tell the women to go around to the front verandah, as this verandah is not for patients, only on special occasions. They finally get up enough courage to go to the front verandah, where all prescriptions are written and filled. As soon as their turn comes we call them to the window and ask what they want. They have thrown their burkas back from their faces a little bit, but the verandah is too public a place. They do not know how soon a man may come and see them. So to make them more comfortable and to be able to understand them better we call them into

the office. Here they are very free and take their burkas entirely off. But should a doctor or compounder come in the sarie goes over their faces as quick as a wink. They are always on their guard.

This one woman is the wife of the man above mentioned. The baby is her's. The second woman is her mother-in-law; came along to instruct her daughter-in-law and keep watch over her. The older children may be other children of the same house, but not of this particular woman. After we ask a number of questions the woman tells of her sickness and adds many other troubles also, perhaps family troubles if her mother-in-law does not hear. In serious or difficult cases we ask her to let the doctor examine her. But oh! no. The doctor cannot see her; no other man has ever seen her face excepting her father, brothers, and husband. The mother-in-law is almost desperate when we insist that the doctor should by all means see her. At last they say if the husband consents, all right. Then we go to the husband and after talking with him a while he gives his consent. They often do not, however. The doctor is called, and he gets to feel the patient's pulse. By that he should know her whole condition—so they believe. If necessary, she is taken into the examining room and he is allowed to give a partial examination. After he is in the room a while and talks to her she slowly uncovers her face and then tells him her condition, but with much coaxing and persuasion. She would not do this if her husband would be in the room unless he would make her do it. The doctor then gives orders and we do the needful. After the treatments are given, if necessary, and the medicines prepared, we give her full instructions as to how to take them, and then tell her she can go.

But, no, she has backache; her joints hurt, she has indigestion, etc., etc. We thought she could not have anything more wrong with her than she told in her first story, but now is another long and entirely different tale. So we go to the busy doctor again and ask what to do for these ailments. After a long time she is finally satisfied and begins to get ready to go. We notice on her ankles are heavy anklets that jingle as she walks; toe rings on her toes; bracelets, gold, silver, and glass, on her arms; earrings, etc. She is her husband's bank. Much of his money goes on her.

After saying "salaam" we look at our watches and two hours have gone by. On the verandah are a number of women patiently waiting until we are finished with this one woman.

These women had to go immediately into the cart and straight home.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.—Titus 3:9.

Will we know each other in heaven? E. B.

It has been a question in the minds of many believers, as to whether the glorified saints shall know each other in heaven. The Word of God does not specifically say **ye shall know each other in heaven**, but certain of its passages clearly indicate that such assurance is given to the true servants of God.

In I Cor. 13:12 the inspired Apostle Paul says: "Now we look through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." That is, while living in the body we do not see clearly, nor comprehend definitely, the things that are awaiting us in the eternal world, but after seeing our Lord and Savior face to face, we shall not only know Him, but also one another even as He knows all His redeemed children.

In I John 3:2 John the beloved reveals to us that, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is." When we shall be with Him and like Him in the glory world, we certainly will know all the redeemed and glorified saints.

If the rich man, who after death took up his abode in the doomed world and in lifting up his eyes saw and recognized Lazarus in the glory world with Father Abraham, we certainly will know all who with us shall be permitted to join the hosts of the redeemed ones in heaven.

Evidently Peter, James, and John knew Moses and Elias at the time of Christ's transfiguration on the mountain top, without our Lord giving them an introduction to those glorified saints.

It is a comforting thought to know that we shall be like our dear loving Savior in heaven and shall know each other even as He knows His own.

—J. S. S.

There they see no one except their own household. They seldom or never get away. Their coming to the hospital opens their home for our visiting them. We are always welcome and they talk very much, asking very personal questions and they tell all about themselves, their families and whole house.

When the American nurse is at the hospital regularly many of these

(Continued on page 336)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

AT THE YEAR'S BEGINNING

Lord, at the year's beginning I'd think of Thee,
Thy great protection ask for even me;
I know my stumblings, Lord, hence on Thee call—
Hold Thou my helpless hands, lest O, I fall!

I know that Thou art with me, Thou dost care,
Alone Thy face I seek in earnest prayer;
Thou can'st not one forsake, who died for all,
Who hearest e'en the ravens when they call.

Into Thy face I look, mine advocate,
I seek Thy reeking cross, on Thee I wait;
And all is fair and all is beautiful with Thee,
And Thou dost reach Thy gentle hand to me.

Victorious, in Thee I rise to face
Another year; to triumph by Thy grace!
O, power of Christ divine, O, matchless love!
My joy till end earth's toils; my rest in worlds above.

—By Mary Helphingstine.

Selected from the Gospel Trumpet for December, 1928, by David Souder.

EXPLOITING BOYS AND GIRLS

Much is being said and published about the "billboard nuisance." The part played by these huge hoardings in defacing the countryside, in marring the fairest prospects, in shutting off vision so as to constitute a real menace to the safety of motorists has aroused widespread protest. But as yet little attention has been paid to the utilization of these signboards for an aggressive campaign against the health of youth and the refinement of girls.

It is high time that voices were raised in protest against the methods and purpose of the cigarette companies in their insidious campaign having for its end the further entanglement of boys and girls in the health-destroying habit of cigarette smoking. Years ago these purveyors of poison made up their minds that the growing independence of women might be seized upon to establish a new market for their product and swell their profits. They began with pictures, in print and on billboards, gradually to familiarize the public mind with the spectacle of women sitting in smoking parties. They

moved cautiously. Months went by before they depicted girls handling cigarettes, offering them to escorts, or proffering lights. Years elapsed before they actually showed women smoking—indeed, the first posters of this character have appeared in the last month or two. Now the frank effort is made to fasten this habit, which to say the least is neither attractive nor hygienic, upon women. And every one who has had experience will testify that it is a habit almost as difficult to shake off as that of narcotic drugs.

And more. Youth of both sexes furnishes the target for these deadly shafts. The boy, just coming into manhood, is told that cigarettes do him no harm—even that they contribute to his bodily and mental welfare.

Nine-tenths of the claims made in these advertisements are insupportable. Yet newspapers which have been solemnly preaching about truth in advertising publish them for a price, and great advertising agencies eagerly put the most expert ability obtainable to the task of expending million-dollar appropriations in the most profitable way. But the profit accrues only to the cigarette makers and the agencies. The hundreds of thousands of boys and girls, young men and women who are thus shrewdly and cruelly tempted into the formation of a habit injurious to health, destructive of mental power and ruinous in financial cost, pay the price.

Is not the time ripe for a general protest against this conscienceless crusade? Are there not millions of parents in the United States ready for revolt against this use of all the powers of suggestive publicity that a vile and unhealthful habit may be foisted on American youth? In an admirable letter addressed to the cigarette companies Daniel A. Poling closes with this exordium:

This letter is not written to represent my personal conviction with regard to the cigarette. I write now to voice a common and rapidly rising judgment against specific advertising practices. I write in advocacy of those values, those fine things of body and mind that business in general highly regards and that, as a sacred trust, belong to us all.

Womanhood is being exploited for trade. Excess is being encouraged as efficiency. Boys and girls in the crucial years of adolescence and preadolescence are being led by the uniform and advertised commendation of a commander of America's expeditionary forces to stunt their bodies and dwarf their minds, and to do this, gentlemen, with the implied sanction of patriotism. What are you going to do about it?

If the manufacturers thus addressed will do nothing about it what will the parents, the educators of youth, the young members of the innumerable societies for the enhancement and advancement of the ideals of young people do to them?—Sel.

MOTHERS, PUT YOUR CHILDREN TO BED

There may be some mothers who feel it to be a self-denial to leave their parlors or firesides or work to put their children to bed. They think that the nurse could do just as well, that it is of no consequence who "hears the children say their prayers." Now, setting aside the pleasure of opening the little bed and tucking the darling up, there are really important reasons why the mother should not yield this privilege to any one. In the first place, it is the time of all times when the child is inclined to show its confidence and affection. All its little secrets come out with more truth and less restraints; its naughtiness through the day can be reproved and talked over with less excitement, and with the tenderness and calmness necessary to make a permanent impression. If the little one has shown a desire to do well and be obedient, its efforts and success can be acknowledged and commended in a manner that need not render it vain or self-satisfied.

We must make it a habit to talk to our children, in order to get from them an expression of their feelings. We can not understand the character of these little beings committed to our care unless we do. And if we do not know what they are, we shall not be able to govern them wisely, or educate them as their different natures demand. Certainly it would be unwise to excite young children by too much conversation with them just before putting them to bed.

Every mother who carefully studies the temperament of her children will know how to manage them in this respect. But of this all mothers may be assured, that the last words at night are of great importance, even to the babies of the flock; the very tones of the voice they last listened to make an impression upon their sensitive organizations. Mothers, do not think the time and strength wasted, which you spend in reviewing the day with your little boy or girl; do not neglect to teach it how to pray, and pray for it in simple and earnest language, which it can understand. Soothe and quiet its little heart after the experiences of the day. It has had its disappointments and trials as well as its play and pleasures; it is ready to throw its arms around your neck, and take its good-night kiss.—The Morning Star.

Shall we look for results? That is not our business. But if we faithfully carry the Gospel we are assured that there will be results. God has promised that "My word shall not return unto me void."—J. L. Stauffer.

SUNDAY SCHOOL LESSON

Lesson for July 28, 1929—Dan.
1:1—2:24

THE STORY OF DANIEL

Golden Text.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—Dan. 12:3.

The First Captivity.—Nebuchadnezzar made his first raid into Judah during the third reign of King Jehoiakim, who was a son of the godly Josiah of whom we studied in Lesson V of last quarter. Jehoiakim, however, refused to walk in the ways of his father and for this reason the Lord allowed Nebuchadnezzar to subdue him. Judah then became subject to Babylon and had to give as tribute part of the vessels of the temple of Jerusalem. These were taken to Babylon or Shinar and placed in the house of a Babylonian god.

Nebuchadnezzar also took with him a number of people as captives. Among these were some of the royal family. Some of them were young people, and the king instructed Ashpenaz, the master of his eunuchs, or in other words the superintendent of his private servants, that he should bring to him from among these captives certain ones who were of the kingly family, who were perfect specimens of physical manhood as well as possessed of extraordinary intelligence. Notice the qualifications that are given in verse 4: "Children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science." It was the custom of kings at that time to take some of the handsomest and most promising young men who were captured in conquests of other lands and educate and train them to be their servants and advisers. To "stand in the king's palace" means to be the king's closest personal servants or councillors. Such trained captives from other lands were often more trustworthy and faithful to their offices than people from the king's own country. For a period of three years the food, education, and general conduct of such approved young men were carefully prescribed by the head eunuch of the king.

Four Promising Young Men.—Among the young men who were selected for this purpose by Ashpenaz were four Hebrew youths, boys of about fourteen years of age, who seem to have met the king's requirements of physical perfection and mental ability. They were Daniel, Hanniah, Mishael, and Azariah. Ashpenaz then gave the young men new names

which were respectively, Belteshazzar, Shadrach, Meshach, Abed-nego. It was about this time that a severe test came to these young men. The king gave them wine and meat from his own table. They, of course, realized that the wine would be injurious to them. Also the meat which the heathen king gave them may have been of unclean animals, such as swine, which a loyal Jew could not eat. Besides, the food that was used in the king's court was probably first offered to some heathen deity, and its eating was in reality a part of idolatrous worship. Daniel "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." This took great courage for a young man who was far away from home, but he was faithful to the teaching of godly parents, to his own convictions, and to his God. After considerable persuasion he was allowed to eat only a vegetable diet and to drink nothing but water. At the end of the three years, when their special training was completed, these young men were called before the king for examination. They must have mastered their subjects of study well, for the king found them ten times more efficient in learning than all the magicians and astrologers that he had in his kingdom.

Interpreting the King's Vision.—Chapter 2 gives us another wonderful experience of Daniel. Nebuchadnezzar the king dreamed a dream that troubled his mind, but when he awoke he could not remember what it was about. He called his wise men—magicians, astrologers, sorcerers, and Chaldeans—and demanded of them that they tell him his dream and give

the interpretation. In those days men attached much importance to dreams and people studied to try to tell what they meant. The wise men at once told the king that they could not tell what the dream meant unless he would tell what it was. The king was very unreasonable and demanded that they tell him the dream which he had forgotten and give the meaning or interpretation. The wise men, of course, could not do this and the king became angry and declared that all of them should be put to death for refusing to obey his orders. Since Daniel and his three companions were now also considered as being among the wise men, the king's decree meant that they too would be put to death.

When Daniel found out about the decree he at once went to the captain of the king's guard and asked why the king was so hasty in carrying out his decree. He also told the king that if he would give him more time he would tell him both the dream and its interpretation. Daniel then went to his companions and told them about the matter and asked them to pray to God that He would help them and save their lives. That night the Lord made known the dream and its interpretation to Daniel in a vision, and Daniel praised God for His goodness and mercy.

Daniel then praised God in "an inspired song of praise, a psalm of thanksgiving, "acknowledging God as the source and giver of wisdom and might, as the Supreme Ruler, who in the exercise of infinite power, changes kings and countries at His will, and who in His omniscience knows and reveals, and causes to understand." Daniel then went to the captain of the king's guard, who took him before the king, where he told the dream and interpreted it, and the lives of the wise men were spared.—J. L. H.

Bible Meeting Topic

STUDIES IN II PETER.—Chapter 3

Topic for July 28

MOTTO

"Be diligent."

OUTLINE STUDY

IV. Things to Remember.

1. The writing especially to stir up the memory.—v. 1.
2. Be mindful of the words of the prophets and the commands of the apostles.—v. 2.
3. Scoffers in the last days.—vs 3, 4
4. Willful ignorance of the scoffers.—vs 5, 6.
5. The coming judgment of the present heavens and earth.—v. 7
6. God's memory of promises not affected by years.—v. 8
7. God's longsuffering the only reason of delay in judgment.—v. 9
8. The certainty of the coming day of the Lord.—vs 10-12
9. The promise of the new heavens and the new earth.—v. 13.

10. What these facts ought to affect in our lives.—vs. 11, 14-18.
 - a. Holy conversation and godliness.
 - b. Diligence to be found in readiness for His coming.
 - c. Appreciation of God's mercy and longsuffering.
 - d. Fear of the error of the wicked.
 - e. Diligence to make progress in grace and knowledge.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Day of the Lord."
2. Memorize a Select Passage from Chapter 3.
3. Tell God's Sure Promises to the Wicked World.

For Young People.

1. How to Live in the Light of Peter's Reminders.
2. God's Sure Promises to the Righteous.

For Older People.

1. The Moral Condition of the World in the Last Days.

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THURSDAY, JULY 18, 1929

Field Notes

July 10-12 was the time set apart for a Bible conference at Tavistock, Ont. We hope to hear of an interesting and profitable meeting.

Bro. Walter Mansbaugh, a worker in the Mennonite Publishing House during the early years of its existence, spent a few days with friends at Scottsdale last week.

Bro. J. B. Smith of Elida, Ohio, was called recently to his former home near St. Jacobs, Ont., because of the serious illness of his mother. May the Lord restore her speedily to her former health.

From Kansas City we get this news: "July 14 is the date set for Bro. E. F. Hartzler to begin meetings for us at Midway, North Kansas City, Mo." May the Lord add His blessings.

The series of meetings, now going on in East Scottsdale under the preaching of Bro. A. J. Metzler, are well attended, there having been visitors here from Johnstown, Springs, Masontown, and other points.

We are pleased to note that Waldo, son of Bro. and Sister M. C. Lehman of Dhamtari, India, whose serious sickness was reported earlier, is recovering. He will not be able, however, to attend school this year.

Bro. C. H. Musselman of Berne, Ind., together with his wife and two small children, stopped a day last week renewing old acquaintances, Bro. M. being a former worker in the Mennonite Publishing House. He is

now in charge of a printing establishment in Berne.

The biennial meeting of the Mennonite Publication Board is to be held this year with the brotherhood in Fulton Co., Ohio, on Thursday and Friday preceding the General Conference. See announcement on last page.

August 3 is the date set for a Sunday school meeting at Kraybill's Church, Lancaster Co., Pa. We are in possession of a program that makes us wish very much that we might be able to be present and enjoy the feast.

Bro. S. M. Burkholder of Harrisonburg, Va., for many years a pillar of faith in the Church and active as a deacon, passed to his eternal reward July 5 at the ripe old age of 81 years. His passing will be felt not only by the brotherhood in Virginia but also in other quarters, as he was widely and favorably known. May God comfort the bereaved.

July 13-19 was the date set for a series of meetings at Wanner's Church near Hespeler, Ont., with Bro. S. G. Shetler of Selkirk, Ont., in charge. An all day missionary meeting, Sunday the 14th, is a part of the program for these meetings. Meetings at Wanner's are to be followed by a similar effort at the South Cayuga Church, lasting from July 21 to July 28.

Bro. Paul Bender and sister, Ruth Bender, members of the faculty in Hesston College and Bible School, spent some time recently in visiting friends and relatives in Pennsylvania, Virginia, Maryland, and other states in the East and middle West. After spending a day at Scottsdale, the guests of their brother, Ralph Bender of the Publishing House force, they left on Friday morning of last week for points farther west.

Correspondence

Kalona, Ia.

(East Union congregation)

Greeting of Love to All Gospel Herald Readers:—On Sunday, June 30, we reorganized our Sunday school for the year with results as follows: Supts., C. C. Miller and Jake Erb; Chors., Paul Bender and Mabel Fisher; Secy., Mary Hershberger; Supts. in Prim. Dept., Abner Miller and Roy Swartzendruber.

The annual fourth of July meeting was held this year in our church and was well attended. Bro. and Sister

C. D. Eash of India and Bro. and Sister Maurice O'Connell of Lima, Ohio, were with us and helped to make the meeting interesting. Many helpful thoughts were presented. Bro. O'Connell is holding meetings at Iowa City at our mission Sunday school, and was with us at East Union again on Sunday, July 7 and preached an impressive sermon to a well filled house. May the Lord add His blessings to the labors of the brethren.

July 8, 1929.

Cor.

St. Jacobs, Ont.

Dear Herald Readers, Greeting:—On June 8 Bro. Earl Miller from Peoria, Ill., came and began a series of meetings continuing until the 18th. There was good interest from the start, the messages were plain and convincing, and nine young people made the good choice of yielding their lives to God. These were received into church fellowship by baptism July 7. Four from another church were to be received, two of whom were taken in, but the other two could not be present on account of sickness. Pray for them that they may soon be able to have their wish fulfilled, and do not neglect to pray that the time may speedily come when all who are of like precious faith will be helping to send the Gospel to those who do not have it yet. What a very different world this would be if every Christian professor really knew the joy of giving according as the Lord hath prospered.

Menno M. Brubacher.

July 8, 1929.

Johnstown, Pa.

The brotherhood in the Johnstown district were again privileged to enjoy a real heavenly feast in the Stahl meetinghouse on July 4. The house was nearly filled with attentive listeners who received spiritual food for their souls. How about those who were elsewhere, where the goodness of God was not spoken of? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Let us take a backward look. Six years ago many were with us who are with us no more. Let us take a forward look. Many of us who are aged may not be present six years from now. Many young people too may pass away within the next six years. According to my record in the last six years, seventy-four of our members have passed away. What will the next six years bring forth?

May heaven's blessings be with the church continually, so that when our end comes we may be so happy as to meet the Savior and be forever with

the Lord where there is no temptation neither a falling away.

July 9, 1929. Levi Blauch.

Duchess, Alta.

Greetings:—The breezes bring fragrant odors to us from the fields, the refreshing streams are flowing through the fields and gardens causing nature to bring forth her fruit. We especially appreciate the irrigation privileges since we hear of so many places where there has not been sufficient moisture. But "My God shall supply all your needs, according to His riches in glory by Christ Jesus." His promises never fail, but we sometimes fail to claim them.

As the things of nature are being refreshed it is only quite in order that we have times of refreshing for our souls. We are looking forward to such a time when Bro. C. F. Derstine expects to be with us. Praying people who read this article, will you remember this part of God's work in your prayers, that the Holy Spirit may prepare our hearts for the truths which shall be brought to us, that we be not hearers only but doers of the Word; also that unsaved and wayward souls may be brought to light?

Bro. J. N. Durr of Martinsburg, Pa., is spending a short time visiting with his daughter, Mary Ramer. His daughter (Sister Metzler) and Pauline Hartman of Harrisonburg, Va., also accompanied him. Last Sunday we were favored with a touching sermon given by the aged Bishop Durr. As we hear the encouraging message from one who has had satisfaction for many years in his soul, with Jesus as His guide, it encouraged us as young people to keep working upward. We should fill our minds with the good things of God while we are young, then we will have pleasant thoughts to recall as we grow older.

Health is good in general.

Weather is quite warm and dry.

Crops look promising. Irrigation privileges make things very favorable in the dry season.

The Alberta-Saskatchewan Conference is now in session at High River. Eleven attended from here.

A few from Guernsey stopped here on Sunday, enroute to conference. Bro. Schmidt brought a message to us on Sunday evening. We very much appreciate travelers to stop with us on their way.

We ask an interest in the prayers of God's people for the work at this place.

Yours in His Service,

A Sister.

Nappanee, Ind.

(Salem congregation)

Greetings:—On June 15, preparatory services were held, also three

young people sealed their vow by water baptism and were received into the Church. We are made to rejoice when souls become willing to accept Christ. May we do our part in helping them over the rough places in life.

We were again reminded of the death and sufferings of our Savior as we partook of these sacred emblems the day following. Bro. J. W. Christophel assisted in these services.

On June 30 we reorganized our Y. P. Meeting for the next six months. Bros. Ray F. Yoder and Floyd Metzler were elected to act as program committee. Let us pray for each other that we may not grow weary in well doing for in due season we shall reap if we faint not.

July 1, 1929. Saloma Welty.

Bowdill, Ohio

(Pleasant View congregation)

Dear Herald Readers:—The Lord is again fulfilling His promise, that while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Although we have had much rain and cool weather so that it was hard to get the crops in the ground, everything seems to be growing nicely now. Are we as faithful to the Lord in keeping our promises?

A number from this place attended our tri-county Sunday school meeting held at the Martins Church on June 15. Many good, spiritual, and uplifting thoughts were brought to us.

Bro. P. R. Lantz brought us the Sunday morning message on June 30. Among others who have brought us the Word were Bro. J. B. Hartzler and Bro. D. B. Raber.

The Pleasant View and Martins congregation have joined in their Y. P. B. M. It is held alternately, one evening at Pleasant View and the next evening at Martins.

July 2, 1929.

Cor.

Kitchener, Ont.

Dear Herald Readers:—Two persons were received into Church fellowship by confession on June 23. At the evening service of that day it was our privilege to have with us E. H. Hess, President of Grantham, Pa., College, who gave us a very practical sermon on, Seeing God.

On June 24 Bro. C. F. Derstine, wife, and two oldest daughters (Esther and Ruth) left here for a two months' trip, the girls visiting at Eureka, Ill., while Bro. and Sister Derstine will go to the Canadian Northwest and other points, visiting with and lending a helping hand to the churches. During their absence the services here will be conducted by

the brethren, E. E. Miller (Middlebury, Ind.) and S. M. Kanagy (Chicago) who will each be here several weeks. Local ministers will also take a part.

Among those from a distance who worshiped with us on June 30 were Bro. and Sister Wm. Smith and two sons (Roy and Lewis) of Toronto. The latter, who is Supt. of the Mission Sunday school, gave a talk to our Sunday school. Other visitors were Sister Mrs. Levi Hostetler (Elkhart, Ind.), Sister Anna Winters, and Bro. and Sister D. Stoner Krady and family of the Vine St. Mission, Lancaster, Pa. Bro. Krady addressed the Sunday school and helped in the opening services. Bro. N. Hunsberger of Waterloo delivered the morning sermon and the evening sermon was given by Bro. Floyd Bontrager of Midland, Mich. Thanks for your services, brethren, and come again.

The Summer Vacational Bible School, which starts July 8, bids fair to be well attended, as over 200 children have already signified their intention of coming and taking part. A good staff of teachers under the direction of Bro. L. S. Weber of Toronto will give the necessary instruction.

July 1, 1929. Geo. A. Weber.

Westover, Md.

Greetings in our dear Master's name:—Health is fair. Little Alice Hooks, who has been sick since Christmas, is able to be up, but is still afflicted with St. Vitus dance. Her sister Ruth, who is taking nurse's training at Crissfield, was home on a three-weeks vacation and helped to care for her.

Bro. Amos Ogburn, also Sister Mabel Hostetler, were on the sick list but are better again. Bro. Ogburn's Ford was stolen Saturday night while they were in the store at Westover. We hope he will soon recover it.

Bro. Aaron Mast filled the appointment at Oyster Point, Va., on June 30. He was accompanied by his sons, Wilmer and Alpheus. Susie Hostetler who had been visiting in Virginia, came home with them.

Our sewing circle meets to-day at the home of Sister Emily Kauffman.

We reorganized Sunday school with the following officers elected: Supts., Bros. Henry Zook and Roy Payne; Sec.-treas., Sister Rebecca Kauffman; Chors., Bros. Fred and Menno Detweiler and Sister Carrie Zook. Bro. Sam Yoder was appointed to make out the programs for the young people's meeting for the next quarter. May the Lord bless them and help all to do their part heartily, as unto the Lord.

Sister Martha Mast expects to leave this week for an extended tour in the

(Continued on page 332)

Miscellaneous

THE SHADOW OF DEATH

By Harriet Castor

For the Gospel Herald.

Sometimes many hearts are broken
When the shades of death creep 'round,
Choosing sinners and the righteous
Everywhere they may be found.

The ungodly number many,
And the righteous are but few;
If sinners knew the wrath of judgment
This is what they then would do:

First, repent and ask forgiveness,
Then believe and love the Lord;
Third, obey the Lord in baptism,
And lay down the wicked sword.

They would choose the cross of Calv'ry,
Upon which our Christ was slain;
And cast away all filthy language,
Ne'er to know such things again.

Their unrighteous deeds and pleasures,
Which displease God in every way,
They would place upon the altar,
And live for Jesus every day.

All self-will would be forsaken,
They would live for God alone;
Then when death has overtaken,
Heaven would be their happy home.

Sinners who know not repentance,
Who regard not God's desire,
Will suffer torture never-ending,
In the quenchless lake of fire.

There'll be weeping, there'll be wailing,
Knowing what God has in store—
Torture that shall be unending,
Pain that lasts forevermore.

Let us make a solemn promise
To consecrate our all to God—
One that's full of prayer and service,
To walk the path that Jesus trod.
Jasper, Mo.

LANCASTER COUNTY, PENN- SYLVANIA

Two Hundred Years of History

By M. G. Weaver

For the Gospel Herald.

During this two hundredth anniversary year of the existence of Lancaster County, as a separate district in the state, its history, development, and prosperity is told in glowing terms by the press, pageant, and oratory. In these presentations the plain sects of the county are often misrepresented because their true purposes in life, their simplicity in dress, and their practices of the various ordinances are not understood, even by their neighbors.

The first permanent settlement which looked towards the founding of homes within the present limits of the county was made in September, 1710, by a small colony of Swiss Mennonites, with their central figure and leader, Hans Herr, as their bishop and pastor. They came direct from

the port of Philadelphia, sixty-five miles to the big springs and small tributaries of the Pequea creek, where they at once established their homes. A month later, Oct. 10, 1710, a warrant was issued for ten thousand acres of land for the use of these people and for those of their brethren who were soon expected to follow. This was the movement of the formation of the first congregation of our beloved church in the county, long going by the name of "HERRS," but within the memory of several generations known as "THE BRICK," or "WILLOW STREET."

Seven years later, in 1717, the colony having steadily grown larger, their settlements were wisely distributed into other centers. Bishop Benedict Brackbill, the ancestor of the present Bishop C. M. Brackbill, with a number of his people formed a congregation three miles east from the first place of settlement which became the Strasburg congregation; and at the same time Hans Burkholder, a bosom friend and co-laborer of Brackbill, with a small band of his former church, located three miles west from the first central place; and with the assistance of Bishop Jacob Hostetter, who lived in that vicinity several years earlier, they formed "Stone House," now known as New Danville congregation. In the same year, Bishop Benjamin Hershey, and his brother Abraham, both ministers in the Church before coming to America, with a number of brethren who came with them several years earlier, received large grants of land along the Little Conestoga, west of present Lancaster, a part of which is now the historic site, known as Wheatland, Buchanan's old home. Here this group at once formed what afterwards became Rohrerstown congregation, and these people are credited as having built the first separate meeting house by the Mennonites in the county, on the Hershey farm, in 1730. This place or worship was abandoned in 1791, and had then already divided into two strong congregations, one worshipping at Millersville, and the other at Rohrerstown.

This same year, 1717, Hans Groff located ten miles north of his former home, and with other brethren (principal among whom was Theodorus Eby, who had lived two years on the Mill Creek, at a point eight miles from Hans Herr's home) formed Groffdale congregation.

In the same year, 1717, Jacob Landis moved with his family to the south banks of the Conestoga, and with Preacher Martin Baer, and other brethren formed what is now known as Mellinger's congregation, of which Benjamin Landis, son of the first set-

tlar, became one of the early ministers.

The Webers moved to Earl Township and in 1723 applied for a large tract of land, for themselves and others, at once forming Weaverland congregation, but worshipping with the Groffdale brethren until 1730.

There were six regularly organized congregations of the Church with stated places and times of worship in the county, when it was erected separately; the Stone dwelling of Christian Herr, which still stands, had been regularly used for the meetings of the first congregation ten years; the first bishop at Strasburg had died in 1720, and was succeeded by Hans Tschantz as bishop, and as assistant minister by his own son, Ulrich Brackbill. Their first bishop, Hans Herr, had gone to his heavenly reward in 1725, and his body was resting in the God's acre in the spot which is now the public cemetery for the church and community, at the Willow Street meeting house; but the colonies of their subjects were wisely planted and connected with such roads as were common in those days, for the convenience and benefit for the brethren to exercise their plans of mutual, brotherly helpfulness which has always been one of the strongest characteristics of the early Church. Many of these connecting roads became parts of some of the great thoroughfares of the county, often extending to the principal markets and religious centers and settlements of the state.

New Holland, Pa.

(Concluded next week)

MILITARY CONSCRIPTION IN 1917 and 1929

By Guy F. Hershberger

For the Gospel Herald.

It is interesting and profitable to look back over the eventful days of the World War and call to mind what we Mennonites did when face to face with a serious problem affecting our faith. Various district conferences passed resolutions reaffirming the historic Mennonite position on war and peace. Several sent messages to the President explaining their views.

In 1915, before the United States had entered the war, General Conference, in session near Archbold, Ohio, adopted similar resolutions and sent a letter to President Wilson stating our position and expressing appreciation to the government for the religious privileges and liberties we enjoy. The letter also commended the President for his efforts to maintain peaceable relations with Mexico and Europe, and pledged support to the govern-

ment in all duties which could conscientiously be performed.

In 1917, General Conference met near Goshen, Indiana. Since the Selective Service Act had already been passed and a number of men were about to be called into military service the situation was quite apprehensive. The resolution passed at this time was plainly written with more earnestness than any of the previous ones. It stated that acceptance of either combatant or non-combatant military service would be in conflict with our principles.

Instead of writing a letter to the President a special committee of three men—D. D. Miller, Aaron Loucks, and S. G. Shetler—was appointed to confer with the government in person. The committee went directly to Washington from the Conference and had a hearing with Secretary Baker of the War Department. The hearing proved satisfactory. Our viewpoint was presented and the problems and issues at stake were frankly discussed. An agreement was reached that our men need not serve in any capacity in violation of their conscience, not even noncombatant service under the military arm of the Government. The committee then telegraphed this fact to various sections of the country the same day.

It is now about twelve years since General Conference sent a special delegation to confer with the government at Washington. The war is over, and we are living in a day of peace. But it is needful that the Mennonite Church remain awake to the war problem.

A matter for immediate concern is the effort of militaristic organizations and the Department of War to secure the enactment of a new Universal Draft Law. The American Legion has had such a bill before Congress for seven years. A bill drafted by the War Department was introduced on May 13, 1929. And it is believed that these two groups will make a determined effort to secure the enactment of a law embodying the essential features of their bills during the next session of Congress. They will possibly not succeed, but they may. Especially, if peace loving people are not on their guard.

The War Department's bill provides for the registration for military service, of all males between the ages of 18 to 45, on a day (in time of peace) appointed by the President. The penalty for failure to register is to be imprisonment.

These registrants are then liable for military service at any time. There is no escaping this rule, except that the President may defer the induction of persons occupied in industries considered essential. Persons whose re-

ligious principles forbid participation in war in any form shall be assigned non-combatant service. The bill would automatically repeal all existing restrictions on liability to service and the President may, at his discretion, when he thinks the national interest requires it, induct into service any registrant however classified.

The enactment of such a law would mean, therefore, that all male citizens from 18 to 45 would at all times, whether in war or peace, be registered and liable to call for military service at the President's discretion. Registrants might be put into the army in war time, or even in peace time, if the President should see fit to increase the size of the army for any reason. Conscientious objectors would not receive the consideration they did during the World War. They would be required to accept noncombatant military service, the President alone having the power to define noncombatant service.

The proposed law would make the President a dictator and take from nonresistant people the considerations and exemptions they have enjoyed in the past. The bill is a step in the direction of universal military service and is part of a militarization program favored by many people who would have condemned the same thing as Prussianism fifteen years ago. It may lead to grave consequences. The bill will possibly not be enacted as a law next winter, but

it may. It is essential that the Church remain awake to this situation.

In 1917 it was necessary to appoint a special committee to present our case to the Government. Fortunately the Church has at present a regular Peace Problems Committee whose function it is to keep in touch with problems of this kind. The committee is doing a very good work and deserves the encouragement and the prayers of the brotherhood. It is to be hoped that through its efforts (supported by the Church) and through the efforts of other peace loving people the enactment of the proposed law may be prevented.

Goshen, Indiana.

GODLESS RUSSIA

Those whose hearts are stayed on God are oppressed on every hand in Russia. A publication of the "Anti-God Society" states that last year 354 churches and 59 synagogues were closed. Other places of worship connected with religious faith were put out of existence. Yet, something akin to discouragement is dogging the steps of the evildoers, for in spite of all their efforts religion is gaining ground steadily everywhere. It is even affirmed that in the Stalingrad district adherents of various religions have increased sixfold, while in other localities religious adherents number fifty per cent of the population.—The Christian.

FIFTY MENNONITE LEADERS

XXVIII. BISHOP MARTIN · BURKHOLDER (1817—1860)

By L. J. Heatwole

For the Gospel Herald.

The subject of this sketch was born Feb. 7, 1817, in Rockingham Co., Va., and died at the old Burkholder homestead near Harrisonburg, Va., Dec. 18, 1860. In his service to the Church of his choice his life was kept well in line with the priesthood—being the son of a bishop and by marriage was the son-in-law of a bishop. He was the fifth and youngest son of Bishop Peter Burkholder and his ordination to the ministry occurred Oct. 26, 1839. Not long after the death of his father, in 1846, he succeeded him in that office. After a most eventful period of service as bishop, which must have covered an interval of about fourteen years, his busy life was cut short at high noon, at the age of forty-three years.

It was near the close of the year 1860 that the news was carried far and wide among Church officials, members and the schools in the Shenandoah Valley that Bishop Martin

Burkholder was dead. It is remembered as a time of universal mourning throughout the Mennonite Church in Virginia and elsewhere, where his influence as a religious leader had been known and felt.

Shortly before his death he had taken active steps for adjusting some great problems that confronted and disturbed the Church at home and abroad. To accomplish this he made journeys to Pennsylvania, Ohio, and Canada; and having a ready command of both the English and German languages, as a public speaker, he was well received everywhere. He was a greatly beloved bishop in all the Virginia congregations, where his sudden and unexpected departure occasioned deep distress and mourning. His taking away came right at the oncoming of the Civil War. He had lived to see the Mennonite Church make some active advancement in the establishing of some entirely new congregations in Rockingham County and was among the first of our ministers who penetrated across our western borders to preach the Gospel in Pendleton County, now West Virginia.

Dale Enterprise, Va.

CORRESPONDENCE

(Continued from page 329)

United States and Canada. She will be accompanied by Sister Esther Mast of Virginia. May the Lord bless them and bring them safely home, the better for their travels.

Sister Mabel Hostetler has gone to Denbigh, Va., to stay indefinitely.

On August 3 and 4 we expect to hold our annual Gospel and mission meeting. Everybody welcome.

July 2, 1929. Cor.

Kenmare, N. Dak.

Dear Herald Readers, Greetings in Jesus' name:—"Bless the Lord, O my soul, and forget not all his benefits." This congregation and a number from other churches of this district, were privileged to enjoy another conference, only one delegate not being present. We were especially glad to have with us Bro. R. R. Smucker who told us much of our Mission in India. I trust that we may all have been brought nearer to Christ. One visible result of the conference that brought joy was when Bro. Smucker conducted a consecration service and thirteen young people of this district consecrated their lives to God for service. May we remember them in prayer. The harvest truly is plentiful, and I am sure there is a place for each to labor.

After the close of conference Bro. J. C. Gingerich of Detroit Lake, Minn., remained with us and conducted evangelistic meetings for one week. There were two confessions.

On Friday, June 27, we had our council meeting, and communion on Saturday following. Almost all members partook of the sacred emblems.

Monday evening, July 1, Bro. Wolfer of Hubbard, Oreg., preached for us. He had been serving the Coalridge, Mont., congregation in evangelistic meetings, and was on his way to Alberta to attend conference, so stopped with us one evening. We surely appreciated his message, may the Lord bless him in His service.

July 4 we expect to hold our annual business meeting.

Health is good, with the exception of Bro. H. L. King. He has been removed from the local hospital to the Tubercular Sanatorium of this state.

We are having fine growing weather. Crops are looking well.

Remember us in prayer, that we may press forward in the Lord's service.

July 3, 1929. Stella Lehman.

Wolford, N. Dak.

(Lakeview congregation)

Greetings in Jesus' name:—We are surely thankful to our heavenly Father for the blessings of life.

We who could attend had again a

feast of many good things while at the conference held at Kenmare.

On June 17 Bro. R. R. Smucker from India gave a very interesting talk on The Ways of living, dressing, and worship among the Hindu and other heathen over there. Let us all pray that they may learn to worship a true and living God.

On June 23 Bro. I. S. Mast and wife, also Sister Harry Jones and children from Amenia, were present with us in our worship. Bro. Mast delivered the message, both morning and evening.

Weather is cool. Crops looking good.

We are looking forward for revival meetings here in the near future. Pray for us that there may be many souls won for His service.

Yours in His service,
July 5, 1929. Minnie Stoll.

Birch Tree, Mo.

Dear Herald Readers:—Our Sunday school attendance has been better than it was for some time, and the interest fine.

Bro. Cowan has regularly filled the appointments at the out-stations. The interest has been pretty good at all the places, especially at the Black Pond Station. The people there seem so much concerned about their soul's salvation. The children come so regularly at Bartlett and are so eager to help and learn, it seems a Sunday school is needed there.

June 21 Bro. D. B. Raber stopped here and preached for us that week end. We always appreciate the help of any brethren passing by.

The weather here has been very warm, and things were getting dry; but now a rain has fallen and everything looks refreshed. God will always take care of the weather right.

Pray for the work here.

July 6, 1929. Cor.

Plain City, Ohio

Dear Gospel Herald Readers:—Here in our community, even though we are only a small group, we are having good attendance in our Sunday school and evening meetings. On June 12 we started a series of revival meetings and continued until the 20th. There were several confessions by those who had never before accepted Christ, and also a number of confessions from the members. We were all strengthened by the meetings, and I believe the majority of us have pledged ourselves to live closer to Jesus than ever before. The meetings were conducted by Bro. N. E. Troyer of Cable, Ohio. I might also state that we all felt thankful to the people of other denominations who live in our community and attended the meetings.

Bro. William A. Miller is in Wayne County, Ohio, at this time to attend a family reunion. We are having plenty of rain this summer, and all the crops are looking well.

I have a question in mind. What is meant by Matt. 17:10, 11? Some one will please answer. Pray for us at this place.

July 6, 1929. Arthur W. Miller.

Ephrata, Pa.

(Cocalico and Pleasant Retreat)

Greetings to Herald Readers:—We are glad for the many blessings the Lord has bestowed upon us. As we look back over the race we have run we can clearly see that the Lord has been merciful to us. If He had dealt with us according to our iniquities, we would have been cut off from the land of the living before now. Therefore, we should praise Him for all that we have.

With the exception of a few older people who can not get around so well, the usual number have been coming out to Sunday school. As we approach the lessons of this quarterly, let us study them earnestly and prayerfully. Let us remember that Jesus talks to us to-day as He did to the people at the time of our lessons. If we do not heed His call, we are condemned as they were. God is no respecter of persons.

The Lord willing, we expect to have an all-day meeting again at one of these stations in the near future. We invite all to come and visit us, thereby helping us in the work. The harvest is great and the laborers few.

May we pray for each other and not faint by the way.

July 8, 1929. D. S. S.

Minot, N. Dak.

A Greeting to all the Herald Readers:—The annual conference of this district is a thing of the past. Fond memories are ours from the same.

From the Conference Bro. H. A. Wolfer of Woodburn, Oreg., came with us to our home. The same evening he gave a Gospel sermon to an appreciative audience, as well as the evenings following, from Friday, June 21 to Sunday evening 23, filling the regular service on Sunday morning. During these meetings there were 8 confessions. Bro. I. S. Mast of Amenia, N. Dak., was also present and took part in the service on Friday and Saturday evenings.

Bro. Wolfer left for Coalridge, Mont., on the 24th for a series of meetings there, and then on to the Alberta-Saskatchewan Conference.

The same day Bro. R. R. Smucker came and that evening gave some valuable information concerning the work of the Church in India. The next day Sister Edith Yoder, Sister

Ella Glick, and the writer took Bro. Smucker overland to the little congregation at Bloomfield, Mont., where two evenings and one day were spent in the Lord's service, Bro. R. R. Smucker giving interesting information concerning India, as well as evangelistic service. Four confessions were among the visible results.

From here Bro. S. went to Amenias, N. Dak., for a similar service, while

the rest of the party wended our way homeward.

On June 30 Bro. Eli Hochstetler of Wolford, N. Dak., our bishop, came into our midst, remaining until Wednesday, having services each evening, at which time the ordinance of footwashing was also observed. Peace and harmony prevailed.

We feel to praise God for all these blessings. May they not only be a

joy but a strengthening to the soul as well as to the cause of Christ.

Weather is continuing, rather on the dry order, so much so that small grain is showing results, while the early sowing is well on and headed out, but in spots is beginning to wilt away. Health among the colony is good.

Yours in His glad service,
July 8, 1929. L. S. Glick.

PACIFIC COAST CHURCH CONFERENCE

Report of the Ninth Annual Mennonite Church Conference of the Pacific Coast District, held near Hubbard, Oreg., June 6, 7, 1929

The regular Ministerial Meeting was held on June 3 and work in hand not appearing on the program arranged. A special meeting was called on June 5 for an informal discussion of questions that could not be placed on the program.

Conference members responding to roll call:

Bishops: J. P. Bontrager, F. J. Gingerich, N. A. Lind, G. D. Shenk, A. P. Troyer, H. A. Wolfer.

Ministers: M. E. Brenneman, Wm. Bond, Daniel Erb, E. S. Garber, Allan Good, N. L. Hershberger, Omar G. Miller, F. E. Roth, Paul N. Roth, D. F. Shenk, Joseph Whitaker, E. Z. Yoder, L. J. Yoder, E. E. Zuercher.

Deacons: Will Beachy, C. I. Kropf, Chris Snyder, C. C. Steckley, Henry J. Yoder.

Delegates: H. L. Burke, L. E. Conrad, S. E. Eicher, A. D. Erb, Walter V. Gingerich, S. G. Hostetler, U. E. Kenagy, Amos Kropf, H. N. Kulp, Paul W. Miller, S. S. Miller, J. B. Mishler, C. C. Nofziger, C. G. Nafziger, M. E. Roth, Sam Schrock, C. R. Widmer.

Recognitions: E. G. Hochstetler, of Wolford, N. D., and Isaac Miller, of Mazeppa, Alta., were accorded privileges of Conference for this session.

Officers of Conference: Moderator, N. A. Lind; Assistant Moderator, G. D. Shenk; Secretary, Omar G. Miller; Treasurer, C. I. Kropf; Song Manager, Odessa Kihner.

Nominating Committee: J. P. Bontrager, Paul N. Roth, M. E. Brenneman, E. S. Garber, F. J. Gingerich.

Resolutions Committee: F. J. Gingerich, Isaac Miller, Paul N. Roth.

Conference Sermon, by Isaac Miller. Text, Psa. 48:12, 13.

The more we consider the things of God the more we see about them. Looming as towers in the plan of God are the Ten Commandments, Jesus Christ on the Cross, and His Church. We should rightly note the strength and security of the Church. The Church will stand perfected and her work will be carried on. If we do not fit ourselves into the plan of God we will lose out. If we yield ourselves to God, He will keep us safe. Jno. 10:28, 29. The Zion of God is also a place of beauty, a royal residence for a royal people. I Pet. 2:9. Having learned these things for ourselves we need to fill our place in the ranks to preach, to teach, and to live the Word.

SUBJECTS DISCUSSED

1. The Church Fulfilling Her Mission, G. D. Shenk.

The complete mission of the Church is given in Matt. 28:18-20, and to fulfil this commission requires that she be at work and active in service. A real vision of the needs of the world is a great incentive to action. It is essential that the "all things" be taught if the Church would in every sense fulfil her mission.

2. Marks of Worldliness in the Church and How Overcome Them, Isaac Miller.

A mark is something visible in ornament, apparel, business, or desires. God expects His people to be different from those in the world. Worldliness is encouraged by spiritual indifference, partial obedience, and trifling with sacred things. We err in not knowing the Scriptures nor the power of God. We fail in our own strength but by the power of the Spirit we can overcome the marks of worldliness.

3. How Promote a Greater Degree of Spiritual Life, E. G. Hochstetler.

The spiritual life implanted into us when born again must be nurtured constantly. In order that the Christian may grow there must be a constant cultivation. We must maintain our fervor for God (Rom. 12:11) by prayer in the power of the Spirit, by diligence in service, and by restraint of all fleshly inclinations. Following Christ we become like Him. Our spiritual life is manifested by a raised standard of conduct, such as pure speech, wholesome outward appearance, and honest business methods.

4. The Spirit of Unity and Loyalty among Our Young Peo-

ple. E. S. Garber.

Unity and loyalty of the older ones helps the same thing among the young people. Oneness in the home and loyalty to the Church expressed in the home life is a powerful influence upon the young people. A real spiritual oneness among us, like that of God the Father with His Son (Jno. 17:21), is needed that the world may be convinced and believe. Love is the motive and force behind true unity and loyalty.

REPORTS

Church Membership

Total number of congregations 10, bishops 7, ministers 18, deacons 12. Increases: by baptism 39, by letter 38, from other denominations 4, reclaimed 10; total 91. Decreases: by death 20, by letter 34, by withdrawal 12, dismissal 6; total 71. Increase over last year 20. Present membership 1051.

Conference Treasurer

Balance from last year	\$174.93
Received	
For Conference expense	57.70
For General Board of Education	43.20
Interest	1.89
Conference offering	53.30
	\$330.12
Expenditures	
Carfare	\$118.52
Printing	23.40
District Conference expense	84.10
Money refunded	47.50
Total	\$273.52
Balance on hand	56.60
	\$330.12

Member of Mennonite Board of Education

While none of the regular meetings of the Board were personally attended, it is with pleasure that we note the concern and interest taken by the Board in providing for the needs of our schools and in safeguarding the present and future interests of our institutions. Let our Conference provide a prompt and systematic method of raising our annual quota in support of the said Board so that our schools may have the supervision needed for the highest interest of the Church and her young people.

District School Board

Acting upon counsel received during the Conference held at Filer, Idaho, June, 1928, the Committee arranged for another six weeks Bible School term, with the same faculty in charge as the preceding year: Bro. S. Honderich, Principal; Bro. Milo Stutzman and Sister Viola Wenger, assistant instructors.

Twenty-four students were enrolled on registration day and later enrollment resulted in a total of thirty-two. Special classes were arranged for boys and girls of school age that they might spend their vacation in wholesome study. Sisters Rhea Yoder and Anna Snyder assisted as instructors at this time. The third year's work of the previously planned course was followed for those that had taken the previous parts. The faculty labored faithfully and made real sacrifices that they might do the best possible for the School.

The main part of the student body were younger than the average of any past term. Indeed the desire of our young people for the Word of God should be highly regarded by the Church and we have a grave responsibility in filling this need and making possible systematic courses for them.

We feel much indebted to the various congregations and individuals for the generous response and support in the way of finances and pray God's blessing upon those that heartily responded with their means.

Financial statement:

Balance in Library Fund	\$ 4.81
Paid for books	4.80
Present balance	\$.01
Received from all sources	\$499.60

Disbursed

486.39

Balance

\$ 13.21

Recommendations:

That the Board have the help of the Executive Committee and Bishops in arranging for the six weeks Bible School for the current year.

Among the recommendations from the faculty to the Board is one urging us to look into the advisability of launching a nine months course. In this matter the Board does not feel it should take the initiative. In this we therefore recommend that Conference take the matter in hand and take such action as may be felt advisable.

Church History Committee

The entire list of manuscripts is at hand, ready for a final examination and approval.

Recommendations:

That a preliminary canvass of the District be taken in order to determine an approximate number of copies to be issued.

That the Executive Committee of Conference appoint some one in this District to promote and manage the sales of the books.

Advisory Committee to the Gospel Tract Mission

The present needs of the Mission are financial support and help in the shop and office. Your prayers are earnestly solicited.

Special Committee

(Appointed to investigate advisability of further organization of the colonization work of the District.)

After investigation and consideration of the interesting outlook in the near future, we recommend that this Conference provide for this work either by local boards or a District board.

On motion the Committee was retained to carry out their own recommendation.

The above condensed reports were given in full and accepted as held on file; also verbal reports given by the member of the Mennonite Board of Missions and Charities, delegate to the Dakota-Montana Conference, and the Portland Mission Building Committee. A written report was given by Brethren Shenk and Bontrager on work done at Winton, California. Said report accepted and held on file.

Approval was also given to the work of the Sunday School Conference, the District Mission Board, and the Sister's Sewing Circle as herewith reported.

MISCELLANEOUS BUSINESS

Resolutions

Resolutions of Sympathy:

Whereas, it has pleased our heavenly Father to call from our midst our dear collaborer and brother, D. B. Kauffman, at a time when we thought we could not spare him from the duties of family life and Church work, but needed him so much in the work of the Lord in which he has been engaged for many years, besides the special duties that were laid upon him from time to time, be it

Resolved, that we, in Conference assembled at the Zion Church near Hubbard, Oregon, extend our heartfelt sympathy to the bereaved family and congregation, and pray God that He may be their comfort and raise up others to fill the place in the Church and Conference.

Whereas, it has pleased our All-wise Heavenly Father to call from this life Bro. John Steckley, long a minister of the Gospel in our Conference District, to his eternal reward, be it therefore

Resolved, that we extend our heartfelt sympathies to the bereaved widow and family.

Whereas, there are several throughout the District that are not with us in Conference, on account of ill health and other reasons, that desire our prayers, be it therefore

Resolved, that we remember them to the Father and continually appeal to our Lord to sustain them in their affliction, and in every way, that the soul and body may be benefited to the glory of God and the edification of men.

Resolutions of Appreciation:

Married

Kauffman—Graybill.—On May 24, 1929, Bro. David Kauffman and Sister Ruth Graybill, both members of the Cross Roads congregation, were united in marriage by the bride's father, Bro. W. W. Graybill, near Richfield, Pa. May the blessings of God accompany them through life.

Ruth—Gehman.—On June 30, 1929, Bro. Harvey S. Ruth, and Sister Emma G. Gehman, both of the Swamp, Pa., congregation were united in marriage at Bally by the officiating bishop, Bro. Jonas Mininger of Harleysville,

Pa. May God's choicest blessings be theirs through life.

Schrock—Weaver.—On July 7, 1929, Bro. Herman Schrock of the Olive congregation and sister Pauline Mae Weaver of the Yellow Creek congregation were united in marriage by Bro. D. A. Yoder, Elkhart, Ind. May they enjoy the richest blessings of God as they journey through life.

Miller—Nissley.—On June 29, 1929, Bro. Henry N. Miller of the Good's congregation and Sister Barbara E. Nissley of the Salunga-Landisville congregation were united in marriage at the home of the bride's parents, by Bro. Isaac H. Brubaker. May the rich blessings of God attend them through life.

To the Alberta-Saskatchewan and Dakota-Montana Conferences for their interest, and the presence and help of the Brethren Isaac Miller and Eli Hochstetler.

To the Southern Pacific and Santa Fe Railroad Companies for annual passes granted this Conference and issued to J. P. Bontrager.

On Children's Welfare Board: Whereas, the present Welfare Board consists of the Local Board of the Portland Mission and two members elected by Conference, and their work is so much interwoven that it is inexpedient to have two separate boards, be it

Resolved, that the two Boards be united under the name of The Local and Welfare Board of the Portland Mission, and that there be five members elected to serve on this Board.

On Accredited School Work: Realizing the need of more training for our young people, and since there is considerable demand for a school of higher learning in our Conference District, be it

Resolved, that the District School Board together with the Executive Committee and Bishops thoroughly investigate the school question and report their findings to our next Conference.

On Gift for the Bible School: Whereas, the District School Board has received a gift of one hundred dollars to be used in the promotion of the Bible School interests of the District, and since the said Board feels that for the present the best way in which to use this gift would be that it be held in trust by the District Mission Board and the accruing interest to be used in the Pacific Coast Bible School Fund, be it

Resolved, that it is so ordered.

On Amendment of the Constitution: Since it is impossible to follow the Constitution in the matter of selecting the time and place of Conference, be it

Resolved, that Article XI. Meetings, Sec. 1 be amended to read: "The Conference shall meet annually in June. The Executive Committee and Bishops shall select the time and place of Conference from year to year."

(Secretary's note: This was passed by a unanimous vote to comply with Art. XII on Amendments.)

Motions

On motion it was decided that we again ask our delegate to the Dakota-Montana Conference to also attend the Alberta-Saskatchewan Conference and his expenses be paid.

On motion N. A. Lind and F. J. Gingerich were retained as bishops of the Idaho field. Bro. Gingerich was also retained for the Portland Mission Congregation.

On motion it was decided to act upon the recommendation of the District Mission Board and appoint a committee to meet with the committee of the Mennonite Board of Missions and Charities on matters relative to the Los Angeles Mission. F. J. Gingerich and N. A. Lind were elected by ballot.

Organization for the Coming Year

Moderator, J. P. Bontrager; Assistant Moderator, H. A. Wolfer; Secretary, Omar G. Miller (3 years); Treasurer, C. I. Kropf.

District Music Director, D. H. Ebersole.

Member of Mennonite Board of Missions and Charities, M. E. Brenneman.

Member of Publication Board, E. E. Zuercher.

Member of Board of Education, S. Honderich.

General Conference Committee of Arrangements, J. P. Bontrager.

Delegates to General Conference: S. Honderich, Omar G. Miller.

Delegate to Dak.-Mont. Conference (1930), Paul N. Roth.

Committees

District School Board: N. A. Lind (1 year), L. E. Conrad (2 years), H. A. Wolfer (3 years); for Idaho, L. F. Hilty (2 years); for California, Roy Detwiler (2 years).

Omar G. Miller, Secretary.

Miller—Kauffman.—On June 29, 1929, Bro. Ira Y. Miller and Sister Sibbie A. Kauffman, both of the Clinton Frame congregation near Goshen, Ind., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. D. J. Johns. May Christ be their abiding guest, the Holy Spirit their guide, the love of God's cause the impelling motive thru life's journey.

Obituary

Landes.—Wellington, infant son of Melvin and Annie (Gest) Landes, died June 19, 1929: aged 2 y. 3 m. and 25 d. His illness was due to a complication of diseases. He is sur-

vived by 2 brothers and 1 sister. Funeral services were held at the house by Bro. Jonas Mininger and at the Plain Mennonite Church by Bros. Jacob Moyer and Elmer Moyer. Text, Matt. 19:14.

Detweiler.—Viola R., infant daughter of Wilmer and Mabel (Rice) Detweiler, Souderton, Pa., died of Pneumonia, June 23, 1929; aged 5 m. 19 d. She leaves parents, 2 grandparents, 2 great-grandmothers, 1 great-grandfather, 1 great-great-grandfather, and many relatives and friends. Funeral services were held at the Rockhill Church in charge of Bros. Alfred Detweiler, Wilson Overholt, and Edwin Souder. Text, Isa. 40:6-8, 11. The body was laid to rest in the Rockhill cemetery.

"Viola, thou hast left us lonely,
Here thy loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal."

—Grandmother.

Bricker.—John William Bricker was born in Tuscarawas Co., Ohio, Sept. 27, 1861; died May 26, 1929, at the home of Tobias Kolb, near Trail, Ohio; aged 67 y. 7 m. 29 d. He leaves 4 brothers and 5 sisters (Jessie, Ben., Elmer, David, Mrs. Sarah Lauver, Mrs. Elizabeth Ditto, Mrs. Nancy Shear, Mrs. Susan Lauver, and Mrs. Phoebe Horrisberger). He was for many years a member of the Mennonite Church. He always enjoyed good health until a short time before his death, when he was stricken with paralysis and died about two hours later. He attended Sunday school and church services in the morning and ate heartily during the day. Funeral services were held at the Kolb Church, conducted by D. M. Friedt. Interment in adjoining cemetery.

Kropf.—Catherine Pearl, only daughter of Noah D. and Martha Kropf, was born in Elkhart Co., Ind., Dec. 19, 1916; died of infantile paralysis, June 30, 1929; aged 12 y. 6 m. 11 d. She leaves father, mother, 1 brother (Emery), 1 grandmother, uncles, aunts, cousins, and a host of friends. Two brothers preceded her in death. She was a picture of health, but in a moment's time was ready for the death-bed. She will be greatly missed in the home and Sunday school. Funeral services were held at the home (on account of the disease) conducted by Bro. D. D. Miller. Text, Rom. 8:28.

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

Peachey.—John S., son of Pre. John and Sarah Peachey, was born Oct. 6, 1873; died of heart trouble June 28, 1929; aged 55 y. 8 m. 22 d. He died very suddenly at his home. The day previous he was to town, seemingly in good health. Earlier in the year, however, his health had become impaired. He will be missed not only in the home but also in the church and community. He was active in trying to help his fellow men. He is survived by his wife and twelve children. Two children died in infancy. The remaining are: Aaron, John, Emanuel, Mrs. Samuel (Lena) Zook, Mrs. Jacob P. (Salome) Yoder, Mrs. John (Sallie) Zook, Amelia, Mary, Annie, Linnie, Elam, and Uriel. One brother (Pre. Christ D. Peachey) also survives. Funeral services were held at the home, conducted by Samuel K. Yoder and John Y. Peachey.

Angspurger.—Joel C., son of Christian and Anna Angspurger, was born at Goodfield, Ill., Dec. 31, 1867; died at his home in Normal, Ill., March 19, 1929, of a complication of diseases; aged 61 y. 2 m. 18 d. On Feb. 25, 1902, he was united in marriage to Etta Onthout. He was a painter and followed this trade until last October, when he became ill. He is survived by 1 son and 1 daughter (Harry F., and Edith W.). He also leaves 3

sisters, and 1 brother. In his youth he accepted Christ and united with the Mennonite Church, remaining faithful until God called him home. He was a kind and loving husband and father and leaves many friends to mourn his departure.

"Dearest brother, thou hast left us,
And our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

—A Sister.

Saltzman.—Alice Edna, only child of Benjamin and Lydia (Eigsti) Saltzman, was born in Woodford Co., Ill., Jan. 21, 1900; died at her home in Flanagan, Ill., June 28, 1929; aged 29 y. 5 m. 7 d. She confessed Christ and united with the Waldo Mennonite Church in her early youth and remained faithful until death. She was afflicted for about fourteen years, being unable to attend services for the past several years. This, however, did not cause her to lose faith in God. Even during her last hours, when the pain was not too severe, she enjoyed singing and worship. She left a testimony that she was going to be with her Lord. God saw best to take her to that upper and better kingdom where she can praise Him without end. She leaves, father, mother, and a large number of uncles, aunts, and other relatives and friends. Funeral services were held at the Waldo Mennonite Church, in charge of Bros. D. W. Slagel and J. D. Hartzler.

Custer.—Sister Eve Custer, daughter of Jacob and Sarah Stevens, was born June 15, 1856; died June 19, 1929; aged 73 y. 4 d. She was married to Lewis Custer Oct. 3, 1876, who preceded her in death about fourteen years ago. To this union were born four sons. Henry died in infancy and Peter died twenty-one years ago. She is survived by her two sons, Samuel and David (with whom she made her home near Jerome, Pa.). She is also survived by 14 grandchildren and 5 great-grandchildren. The following brothers are living: Christ, Jacob, and Adam. She united with the Mennonite Church more than forty years ago, and was faithful until death. Funeral services were conducted in the home by Harry C. Blough. In the Thomas Church James Saylor opened the services, S. G. Shetler preached the funeral sermon followed by some very appropriate remarks by Harry C. Blough. The services were largely attended. Remains laid away in the cemetery by the church.

Kohl.—Martha Jane Kohl, daughter of John and Sophia Crimmel, the last of her family, was born in Juniata Co., Pa., Jan. 30, 1851; died July 4, 1929; aged 78 y. 5 m. 4 d. While yet a young girl the family moved to Ohio, near Canton, and later to Marshall, Ill., where she grew to womanhood. She was united in marriage to Frank Kohl, Oct. 15, 1874. To this union were born five children, Alice Elizabeth (dying in infancy) and a son, Aaron W., passing away April 26, 1928. The surviving children are, John A., Martin F., and Ella; also a step son, Ellis Kohl. The deceased was a widow for 18 years. Sister Kohl united with what is commonly known as the River Brethren Church while yet in her teens and was a consistent member until death. There being no congregation of her people in Elkhart, she worshipped regularly with the Prairie Street Mennonite congregation. She will be greatly missed in the prayer meeting, the regular services, and in the home. Funeral services on Saturday following at the Mennonite Church, Elkhart, conducted by J. K. Bixler and J. S. Hartzler. Text, John 16:33.

Fager.—Elizabeth S. Fager was born Feb. 4, 1849; died of a paralytic stroke, June 13, 1929; aged 80 y. 4 m. 9 d. She united with the Mennonite Church at the age of twenty-two and was a faithful member until death. In

her younger years she took an active part in Sunday school and when health would permit was always present at church services. Her husband, David Fager, preceded her in death four years ago. Four children were born to this union (Mary C. Wiker, Lillie M. Finkbinder, Lizzie, and Christian). Lizzie died at the age of four months. Lillie died four years ago. She is also survived by 9 grandchildren, 13 great-grandchildren, 1 sister, 2 half brothers, and 1 half-sister. Funeral services were held at the home of her son-in-law, Samuel Finkbinder, Mountville, Pa., and at the New Providence Mennonite Church, conducted by Jacob Habecker and Abraham Metzler. Text, 11 Tim. 4:6-8.

"One by one the links are severed
From the golden chain of love;
One by one may each be welded
In the Father's home above."

Bontrager.—Rudy M. Bontrager was born in Elkhart Co., Ind., Sept. 30, 1873; died at his home near Yoder, Kans., June 16, 1929; aged 55 y. 8 m. 16 d. At the age of ten he came with his parents to Reno Co., Kans., where he spent the rest of his life with the exception of about two years which were spent in Indiana and Michigan. In his community he was known as an industrious farmer and helpful neighbor. On Dec. 14, 1893, he was married to Elizabeth Yoder. This union was blessed with six children (Mary, wife of D. K. Bontrager; Chura, wife of J. P. Schrock; Susie, wife of David M. Beachy; Jerry R., William, and Larry. He leaves his wife, 6 children, 17 grandchildren, 1 brothers, 4 sisters, and many other relatives and friends. As a young man he accepted Christ as his Savior. In Oct. 1923, he was chosen deacon for the Yoder Mennonite Church, in which office he faithfully served the Lord and the church until he peacefully passed away after a sickness of about eight weeks. He will be greatly missed in the Church, community, and home. Funeral services were conducted at the home by Bro. L. O. King and at the Yoder Mennonite Church by Bros. D. H. Bender and Harry A. Diener. Text, Rev. 14:13.

"Dearest father thou hast left us,
And our loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrows heal."

Shetter.—Elizabeth (Burkhart), wife of John H. Shetter, was born near Chambersburg, Pa., Nov. 1, 1869; died June 21, 1929; aged 59 y. 7 m. 20 d. She was united in marriage to John H. Shetter on Dec. 4, 1894. To this union were born seven children. She is survived by her husband, 2 sons and 5 daughters (Ruth N., wife of Geo. L. Brubaker; Ada M., wife of Roy C. Yeager; Emma J., wife of Harry S. Wadel; Eber H., Corn B., Anna B., and Paul E.). She is also survived by 6 grandchildren, 1 brother, and a host of other relatives and friends. She united with the Mennonite Church in early life and remained faithful until death. She was a kind and loving wife and mother, always willing to help others. She will be sadly missed in the home. The past year mother suffered much pain, but she bore it all patiently. She expressed a readiness to go to meet her Savior. She left a bright testimony for us that she has just gone on before. We keenly feel our loss, but we know that our Father doeth all things well. It is the desire of those who knew her best to follow her example as she followed her Lord and Savior. Funeral services were held at the home by Bro. Geo. Ernst and at the Chambersburg Mennonite Church by Bros. Walter Lehman and J. Irvin Lehman. Text, 11 Cor. 5:1-10. Interment in adjoining cemetery.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast,
We miss the sunshine of thy face."
—By the family.

"SHUT-INS"

(Continued from page 325)

"Shut-ins" or women within four walls come to us. There is a big opportunity with these women. Often their husbands will not allow them to sit on the verandah and listen to the Bible Woman. So unless we go to their homes there is no way of reaching them. And not only these homes but the homes of many other women who come are open to the workers of the hospital. They nearly always sit and listen if for no other reason than we helped them in their troubles. But because of heavy duties and lack of time many good opportunities pass by, their homes are not visited.

Will you pray that more workers may be sent and that these golden opportunities may not be lost? And that those of us here may be used of God, more each day, to win these helpless and needy ones?

Dhamtari, C. P., India.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

The biennial meeting of the Mennonite Publication Board will be held with the A. M. Congregations in Fulton Co., Ohio,

near Archbold, Thursday and Friday, August 22-23, 1929. All members of the Board and Committees associated with this work are requested to be present. Preaching services will be held in each of the churches in the district on Wednesday evening previous to the above dates. Programs will be supplied on request.

Those coming from the East on through train either to Toledo or Wauseon, take trolley car to Pettisville, Ohio; those coming from the West, stop off at Archbold. Arrangements will be made to meet cars and trains if you notify J. C. Frey, Archbold, Ohio, of your coming.

O. N. Johns, Secy.

CONFERENCE ANNOUNCEMENTS**Virginia**

The nineteenth annual session of the Mennonite Conference of Virginia will be held, D. V., at the Springdale Church, Upper District, near Waynesboro, Va., on Thursday and Friday, August 1 and 2.

Prior to conference the following meetings will be held at the above named Church: On Tuesday, July 30, at 9:00 A. M. the Virginia Mennonite Aid Plan; at 1:00 P. M., the Virginia Mennonite Board of Missions and Charities; on Wednesday, July 31, at 9:00 A. M., the Conference Arranging Committee; at 1:00 P. M., the Preliminary session of Conference.

It is desired that all conference members be present at the preliminary session.

Those coming by rail may advise D. E. Weaver, of Waynesboro, Va., accordingly.

H. D. Weaver, Secy.

Thirty-fifth Annual Ohio Mennonite S. S. Conference

The Conference will meet (D. V.) July 30, 31, and August 1, 1929, at the Midway Church near Columbiana, Ohio. Every Sunday school is urged to elect a delegate. All Ministers and S. S. Supts. are delegates by virtue of their office. Everybody invited. For information concerning transportation or routes, address John Rhiel, Leetonia, Ohio. He will also take care of mail sent in his care.

P. R. Lantz, Chairman.
I. W. Royer, Sec'y.

VICTORIOUS LIFE CONFERENCE

at Manitou, Colo.

Arrangements have been made for a Victorious Life Conference, to be conducted at the Mennonite Church, Manitou, Colo., Sept. 9-16, just following the Missouri-Kansas District Conference to be held with the East Holbrook Congregation, near La Junta, Colo., Sept. 4-8, 1929.

Folks going to Manitou this summer, or to the Missouri-Kansas District Conference, will do well to plan now their trip to attend this Victorious Life Conference and thus receive spiritual refreshment as well.

J. D. Mininger.

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- 351—The Church as an Organized Body for Aggressive Work for Christ

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

JULY 18, 1929

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

"Take heed unto thyself, and unto the doctrine."

What doctrine? "The doctrine of God our Savior," as distinguished from "the commandments of men."

Why self first? Because even Christian doctrine is valueless unless applied to the individual lives of those who embrace it.

The practical use of doctrine is brought out in this question and answer by the psalmist: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy WORD."

What constitutes Christian doctrine? "All things whatsoever" pertain to life and godliness. It includes the entire message from Genesis to Revelation—the doctrine of God and of man, the doctrine of eternity with its blessings for the righteous and punishment for the unrighteous, the plan of salvation, the Church and its ordinances and regulations, in this dispensation "all things whatsoever" our Lord commanded His disciples being in force.

Of what practical use to man is Christian doctrine. The Bible says that it is "profitable," for four things:

- "For doctrine,
- "For reproof,
- "For correction, and
- "For instruction in righteousness."

Every Bible doctrine was conceived in the mind of the Infinite, and is therefore perfect in righteousness and wisdom, and none of us can afford to ignore or disobey a single one of them.

On the other hand, we can not substitute any of the "doctrines of men" for the doctrines of God without suffering in consequence of it. God says, "As high as the heaven is above the earth, so are my ways higher than your ways." Christ says of those who set aside the Word of God and substitute ways of their own: "In vain do they worship me, teaching for doctrine the commandments of men." Vain is the religion of any one, save that which is based on the Word of God, according to the witness of the Spirit. We are foolish when we set aside the perfect law of the infinite God and substitute therefore the imperfect counsels of finite man.

The Christian's Lofty Privilege.—We do not always appreciate our privileges as we should. Man is prone to look upon his lot from the standpoint of the complainer, when he ought to look at it from the standpoint of "a monument of God's grace." The experiences of earth are

often hard to be borne, but we should never cease to remember that such experiences come to man as a result of sin—either his own or others' sins—and that we should look to higher realms for a vision of what is ours to enjoy. The clouds never get so dark but that there is a smiling sun above them, the clouds of adversity never so dense but that the smiling face of God may be seen beyond.

It is our blessed privilege to have an eye single to the glory of God; to set our affections on things above, not on things on the earth; to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ; to walk in paths of righteousness and true holiness; in the assembly of God to sit together in heavenly places in Christ Jesus; and looking to Jesus in faith, "rejoice with joy unspeakable and full of glory," remembering the promise: "Lo, I am with you, even unto the end of the world." Brother, this privilege is yours. Therefore "Arise, shine."

Atheism and Secretism Compared.—Under the head of "Atheism and Atheists," the "Christian Cynosure," official organ of the National Christian Association, has the following to say with reference to a comparison of atheism and the lodge evil:

"But in our humble opinion the greater evil of the two is not the Atheist evil; it is the lodge evil. It is a greater evil because it is insidious. The atheists come to the attack openly. We know whom we are facing. We know they are enemies. We know their principles. It is easier to show these dangers to the unknowing than it is to show them the lodge danger, and therefore easier to win men to the right in that fight. The lodge hides its teachings under symbols. Outwardly they say one thing, inwardly they inculcate heathen principles. The lodge comes to us posing as the handmaid of the Church; but in reality seeks to wipe out what is distinctively Christian by imposing its high sounding but shallow principle of universal brotherhood upon all men of all churches, heathen and Christian alike. It seeks to supplant, in other words, existing religions and among them the Christian, by taking what seems best from all and establishing a universal religion. It is not easy, therefore, to oppose. Since it hides these things as much as possible, and approaches under a cloak of piety, many are nominal supporters of both the lodge and the Church. It is found, therefore, within the Church itself, and is therefore the greater danger.

"But more than this. Lodgism is a greater evil than atheism because it is, if not the source of atheism, at least a sheltering wing in the lee of which atheism has sprung up, unsuspected and undetected until it had gained a foothold. That the lodge might be called the source of atheism can be seen by turning to page 356 of the April, 1929, number of the Cynosure. Even though Masonry does still nominally demand faith in a god as an entrance requirement, it is not sufficient for the Christian. The Christian Church under command of God demands faith, and a confession of that faith, in a Triune God! Thus the lodge has departed from God and His Word just as much as has the atheist. Although the lodge has not gone so far, it has made the start, and once God's Word is discarded, there is no longer a sure guide, and the end is atheism!"

We pass this discussion on to our readers, allowing each one to judge for himself as to the merits of the comparison. No doubt there are those who agree heartily with the "Christian Cynosure" in pronouncing the secret lodge a great evil that would hardly agree to the idea that it is worse than atheism. It is a comparison upon which

human judgment differs. But leaving all idea of comparisons aside and looking into God's Word for light on both institutions thus compared, we are not without witness. We will quote just two scriptures, commending them to the thoughtful consideration of our readers:

"The fool hath said in his heart, There is no God" (Psa. 14:1).

"And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12).

In the Hands of God.—We sometimes give expression to the comforting thought, in referring to loved ones gone before, by saying that they are "in the hands of God." It was this thought that strengthened David when he realized that his child had died and he said, "I can go to him, he can not come to me." Even in cases where we are not sure of the standing of departed loved ones before God, we are after all comforted in the thought that they are in the hands of One who is perfect in love and mercy as well as in power and justice and righteousness, and that they will have no injustice meted out to them.

And while we cherish this thought when it pertains to the life to come, it is no less comforting to know that

also in this life it is our priceless privilege to be in the hands of God. Many are the promises of God that He will care for His own. "I will never leave thee nor forsake thee." "Lo, I am with you alway; even unto the end of the world." "Cast thy burden on the Lord, and he shall sustain thee." "Him that cometh unto me, I will in no wise cast out." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Thank God for His saving, keeping power. Put your trust in the living God, and you have nothing to fear; for then you are in His hands.

But there is more than mere comfort in the thought of being in the hands of God. It means victory as well as comfort. And whether it is the victory of life—as in the case of Elijah on Mt. Carmel, of Daniel in the den of lions, of the apostles on the day of Pentecost, of Peter in his deliverance from prison—or the victory of death—as in the case of Christ on the Cross or Stephen in the hour of martyrdom—it is none the less precious to our souls to reflect that being in the hands of God means a victorious life in time and a glorious life in eternity.

"Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength." "And this is the victory that overcometh the world, even our faith."

SOME FUNDAMENTAL FACTS

Connected with Christian Life and Experience

There are some members in the human body which, though more or less serviceable, are not absolutely essential to the life of the body; as, for example, the appendix, hands, feet, teeth, eyes, etc. On the other hand, there are other members—as, for instance, the head or the heart—which if removed would mean instant death.

A similar observation might be made with reference to the body of Christ. It is our privilege to be members of this body, yet any of us might be cast forth from this body and still it would live on. Attempt to remove the Head (Christ—Col. 1:18) however, and you have a different story. In other words, a church without the Christ of Scripture in it as its Head is a lifeless church.

These simple illustrations introduce us to our subject. There are a number of fundamental facts which are vital to our spiritual life. Foremost among these is the fact that—

1. There is One God.

This God is the great, eternal, infinite, perfect, pure, holy, righteous Being, the God of the Bible, who Himself says, "Beside me there is no God" (Isa. 66:4). But we do not need to go to Him alone for confirmation of the truth of His statement. The whole Bible is in accord with that testimony, and the entire record of humanity as well as the testimony of the Book of Nature substantiates its truthfulness. Of Christ, "in whom dwelleth all the fulness of the Godhead bodily," it is said, "All things were made by him: and without him was not anything made that was made" (Jno. 1:3). If the statement that stands at the head of this paragraph is untrue, then are we without a Creator, helpless in the abyss of un-

belief and atheism, floundering in the mire of infidelity and idolatry.

2. The Bible is the Word of God.

Here again we go to both the Bible and to God's other great Book (the Book of Nature) for confirmation. Looking into the Bible we see hundreds of such expressions as "thus saith the Lord," "God said," "saith God," "the word of the Lord," "saith the Lord," etc., leaving no doubt that in this message of God there is no room for doubt as to its Divine Authorship. Looking into the other great Book, there are evidences on every hand pointing to the one great super-human, super-natural, incomprehensible, unexplainable Intelligence who designed and created all things—or, if we deny the existence of such a Being we meet up with hundreds

of circumstances and problems which can be explained on no other ground. Moreover, while later revelations of science have compelled all branches of science to acknowledge error and reverse themselves, in no single instance is this true of the Bible. The Bible is the only perfect book of science, of incontrovertible truth, in existence. It is the one great Book that is free from all error, and in which God reveals Himself and His perfect will to imperfect man, that we recognize as infallible. Well may we say with Christ our Savior, "Thy WORD is TRUTH."

3. "Except a Man be Born Again, He can not See" (Jno. 3:3).

That accounts for the fact of there being so many millions of church members who are spiritually blind. They have never had the experience of the new birth. We know of many substitutes—wealth, social standing, popularity, materialism, intelligence, culture, egotism, wilful blindness, etc.—but none of these substitutes reach the Kingdom. Some of them may do very well for this world, but all of them stop short of the world to come. Nor need we worry for fear that we can not attain this necessary experience. Christ has expressly promised that "Him that cometh unto me, I will in no wise cast out." Paul tells us that "if any man be in Christ, he is a new creature." To him that is willing to pay the price, there need be no fear or difficulty in attaining this essential Christian experience. Given a "faith which worketh," and salvation is a sure thing. Jno. 3:16. But let no one be deceived with the idea that he will ever spend eternity with the redeemed, unless he has first in this world heeded the Master's "Come unto me" and become "a new creature."

4. "Without Faith it is Impossible to Please Him" (Heb. 11:6).

Following this statement we are reminded that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Some tell us that it matters not what we believe, so that we are right with God. That kind of a statement is very misleading. It is true that, our judgment being imperfect and our understanding limited, we may be mistaken as to many things we believe; but it is not true that any one has any scriptural encouragement to believe himself right with God so long as he is without faith in the living God, which of necessity includes faith in his entire message from beginning to end. And having such faith, there is no room for the rejection or ignoring any part of this message. If we have faith in God, we have no difficulty in believing the Genesis account of the crea-

tion, the divine narrative of the history of the children of Israel, the story of Jesus of Nazareth, the Gospel of Christ, the story of Christ's death for our sakes and His subsequent resurrection and ascension, the promise of His coming again, His teaching concerning the eternal destiny of both saved and unsaved, and many other things so clear and simple that "he that runs may read." Concerning many of the children of Israel it was written, "They to whom it was first preached entered not in because of unbelief" (Heb. 4:6). Faith, therefore, is another one of these essentials connected with the Christian life. "He that believeth not, shall be damned" (Mark 16:16).

5. The Blessings of Salvation are for the Obedient only.

Having already noticed the reliability of the entire Bible as God's Word, we may safely turn to it for confirmation of this statement. Here are a few statements which speak for themselves:

"Behold, to obey is better than sacrifice" (I Sam. 15:22).

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

"If ye love me, keep my commandments" (Jno. 14:15).

"Ye are my friends, if ye do whatsoever I have commanded you" (Jno. 15:14).

"We ought to obey God rather than men" (Acts 5:29).

"Be ye doers of the word, and not hearers only" (Jas. 1:22).

"Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I Jno. 2:2-4).

When it comes to the matter of obedience to God, we have one of those great subjects on which we may quote any number of striking scriptures without fear of having any of them contradict the others. Let the disobedient repent of their hardness of heart and their rebellious attitude, and accept God's loving call, "Obey my voice."

6. "We should Walk in Newness of Life" (Rom. 6:4).

This is the natural conclusion following that which we have just noticed. As Paul said, "Old things are passed away; behold, all things are become new" (II Cor. 5:17). The

new life naturally brings with it new desires, new aspirations, new tastes, new affections, new fellowships, new standards of living. As John expresses himself, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). Since faith and works are inseparably linked together, the new-found faith in Jesus is bound to bring about a brand new set of works. Read I Pet. 4:3, 4.

7. "Evil Communications Corrupt Good Manners" (I Cor. 15:33).

This matter-of-fact statement follows the warning, "Be not deceived." Men of corrupt minds, or men inclined to "walk according to the course of this world," have vainly imagined that they may keep themselves in the fellowship of the ungodly without any evil effect; but, in the language of inspiration, "Be not deceived," for "evil communications corrupt good manners." Long ago the wise man wrote, "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed." For further instruction and warning on this line read Psalm 1; Rom. 12:1, 2; II Cor. 6:14-18; Jas. 4:4; I Jno. 2:15-17. Pure associations and Christian fellowship, pure social habits, pure reading matter, pure worship, pure meditations, and unalloyed obedience to God and His Word are essential to acceptable standing and growth in the service of Jesus Christ. That kind of a life will lead us into the visible Church composed of those "of like precious faith" as well as into the body of Christ. Therefore, "obey God," continue in the fellowship of saints, and "Keep thyself pure."

8. "It is the Spirit that quickeneth" (Jno. 6:63).

This is the secret of sure entrance into the Kingdom, of successfully living the overcoming life. Let the seeker after truth make sure of his job by seeking at once the Spirit's leadership and quickening power. The promise is that "He will guide you into all truth" (Jno. 16:13), "teach you all things" (Jno. 14:26), bringing "all things to your remembrance whatsoever" Christ taught us. In other words, through the ministry of the Spirit we are led into the experience of actual salvation and empowered and enlightened for acceptable Christian service. A Spiritless religion may satisfy the visible Church, but it falls short of the Gospel standard set for the Church of Jesus Christ. Therefore ("first, last, and all the time") "Be filled with the Spirit" (Eph. 5:18).

9. "Men ought Always to Pray" (Luke 18:1).

The reason for this statement is evident. It is coupled with the positive

assurance that God will answer the prayer of faith. Aside from this is the evident fact that there are no prayerless people who have a definite experience of salvation. We want to look upon prayer as being as vital to the Christian life of believers as natural breathing is to the natural life of physical man. Another word to keep in mind as we meditate upon this declaration by our Savior is that word "ALWAYS." At all times, under all circumstances, without fail, we should "pray without ceasing." It belongs to Christian life. Still another thing to remember is that the real prayer that reaches the Throne is that offered up in faith, and offered "according to his will." Couple the words "faith," "according to his will," and "always" together in your prayer life, and you have an invincible trio of power that will keep you safely anchored in the fold and service of Jesus Christ.

10. There is an Inseparable Connection between Doctrine and Life.

As an illustration let us take this testimony from the pen of John: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:2, 3).

Here we have the positive statement that "every man that hath this hope in him purifieth himself;" inferring that whoever has not this hope fails to purify himself. In other words, our purifying ourselves depends upon our faith in the promise of Christ's return for His own. What is true with reference to this Bible doctrine is true with reference to all others. Your life will be influenced by them, depending upon whether you believe them or not, whether you comprehend them or not.

It is proverbial that the devout Mormon exemplifies in daily life the prominent characteristics of Joseph Smith or Brigham Young; that the devout Mohammedan likewise exemplifies the standards held forth in the life and teachings of Mohammed as taught in the Koran; that the devout Christian shines in the purity, holiness, and attributes generally of the God of the Bible. In other words, we shine in the image of the God or the gods whom we worship, and our traits of character are formed largely according to our ideals of life and doctrine. As all worship, outside the worship of Jehovah, is idolatry, it follows that the modernistic tendency to crowd the God of the Bible out of the Scriptures which He inspired means not only heretical doctrines and looseness in discipline, but also a

drift into the idolatrous practices and degradation of heathenism. There is but one way to maintain the standards of purity and holiness and real civilization, and that is to keep the Author of these standards in His proper place. So doing, we recognize the authority of His Word, His doctrines will find a place in our affections and our lives, and as a consequence we will shine in His image. —K.

ALL SCRIPTURE IS PROFITABLE FOR DOCTRINE

By A. J. Metzler

For the Gospel Herald.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.—II Tim. 3:16, 17.

By the term "Scripture," as used at this place we understand it to mean all sacred writings, not only of the Old Testament, but since most all the New Testament was written at the time of the writing of this epistle, we believe the Lord, through the apostle, meant the "all" to include these sacred writings also. And for that which was not then written, the promise of the Spirit to lead, guide, teach, and show them things to come, helps us to clearly understand that the remaining books of the New Testament were very definitely inspired also.

It is a great pity that many Christians have entirely the wrong conception of the term "Doctrine." In the minds of some, when the word is used it means just a few particular teachings of God's Word. In the minds of others it means a few other teachings. Let us remember that the word "doctrine" means teaching. So when we speak of Bible doctrines we mean all that the Bible teaches on any and all subjects upon which it touches.

When a thing is profitable it is worth something; it has a purpose, and it will fill that purpose. So all God's Word has been given and preserved through all ages for us for a purpose. Then let us be careful about those terms, "essential" and "non-essential," which really mean "necessary" and "unnecessary." That was Jehoiakim's idea when he started to cut up the roll that Jeremiah had written at God's direction. The devil prompted that, and he would like for you and me to think the same thing to-day; that is, to think that some parts of His Word are not needed and we'll just let them alone.

Paul told the Corinthians, in his

first epistle, that he would like to feed them on meat; but that they were not ready for it yet, and would have to continue a while longer on the milk. That is the trouble with far too many of us Christians to-day. We have been satisfied to get along on a few of the most familiar, simplest, and the more easily understood passages of Scripture—all very needful, but much of it is milk when His Word contains much very good meat. And that meat is food which gives us strength for service and to withstand the snares of the devil. WE HAVE BEEN FEEDING ON MILK AND NOT ON MEAT, AND HAVE THE STRENGTH OF MILK-FED BABIES, THEREFORE SO LITTLE SERVICE AND SO EASILY OVERTHROWN.

May God help us to realize that it is all profitable for doctrine; that is, that all of God's Word from Gen. 1:1 to Rev. 22:21 needs to be taught. We as a Mennonite Church make much of our stand for the "whole Gospel" and boldly denounce the one who teaches and practices only a "partial Gospel." That is fine. But I

THE GREAT COMMISSION

And Jesus came and spake unto them, saying: All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you:

And, lo, I am with you alway, even unto the end of the world.

—Matt. 28:18-20.

fear that there is great danger of Satan getting us to believe that because we are teaching those parts of His Word which many believers and bodies of believers are neglecting to teach that we are teaching the "whole Gospel." The fact that some folks teach only some parts of His Word, and we teach and emphasize other parts, does not necessarily mean that any of us are teaching it all.

Let us remember that it is all profitable for food. And if we wish to grow and develop in our Christian life and character for His glory, the blessing of others, and our happiness, we must feed on both the milk and the meat.

Masontown, Pa.

We can not have close fellowship with God and please ourselves in everything.—A. S. H.

THE WAVELESS SEA OF FAITH

Many of our fellow-men find themselves spiritually and theologically in troubled waters. Indeed they may be at sea in a storm without compass or pilot. There can be but wreck and disaster for any who are in this deplorable plight unless the Divine Deliverer comes to the rescue.

When the Great Deliverer stretches forth His hand to such endangered seafarers, He will have in His hand the open Bible. As I. M. Haldeman says, the final issue in respect to Christianity is "whether the Bible is the fully inspired, inerrant, infallible Word of God." He goes on to say: "If it be, then all question as to miracle and doctrine is definitely and dynamically settled; and there is nothing for the Christian to do, but sail quietly and restfully on the waveless sea of faith. If you reject it as such, then you are lost on the boundless ocean of eternity."—Kind Words.

HUMILITY IS BEAUTIFUL

What could be more beautiful than old-fashioned humility when properly related to life! Talents are safe-guarded by it, natural beauty is enhanced by it, and all the natural and acquired graces look fairer to intelligent folks when they have a humble spirit as their background. Dr. Jowett leads us to the garden of the soul for a view of the same thought, contemplating the beauty of the lowly fern as typical of this rare grace. He says: "There are ferns in the garden of the soul, as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade.

"There is the fern of Patience, and the fern of Long suffering, and the fern of Meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by the garish day.

"And so He takes us into the shade of disappointment, or the shade of sorrow, or the shade of sickness and pain. But it is a very blessed shadow, for it is the 'shadow of the Almighty.' And here the ferns flourish and the cloudy day makes the garden beautiful."—The Way of Faith.

Exhortation to Humility

Ye younger, submit yourselves unto the elder: yes, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.—I Pet. 5:5, 6.

THE FOURFOLD REST OF GOD'S PEOPLE

By J. T. Larsen

For the Gospel Herald.

There remaineth therefore a rest to the people of God.—Heb. 4:9.

I. Israel's Rest in Canaan, A Fore-view of Promised Rest

Israel wandered in the wilderness for forty years, without finding rest. God had promised them rest, peace, prosperity, and plenty in the land of Canaan; but through unbelief and self-will, with cowardice, they entered not into that rest. They did not believe what God said to them. Only a minority entered into rest. They showed unbelief when they sent spies into the land, for ten were unbelieving when they returned, and Caleb and Joshua still believed in spite of the giants of the land. Then they formed a party and said, "Let us go back into Egypt." God allowed them to go, but said He was not with them. God overthrew the majority of this wilderness group, and only a select company of younger ones, twenty years and under—with Caleb and Joshua, went into the land. Joshua did give these a rest in the land of Canaan, but they must fight for it first and allow God to cause them to possess the land of Canaan and divide it unto them,—then they were at rest. Had they utterly destroyed all their enemies, they would have had more rest than they had.

II. The Sabbath Rest of God and His People of the Old Testament

God blessed the seventh day and hallowed it. From earliest creation this was a rest for God, for creation, and for man. Then came the command, "Remember the Sabbath day, to keep it holy." Sabbath means rest. This is almost akin to the word "Sabbath," which the Lord is called in James 5:4. God made the Sabbath for man, not man for the Sabbath. Christ also is Lord over the Sabbath and so could change it from the seventh day unto the first day of the week. There is no command of Christ or the apostles in the New Testament where the Church is commanded to keep the day of rest on the seventh day of the week. The example of Christ's bodily resurrection, the Holy Spirit descending on the first day of the week, is evidence enough of this change. If those who believe otherwise would **RECOGNIZE** Christ as **LORD OVER THE SABBATH** they would also realize that He **COULD AND DID** change the Sabbath from the

seventh day to the first day of the week.

There is none who absolutely can prove that Jews are **TO-DAY** keeping the exact seventh day as their Sabbath, nor can we prove that we are keeping the exact first day of the week, for calendars have changed much in the past nineteen hundred years or more. But the Christ of Calvary had the right to change it and leave us with **TIME** beginning A. D. instead of B. C. This very time-change is evidence that Christ came and changed the reckoning of years, and also changed the reckoning of Sabbath days.

The violation of one day rest in seven is contrary to law, contrary to laws of nature, contrary to the Old Testament law, and contrary to example of Christ and the early Church. Laws violated bring a penalty in the body, in the conscience, and perhaps in other ways, besides judgment from God.

III. The Rest in Christ's Finished Redemptive Work

God the Father was satisfied with Christ's atonement for sin. Christ

believe and become united to Himself. Christian in Pilgrim's Progress found rest from his burden when he saw Christ on the Cross. We may also find perfect peace, and perfect rest in Christ's finished work on the Cross for us. Christ hath redeemed us from sin, from the curse of the law, from the penalty of everlasting punishment, from the power of sin and the devil; and causes us to triumph over death, and to enter into our eternal Home which the redemptive price purchased. For Christ's blood purifies our souls, purified heaven, purchased our redemption, and purchased our haven of rest,—Heaven itself!

To be resting from the past sins is justification. To be resting from present power of sin over us, trusting in His victory over it—in and through us, that is sanctification. Our resting in Him for the eternal future, assured of entrance into the glories of Heaven, that will be for us eternal glorification. We may rest for the past, present, and the future. Man is not satisfied until he rests on the Rock of Ages, that will cause his soul to rejoice in perfect peace and joy.

IV. The Rest Remaining for God's People

This is the center of our theme. There is a rest still remaining for God's people. Many things disturb our perfect rest here: sin is around us, though not on us or condemning us. Sorrow, sighing, sadness, and suffering is on every hand. Some Christians have useless doubts and fears, others have pains and aches which come from the old natures, not the new in Christ. Paul and multitudes of other Christians have often been in weariness, though not weary of living for and in Christ, proclaiming His Gospel.

We should have rest from fears, from anxiety, from cares, from sins, from the past, and be resting in His promises for the present and the future. Some seek rest by various means, but only in Him, in His promises, and in His indwelling Spirit will there be rest. Heaven is a place of perfect rest, quietness, and peace. That will be the final rest remaining for God's people. It is a promised, provided, prepared, precious, and perpetual **REST!** Talk about perpetual motion! Heaven guarantees for us a perpetual rest. Man in sinfulness often has a restlessness which is sinful. Impatience often is centered in a restless and sinful nature. If such a soul would find rest in Christ he would soon be more patient and restful.

THE GREAT COMMANDMENT

The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord:

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

—Mark 12:29-31.

found satisfaction in accomplishing it, and rested **ON THE SABBATH DAY** from the labors of dying for our redemption, and for the sins of all men. He died under the curse of a broken law, and "Christ hath redeemed us from the curse of the law, being made a curse for us"—even for a broken Sabbath law, which he changed for the Church by arising on a **NEW DAY**, the First day of the week.

"Oh, Brother beloved in Christ Jesus,
I hail thee as one of the blest,
If Jesus hath satisfied Heaven,
Your soul, indeed, may find **REST!**"

"For he that is entered into his rest, he also hath ceased from his own works, as God did from his" (Heb. 4:10). God rested in Creation, Christ rested in redemption, ushering in a new rest for sinning souls, who

It was the Psalmist's and Job's ambition and hope to "fly away and be at rest." There is a heavenly rest for the weary, a solace for the oppressed, a refuge for the persecuted, a peaceful mansion for the homeless, a Father in heaven for the fatherless, a Savior for the sinner, a Comforter for the comfortless, a fellowship Divine for the friendless, a fortune for the poor of earth, who have been redeemed by His blood and are made heirs and joint-heirs with Jesus Christ!

"There the wicked cease from troubling, there the weary are at rest"—and that is not the experience of death, merely, but of our Heavenly Home.

A remnant entered the promised land of Canaan, and we also shall enter the promised Heaven, to experience in the ages to come, the exceeding riches of his grace.

Let us look for this rest, rejoice in its prospect, prepare for its participation, and proclaim the Gospel that thousands of others may enter in. "Let us labor therefore to enter into that REST, lest any man fall after the same example of unbelief" (Heb. 4:11). But let us labor in His strength, in His will, and for a definite goal. Let us cease more and more from fleshly effort, living the life which is inspired and indwelt by Him. For six thousand years (about), this old world has been torn by sin, suffering, and sorrow. The seventh thousand years are going to be the millennium rest for Israel, the earthly people of God. The Church shall inherit the many mansions promised in John 14:1-3. The Church, Israel, and the ones among Gentiles who will yet be saved, may look forward to this two-fold sphere of rest, both earthly and Heavenly, both the kingdom of heaven and the kingdom of God in Heaven.

After suffering, blessed relief.

After fears, fullest belief.

After darkness, glorious light!

After the dimness, heavenly sight.

After the storm, our Heaven of Rest,

After the curse, peace of the blest.

After all trials, joys on that Shore;

After loneliness, friendships forevermore!
Johnstown, Colo.

NON-CONFORMITY IN ATTIRE

By J. S. Shoemaker

For the Gospel Herald.

Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:2.

The doctrine of nonconformity to the world is one of the most vital of the negative requirements of God's Word. The doctrine is indeed clearly taught and emphasized in the New Testament Scriptures. The following passages give positive proof of the

fact that Christians are not of the world: "They are not of the world, even as I am not of the world" (Jno. 17:14, 16). "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (Jno. 15:19). "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 3:15). "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). The foregoing Scripture passages very clearly portray the Christian's relation to the world, the teaching of which no one can afford to ignore, because to do so will mean alienation from God and all things righteous, true and holy in this life, and eternal banishment from the world of bliss and glory.

The Christian is divinely commissioned to be a light to the world, and in order to be an illuminating light to others it is absolutely necessary to refrain from being "conformed to the world" in its various forms of vain and immodest attire, its filthy habits, its worldly customs, its sinful practice, its ungodly pleasures, its questionable social and business relations, and other questionable means of contact with this sinful world.

Space will not permit the writer to give these various phases of worldly, sinful practices, more than a brief consideration at this time. As the title of this article suggests, we shall confine our discussion to the very prevalent sin of worldly conformity in attire. The subject is indeed a vital one in this present age; one that should cause great alarm to all true Christians and should stir them up to do their utmost by way of teaching and prayer, to counteract and eliminate the depraved and immodest styles of women's dress which are so prevalent almost everywhere in this present age, not only among those who make no profession of Christianity, but among multitudes who profess godliness by being identified with certain of the churches, and we greatly regret to say, this is even true of many who belong to the Mennonite Church, the condemnation of which will be more serious because of the Scriptural teaching and training they have received.

The position is taken by even many church members that one's attire has nothing to do with manifesting the spirit of true Christianity. Such a position is not only erroneous but absolutely anti-Scriptural. Note what the Lord says through His servants Isaiah, Paul, and Peter: Isa. 3:16-24; 1 Tim. 2:9, 10; 1 Pet. 3:3, 4.

The nature of a tree is not only

known by its fruit, but also by its symmetry, bark, and leaves. The same thing is true relative to individuals; they are not only known by what they do, but also by their poise, conversation, and dress. In this way they give evidence as to what is in the heart. When the body is clothed with vain apparel (or to a great degree unclothed, as is so often the case in this present time) it is a positive evidence of vanity and pride within the heart.

To be conformed to this world means to seek, or be like the world, in patterning after the worldly customs, habits, equipments, adorning and other fleshly indulgences, which are definitely forbidden in the Holy Scriptures.

The Christian is to be "transformed" by the transforming power of the Triune God. Thus the mind becomes renewed and the individual becomes enabled by grace divine to prove, or comprehend what is the "good, and acceptable, and perfect, will of God," which without question will lead all the transformed ones to hate sin and all forms of worldliness, and constrain them through the love of God and His truth to deny self of all that is vain and worldly, not only in the matter of dress, but every form of worldliness.

The present-day fashions are certainly not patterned after God's Word, neither after the example of His consecrated children, but they have their origin in the various satanic workshops, the headquarters of which are said to be in Paris, France. The gravity of the present dress situation is certainly alarming, and especially because so many who profess to follow in the steps of Christ, the lowly Nazarene, are apparently losing out spiritually and becoming morally depraved because of the vain and immodest apparel that is worn on their part. Dresses that are made of thin, flashy colored texture, almost sleeveless, and greatly abbreviated both at the top and bottom, thus exposing the limbs up to the knees which in many instances are covered with flesh colored hose, all of which gives positive evidence that modesty is a foreign virtue in the minds of many who even profess to be Christians.

The present day styles of women's dress are without question a violation of God's Word, and the penalty of such violation will be anything but encouraging. It will mean being denied the privilege to wear any of the beautiful white robes that are reserved in the glory world for all who "have washed their robes, and made them white in the blood of the Lamb."

Paul gives positive instruction that women are to "adorn themselves in

modest apparel." That is, they are to be clothed modestly, as "becometh women professing godliness, with good works" (1 Tim. 2:9, 10). The apostle Peter also gives definite instructions as to how women should be adorned or clothed—not with vain hair-dressing, wearing of jewelry, and fashionable attire, but to manifest by the outward garb the "ornament of a meek and quiet spirit." 1 Pet. 3:3, 4. It is certainly greatly to be deplored that these divine teachings are ignored by many in our own beloved church in some localities, which gives evidence that there are those who claim to be God's children who are more ready and willing to follow the dictates of the goddess of fashion and her alluring, demoralizing and soul-destroying principles and mandates, than they are to exemplify the self-denying principles and teachings of the Christian religion, which alone gives assurance of true discipleship, and real joy in His service.

There are many who seem to have more regard for what people say than for what God says on the subject of nonconformity in dress. At this point we shall briefly refer to some of the arguments presented by unscrupulous believers:

1. "It makes no difference what you wear on your body, just so the heart is right." One might as well say, It makes no difference how much one lies, steals, cheats, or swears, just so the heart is right. "The word that I have spoken, shall judge you at the last day" (Jno. 12:48).

2. "I never give the matter of wearing jewelry or fashionable attire any thought." All such statements are false, because all who wear such bodily ornamentations always remember to put them on, at least when they arrange to attend some public gathering. Paul admonishes to "put on the Lord Jesus Christ, and not make provision for the flesh" (Rom. 13:14).

3. "Other seemingly devoted Christians have no hesitancy in following the dictates of fashion." Our Lord would say to such as He did to Peter, "What is that to thee, follow thou me" (Jno. 21:22). The Lord has said through His servant Moses, "Thou shalt not follow a multitude to do evil" (Ex. 23:2).

4. "Some ministers say there is no harm in dressing like the world does." The inspired apostle Paul says, "If any man preach any other Gospel unto you than that you have received, let him be accursed" (Gal. 1:9).

5. "My heart is not set on my attire." If such persons were compelled to lay their vanities aside, the very opposite would be proven.

6. "One might as well be out of the world as out of fashion." Jesus

says: "Ye are not of the world, even as I am not of the world" (Jno. 17:16).

7. "I pay for my jewelry and fine clothes, hence I can afford to wear them." No one can afford to violate God's Word, nor lead others into the channel of worldliness; for, as Paul says, "Ye are bought with a price, therefore glorify God in your body, and spirit, which are God's" (1 Cor. 6:20).

All who are true devoted Christians will, in considering the dress question, be ready to ask the question as did Paul while on his way to Damascus to persecute the Christians who resided in that city, and being miraculously smitten to the earth by the hand of Providence he asked in all seriousness, "Lord, what wilt thou have me to do?" To all such it will be the great desire and aim, to please the Lord in all things, and serve Him faithfully along every line in life, including the method and manner of dress. An earnest effort will be made on the part of all such: (1) to promote health to the body, which is a temple in which the Holy Spirit dwells; (2) to have the dress and other articles of attire made to express and promote neatness, comfort, simplicity, and modesty; avoiding brevity of skirts, flashy colors, thin texture, flesh-colored hose, fashionable headgear, vain hair-dressing, and other worldly inventions of adornment; (3) to dress in a way that a good reason can be given for every garment, or article of clothing worn; (4) to endeavor at all times to be clothed in plain attire, and thus be a rebuke to the dictates of fashion, and become a model worthy of imitation; (5) to never become ashamed to profess the principles of Christianity in your attire, nor shrink from showing your colors as an humble faithful Christian; (6) as a Christian ever aiming to be clothed or attired in a way that will give assurance that your example and influence will be helpful to others in leading them to become more humble in spirit, and devoted in the Lord's service, also that the Lord may be pleased with your manner of dress and your life along other lines.

As a servant of the Lord Jesus, may your attire be such at all times that you will not be ashamed to meet Him any moment, and may you have the assurance that He will not be ashamed of you when He comes to crown His saints and receive them to glory.

Dakota, Ill.

Why are men selfish? It is because they have no respect for the God that made them.—I. E. Burkhardt.

REPLY TO AN ADVOCATE OF NO-HELLISM

By E. G. Gehman

For the Gospel Herald.

Dear Madam:

You will no doubt at once recall the conversation we had recently regarding matters of doctrine, and the promise on my part to send you a more carefully prepared and Scripturally fortified answer than I was able without my Bible to give you—and the promise on your part prayerfully to consider the Scripture references I would send. I am ashamed that even though I was on a business trip I did not have my Bible on the car, and have learned the lesson of always taking the Book along, especially since (begging your pardon) one sometimes meets religious teachers who, though well equipped with booklets, tracts, and other literature, do not have the Word of God either. However, I would not suggest that you believe as Mr. Russell astoundingly declared at one time, that if any should use his books without using the Bible they could obtain a knowledge of salvation but that the Bible alone without his "Studies in the Scriptures" would but confuse the reader and be an insufficient guide!

My several hours of study with Bible and concordance on the subjects we discussed have further convinced me that as I stated to you, one of the fundamental errors in your system of belief is that it insists on a single translation or interpretation of certain words and ideas that manifestly have several proper translations or interpretations. You recall your declaration several times that death always means **extinction of being and of personality**, but that you finally admitted after I had presented Scriptures such as, "She that liveth in pleasure is dead while she liveth," and "Let the dead bury their dead": that the words **death** and **dead** must have several meanings and interpretations. (See also Eph. 2:1 and 1 Jno. 3:14.)

The same is true regarding the Russellite idea of future punishment, which we discussed at length and which with your permission I want now to discuss further. I have examined the 60-page booklet on Hell, that you gave me, and can readily see how it will impress itself upon the minds of the uninformed and why multiplied thousands of copies of it leave your presses daily. But I must frankly say that I have rarely read its equal for unfairness in presenting material, for illogical reasoning, for begging the question, and for resorting to ridicule when reason would not be summoned. Unqualified statements, such as the

following, should not be passed unchallenged: "The Lord's invisible presence dates from 1874." (page 44)—If His presence is invisible to and unnoticed by the world in general and the Christian Church in particular, is it not remarkable that the writer of the booklet perceived it and has discovered even the date of His advent which neither the angels in heaven nor the Lord Himself knew? (Mark 13:32). In speaking of the resurrection, the author says "...they shall be brought out of the tomb, not all in one day but gradually. If there were 100,000 people awakened out of the graves every twenty-four hours it would require fully nine hundred years to awaken all the dead" (page 56)—for which flight of imagination there is not only not a word of Scriptural support but even a flat contradiction; "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed" (I Cor. 15:52).

Again he says, "...these ecclesiastical teachers say that Dives, the rich man, died and in hell lifted up his eyes. Where is the man who ever saw a dead man lift up his eyes?" (page 30)—He should lodge his accusation and interrogation (beyond the ecclesiastical teachers) upon the Lord Jesus Christ Himself; for He it was who said that the rich man (whose name the International Bible Student probably has by private revelation) "died and was buried, and in hell he lift up his eyes, being in torment." Would the All-wise, whose "eyes are in every place, beholding the evil and the good," have to resort to the invention of a story to carry the point even if this were a parable? which the Bible does not suggest, but which the Bible Student insists on.

By the way, you erred, did you not, when you said the Bible here states that Jesus was addressing the multitude? and that the words "without a parable spake he not unto the multitude" were applicable to all His conversations with all the multitudes? For He had here been talking to His disciples (Luke 16:1) and was interrupted by some eaves-dropping Pharisees (verse 14). No multitude is mentioned here. And such references as Matt. 14:19; 23:1; 26:55; Mark 8:6 (and especially John 18:5) seem to indicate that Christ was not bound by a hard and fast rule to speak to the multitude in parables only.

Again the author says, "The ecclesiastical teachers use the terms ETERNAL PUNISHMENT as synonymous. In this they are clearly wrong. One may suffer eternal punishment but not eternal torture" (page 21)—with the Bible again to

the contrary. See Rev. 14:11; 21:10.

And such reasoning as, "In order to be preserved in fire an article must have a thick asbestos coat. It would follow then that if God purposed to put the devil and his angels into a place like that, in order to keep them from being destroyed he would have to furnish them with heavy asbestos coats or covering." (page 46). I say such reasoning as this not even a well-instructed child would be guilty of, for a six-year-old might have reminded the Bible student of the fact that the three Hebrew children survived the fiery furnace with nothing like an asbestos protection. Further, without a doubt there are more kinds of fires than the flames produced by the ordinary combustion and oxidation of matter, to which the author wants to hold us. The burning bush that was not consumed and the fire that, in answer to Elijah's prayer, consumed sacrifice, water, and stones, are eloquent testimonies to at least two other kinds.

In view of these and many similar examples of false and ridiculous reasoning, you will see that the author's enormous falsehood which I am about to point out is not a mere lone mistake but an actual and intentional attempt at deception of a nature more serious (if that is possible) than was involved in the foregoing quotations.

In the opening pages of the booklet he declares several times his intention to present for the reader's unbiased examination the Scripture texts that bear on the subject of hell. In his third and most sweeping statement (on page 6) he announces: "The above answers we now purpose to support by every text in the Bible relating to hell...." The "answers" referred to are the statements: "Hell is the condition of the dead. It is the grave or tomb wherein the dead rest, without knowledge, without love, without hate, where they know not anything. All who die go to hell. God has provided an awakening out of death, therefore a returning from hell, of all those who have died."

Remember, he said "every text in the Bible relating to hell." But mark you, after having carefully gone over his entire booklet and having noticed every direct or indirect reference to Scripture passages on the subject at hand I find that he did not use HALF the Bible references that definitely speak of hell as such, to say nothing of scores of references to hell in which the word is not itself used! Furthermore, and even more criminal, he did not use a number of Bible texts which very definitely declare hell to be what he says it is not—a place of the conscious eternal torment of the wicked! This could certainly not have happened by accident or by chance—

this he undoubtedly did with the express purpose of deceiving his readers an act which because of the damning influence it must have upon hundreds of lives, will surely be met with a fitting punishment from the God whose Word of Truth he forces to utter lies and half-truths to the uninformed. You are certainly engaged in a dangerous business when you sow such literature among the people!

To convince you of your author's deception and of your own error in believing and propagating his falsehoods, I am going to refer you to a number of the many passages on hell which he omits even though he professes to have used every text in the Bible relating to hell.

Psa. 116:3. If hell means the grave only, in which there is no conscious existence or suffering—what are the pains of hell that David here speaks of? And how could Jonah cry out of hell? (Jonah 2:2).

Prov. 23:14. If all who die go to hell how, then, can the father's rod keep the son's soul from hell?

Ezek. 32:21. If hell means the grave only, and there is no knowledge nor conscious existence, how does it happen that there is speaking in hell? Why did not your author quote and "explain" this verse rather than the 27th verse of the chapter? Is it because he could not twist it as easily as the 27th?

Prov. 15:24. Two spiritual conditions—the way of life above, and hell beneath. Again why did your author find it more convenient to quote the 11th verse than the 24th—especially since he was going to bring every text to our attention for examination?

Ezek. 31:16. The pit and hell both mean merely the grave, according to your Bible Student, yet here in one verse they are contrasted (because of their respective inhabitants) with each other, and both with the physical grave in the verse preceding.

Psa. 86:23. What might the lowest hell be? Your author missed a good opportunity to imagine tiers of graves, one below the other extending indefinitely. But why would deliverance from the lowest of these be any more remarkable than deliverance from any other, if hell always means the grave?

The above references I should think would prove conclusively that the Hebrew word sheol is not necessarily always translated grave, contrary to what you and the author said. I refer to them largely to prove to you that your author is a shameless deceiver of the first water. If you want a complete list of the dozens of verses he omitted I shall be glad sometime to send it to you. I have not the time now to show how

utterly absurd and meaningless are the explanations he gives to many of the verses he does mention. One only will suffice to prove the point. He says on Psalm 9:17, "This means that those who are wicked shall be turned into the condition of death, and all nations which forget God shall die as nations." (page 48). If this is what the Lord meant, is it not unfortunate that He did not say so? Since, according to the International Bible Twister, hell always means the grave and all who die go to hell, why did God not simply say so and save the author the exertion of this and his many other verbal contortions? Why did God not by foreknowledge even borrow the words of the author and say, "condition of death"—the Hebrew has words for it—and add the illuminating "shall die as nations"? But even then we would have to ask the International Bible Student to explain how it happens that the oldest nation under the sun is also one of the most ungodly and idolatrous and God-forgetting?

I am sorry that time will not permit me to go further into the author's many omissions and misinterpretations of New Testament Scriptures, but the several I spoke of at the out-start serve to illustrate.

Bible Students indeed! To believe that Satan was originally the full brother of the Christ of God and with Him existed from the beginning, and that he is now God's Prodigal Son!—as "Judge" Rutherford's *Deliverance* declares! To think, as you told me, that Christ was originally the archangel Michael, that then while on earth he was merely a perfect man with no trace of or connection with Deity, and that only after death did He actually become the Son of God! To set dates, reset them, reset them again, without acknowledgment or retraction of former errors. To stealthily change wording and insert phrases and sentences in reprints of books because time proved the earlier statements false. To follow the teachings of a false prophet (proved by his own books) who died unreconciled to his divorced wife, and at the last in melancholy and gloom passed out without smile or testimony.

No, not International Bible Students—rather International Russell Swallowers (in all due respect to the many among them who are doubtless sincere) unfortunate, because they have been deceived and condemned, because they are continuing to deceive. (II Tim. 2:13).

Certainly, the movement has a large following and is a popular one, because Russell discovered the secret of popular heresies. All any man needs to do to gain a name and a following is to invent and broadcast

a smaller hell, or a second chance, or a winking Judge, or another way, or any palatable falsehood or half-truth, especially if he can seem to do it with the Bible as a basis. This is an excellent way to attain fame and riches here and certain damnation hereafter.

Have you heard about the drunkard who, reeling and staggering as he arose during one of Ingersoll's lectures denying hell, said "Thash right, Bob, thash right; go to it, Bob, we're dependin' on you"?

Madam, let me in Christian love warn you again of the **extreme** danger and **certain** condemnation under which you are placing yourself by disseminating the false and pernicious doctrines that you people advocate. Oh, let the Holy Spirit guide you into **real truth**. Acknowledge your guilt before God and truly repent of the evil influence that has gone out from your life. Consecrate your life to the service of God and the true Church and seek to win sinners to Christ instead of to proselyte believers into the broad road. May you testify of the true Christ, the real Father—loving and yet just, the Bible hell, the whole Gospel; and may you win multitudes of souls from sin and unbelief to victorious living and a full faith in the Lord Jesus Christ.

Harrisonburg, Va.

THE POWER OF THE SEPARATE LIFE

(An address delivered by Edwin J. Yoder before the annual meeting of the Indiana-Michigan Conference and, by request of that body, afterwards written for publication.)

The doctrine of separation is taught and maintained throughout the Bible. The principle of separation is as old as sin itself. There are two laws that we need to note carefully in this connection: (1) The law of opposites, of which Paul speaks in II Cor. 6:14-16: "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" It is the absence of conformity between truth and error, the will of God and the desire of Satan. (2) No one can serve and be in accord with two opposites at the same time. Our Lord brings this in Matthew 6:24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Every individual, believer or unbeliever, is separated either from the world or from God. One of Satan's most effective methods to-day is to destroy the distinctiveness of

truth and error. He tries to make one look like the other, or mixes the two so that neither can be distinguished.

God has from the first striven to maintain a people who are not identical with the sinful group of humanity. When our foreparents sinned, separation from the presence of God and from the Eden surroundings came as a result. After the death of the faithful Abel God raised up Seth his brother as the progenitor of the faithful line, as contrasted to the descendants of Cain. The wicked group became so prevalent that God destroyed all but eight souls by the flood, and through Noah and his sons again established the righteous line. But ere long sin and unrighteousness once more prevailed and God called Abraham to leave his people and his country to become the father of a line through whom God could perpetuate his name on the earth and reveal His attributes and dealings with humanity. Genesis 12:1. Abraham and Lot started out together, but God overruled circumstances so that they separated and Abraham was completely isolated from his own people and we see the beginning of the Hebrew nation, God's chosen people.

After four hundred and thirty years God chose a man to lead his people out of bondage in Egypt. Pharaoh as a type of Satan objected to the Israelites separating themselves from his kingdom. The compromises which he proposed are the same as those of Satan to-day in order to hold folks in his territory. Pharaoh proposed that Israel sacrifice in the land, but Moses at the command of God would not submit. Then Pharaoh gave permission to go just outside, merely over the borderline; but this would not do. Now he suggests that the men go and leave their families and possessions behind, knowing that they would be back. And last he tells them that they may go but leave their flocks and herds, again knowing that they would return. None of these compromises were accepted and nothing but a complete separation from Egypt as the type of sin was the plan of God. So nothing but a separation that is as complete as the difference between sin and righteousness in the sight of God is acceptable with Him in the life of any believer. How Satan desires that the people of God remain in his territory or leave some interest there which will again draw them back. The wicked one is not discouraged if his plans are not successful in drawing men and women into his sway but like Balaam when Barak sought him to curse Israel but he was not permitted by God, suggested that Israel be induced to intermingle with the

Midianites and the curse of God would naturally come upon them as a result of their being partakers of the sins of the heathen.

God in His love and mercy demands separation of the Christian from the evil world so that the righteous may not be a participant of the punishment which will surely come upon the wicked. Just as He commanded Moses and Aaron and the people to step back from the tents of Korah, Dathan, and Abiram when the earth opened up and swallowed them and all that pertained to them. What an act of mercy was that call to separation. God has always kept this truth before His people by types and reminders. Every Jew as he was dressing at the beginning of the day was conscious of the doctrine, since every garment was made of one kind of cloth and no mixed materials were used in making that cloth. When he went to the barn to hitch up his team they were of the same kind of animals as they were not to work an ox and an ass together. As he sat down to his midday meal he was reminded that the meat before him was from a clean animal and not from an unclean. When he sowed his seed, the principle was again before him in the fact that no mixed seed was to be sown. Thus the fact that a separation was to be maintained was ever before him.

Not only is this doctrine found in the Old Testament but was practiced and taught by the Savior. "They are not of the world; even as I am not of the world," was the statement of Jesus made in that remarkable intercessory prayer. His devotion to His heavenly Father and His mission left no room for a conformity to evil. His heart went out to the lost, and He was even accused by some of eating with sinners; but He never was a partaker of their sins. The individual who is really converted (turned about) no longer faces the world to desire its wickedness but has turned his back to it and his face toward the Master and His cause. The strong, healthy, well developed spiritual life spontaneously is separated from wrong and wickedness. It is no longer the painful task that it sometimes is with those who are faced about.

Separation does not mean a withdrawal from the society of men, for even that does not accomplish a departure from evil because a man's own heart is evil and is the seat of evil tendencies. Unregenerated man is his own evil associate. So the only effective method of separation from evil is regeneration which brings new life within and new tastes and desires concerning our environments. In that sense the believers are strangers

and pilgrims in the world. Heb. 11:13. This world is our field of labor and not our dwelling place. There is a great difference between coming in contact with sin and being a partaker of it. Our daily prayer should be, "Deliver us from evil."

Alliances that draw us into error should be avoided; such as marriage with an unbeliever, business relationships, and social life. No Christian worker can possibly battle against sin and be a partaker of it.

There is power in the witness of the one who is not a partaker of evil. The soul that is devoted to Jesus Christ, whose Spirit is the only source of power, has a power and a witness that cannot come from any other source. The promise of Acts 1:8 has accomplished this. The conforming, weak, denying Peter is transformed by the power of the Spirit into the bold, fearless preacher at Pentecost. If we come out from among them and are a separate people God promises to be our Father, with all the attendant blessings and power that result from that relationship.

Topeka, Ind.

SOCIAL PURITY

Social impurity stalks through the land and among the nations of the world as one of the foremost perils to society. The waning and decay of ancient nations can be charged to this monster—social impurity. The degradation of modern peoples and nations has the same origin to some extent. Bright and promising young men and women have had their characters blackened and their souls stained by impurity and have withered, faded, and fallen, as far as their influence for good is concerned, as though they had been struck by a bolt of lightning. **Virtue once lost can never be restored.** Social impurity may be forgiven by the God of heaven when real penitence and repentance are experienced, but the stain can never be erased this side of the great judgment of God Almighty.

Atheism, Bolshevism, and Modernism are making a determined drive these days against Biblical ethics and social standards, and it sometimes looks as if the whole world and society en masse are about ready to publicly proclaim the adoption of these corrupt social standards and perverted ideals. Multitudes have been secretly holding and practicing these corrupting world-standards, justifying themselves therein when discovered; but the near future will doubtless see an attempted public justification and vindication of the wicked practices that in times past were only done in secret. The signs

of this coming public defense of immorality and vice are reflected in the character of the theatrical billboards, the nature of the plays and screens on exhibition, the denials of the inspiration and authority of the Bible, the teaching of evolution in the schools, and the hiss of the literature of free-thinkers, atheists, and bolshevists.

Bible Teachings

The Bible holds the highest social standards. The happiest, best and most useful people who live upon the earth enjoy life because of conforming their practices to such standards. The Word of God abounds in admonitions enjoining social purity. Following will be found a few of the many admonitions, declarations, and commands of the Bible regarding the purity question:

1. **Christians are to be Pure in thought-life:**

"Finally, brethren.....whatsoever things are pure.....think on these things." Phil. 4:8.

2. **Christians are to be Pure in person:**

"Keep thyself pure." I Tim. 5:22.

"Be thou an example of the believers...in purity." I Tim. 4:22.

3. **Christians are to be Pure of heart:**

"Blessed are the pure in heart for they shall see God." Matt. 5:8.

"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Tim. 2:22.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Ps. 24:3,4

4. **Christians are to be a purified people:**

"Purifying their hearts by faith." Acts 15:9.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus 2:14.

Purity is not only enjoined upon the Christian, but impurity is warned against. Out of twenty-one lists of sins found in the New Testament (making a total of 202 sins of which 103 distinct ones are mentioned, the rest of the 202 being duplicated) **social impurity** is found in thirteen lists. Impurity is referred to seven more times than murder which is found in six lists while uncleanness appears in six lists, covetousness in eight, blasphemy in five, lasciviousness in five, lying in five, malice in five, drunkenness in four. The secret of impurity is found in the heart of man, alienated from God.

"But those things which proceed out of the mouth come forth from the heart; they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile the man." Matt. 15:18-20.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." I Cor. 6:9, 10.

"Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities."

"These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

"There shall be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." Jude 8, 16, 18, 19. See also Romans 1:22-32.

Demoralizing Influences of the Modern World

It need not surprise any one who gives the present situation much thought to understand why there is such a rapid and general breakdown facing society on the question of morals.

The teachings of the trio of Atheism, Bolshevism, and Modernism, (the latter pretending to be religious while the two former are pronouncedly anti-religious) are a unit in rejecting the Divine authority and inspiration of the Bible and in promulgating the teaching of evolution far and wide. This teaching of the last decades is beginning to bear fruit as the youths of the land are being trained in high school and college to believe that man is of animal ancestry.

If there is no devil to shun, no hell to escape, no sin to avoid, no salvation to receive, no heaven to gain, no God to fear or face; then the average individual will logically and naturally conclude that "Since I am of animal ancestry, I will be a good animal while I live. Certainly there is no harm in indulging my animal passions to my heart's content and to the extent that opportunity affords."

Among the present demoralizing world influences may be mentioned the following:

1. **The modern sex-novels** with their suggestiveness or immorality. The language is such as to incite the mind and pollute the heart of any young person in the critical and character-forming age of life. It would seem as if some of the modern literature were picked out of the garbage

barrel of a corrupt and decaying society.

2. **The modern sex-plays** of the theatre and pictures of the movie. The writer has never attended either, but the daily advertisements, the billboards, the testimonies and practices of those who do attend are sufficient to settle the question as to the demoralizing influence of the institutions.

3. **The modern love-songs** of society and the influences of the dance floor are alluring and dangerous. It has been estimated that ninety per cent. of the "white slaves" of America were first enticed into midnight cafes after an evening of dancing, and there drugged and later sold in body and soul into a slavery that far exceeds the tales of southern slavery at its worst. Others are seduced from the paths of virtue and started down-grade, perhaps never to return to God, and certainly never to regain their lost virtue.

4. **The modern styles of dress** are immodest and corrupting. Many worldlings try to reverse the argument against the person who objects to this immodesty of the times by saying that "if you were pure, you would not think of immodesty and indecency," but we think such are either not normal people, or grossly misinformed, or intentional deceivers. It was the testimony of a Dressmaker's Association of New York a few years ago that some changes should be made in the modern styles of women's attire because of the evil moral influences exerted by such upon the minds of young men. Right-thinking men in church and state occasionally lift their voices against the immodest attire of the modern woman. It is our conviction that our mothers of a generation ago would have been ashamed to hang out on the clothes line a nightgown, if it had been made as immodestly as many of the dresses worn by present-day women.

5. **The modern double standard of morals** is a most unfortunate affair. The Bible holds up a single standard of morals for both men and women. The world tramples upon the fallen woman in many instances, while the fallen man is received in the best of society. He can rob other victims of their virtue and still remain a gentleman in the eyes of the world. The worldly idea that the continent life is both impossible and impracticable for men, while these same men demand such a life from the one they hope to marry is a delusion of the devil and certainly shows the depravity of the human heart. The continent life is both possible and practical for every man if he wills to live so. It is an essential characteristic of every genu-

ine Christian. It cannot be otherwise with a man of God.

Two Verdicts

She was a woman, worn and thin,
Whom the world condemned for a single sin;
They cast her out on the king's highway,
And passed her by as they went to pray.

He was a man and more to blame,
But the world spared him a breath of shame,
Under his feet he saw her lie,
But raised his head and passed her by.

They were the people who went to pray,
At the temple of God one holy day.
They scorned the woman, forgave the man,
It was ever thus since the world began.

Time passed on, the woman died,
On the cross of shame she was crucified;
But the world was stern and would not yield,
So they buried her in the potter's field.

The man died, too, and they buried him
In a casket of cloth, with a silver rim,
And they said as they turned from his grave away,
"We've buried an honest man to-day."

Two mortals knocking at heaven's gate,
Stood face to face to inquire their fate.
He carried a passport with earthly sign,
And she carried a pardon from Love Divine.

O ye who judge 'twixt virtue and vice,
Which, think you, entered to paradise?
Not he whom the world had said would win,
For the woman alone was ushered in.

—Arthur Lewis Tubbs.

The Bible defends womanhood and judges all by a single standard. Corrupt men, moral lepers, may justify their right to gratify their lust and corrupt whomsoever they can; but the dishonesty and unfairness of such Satanic standards must be apparent to every right-thinking person when such people demand a pure body and soul from the one they desire as a life companion. Why does not the fallen man demand a fallen woman for a life-companion?

6. **The modern open and public spooning and petting** on the public highways and in parks reveals the general drift from modesty and reserve that belongs to those holding safe moral standards. Social familiarities between sexes, such as kissing, hugging, caressing, etc., help to break down the dignity, reserve, and respect that should always exist among the unmarried, and increases the problem of self-control among normal people. Such familiarities among the unmarried, are moral dangers and should be denied and avoided. A brother recently stated that he wished "some of the unmarried young people would save more of their expressed affection for married life and not expend it all in their single days." The Scriptures tell of latter-day conditions when there would be people without natural affection. The way

multitudes demonstrate before marriage and the way many live after marriage, compels the conclusion that much of the expressed affection in courtship days was unnatural and feigned. An apparent affection that can be bestowed on a number of lovers the same week is not real affection at all, but is rather a trifling with affections that is certainly paving the way for moral disaster and may lead to sensuality. Sensuality falls under the judgment of God. It is the word between "earthly" and "devilish." James 3:16.

What Can the Church Do?

What can Christians do to maintain a pure social life among our people? The world, the flesh, and the devil are against the standards of God and the Bible. A general breakdown in morals is certainly on the way. Back to the Bible is our only hope. It is indeed encouraging to note the wholesale response on the part of most of our young people when vital truth that throws light on social problems and standards is given from the pulpit. It proves to the writer that the majority want to maintain right standards and be in harmony with God and the church. Our young people need sympathetic co-operation in the solving of the social-purity problems, because world-standards are being lowered. Following are given a few suggestions that may be helpful in maintaining the social-purity standards of the Bible:

1. Encourage the reading of uplifting literature and discourage the worldly magazines and works of fiction that belittle the wholesome standards of the Bible. Warn against such literature as presents exaggerated and untrue views regarding sex.

2. Do more definite preaching that affects the problems of the social life, remembering that people cannot be wrong socially and right in any other way.

3. Encourage wholesome Christian activities which will permit the social intermingling of the sexes, which will occupy the mind, edify the heart, and bless those who engage in them. We might suggest such activities as prayer-meetings, cottage-meetings, singing-classes, mission Sunday schools, visiting the sick, week-day Bible-study, etc.

4. Discipline the erring and the lovers of worldly pleasure, the frequenters of questionable places, and the followers of immodest fashions.

5. Keep the issues clearly before the rising generation. Hold out the beauty of a pure life. Show the possibilities of such, despite the worldly claims that such a life is impossible

and impractical. Make clear that what we sow, we shall eventually reap. Emphasize the satisfaction in later life that comes from having lived a pure life, and that now enables you to look every man and every woman straight in the eye as you meet them without being bothered by memories of youthful indiscretions, improprieties, immoralities, or broken promises. God delights to help our young people to live thus. We can depend upon Him if we do our part. Show that sexual uncleanness among the unmarried is a hell-fire offense that will bar every guilty sinner or church-member out of the gate of the celestial city unless it is repented of and forsaken here and now. Rev. 21:8; 22:14, 15.

6. Show that the Bible abounds with incidents from life on the question of sexology. The cities of Sodom and Gomorrah were burned up because of social immorality and corruption. Joseph was a wonderful character who would rather go to the common prison than forfeit his virtue by yielding to the inducements held before him, because he knew that social sins like all others were

THE GREAT SALVATION

Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.—Isa. 45:22.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Jno. 3:16.

How shall we escape, if we neglect so great salvation?—Heb. 2:3.

"against God." Samson, though one of the chosen people of God failed through the ungodly association of the socially corrupt and the strong man was shorn of his strength, his eyes were gouged out, and he died a suicide with his enemies. King David fell through social impurity and brought rapine, murder, and abundance of treachery into his family circle as a result of the inevitable law of reaping what is sowed. Though God forgave him, yet he was a sad man until the end of life. He could tell how a king's family should be, but had to confess that his own family was "not so with God." Many other examples could be found and given if time and space would permit.

7. Finally, let us not only preach correct standards of living for the rising generation, but let us emphasize the truth of the sufficiency of God's grace to keep every redeemed

child of God in this "present evil world," yea, in the midst of a "crooked and perverse generation," from the sins and demoralizing standards and practices of a lost world and decaying society. Let us not forget to emphasize the fact to those who have fallen into sin and social immorality that the "blood of Jesus Christ cleanseth from all sin!" While sin marks (Job 10:14) and social immorality is a "reproach that shall not be wiped away" (Prov. 6:32, 33), yet God will forgive, though the guilty like the bird with a broken pinion, can never become what they might have been if they had remained unstained and unscarred by social sins.—J. L. Stauffer in "The Sword and Trumpet."

THE BEATITUDES

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven.

—Matt. 5:3-12.

BE WISE TO RUN THY RACE

"Be wise to run thy race,
And cast off ev'ry load;
Strive to be rich in works of grace,
Be rich towards thy God.

If profit be thy scope,
Diffuse thine alms about;
The worldling prospers laying up,
The Christian, laying out.

Returns will not be scant,
With honour in the highest;
For who relieves his brother's want
Bestows his alms on Christ.

Give gladly to the poor—
'Tis lending to the Lord:—
In secret to increase thy store,
And hide in heav'n thy hoard.

There thou may'st fear no thief,
No rankling rust, nor moth;
'Thy treasure and thy heart are safe—
Where one is, will be both."

—Hart.

DOES THE CHURCH NEED THE "SPIRIT OF JESUS" OR THE HOLY SPIRIT OF GOD?

Watch for substitute sentences! The counterfeiters are at work! Many false spirits have gone out into the world. There are deceivers who use cunning phrases. They would deceive the very elect! They substitute some truths for the whole truth. Among other misleading utterances, here is one you will often hear: "What the church needs to-day is the spirit of Jesus." This appears plausible and even practical. It has a smack of the "religious" about it—quite enough to rally defenders to its confession. The spirit of Jesus was a wonderful spirit. He was meek. He was humble. He was broken. He was bold. He loved children. In His presence women dwelt safely. He was merciful and forgiving. His was the spirit of recovery and restoration. He was sacrificial. He knew others and lived for them. Indeed, to be like Him is desirable. To imitate Him is wonderful. But no one can be like Him until some One is in them. Christlikeness is not the result of imitation, but the work of regeneration. Until "Christ is formed in you," you are not conformed to Him. This requires the work of the Third Person of the "adorable Trinity"—the Holy Spirit. He came into the world to work in us, what Christ did for us. He came out from the Father and the Son. He works in Holy and heavenly harmony with the Father and the Son. What God planned, Christ performed, and the Holy Spirit perpetuates. What God purposed to do, this Christ did do, and the Holy Spirit continues to do. God has committed the Holy Spirit an age time task which the Holy Spirit is bringing to triumph. Christ Jesus said:

"When He the Spirit of truth is come He will convict the world of sin, of righteousness and of judgment."

He is doing this. The Holy Spirit is here, and what the church needs is the Holy Spirit of God, the Third Person of the Godhead. These persons who say, "What we need is the spirit of Jesus," are those who do not care to recognize the Person and work of the Holy Spirit. They say, "Let us have imitation," and deny and insult and snub the One with Whom God has entrusted the work of this dispensation. In the absence of Christ, the church needs the Holy Spirit of God. He is here to supply this need. Christ would not leave us orphans or alone in His absence. He has sent the Holy Spirit here. He is here. The church needs Him—Oh,

how much! Trying to practice the "Spirit of Jesus" and denying the Personality, Presence, and Power of the Holy Spirit is the reason for the invalidity of the church. For this reason the power is lacking. The phrase, the "Spirit of Jesus," is not a substitute for the Holy Spirit of God. There is no substitute for the Holy Spirit. He is a Person. He is a Person sent out from God. He is in the world. He indwells the church. He administers the affairs of God until this dispensation ends. He operates through the Word. He separates men to preach the Word. He differentiates His gifts for the furtherance of the Gospel. He dictates the will of God and dominates the church of God. He is the Holy Spirit of God. The church needs to recognize Him. It needs His work. When He works we shall have all that Christ is and was for the Fruit of the Spirit is:

"Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

It is not the "spirit of Jesus" the world needs or the church needs, it is the Holy Spirit of God.

—The Wonderful Word.

THE GREAT REWARD

The Lord came....saying....Fear not....
I am thy shield, and thy exceeding great reward.—Gen. 15:1.

Rejoice, and be exceeding glad: for great is your reward in heaven.—Matt. 5:12.

Of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. 3:24.

THE "CHRISTIAN HOPE" CON- SIDERED FROM THE VIEW- POINT OF THE ADVANCED MODERNISM

By John Ilorsch

For the Gospel Herald.

The more advanced type of Modernism, as is perhaps generally known, denies supernatural revelation. It has therefore no adequate foundation for the religious truths which cannot be established by modern science. Belief in personal immortality and in future bliss for the Christian believer, is, in consequence, on the wane in Modernistic circles. The Christian hope, as held forth in the Word of God, has been largely replaced by a dismal picture of doubt and despair. Advanced Modernists, it is true, show as a rule an inclination to be reticent on the subject; yet there are those among them who can-

didly admit the dismalness of the outlook. And belief in God and responsibility to Him have little meaning to those who give place to doubt regarding the reality of the future life.

A striking admission of the baneful effects of Modernism by one of its noted representatives is found in the book, "The Function of Religion in Man's Struggle for Existence," by the late Professor George Burman Foster, of the University of Chicago. Professor Foster says in the preface that he could wish his book to fall into the hands of such young people as do no longer hold the doctrines of the orthodox Christian faith. Nevertheless he admits that he cannot offer these young people "the full and solid comfort and hope which warmed the hearts and illumined the faces of the fathers, theirs and mine." Concerning the contents of his book he says further: "I have tried to do no more than to cleave to the sunnier side of doubt. And may there be light and warmth enough to keep us from freezing in the dark." (Type emphasis mine.)

Professor Foster furthermore expresses the desire that his book be not read by those who still hold conservative theological views. "I could wish with all my heart," he adds, "that our fathers and mothers might enjoy the blessed calm of the evening of life free from the spiritual bewilderment of those who have to wander in the regions of doubt and to feel their feet slip just when they thought that some rock on which they stood was firm."

Is it not passing strange that Professor Foster, notwithstanding these admissions, put forth great effort to persuade his students to accept the Modernistic viewpoint? Are not his writings a defense of the advanced Modernism? How could he ignore the fact that these theological students were to be the pastors of those who were standing firm in the Christian faith? He says in one of his books that some of the students, when in the seminaries they come under the influence of advanced theological thought, turn away from the ministry to follow some other calling. His writings show, as stated above, that his influence as a teacher was all in favor of radical Modernism, but when he succeeded in winning his students to his views, and when consequently their consciences and a sense of common honesty urged them to abandon the ministry, he did his best to persuade them to stay in it, though he admitted that what he taught was not the Christian faith and it was not well that his views be spread among orthodox Christians.

God alone knows the multitude of Christian believers who have suffered shipwreck of faith in Christ and the future life through the influence of pastors who were trained in institutions of the class represented by the one in which Professor Foster was a prominent teacher. Professor Foster conceded, as we have seen, that Modernism has nothing better to offer than the pious hope to be kept "from freezing in the dark" and admitted that the old faith is a great treasure to those who cling to it. Though it is apparent that he had his struggles of conscience in reference to the questions involved, he may never have duly considered his personal responsibility.

An even more frank and striking statement about the real meaning of modern religion is found in a sermon by A. Wakefield Slaten, pastor of the West Side Unitarian Church in New York. Mr. Slaten represents the most advanced type of Modernism. With the late Professor Gerald Birney Smith, of the University of Chicago, he believes that it is possible to translate the word God "into exclusively humanistic meanings" (Current Christian Thinking, p. 162). He defends "the religion of humanism" and speaks of it as "the new emphasis in religious thought." He says further: "I would not conceal from you what this new emphasis involves. It may well cause the boldest to pause and consider. Humanism.....calls upon you to give up the comforting thought of the fatherhood of God and offers you instead the inflexible impartiality of immutable natural law.....You sense your isolation that you are physically alone in a terrifying and uncaring universe, and **that when your little span of life is done you sink into extinction, the blackness of darkness forever!**" (Type emphasis mine.)

Mr. Slaten adds: "It requires some courage to take that frightening look and then to creep back into the homy, happy human relationships, find them sufficient, dream of a better world of human life, not in Elysian fields, or Walhalla, or the New Jerusalem, but here upon this good brown earth."

Such is the substitute offered by modern religion for the Christian hope. It means the reverse of hope as concerns both the life that is to come and that which now is. The attempt of Modernism to build a better world on such a foundation is hopeless. Christian morality will become a thing of the past as such views are gaining ground.

Scottdale, Pa.

Jesus' resurrection from the dead is God's declaration that Jesus is the Son of God.—A. H. Erb.

CROWDED OUT

By Orrie D. Yoder

For the Gospel Herald.

My house is the house of prayer.—Luke 19:46.

First of all, supplications, prayers, intercessions and giving of thanks.—I Tim. 2:1.

Was it not indeed a sad picture when our Lord came to the "house of prayer" and found prayer crowded out? What is more pitiful than when the master of the house is robbed of his habitation, and is thrust on the outside to wander as a stranger and as an alien. Yet such a scene was witnessed by our Lord Himself when He came to the God-appointed house of prayer and found it a den of thieves who had robbed the only true Heir of the house and had thrust Him on the outside. More sad still is the fact that when prayer is crowded out of God's habitation for any length of time, Christ Himself can no longer come in, but must stand outside and knock. Rev. 3:20.

But coming right home to our own Mennonite churches, homes, and life activities, if Christ Himself is not crowded out, we must confess with shame that prayer is sadly crowded out. Sad is the fact that we cannot deny, that the enemy with his bands of thieves and robbers is robbing us of both temporal and eternal blessings by crowding prayer out of our life, home, and church activities. Let us see whether these are true conditions, according to the standard of the above scriptures which say "first of all supplications, prayers, intercessions and giving of thanks" and the other scripture which condemns crowding out prayer.

In our average daily life, is prayer first, or is it second, third, or crowded out entirely? Is prayer the watchman at the gate as we enter the grounds of the shop, or factory? Is prayer first on the farm, or do we farm without prayer? Is prayer the guardian of our life and soul to protect us from both moral and physical enemies as we encounter them in business and travel? The question, Is prayer first in your life or is it crowded out? demands honest consideration from the professed child of God.

Think of the average home and of many Mennonite homes, how that prayer instead of being the foundation of the home, is coming to be only a piece of furniture in the home. Prayer instead of being first on the courtship program, is only a footnote, or is left off entirely. Instead of being the most solemn guest at the marriage ceremony, prayer is getting to be an uninvited guest. Prayer is crowded out of the home life entirely, or until the prodigals begin to wander, then is welcomed in, but often it is then too late.

Is prayer first in our church work and mission activities? If so, why are our Sunday school, church, and mission conferences not preceded oftener with prayer conferences? Why is prayer becoming so secondary to much of our Church service? Why do we so often go to church and assemble to preach and teach and to hear and learn, but go so seldom to pray? The cry of the day is, "We need a revival." Well, we have been trying to bring about one by teaching and preaching and by hearing and learning, and have failed, so why not take God's plan and pray a revival down from God upon us. He has told us, "First of all prayer," and has shown to us in His Word that prayer always preceded a revival. Why should we be so blind as to crowd prayer out, or at least make it so secondary to our church activities?

In our school work why have we so many, many courses on both secular and religious education, and yet very few, if any, on prayer? We study about India, South America, and most any other subject on Missions except "Prayer and Missions." While we are employing committees, printing presses, and all other available means more in our Christian service, we are at the same time setting aside the means of prayer more and more, when God has told us that prayer must come first.

Dear fellow Christian worker and every child of God, is it not time that we give prayer its God-appointed place in all our Christian life and church activities? Dare we call ourselves true servants if we go on reversing the program which God used in His early Church, intended for a model for all ages of church history? "Prayer first," was the motto and the only rule for the Apostolic Church. It was the only plan that would work and consequently the only rule that they desired. Why should we to-day in this dark age desire to cripple and impede the sacred work of God among us and to experiment upon souls by trying out a program reversed to that of the Apostolic Church.

The early Church put prayer before Peter's revival sermon and a multitude of souls cried out for salvation before Peter had time to give the invitation. Acts 2. When Peter was put in prison, the Church put prayer first, and the Lord delivered Peter before the Church had any time to appoint a committee to investigate matters concerning his need. Cornelius put prayer first and the Lord told him to send a committee to Joppa for Peter and things worked without a bit of friction or trouble. The Church at Antioch put prayer first and the Holy Spirit named two missionaries before they had time to make applica-

tion to any Mission Board, and before there was any Mission Board to examine them. Being sent forth by a praying Church, Paul and his companions went forth in their work without any fixed salary and met shipwrecks, imprisonments, robbers, and perils without a life insurance or accident insurance policy to protect them. "First of all prayer." Will we serve on God's program or will we suffer absolute defeat in our Christian life and service by trying to serve God according to our own program? If prayer is secondary, or crowded out, Christ, too, must stand on the outside. He cannot live in a prayerless temple. He is not wanted there.

Mattawana, Pa.

THE CHURCH AS AN ORGANIZED BODY FOR AGGRESSIVE WORK FOR CHRIST

By J. Kore Zook

For the Gospel Herald.

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

Therefore they that were scattered abroad, went every where preaching the word.—Acts 8:4.

In the first of these scriptures the principal parties in God's great plan for the world are suggested. In the order given these are: (1) the Holy Spirit; (2) the assembly of believers; (3) Jesus Christ; (4) a world of lost men. God has planned that each one of these should be vitally concerned in His program—The Holy Spirit as the dynamic; the assembly of believers as the instruments; Jesus Christ as the One represented and lifted up; and a world of sinners as the ones benefited. Without a doubt the Holy Spirit and Jesus Christ are as vitally interested in the salvation of men as on the day of Pentecost, but how about the Church and the world? Sometimes it seems that the Church and the world have such a good time together as to exclude entirely the other two. All these figure largely in God's great plan and in no case is it possible to shift responsibility. As we consider the power for service and the limitless expanse of territory in which to work we see unlimited possibilities for the Church in the work of evangelization.

Our second scripture shows to us that in the apostolic church, there were no distinctions among members, such as workers and shirkers, or soldiers and slackers, but every one was busy representing his Master.

Jesus, a short time before He suffered, in His prayer to the Father made the statement, "As thou hast sent me into the world, even so have

I also sent them." There can be no mistake as to our commission. We are commissioned to preach the Gospel. Mark 16:15 together with the words of our text and many other scriptures witness to this fact.

As we think of the Church as an organized body for aggressive work for Christ, we dare not lose sight of the fact that power belongs to God. "Ye shall receive power, after that," etc. "Not by might, nor by power, but by my spirit, saith the Lord." The place of the Holy Spirit in the work of the Church can not be emphasized too strongly. There is always a tendency to secularize the work of God and forget that we are only instruments to be used by Him. Neither dare we lose sight of the fact that God must have these instruments to carry on His work. An instrument, unless touched by the hand of a master, is lifeless and does not perform any work that it was designed to do.

Jesus speaks of His Church as His body, and Paul in Rom. 12:5 says, "So we, being many, are one body in Christ, and every one members one of another." These members must work harmoniously together under the direction of the head. There is a perfect unity. Unity of mind in the body of Christ produces unity of purpose and unity of effort. As we think of working for God there must be a threefold union. This may be illustrated by the construction of a building, to which the work of the Church is often likened. We usually associate with the rearing of a building three important persons or groups of persons. First, there must be plans drawn for the structure. For this work an architect is employed. God has drawn the plans. Second, there is a contractor who usually hires the workmen and supervises the work. The Lord Jesus represents the contractor. Third, we have the workmen, who are the members of the body of Christ and represent the Church. These members are under the control of the third person of the Trinity, the Holy Spirit. In John 14:16, 17, Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." In the rearing of a building there must be perfect unity, and all must work toward one end, which is the completion of the structure. If the contractor should say, "I have had more experience than the architect and will follow my own judgment and ignore the blueprints which the architect has made," the work would suffer. If the workmen should fail to coöperate with the contractor

or to obey his directions the work could not be completed successfully. Each one must work in his place, giving due respect to the ones higher in authority. There must be a working together of all concerned. We can rest assured that Jesus has complied with the plans of His Father, for He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (Jno. 17:4). It remains for the Church to carry out her part in the plans.

As the Church of Christ we must work in accord with the plans of the Architect. He has prepared every part of His great building; every timber and every brace has its appointed place. Some members seem to think that the responsibility for the work rests mainly upon those who have been called to a special office in the Church. That attitude probably is more responsible for the lack of aggressiveness and power in the visible, militant Church than any other. There dare not be a shifting of responsibility. Bishops, ministers, and deacons have not been set aside as a special working force of the Church. "The ministry is not a spiritual lectureship, but rather a generalship," not to do all the aggressive work but to marshal and lead out the forces into the enemy's territory even to the very gates of the enemy's stronghold. Without the coöperation of the membership the minister is as powerless to do the work of God as a body without hands, arms, limbs, or feet. Paul says in I Cor. 12:18-22, "But now hath God set the members every one of them in the body, as it hath pleased him. . . . The eye cannot say unto the hand, I have no need of thee: . . . nay, much more, those members of the body, which seem to be more feeble, are necessary." We all have a part to perform and each one has a definite place in which to work.

Sometimes we hear remarks on the part of some members, "If I were a preacher, I might be able to do something for God." "If I were an officer in the Sunday school or a teacher, it might be worth while, but what can I do? I have no opportunity to serve." Some of the most successful Christian workers have been those who have made opportunities. D. L. Moody was refused a place on the teaching staff of a Chicago Sunday school. He was not discouraged, but asked, "If I bring my class, may I teach it?" "Certainly," was the reply. He gathered a number of boys from the worst element in Chicago and this was the beginning of a work which has been of untold blessing to the world. Only eternity will reveal the extent of that man's success in the service of Christ. If you can not be a Paul possibly you can be a Barnabas or a Lydia. Acts 16:15. You

can show hospitality to the needy ones or support them by prayer or by giving of your means. Let no one be heard to say, "There is nothing I can do." If you are Christ's, you as a lay member have just as definite a call to service as your minister. God expects every member of the body of Christ to get under the load and lift, to get behind the Gospel Car and push with all his might. We must work, "for the night cometh, when no man can work."

In the carrying out of this great work God has given very explicit directions as to how it should be done. We, for the purpose of illustration, will call these things "the structure within a structure." We speak of the doctrinal phase of God's work, or the work of the Church. We think of two classes of timbers composing the structure, the main timbers and the supports or braces. These are all important, but there may be a question as to their relative importance. We could not build a structure with the braces alone. We could raise a building without the braces, but they are necessary to add stability to the structure. A large building might be reared without the braces and look as substantial as any other on the outside, but should a storm break against it, it would not stand. We have in the Scriptures the fundamentals of salvation. These may be likened to the main timbers. We have also a form of discipline, containing suggestions and restrictions, to add stability to the program of the Church. We dare not neglect the fundamentals in favor of the forms of discipline. But if we would have a durable structure we dare not ignore the braces (discipline) and as we contend for these things we dare not lose sight of the fact that God's main purpose for the Church is to complete the structure.

There are some things necessary before we can be workers together with God. Aside from an experience of having our sins forgiven by faith in the sacrifice of Christ there must be a full consecration of all our powers. We must yield all and become pliable, as the clay in the potter's hand. If we have been created anew in the image of Christ Jesus and have surrendered all; if we have had imparted to us the new life which God gives, activity will be just as natural for us as it is for a little child that is growing and developing in a normal way.

Inactivity seems to be one of the besetting sins of the people of God. God has called us to be active in the many forms of service of the Church. No man would be so foolish as to build a structure just for the pleasure of building it. God has a definite purpose in His organization, the

Church. "Ye shall be witnesses unto me," etc. There is a grave danger that the activities of the church may become centered in the organization itself. A church which does not expand and extend its activities beyond its own confines is a dead church and becomes a fertile field for all manner of strife and contention. God expects everybody to be busy in His work, and then there will be no time for these other things. I have sometimes wondered why God has placed the Dead Sea in the very center of the land made sacred as the scene of the activities of Jesus. It is a wonderful object lesson. Why is it called by that name? Because it is always taking in but giving nothing out. The whole of the Jordan river is lost in its bosom. Its waters are useless for irrigation purposes because of their salt content. It is a mute symbol of death. The Church must be busy performing the work of the Lord. When the enemies of Nehemiah were trying to hinder the work he was doing and asked him to meet them on the plain of Ono, he answered by saying, "I am doing a great work, so that I cannot come down." He was busy in the Lord's work and the enemy's suggestions had no appeal for him. Could not many of our own problems as a church be met in a similar manner?

We are living in an age of intense activity. This spirit pervades the Church as well as our secular affairs. We cannot say that we are not producing much Christian activity, but the question is, Are we producing real Christian experience in the same proportion? Many times we see convincing evidences that we are not. Many times when our young people, who apparently are leading exemplary and consistent lives in their home communities, get away from home influences they are like a hothouse plant. They cannot stand the atmosphere. Why is this? They have not the stability which a real experience of salvation makes possible. The Church is performing many forms of social and humanitarian service. Is the program of direct evangelization emphasized to the same extent? There is at this time a very noticeable lack of aggressive evangelism. It apparently has become very unpopular among the Protestant churches. The world is still in need of the Gospel message. Men are still dead in trespasses and sins. God will never find any method that will take the place of the direct appeal to the hearts and consciences of men that the simple preaching of the Gospel brings. God will never find any method to take the place of direct witnessing to the birth, life, death, and resurrection of our Savior as the Gospel program. Nothing can ever

take the place of genuine repentance and sorrow for sin. Nothing can ever take the place of the new birth in making us fit subjects to represent Him here in this life and to occupy the place prepared for us in heaven. We must work in His way. The world is full of fellowship societies, and many Christians patronize these more than the assembly of God. The Church apparently goes out into the society of the world rather than inviting the world into the society of Christians. The work of evangelism suffers much reproach because of the work of fanatics, but that is no evidence that it is not God's way of spreading the Gospel message.

Why did our Savior establish His Church? That it might represent Him in the world and call men out of darkness into His marvelous light. How may men know of the message if we do not tell it? Present conditions, together with the fact of our definite call to service, present to us as a church a special responsibility. Apparently up to this time we have centered our evangelistic efforts within the scope of the church at least to a great extent. We have not gone out into the highways and byways, inviting them to come in. In many large congregations the need of doing aggressive Gospel work in their own community as well as in their adjacent communities seems not to have occurred to them. We fail to realize that in order to make progress in every way we must move forward. We seem content to keep up the services in our churches and support the organized missionary efforts in a small way. We need to do this, for it is a duty, but while we are doing this, how about those who are perishing at our doors without a knowledge of Christ? May God help us to take advantage of every opportunity, both at home and abroad. We have many opportunities near home to put to work our God-given talents in ministering the Word, in personal work, and in prayer, as well as the service of neighborly helpfulness which we owe to all men.

God needs us as instruments in His service. We must be in accord with the great program of the Father for the salvation of the lost. We must acknowledge our individual responsibility in this work and emphasize the proper doctrines in order to have a well balanced working force for the Master. We must work according to His directions. We must be aggressive and looking for opportunities to serve. God is depending on us as a church. "He has no other way" to get the Word to sinners than through the spoken and printed Word.

"Ye are my witnesses."

"The field is the world."

Roseland, Nebr.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Where no counsel is, the people fall: but in the multitude of counselors there is safety."

There are two ways of making your fellow creatures happy: (1) By being uniformly kind toward them—in thought, word, and deed; (2) by being faithful toward them in lovingly telling them of their faults. While "grievous words stir up anger," "faithful are the wounds of a friend." As an illustration of results from faithful reproof, read the first part of the Second Epistle of Paul to the Corinthians.

While some people fail to serve God aright because they are discouraged, there are more people who fail because they are unwilling to bear the cross in the midst of trials, hardships, and temptations. It is not discouragement, therefore, so much as disobedience that is responsible for failure in acceptable service. They who remain true to the admonition to "endure hardship as a good soldier of Jesus Christ," remembering the assurance that God will not suffer them to be tempted above that which they are able to bear, can say with John: "This is the victory that overcometh the world, even our faith."

Doctrinal Supplement.—Last week's Gospel Herald brought to our readers the July number of the quarterly Doctrinal Supplement. For the benefit of those who may not have taken the time to give that number special attention we suggest that you turn again to that number and read the live, scriptural, and important teachings which that message bears. It will be worth your while. That quarterly message was called into being to help bring to our readers, during the course of the year, a discussion of the entire range of Christian doctrine. This policy is in line with our Savior's expressed command that His

disciples "teach all nations....to observe all things whatsoever" He commanded.

Samuel M. Burkholder.—On another page we print the death notice of this veteran soldier of the Cross. His passing away is of more than ordinary interest to the Mennonite Church, especially the Church in Virginia, for two reasons. In the first place, both his father and grandfather were prominent bishops in the Mennonite Church, still remembered by many for the conspicuous service they rendered to God and the Church. But it is the service which our brother rendered as a deacon and active worker for many years that has endeared him to those who know him best and for which he will be favorably remembered for many years. The Church in Virginia is fortunate in having a supply of faithful and able workers to fill up the ranks wherever there is a gap to fill.

On another page Bro. Ressler has some timely thoughts to submit in the matter of entertainment at conferences. These things have been said many times before but it won't hurt to repeat some things a few times. And while he is discussing the matter of entertainment, may we add the suggestion that both guests and visitors treat the entertainment feature of such times as merely incidental. In all Church conferences the great theme before us is, or ought to be, the welfare of the cause of Christ and the Church. That should be our chief attraction and uppermost in our minds while we are there. Those who come there to visit had better choose some other time for their visiting. Yes, it is a nice thing to visit at such times. The fellowship may be made very edifying. But let the visiting be done in the homes, and certainly not in the pews or on the grounds while services are going on in church or tent.

CHRISTIAN STANDARDS

III. In Our Schools

It may not be correct to say that our schools "will either make or break" the Church, for there are other sources of influence among us besides schools. But that schools are an important factor in determining what the Church of the next generation will be, no one questions who has given the matter much thought. The time is about past when any church can lose most of its young people who are educationally inclined and still go on without a serious break, for compulsory education puts practically all our young people into the school atmosphere. There are four courses before us from which we may choose:

1. To educate our children in Church-controlled schools.
2. To turn them over to the State, or to other churches more enterprising than our own.
3. To declare against all education beyond that required by state or national laws.
4. To declare against all education, at the risk of coming into conflict with civil authorities.

It is not our purpose to discuss the merits or demerits of either of these propositions, our purpose in stating these four policies being to lead us up to a discussion of the question now under consideration, namely that of Christian standards in our schools? Foremost among these is—

1. The Standard of Orthodoxy.

We mean, of course, Christian orthodoxy. If we were discussing Mohammedan or some other non-Christian schools we would have in mind Mohammedan or some other kind of orthodoxy; but since we are writing of Christian schools we mean a standard in which the principles of the Gospel of Jesus Christ are consistently adhered to. For a definition of what the word "orthodox" means, consult any standard dictionary.

It follows without question that every school carried on under the auspices of any Christian man or denomination should be solid in its adherence to the orthodox Christian faith. A Christian school, like a Christian man, has no right to the name without a loyal adherence to the doctrines and principles of life promulgated by the Christ of Scripture. This binds us to what is now usually known as "Fundamentalism," as distinguished from what has in recent years come to be known as "Modernism." A pretense that we are "neither modernists nor fundamentalists" is a dishonest way of encouraging the present drift toward unbelief the culmination of which is atheism.

2. The Standard of Loyalty.

Every school should be loyal to the standards of the church, state, people, or organization under whose auspices it operates. If it's a Church school, then the school should have standards which are identical with the church under whose auspices it is conducted. The idea that the standards prevailing in our schools should be different from the standards prevailing in our churches, or that there should be schools of variable standards to accommodate people of variable standards in the Church, is not conducive to the unity in the faith and Spirit among all the brotherhood which the Bible so emphatically teaches. Whatever the name of a church may be—Mennonite, Methodist, Baptist, Lutheran, Disciples, etc.—that church is wise that holds as one of the requirements of its schools that they all keep themselves in harmony with the standards defended and promulgated in the supporting church; and every school is performing its highest service when it stands forth as headquarters for all that the supporting church stands for and seeks to promulgate.

3. Safeguarding the Interests of the Student Body.

There are some who laugh at the idea. Their plea is that all young people should have strength of character enough to stand for the right and against all wrong, without any special safeguarding. But we have noticed a few things. As a rule, those who most vehemently condemn the idea of safeguarding young people, show by their own lives that they themselves ought to have had some safeguarding against going astray themselves. All people, to say nothing of weaklings, are subject to influence and liable to err. The record of institutions where rules have been cast aside is that in every one of them there has been a drift in the direction of anarchy. Thousands of young people have entered liberal schools with the best of intentions, have been

misled through wrong teaching or influence and, through lack of proper restraint have fallen into temptation and become moral and spiritual wrecks. In every school there should be regulations which serve as guides to those who want to do right and as barriers against wrong-doing on the part of those either too weak or too wayward to do right without such restraints, so that parents having the best interests of their children at heart can have the confidence that their children are in safe hands, under proper instructions and restraints, and under proper leadership while they are acquiring their education. It is right that people of other faiths should be welcomed in our schools. There should be a wide-open welcome for them, on conditions of course that they are subject to the regulations of the institution. But it is not in violation of the rules or laws of any church or state for any school to ask that all who come within its shelter should live lives free from social impurity, should be decently clad, should abstain from the use of things injurious to mind and body—such as strong drink, tobacco, habit-forming drugs, etc.—should show enough respect for a Christian institution to abstain from the use of profane or vulgar language and subscribe to any other standards pertaining to a pure and upright life. The school that fails to extend its protecting care to students along such lines is not worthy the name Christian or the patronage of Christian people. Knowing such regulations to have a place in each of our church schools, to a greater or less degree, we have said what we have in the way of encouragement to them to make full use of their opportunities along this line. The better their record in safeguarding the highest interests of the young people under their care, the more completely they will hold the confidence of parents who want to see their children in safe institutions.

4. Music.

There is great power in music. And it depends upon the character of the music as to whether this power is a blessing or a curse. Also, the more attention which an institution gives to the teaching and practice of music, the greater the power of such music for good or for evil. The Christian standard and motive for music is worship; that of the world, culture and entertainment. That is not saying that there is neither culture nor entertainment in worshipful music; but it is saying that our music is either uplifting or otherwise, depending upon whether worship or entertainment is made the most prominent feature in the music. And even

in the singing of sacred songs the music loses its sacredness and uplifting power when there is an absence of the spirit of worship on the part of the singers. Two influences which are powerful deterrents to the spirit of worship in singing, and which should at all times be guarded against, are (1) gay, fast, giddy, rattling, operatic music of the "jolly-come-rattle-de-bung" variety; (2) that of making a strange performance out of what should be strictly an act of worship. We might also give voice to another thought. We have in times past—once in the Gospel Herald and once in the Christian Monitor—printed a selected article containing a symposium of testimonies from religious leaders in all ages of the Christian era against the use of musical instruments in worship. Since the Mennonite Church is now, and has been ever since its organization four centuries ago, committed to this policy, every institution in the Church should stand loyally by and support her in this position.

5. Athletics.

Two points are generally conceded by sober-minded people who have given much thought to this subject: (1) Institutional life calls for plenty of exercise and recreation to keep mind and body in proper shape for strenuous study. (2) The craze for athletics has gone to seed and become a morally destructive nuisance. So well known are both these facts that we need not stop to discuss them. Here, as in every department of a Christian institution, the admonition, "Do all to the glory of God," applies. Where this advice is followed there is little room for popular amusements or indecent exposure in the wearing of abbreviated athletic suits. There is here a constant danger to which all our schools should be wide awake. Where amusement rather than healthful recreation is the moving spirit in athletics there is always danger of bad results.

6. Our Goal.

There never was a man (and the same is true of institutions) of vision that did not have some goal for which he was striving. And before we say too much about the proper goal we want to say that to bring about best results there should be a working understanding and harmonious coöperation among teachers, preachers, parents, and all others interested in the highest welfare of our schools. This fact has often been dwelt upon, but there is room for improvement when it comes to acting upon our own suggestions. The more frequently, and harmoniously, and thoughtfully, and prayerfully, we can counsel together, and together work in earnest to bring

about the highest and best results in the lives of our children, the higher will be our goal, and the larger the percentage among our young people striving to reach it.

But perhaps we had better point out what our goal is not, or at least ought not to be, before pointing out what it should be. It should not be to have it said that all our schools are an immense "success" as compared with other schools. It should not be mere culture or refinement or intellectualism to the neglect of faith or spirituality. It should not be mere wealth or popularity or achievement or outstripping others in the race of life. It should not be the building of a magnificent civilization which fails to give Christ and His Gospel their proper recognition in the lives and hearts of men. "After all these things do the Gentiles seek," but we have missed our calling if we fail to look into a higher realm for a vision of our goal. As institutions, as well as individuals, we need to give heed to the admonition, "Set your affection on things above, not on things on the earth."

What then should be our goal? At this end of our vision there is the important problem of child-training, the equipment of our young people for God-honoring and man-uplifting service; in the middle of the race, the great work of "making disciples of all nations;" in the end, the everlasting crown, the royal diadem, the eternity of bliss and glory, the goal which God wishes all humanity to reach. To this great life objective God invites us all to dedicate our lives. Dear parents, upon you rests the greater share of responsibility in this matter. As far as your children are under your control, your mission is to "bring them up in the nurture and admonition of the Lord." Never think of entrusting them to a school that is not in entire sympathy with your life plans for your children. And having once committed them to a school, stand just as close to that school as you can to the end that the highest and best interests of your children may be attained. With the aid of your church and your school, the three of you giving yourselves over to prayer without ceasing and unremitting toil in behalf of the rising generation, the promise is that your "labor is not in vain in the Lord."

7. The Standard of Standardization.

We hear much these days about "standard schools." It has well been said that it is more important that our schools are standard with the Lord and with the Church than that they should be standard with the State. This is not minimizing the

importance of having our schools comply with state requirements for standardization. It should be done—where possible, and where it can be done without affecting our standardization with the Lord. We have no sympathy with the idea that we must sacrifice Christian standards for the sake of meeting State standards. Neither have we any sympathy with the idea that because it seems impossible to be standard with the State and with the Lord at the same time that therefore we should give up the struggle and let the world have our children. The true soldier of the Cross, like the brave soldier on the battlefield, fights hardest when the pressure of battle is most severe. By the grace of God our children—the body of them—MUST and WILL be saved for God and the Church if we will give ourselves wholly to God and faithfully do our part. In this great work we call upon parents and preachers and teachers and the rising generation to stand up and do your best. And let us never be lulled to sleep with the idea that Gospel standards are for **our own children** only. Such a view is not in harmony with Matt. 28:18-20 and similar texts. Modern unbelief has put the modern Christian Church between the crushing stones of LIBERALISM and INDIFFERENCE, and only the power of God working through faithful soldiers of the Cross can save it from being ground to powder. But it CAN BE DONE, and WILL be done if we do our part. Let us under all circumstances be STANDARD WITH THE LORD, and if God wishes our schools to be standard with the State also, He will provide the means whereby this desired end can be reached and maintained.

WHAT MEAN THE STARS?

Various crude conceptions were formed by the ancients as to what the stars really are. Some supposed that they were the golden nail-heads that held up the sky; while others thought them to be the great red-hot stones that had been cast up into the sky from hundreds of volcano mouths on the earth, and for some reason had not yet returned to its surface. Among other crude opinions as to what the stars mean to us, none seems more innocent and charming than that advanced by the little girl of modern times who conceived that the stars were the hundreds of little holes God had left in the sky for some of the glory in heaven to shine through to us.

In the beginning God created the great clock-work of the sky as we see it represented in the form of the sun, the moon, the planets, and the stars. These mighty hosts, it is said,

are to be for times, for seasons, for days and years. There are more than 2,000 stars visible to the human eye, but the telescope reveals millions upon millions more lying about in the celestial dome in great clusters and constellations.

Among modern astronomers, it was Sir John Hershell that said "The stars are the landmarks of the universe," while others have declared that the stars are "The finger-boards of the sky," to show the traveler his way across the trackless desert lands of the earth, and to guide the benighted mariner on his way across the great high seas.

Surveyors often use the stars to permanently fix the boundary lines between states and nations. Thus during the Colonial days of our country the long disputed Mason & Dixon line between Delaware and Pennsylvania on one side and Maryland and Virginia on the other was established and is to-day considered the truest east and west lines known, because it was established alone by the stars.

In the various colors of the stars we may be able to draw some very striking and even startling conclusions as to what is their present physical state. Looking through the ordinary telescope it is seen that some periodically change their color from rose-red to orange-red, in others the color is rich green, in others the color is indigo blue and in others is glittering white. It is well known that the planet Mars shows invariably a reddish brick-dust face, while the planet Venus when its face is not obscured by mist and cloud, shows the greenish color of vegetation.

Astronomers say that blue indicates sterility and cold, green indicates vegetable warmth, yellow the barrenness of vegetableless plains, while red indicates the intensity of furnace heat, and white indicates melting temperatures.—L. J. Heatwole in Eastern Mennonite School Journal.

"I prayed to God to take me and use me. He lifted me up and showed me the world. I saw oceans separating different countries, different colors of skin separating people; but to God the world was one big ball. There were no differences to Him. I learned to love the whole world, because I saw I was a citizen not of one country but of the whole wide world."—Mrs. Sugino. (Woman's Missionary Friend.)

Safe and Sane Salvation:—My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation; he is my defence; I shall not be moved.—Psalm 62:5, 6.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY LETTER FROM SOUTH AMERICA

(June 10)

By Elvin V. Snyder

For the Gospel Herald.

Dear Herald Readers:—Pablo Penzotti, secretary of the American Bible Society, has visited nearly all the stations and has created a new interest in the study of the Bible at each place. Last night he spoke to a crowded congregation at Trenque Lauquen and told of his recent visit to the Protestant Missions in Spain. He says that of all the places where he has been—Chile, Uruguay, Paraguay, Brazil, Cuba, Porto Rico and Spain—the Argentine surpasses all in her indifference to religious matters. (Even the United States, though superlative in many other respects, must give place to the supremacy of the Argentine in this.)

Bro. Lantz says, "In Bragado the Catholic women are raising seventeen thousand dollars to pay the expenses of remodelling the only Catholic church in the town." We are wondering what he did to get them excited. Then he says quite cheerfully, "Our little group of members have saved about sixty dollars (\$25.53 American gold) toward a lot on which to build a chapel." Well, that's a mustard seed; at least. Then he makes another suggestion: "How many of our brethren in the homeland would like to divide some of their earthly possessions with our brethren in South America? With \$20,000 we could build two small churches and mission homes—one at America and one at Bragado."

Bro. A. C. Brunk and family arrived here from India Monday evening, June 10. Expect to be in Pehuajo on Wednesday, the Lord willing. This is the first visit of any India Missionary to the Argentine, a grand privilege indeed. May the Lord bless you all.

Trenque Lauquen, F. C. O.,
Argentina.

FROM OUR MISSION STATIONS

Norristown, Pa.

(19-21 W. Marshall Street)

Dear Herald Readers:—Mid-summer is here again. With it come also the seasonal problems of city mission work. The most apparent is the decreased Sunday school attendance, which is lowest in July and August.

The average for May and June was 103, of which number 86 were pupils. We are encouraged, however, by the increase, even though slight, over last year's attendance.

Another problem that summer brings to us is placing our Sunday school boys and girls in country homes for a week. Last year practically all the girls who were eligible had a chance to go to the country, but we had to refuse many of the boys because almost nobody asked for boys. We are glad for the response we had last year from the country folks, but we hope for a still better response this year. A few boys and girls have already been placed, but we have still about sixty-five more. Who will open their homes for a week to one or more of these children? In so doing you will help the Lord's work at Norristown.

We have also four children—three sisters and a brother—ranging in age from four to twelve, whom the father, a widower, would like to place in Christian homes for an indefinite period. They are sweet children. Since they are motherless the father fears they will turn out bad, as a number of their older brothers and sisters did. Here is another opportunity to help His work.

The Bishop Board, working in conjunction with the Mission Board, is taking steps to place a minister in charge of the pastoral work here, instead of using the supply system as heretofore. We believe this is a step forward. Will you join with us in praying that some brother from the country congregations will be willing to take charge of the work here.

We are looking forward to another evangelistic campaign this fall. Neither the time nor evangelist has been definitely decided upon.

Till He comes,

Wm. and Anna Detweiler.

July 16, 1929.

SOME OF MY INDIAN AC- QUAINTANCES

By Ida Hostettler

For the Gospel Herald.

One need not be in India long to find out that one is indeed a stranger in a strange country. At first we could not speak to the people or they to us; which thing, we were told, was a real blessing although it is very inconvenient and often decidedly unpleasant. Sometimes when I was awakened in the morning by the sound of voices, I heartily wished for the day when I would be able to understand what was being said. But since I started learning the language I realize that it is just as important to learn to know the people. Their standard of living is different from what we have experienced; their social standards

are very unlike those we are accustomed to; and they do not reason and think as we do. To study them is very interesting, and I hope as time passes I shall be able to know them better.

Probably the most important person in the Indian community at Shantipur, is David the caretaker at the leper asylum. He comes from northern India where both his parents and grandparents are Christians. He earns about twenty dollars a month, which is a handsome salary. He lives in a concrete floor house and lives better than most other Indians. His wife died last December and since that time he has been caring for his five children, three of whom are quite small. He makes the little girls' dresses, and although he appreciates any help he gets with his sewing, yet he never in any way asks for it. He has asked though that other Christians pray for him that he may bring up his children to be useful men and women. The talks he gives in Sunday school show that he really has experienced Christ in his life and he has bright hopes for eternity. How differently he lives from what he would if no one had ever come to tell the good message.

Another Indian is not quite so much credit to the church. She was our punkawalla while we were on the plains. Although she is much more corpulent than the ordinary Indian, she is continually complaining that she and her son and his wife, with whom she lives, are not getting enough to eat. When she came to ask for work she said she was "dying of hunger." When she was our punkawalla she took great pains not to pull more or longer than necessary. At first she used to come and look in the window at frequent intervals to make sure we were in the room; and if we happened to be gone for the moment, the punka would stop. And many other times she showed great skill in maneuvering the punka so that it could not be said to stop and yet could not very enthusiastically be said to move. She attended church quite regularly when we released her from duty for that purpose, but when she was not employed church did not seem necessary to her.

Then there are Brijal and Sonieah, the children of our sweeper and his wife. They are Hindus and the sweepers are of the very lowest caste, being practically outcasts. Sonieah is perhaps ten years old and her brother probably about eight or nine. They are very quick in learning practical things, but are not very good in learning to read although neither has had much school privilege. We employed them to do a little work for us, about an hour a day, and they did very well; but sometimes Brijal got

"tired," just like American children do. The two play together very nicely and seldom if ever quarrel. They come to Sunday school regularly and sit on the floor apart from the rest of the audience, up beside the rostrum because of their low caste. We hope that they will become Christians when they are older.

And not the least of my acquaintances is an old leper woman whose teeth as well as her fingers and toes are missing. She has been at the asylum for many years and is a faithful happy Christian. Usually during the Sunday school hour Sister Graber goes to sing and pray with those women who are not able to come to the church. I always enjoy going along, especially if we visit this particular woman. Usually there are three or four others in the group but she does nearly all the talking. Once she told the others to be quiet and let Sister Graber talk, when the fact was that she herself was doing most of it. She often repeats the last few words of every sentence while Sister Graber is speaking, in that way trying to show her appreciation of the message. Apparently Christ has made her very happy.

The fact that people, such as these who are so different from us and yet so like us, are able to find salvation and peace in Christ shows that His message is for all people no matter of what race or condition.

Dhamtari, C. P., India.

HIM THAT OVERCOMETH

By Joseph D. Graber

For the Gospel Herald.

TEXTS: Rev. 2:7, 11, 17, 26; 3:5, 12, 21.

- The Road of Blessing to the Overcomer
- I. Rev. 2:7, 10, 11—The blessing after the first struggle to decide to accept Christ is assurance of eternal life.
 - II. Rev. 2:17—After winning some Christian victories the overcomer passes on to the state of learning and enjoying deep, personal, spiritual fellowship with God. He becomes God's confidential friend. "No one knoweth saying he that receiveth it."
 - III. Rev. 2:26—If he continues victoriously God grants him spiritual poise, power in service and testimony.
 - IV. Rev. 3:5—Being clothed in white raiment suggests a purified, virtuous, Christlike life as a blessing following more overcoming.
 - V. Rev. 3:12—Stability is a blessing that can only be given to the seasoned warrior who has a long list of victories to his credit. Only such can ever be "pillars."
 - VI. Rev. 3:21—The crowning blessing of all is given at the last. After the final battle is fought and won we sit down with Christ.

Quite apart from any prophetic significance, the refrain of the second and third chapters of Revelation is certainly suggestive of the place of victory in the Christian life. The fact that blessing is over and over

promised to the overcomer and that the Apostle John included this teaching in his message to each of the churches throws light on what he considered a successful and blessed Christian life and its means of attainment.

If at no other time then in the work of winning souls for Christ one learns how true is this fact of Revelation in practical experience. It reacts on the worker in a two-fold manner. The question of whether Christ can give to sinful men that inward power needed to live above sin demands a demonstrated answer in the affirmative and invariably you are expected to furnish the demonstration by your own overcoming life and experience.

India is cursed by religions and systems that do not, can not, and do not seriously care to deal with the problem of man's slavery to sin. Religion in this country bears little relation to virtuous living. But the Hindu and the Mohammedan are not alone guilty. It is possible to be a Christian in name and to have all our "Christianity" in the realm of the intellectual or even the mere theological and never get out into the battlefield of our souls where Christian victories are fought out and won.

The call of Christ is not fully heard until we hear Him as He challenges us to battle. "Endure hardness with me like a good soldier of Jesus Christ," is Paul's admonition. Not that we believe with the Hindu that there is virtue to be gained from self-inflicted hardship. I read recently from some Hindu religious stories of a man who stood up on one leg and ate nothing at all for six months. Because of this wonderful asceticism his body became resplendent like the sun, so the story relates, and even the gods began to fear lest this powerful ascetic win so much divine favor that he might usurp their coveted positions. This myth admirably illustrates the impractical nature of Hinduism. The Gospel also invites us to endure hardness, but what a difference! To the Christian it means the death struggle with self and sin while to the Hindu it means standing on one leg and fasting for six months.

A Mohammedan once expressed a profound truth when he became ready to accept Christ. He said, in effect, "Our religion, too, tells us to live righteously, and many of the injunctions found in the Bible are also found in the Koran. The difference is that Christ not only commands. He demonstrates His law in His own life and then graciously gives us the power of His Spirit as He invites us to follow Him." The armour provided for us, as described in Eph. 6:10-18, would be a profitable study. Each piece of armour is highly suggestive

of a spiritual equipment which is absolutely essential to victorious living. Without these weapons no Christian has ever been an overcomer.

Spiritual Warfare is an Art

I mean by this that the natural man knows nothing about the technique nor the rules that govern the game. It must be studied from the rule-book, the Bible, and practiced on the field in actual experience. The touch-stone, however, is to use the power of the Holy Spirit in our lives to win the victory. This is a secret God tells only to those who prove themselves worthy of the confidence and who will practice it to the uttermost once they have learned it.

The Conflict is Continuous

throughout life. We graduate, as it were, from one contest with Satan to another. Some Christians believe that once in a lifetime comes an Armageddon. If we win, the enemy signs an Armistice and we have peace the rest of our days. Such an idea is the result of idle theorizing; it is not worked out of practical experience. The words describing Christ's temptation illuminate this point. "Satan left Him for a season."

There are Armageddons to be fought out continually, all equally significant. If we fail we definitely lose ground in our Christian experience. If we win we become prepared for a greater battle ahead. There was a time when I felt that if I could decide to enter the ranks on the foreign mission field all problems of consecration would once and for all be solved. I was mistaken for I find greater and greater calls to consecration and self-sacrifice as time goes on, and I have learned that alone God in my life can win these victories for me. Note that I said, "God in my life," not, "God in heaven."

Still Going On

The last Mt. Everest expedition furnishes us with a splendid allegory of the truly successful life. On the morning of that fateful day two men made what was to be the final dash to the peak. The reports of the expedition read, "When last seen, they were still going on." Obstacles became greater and greater as they gained height, and yet they kept going on and up. Is it not just so with the Christian? His later battles are the most formidable and if he is a successful life he is still going on when he is received up out of sight: when he has overcome that last time and he hears the blessed words "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne" (Rev. 3:21).

Dhamtari, C. P., India.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE HEART OF THE PEARL

In the heart of every pearl, so we are told, there is a grain of sand. If this were not so, there would be no pearl.

If we could drop to the bed of the ocean and find the home of the pearl oyster, we would discover the little thing lying there, with the middle part of its lower shell buried in mud and sand. The upper shell would be slightly open, so that a tiny current of water might pass through, for it is out of this that the oyster gets its food.

We might not know just how it came about, but if we watched closely enough we would see that some day the oyster would suddenly close the upper and under shells of its home for a little while. Could we now look through this hard beautifully lined shelter of the oyster we would find that a particle of sand or some other hard substance had drifted in with the water and lodged in the soft surface of its body.

Nature has given the oyster no way of ridding itself of this thing which sticks so fast and which hurts so, but it has provided the tiny creature with a way of wrapping the grain of sand around with something else it takes from the water. This is the beginning of the pearl. Layer after layer is deposited about the irritating bit of sand, and at last there is the lovely pearl. No longer does the sharp particle of sand cut into the soft flesh of the oyster; it has been turned into a thing of beauty. Its power to harm has all been taken away.

Sometimes men working in the woods find deeply imbedded in the body of the tree, big iron nails. They might wonder how those spikes ever came to be there, did they not know that nature has a way of covering over with wood and bark the nails that were in some day now long gone driven into the tree. Immediately after the spike was driven into the tree the process of hiding the bit of iron began. Little by little the wood grew out over the nail, until at last it was buried out of sight, only to be revealed in later days by the axe of the woodman.

There was a day when the best way men knew of marking a road through the woods, or of defining the

boundaries of the land that lay on either side of it through a forest, was by striking an axe deep into the side of trees that stood on the line, taking out a big chip and leaving a white spot on the maple or the pine or the beech for those who came afterward to see and to be guided by. "Blazed trees," these marked forest trees were called.

But the sound of the axe scarcely died away when something wonderful began to happen to those blazed trees. Out over the wounds made by the sharp steel, nature began to push the outer bark and the beautiful fiber of which it had made the body of the tree. Year after year this work went on, and in the course of time all that can be seen of the axe-marks is a slight, curly place in the bark. The wound has been put out of sight.

It sometimes seems as if the most beautiful things we have come through this process of wrapping the hard and the coarse and the unlovely about with something more beautiful. And is it not the same way with your life and mine? To begin with, they are not very beautiful. In our pride we may think we are lovely. We like to look in the glass and fancy that we are wondrously attractive. One needs not to live with us very long, however, to learn that we are far from beautiful in spirit. We scold; we find fault about very trivial things. We shirk known duties. We say things that hurt the feelings of those who love us. Ah, do we not know that in our hearts there is an ugly grain of sand?

Well for us if the kernel of crushed stone is turned into a pearl. And it can be done. Have you not known more than one of your friends to whom that very thing has happened? Once they were unlovely; now they are sweet and beautiful. The field which was once grown up to brush can be transformed into the whispering meadow. Everywhere the grain of sand can be transformed into the lovely pearl.

And shall we doubt how this can be done? The pearl oyster must throw apart the two shells which cover it, so that the new material may come in and wrap the bit of stone about. Air and dew and sunshine must fall upon the scarred maple before the axe-wound can be covered up. The heart must be thrown wide open in the same way to let in the Divine Son of God who will cause the base and the hateful to disappear and the fine and the good and the helpful to come in and take its place. Always, the shut up soul must be a marred and a spoiled thing.

Nobody, even by the closest observation can see the process by which the thing of the deep water gathers about the sharp, cutting piece of sand

the pure substance of the pearl. And just how it is that the harsh and the bitter and the unlovely can be taken out of our lives and replaced with all that is fine and worthwhile no human mind can understand. That is one of God's secrets; but He does it; He is doing it now: He will do it for the poorest and the most unworthy of us if we will just open out our hearts wide and let His love come pouring in. God help us to do it.—Edgar L. Vincent.

KINDNESS AS AN INVESTMENT

The wisdom of the ignorant often surpasses that of the learned when it comes to a keen insight into things and that good quality we call common sense. Wiser words never were spoken than have been spoken by some of the unlettered men and women of the world. An uneducated old woman who is noted for her wise sayings and a fund of general information far beyond that of some people who have their college diplomas framed in their homes, was one day talking to several young people who had gone to see her. Life was all before them and they were still untried. A young woman of eighteen years in the party was very ambitious to "be somebody," as she laughingly said and the old lady said to her:

"Well, it may turn out that you will have to be just a candle instead of a lighthouse, my dear."

"What do you mean by that?"

"I mean that many of us have to be content with filling small places in the world; but a candle is a very useful thing. It can send its rays pretty far and now and then be as useful as a glaring light. I have had to be a candle all of my life, but I can't feel that my life has not been of any account because I have not been a beacon light. We've got to be just candles, many of us."

Thousands of us must be "just candles," but a thousand candles can, in the aggregate, make a great light. A thousand small deeds of daily kindness done by a thousand persons may count for more than the great and heroic deed done by an individual. The little candle is just as necessary as the lighthouse, and when it falls to the portion of any of us to be "just candles" we can remember that since the first candle was made, candles have added to the brightness of the world and we can add a great deal to that brightness by being "just candles."—Western Evangelist.

New Every Morning:—It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.—Lamentations 3:22, 23.

SUNDAY SCHOOL LESSON

Lesson for Aug. 4, 1929—Dan. 5:17-28

BELSHAZZAR'S FEAST

Golden Text.—Be not drunk with wine wherein is excess.—Eph. 5:18.

Introductory.—This lesson is but one among many striking events recorded in the book of Daniel. The first half of the book should be read, the entire fifth chapter several times, if we would get the full force of the lesson before us.

Lesson Story.—Belshazzar, king of Babylon, grandson of Nebuchadnezzar, made a feast to which he invited a thousand of his lords, together with his concubines and others needed to make that feast a success (?). To add to the abominations characterizing such a feast, they took vessels which Nebuchadnezzar had stolen from the house of the Lord in Jerusalem and from them they drank wine in honor of the gods of the Chaldees. While thus engaged a strange sight appeared on the wall. It was in the form of a man's hand, writing something on the wall which none of them were able to interpret. The king was alarmed. He called the wise men of the kingdom, but none of them was able to read or interpret the writing on the wall.

About this time the queen entered the banquet hall and reminded the king that there was one, Daniel by name, a man of God who had in times past interpreted dreams and visions for Nebuchadnezzar, and urged that he be brought in to tell what this strange sight meant. So Daniel was brought in, and Belshazzar was quite profuse in promising him rewards and honors if he should be able to give them the desired information. Daniel told the king to keep his gifts to himself, and went right to work telling him what it all meant. He reminded him of the former glory of Nebuchadnezzar, of the sinful excesses both of Belshazzar and his predecessors, and of the judgments of God upon the kingdom because of these sins. The kingdom was numbered and was now about to be given to another. Belshazzar was weighed in the balance and found wanting.

Notwithstanding the straightforward message, and the ill news it brought to the king, he kept his promise with reference to rewarding Daniel, put a scarlet robe upon him and a chain of gold about his neck, and made him third ruler of the kingdom. But it was all in vain. That night the Persian king, Darius, captured Babylon and Belshazzar was slain.

Meditations on the Lesson.—1. "Whatsoever a man soweth, that shall he also reap." The glory of Babylon, the wealth gathered by her

mighty conquerors, her immense armies with superior equipment, her mighty walls and feeling of security on the part of her defenders was not enough to save that proud city from ruin. The record of Babylon was one of idolatry and sin and shame, and the climax was reached when they took the stolen vessels from the house of the Lord, filled them with wine, and drank therefrom in honor of their gods. Their cup of iniquity was full, and God decreed that they should drink to the bitter dregs. So completely was the glory of Belshazzar wiped away that for centuries the enemies of God tried to discredit the Bible by insisting that no such man ever existed.

2. There is a bitter ending for every form of worldly pleasure. That brilliant banquet hall gorgeously decorated and filled with mirth was indeed an attractive place for the followers of the prince of this world, and we are not surprised that under such influences the vilest of sins should be indulged in. But it was true then, as it is to-day, that "she (he) that liveth in pleasure is dead while she (he) liveth" and the horrors of "the second death" are staring them in the face. The house of mirth is also the house of death.

3. Where was the queen? We hear nothing of her until the king

got into trouble. They who are wholly given to pleasure sink into such vile abominations that even the better classes of heathens absent themselves during times when the more reckless ones are carrying their sins to excess.

4. Where was Daniel. Certainly not in the banquet hall—not until he was called there on a mission worthy of the man of God. When he came he did not hesitate to rebuke the king for his sins and to tell him what God had revealed concerning the fate of the wicked king and his kingdom. This man of God had been tested before, and he was not among those who should be "found wanting." The house of mirth is no place for the man of God. And when Daniel arrived at the banquet hall it had already ceased to be a house of mirth but had now become a place of fear and torment. We commend him for his consistent record all the way through. Had you and I lived at this time, would our record have been like his?

5. For every one of us there is a hand writing on the wall, and, like Daniel, with an eye of faith it is our privilege to read it. The Word of God, illuminated by the Holy Spirit, tells us what will be the end of one like myself or yourself. Are we, like Belshazzar, among those "found wanting?" or, like Daniel, among those found right with God?—K.

Bible Meeting Topic

THE ELEMENTS OF TRUE PRAYER.

Matt. 6:5-15; Jas. 1:5-8.

Topic for August 4

MOTTO

"Men ought always to pray and not to faint."

"The effectual fervent prayer of a righteous man availeth much."

OUTLINE STUDY

I. The Element of a Proper Recognition of God.

45

1. As a heavenly Father.—Acts 17:24-28; Matt. 6:9-13.
2. As the Son and Redeemer.—Jno. 16:23.
3. As the Holy Spirit.—Jude 20; Rom. 8:26, 27.

II. The Element of the Proper Relation of the Petitioner.

1. The position of a man.—Psa. 8.
2. A sinner.—Luke 18:10-14.
3. A child of God by regeneration.—Gal. 4:6.
4. In all humility.—Jas. 4:10.
5. In faith.—Jas. 1:6; Mark 11:24.
6. In obedience.—I Jno. 3:22.
7. In forgiveness and love to others.—Mark 11:25, 26; Matt. 5:23, 24.
8. In earnestness.—Jas. 5:17.
9. In proper relation as man or woman.—I Cor. 11:3-12.
10. In harmony with His will.—I Jno. 5:14.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Pray."
2. Memorize a Passage from the Outline.
3. Repeat the Lord's Prayer.

For Young People.

1. The Need of a Right Knowledge of God in Prayer.
2. The Need of a Right Relation to God through Christ.

For Older People.

1. Prayer and Doing God's Will.
2. Faith and Prayer.

SEED THOUGHTS

Trouble and perplexity drive me to prayer, and prayer drives away trouble and perplexity.—Melancthon.

When Christ went up into the mountain apart to pray, He dismissed the multitude, to teach us that when we address ourselves to God, we must first dismiss the multitude of worldly cares, worldly thoughts, worldly concerns and business, when we would call upon God in duty.—Burkitt.

In presenting Divine promises at the throne of grace, we present the best of names at a bank that is solvent. Let us, when we pray, consider well whether we have a promise for our plea.—R. M. Offord.

True prayer is an earnest soul's direct converse with God.—T. L. Cuyler.

Gospel Herald

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THURSDAY, JULY 25, 1929

Field Notes

Bro. D. A. Yoder of Goshen, Ind., spent some time in Medina and Wayne counties, Ohio, recently, filling the pulpit at the Oak Grove Church on Sunday morning, July 14.

A recent letter from Pigeon, Mich., told of an interesting series of meetings going on at that place with Bro. James Bucher of Montgomery, Ind., in charge. May the Lord add His blessings and many be saved.

Nine counties were represented in the recent Sunday school meeting held in Plainview Church near Aurora, Ohio. A well filled house and a live interest from beginning to end are two of the things reported.

We are in receipt of a program of the annual missionary meeting to be held with Holly Grove congregation near Westover, Md., Aug. 3 and 4. Speakers from a distance, Brethren Oscar Burkholder and Nevin Bender.

We are in receipt of a well arranged program of the 26th annual Sunday school meeting to be held at the Slate Hill Mennonite Church near Shiremanstown, Pa. Brethren J. F. Bressler and J. B. Senger are to be the leading instructors.

July 25 is the date set for the beginning of evangelistic meetings at Westover, Md., in charge of Bro. Oscar Burkholder of Breslau, Ont. Bro. B. expects to be in attendance at the Southwestern Pennsylvania Conference, immediately after the close of the meetings at Westover.

From the Vine Street Mission, Lancaster, Pa., we have the following message: "Evangelistic meetings start at Vine St. Mission July 21 with Bro. J. W. Hess in charge. Bible school has opened here with an enrollment of over 200 children and others coming. Pray for us." May a harvest of souls result from these efforts.

A recent letter from Breslau, Ont., informs us that Brethren J. L. Stauffer and J. B. Smith were both in that community at the time the letter was written: the former in the interests of the Eastern Mennonite School, the latter to visit his sick mother and incidentally "gathering information relative to the Schmidt family."

Bro. E. S. Hallman of Falfurrias, Texas, accompanied by his wife and daughter, expects soon to start on an extended trip north, stopping at Tuleta, Texas, Lake Charles, La., and other points enroute to Goshen, Ind. They expect to attend General Conference and the Missouri-Kansas Conference before returning to their homes.

Following is an extract from a recent letter from Carver, Mo.: "We had an all day mission meeting last Sunday (July 14). We had a goodly number present from the home community and from Mt. Zion congregation near Versailles; also stirring sermons by Bro. C. D. Esch in the morning and in the evening. We feel that the day was profitably spent."

Bro. C. D. Esch and family of Dhamtari, India, spent a week recently in the vicinity of Carver, Mo. Among others visiting there at the same time were Bro. Geo. Bissey and wife of Cherry Box, Mo., and Sisters Laura Detwiler and Sadie Carr of Shannon Co., Mo. It was a partial family reunion, Sisters Esch, Detwiler and Carr being sisters to Bro. J. P. Brubaker and Sister Clara Shank.

Enroute Home.—A recent letter from Bro. A. C. Brunk of Dhamtari, India, informs us that he and family expected to leave Buenos Aires, Argentina July 13 and land at New Orleans about Aug. 9. Bro. B. expresses himself as being highly pleased with the work being carried on in the Argentine, expressing great satisfaction in having met our missionaries on that field. Those desiring to write them should address them as passengers coming in on the "Santos Mar" S. S. in care of the agents of the Asoka Kaisha Steamship Company, New Orleans, La.

Correspondence

Scottsdale, Pa.

Greetings in the Worthy Name of Jesus:—Meetings closed here Sunday night, July 21, with good attendance and good interest. There were present a goodly number from the Springs, Johnstown, and Masontown districts; also Bro. Henry B. Erb and family of East Petersburg, Pa., who have been here several days as guests of Bro. George Cutrell and family, and Sister Mary Zook of Sterling, Ohio, who is here for a few days, the guest of Bro. Ressler and family. We praise the Lord for the work done during the meetings. While the number who have made the good confession is not as large as we would like to have seen, we believe the good seed sown will bring forth more fruit later. Bro. Metzler did good work, and goes away with the good wishes of the brotherhood at this place.

We are looking ahead with interest to the time of the District Mission Board meeting, to be held at this place, followed immediately by the annual Sunday School and Church Conference to be held at Masontown. Pray for the work.

Cor.

Logan, Ohio

(Turkey Run congregation)

Dear Herald Readers, Greetings:—On June 9, Bro. J. B. Smith, Elida, O., and Bro. Wallace Kauffman, West Liberty, O., were with us. Bro. K. spoke at the young people's meeting.

On June 16, a carload from Elida, O., in the persons of Bro. Merle Stemen, wife and son, Sister Emma Stemen and daughters Nina and Elva, worshiped with us.

On June 17, we had with us Bro. E. B. Stoltzfus, Hudson, O. He held a series of meetings June 18-23. We also had the privilege of commemorating the death and suffering of the Lord on June 23, while the brother was with us.

On July 7, we had an all-day meeting. A number were present from West Liberty and Dayton, Ohio. The meeting was uplifting. Many good thoughts were given by the speakers. We believe God is pleased with such a gathering.

Pray for us here, that we might be strengthened in the faith and be witnesses for Christ, thus leading others to the Savior.

July 7, 1929.

Malinda Good.

Middlebury, Ind.

(Middlebury congregation)

Dear Herald Readers:—On Sunday, June 30, we had an all day mission meeting. Bro. and Sister Er-

nest Miller of India were with us. Bro. Miller had charge of the morning services. Text, Rom. 1:16. In the afternoon Sister Miller gave a talk on the conditions of India, and Bro. Oscar Hostetler spoke on The Rural Field. Bro. Leininger of Elkhart was also with us and gave us some helpful thoughts. In the evening Bro. and Sister Miller had charge of the services again. Sister Miller talked to the children. By hearing these talks we feel a greater interest in the mission work. They need the prayer and support of the Home Church.

July 9, 1929. Lizzie Kaufman.

Varysburg, N. Y.

(Sand Hill congregation)

Greetings:—On Sunday, June 23, Bro. M. H. Shantz, wife and daughter were with us. Bro. S. preached to us from I Tim. 4:1-5. Bro. and Sister Baker of Sherkston also worshiped with us.

On Sunday, July 7, Bro. and Sister M. H. Shantz were again with us. Bro. S. again broke the bread of life to us. They expected to meet Bro. Aaron Mast of Westover, Md., but for some reason Bro. Mast could not be here.

On June 21, Bro. and Sister D. D. Kauffman were called to Montana on account of the serious illness of their daughter, Mrs. George Hoylman. Bro. K. expects to be gone about two months, which leaves us without a regular pastor.

At the annual conference of Ontario this church was recognized as a self-supporting church. We now have bishop oversight instead of being under the Mission Board. We feel to thank the Board for all they did for us, many times at great personal sacrifice. We realize that it is no small task to bring a church from a few members to a membership of about 130 in about nine years. We would ask your prayers that we as a church may stand fast in the faith of our fathers and to the fundamental doctrines of the Bible.

On June 28, Bro. S. G. Shetler, Johnstown, Pa., preached an edifying sermon for us. He was on his way to Selkirk, Ont., to hold revival meetings.

Crops are looking well, although rain is needed in some sections. The farmers are busy cultivating their crops and making hay.

Health is fair among the brotherhood.

Any visitors intending to visit us and desiring a special appointment, write to our deacon, Bro. Ira L. Yoder, Clarence, N. Y.

July 10, 1929. John H. Peachey.

Dalton, Ohio

(Sonnenberg congregation)

Dear Readers of the Herald, Greetings:—On June 16 Bro. and Sister Noah Hilty of Crown Hill Church came into our midst. Bro. H. preached an impressive sermon from Gal. 2:20.

Bro. J. B. Smith of Elida, O., came into our vicinity on July 1 to give his three talks on the dress question: (1) what God has said; (2) what man has said; (3) what to do with it?

On July 7, Bro. J. L. Stauffer of Harrisonburg, Va., preached for us from I Pet. 5:8. In the evening Bro. Noah Oyer of Goshen College preached an inspiring sermon from I Cor. 3:11.

Sister Sarah, wife of Bro. Aaron Steiner, who submitted to an operation in the Massillon City Hospital, was removed to her home and is improving nicely.

The Young People's chorus will sing at the Orrville Mennonite Church, July 14.

July 10, 1929.

Cor.

Springs, Pa.

On June 28, the regular time for our quarterly council, a meeting was held and the following officers elected: Secy., E. E. Bittinger; Cor. Secy., Mrs. Homer Maust; M. B. Member, W. E. Haning; Trustee for 3 years, Cleman Folk; Church Chors., Mrs. Mark Bender and Walter Otto; General Prayer Meeting Leader, N. S. Maust; Ass't. P. M. Leaders, S. J. Maust and Elmer E. Bittinger; Ushers, Cleman Folk and Daniel King; Collect Offerings, Roy Maust and Paul Haning. Supervisor of Parking, Homer Maust and Lloyd Otto.

June 30, ending the S. S. Year, the S. S. here held its reorganization on June 16, the following officers being elected: Supts., Roy Otto, Herbert Maust; Secy., Florence Bittinger; Treas., Marie Bender; Chors., Walter Otto and Anna E. Bender; Libr., Elam Miller, Elta Maust, and Samuel Haning; Home Dept. Supt., W. E. Haning; Asst. Supts., S. J. Maust and E. E. Bittinger; Cradle Roll Supt., Annie L. Miller. Delegate to S. S. Conference, Homer Livengood.

June 16 the pulpit at this place was filled on Sunday evening by Bro. J. L. Stauffer of Harrisonburg, Va., who preached on "Better Things." There was a full house and all enjoyed the message.

July 4 a local S. S. conference was held with the congregation here which was largely attended at all three sessions. Every speaker placed on the program was present but one, and all the talks given were timely and inspirational. This meeting brought a number of visitors from the congregations of the other churches, for which we were glad, and also very

welcome. Come again.

July 8 Bishop and Mrs. N. E. Miller and Sisters Elizabeth Shoemaker and Savilla Maust went to the home of Lucinda Dridy at Listonburg, a distance of about 18 miles, and held communion with Sister Dridy, aged 86 years, and who on account of age and distance is unable to come to the church services.

Bro. Paul and Sister Ruth Bender of Hesston, Kans., spent a few days visiting relatives here last week.

July 11, 1929.

Cor.

Aurora, Ohio

Dear Herald Readers, Greetings:—We praise God for His saving and keeping power, and for the many blessings we receive from Him day by day.

Bro. J. W. Hess was with us in a series of meetings June 23-30. We thank our Father for the inspiration each one received. Eleven souls confessed Christ as their Redeemer, three were reclaimed, four confessed their unfaithfulness to God, and the spirit of love was rekindled in the hearts of saints.

We held our regular fourth of July meeting. How we ought to thank God that He put it into our hearts to spend the day in honoring and glorifying Him. The message from Jno. 5:17 made us feel more keenly the work that God has entrusted to man and the necessity of working, when God works. May we feel the need of faithful service. Some day a Book shall be opened and our names read. What if we would be just a little too late to answer when our name is called.

July 12, 1929.

Mabel Howitt.

Fisher, Ill.

Dear Gospel Herald Readers:—On July 4, we had our annual all-day meeting which was attended by a very large crowd. Bro. Milo Kauffman of Chicago, Ill., was with us and preached three very appropriate sermons. The theme of his morning message was "Power." In the afternoon session Bro. Kauffman gave a short talk to the children. Following the children's meeting, he preached on "The Strength of Youth." The evening sermon was "Withstanding God." This was given as an evangelistic message. Special singing was furnished by the Men's Chorus, and men's, ladies', and mixed quartets.

On Tuesday, July 2, eight of our young people sang for the patients at the Outlook Sanatorium at Urbana, Ill. This is the Champaign Co., Tuberculosis Sanatorium. Two of our members are there for treatment at the present time.

July 13, 1929.

Alta Heiser.

(Continued on page 364)

Miscellaneous

LIFE'S MORAL REVIVAL FOR THE TRUE LIVING (Col. 3; I Thes. 4:17)

By Rufus Buzzard

For the Gospel Herald.

If ye, then, be risen with Jesus your Savior,
At all times seek those things which
come from above,
Where Jesus now sits at the right hand of
Jehovah,
Interceding for you in the spirit of love.

Be ye followers of Christ as dear, loving
children,
And as He always loves you, so walk ye
in love,
For He has, Himself, as a sacrifice given,
A sacrifice to the world, for all sin to
remove.

Mortify, therefore, the deeds of the body,
Fornication, wrath, blasphemy, uncleanness,
Put on, as elect of God, bowels of mercy,
Charity, longsuffering, humbleness, meekness.

Let the words of Christ dwell in you richly,
Admonish one another in spiritual song,
Sing with grace in your heart to the Lord,
And thus show to the world on which
side you belong.

Then at the time of the blest resurrection,
Those who have died in Christ shall arise,
Who together with those who living remain,
Shall be caught up to meet their Lord in
the skies.

New Castle, Ind.

LANCASTER COUNTY, PENNSYLVANIA

(Continued from last week)

The first congregation was organized at Lancaster, in 1879, and they now number in two congregations, 480.

Brick and Strasburg have added to their group, New Providence and Mechanics Grove and number 850.

Millersville-Rohrerstown, have added, Habeckers, Mountville, Masonville, and Columbia, and number 1,040.

New Danville added Byerland and River Corner, number 500.

Mellingers added Stumptown, numbers 850.

Groffdale added Metzlers and Ephrata, numbers 750.

Weaverland, added, Lichtys, Martindale, Goodville, and Churchtown, number 800.

Bowmansville became a new center belonging to Weaverland adding Red Run, number 300.

Paradise became a new center belonging to Pequea, added Hersheys, Old Road, Kinzer, Mt. Pleasant, Welsh Mt. Mission, numbering 1,043.

Landis Valley and Hammer Creek, became new centers, added

Hess, Lititz, and Indiantown, numbering 840.

Landisville and Manheim became new centers, adding into one district, Chestnut Hill, Kraybill, Erisman, Mt. Joy, Gantz, Kauffman, Erb, Hernley, Petersburg, and Salunga, numbering 1,775.

Rissers became a new center, and added in the county, Bosslers, Goods, and Elizabethtown, numbering 665.

New Holland, the last center, numbers 160.

10,173.

Besides these, there are in eastern Lancaster County, Old Order Mennonites, worshipping in eight meeting houses, numbering 950.

Stauffer Mennonites, worshipping in one house 200.

Old Order Amish, in two houses 1,075.

Joint Conference Amish, two houses 580.

There are also several small congregations of Mennonite Brethren in Christ in the county, and twelve congregations of New Mennonites, known as followers of John Herr.

Other denominations were early and constant neighbors to the Mennonites in the county, with whom they always were on the best of terms. But these different classes from the earliest times acquired some of the young people as some of their most stalwart members; but hardly any of the other faiths were drawn into the plain churches, during the first hundred and fifty years.

The Friends had a meeting as early as 1714, in the southern part of the county, where they were most numerous, and led the way into the ante-slavery movement.

The Brethren, known as German Baptists, made their appearance in the county, first in 1724, with Conrad Beissel, from whom they withdrew when he started the Cloister community at Ephrata in 1732.

The Episcopalians held their first service at Churchtown in 1726, and soon afterwards on the Upper Pequea, where they built large churches and had many members; but they were not a farming people and most of their descendants are now living in the cities, while their places are occupied by their German neighbors.

The Presbyterians organized a church on the Upper Pequea, in 1724, and one in Donegal in 1726. At Pequea they had a school for the higher branches of learning many years in colonial period.

The first Reformed church was held at Salem (Hellers) in 1727. The Lutherans made their first organization in Lancaster in 1729, the year the county was organized, and soon

both branches became numerous in the northern end of the county. Many of their members being of German extraction, they were good agriculturalists and their congregations are strong in the places where they first started, always being close neighbors to the Mennonites; many of them having known one another in their European homes.

The Moravians started their church and school on their exclusive community plans at Lititz, in 1742; continuing on that order for the first hundred years; owing to their influences the town was long noted as one of the most refined places in the county.

The Mennonite Church in the county, has twelve hundred teachers and officers conducting fifty-three Sunday schools in which twelve thousand four hundred pupils receive regular instruction.

The Sunday school was first regarded as an institution of the church in Lancaster County in 1871, and English preaching was adjudged as an innovation in several of our largest congregations as late as 1893.

The early Church fathers were aggressive in spreading the Word of God, and persistent in planting new church homes and in fostering the increasing membership. But there seems to have been a period, covering fifty years of the last century when the Church failed to reach its younger generations. Consequently the roll of some of the popular amusements of this anniversary year, and some of the questionable business interests of the day find some of their names where their fathers did not place them—they simply slipped there.

A retrospective view well reminds us that our fathers and mothers performed a great and almost miraculous task, inasmuch that they kept the faith during all their dark and fiery trials, and endured the hardships of pioneer life in an unbroken wilderness, and handed to us so rich an heritage.

Are we worthy of it? Can we hand it on to the succeeding generations, clean with the same intensive, practical prayer to God, that the spirit of our ancestors, might through us, pass along without being contaminated with harmful worldly desires and hindrances, so that our children might ever be led unto "fountains of living waters?"

Living and maintaining a simple life, such as nearly all creeds tried to live when they fled to this country that they might worship God in spirit and in truth as they understood it, was not an easy task for the wealthy Mennonite families as they intermingled with all classes in the business world, which soon developed into educational and social intercourse. All

of which gives the present fathers of all denominations much concern.

We often wonder whether we should not make more prayerful efforts to decipher a sure and certain "Handwriting" now being written "on the wall?"

New Holland, Pa.

ENTERTAINMENT AT CONFERENCE TIME

By J. A. Ressler

For the Gospel Herald.

The increase of automotive travel, which enables one to reach almost all parts of the country with comparative ease, brings with it increased joys of visiting friends and of entertaining friends.

It also brings problems.

At conference times these problems are accentuated.

Thoughtfulness on the part of both the entertainers and the entertained will remove most of the problems and greatly increase the joys of visiting and being visited, especially at times when large numbers of comparative strangers flock into one community as at the General Conference and large state conferences.

The problem of expense of feeding the multitudes is being worked out in various ways, so we omit that—there are committees.

When the long after-meeting at the various "numbers" on the outside of the tent or tabernacle is over and it is getting late, we arrive at the home where we are to sleep. We are tired of travel, they are tired with their long preparation. The body says, "Let's go to bed as soon as we can and sleep as long as we can." A sense of politeness and good will says, "Let's visit just a bit and find out who all these people are."

Here's where the thoughtful consideration comes in on both (and all) sides. In our party is an evangelist who has recently been in a community where the friends with whom we are staying have relatives. It is only fair to them that they be permitted to ask a few questions about their friends, and the rest of us can well afford to listen politely. They may have questions to ask of us about various things in which we have common interests. They have opened their house and we owe them something in the way of courtesy in return. Don't let us forget to thank them as we leave.

Our friends with whom we stay for the night—may we remind them that we are at the conference for work? Some may go for the mere pleasure of visiting a lot of friends, but there are many ministers and others who are busy with weighty problems affecting many people all

day long, and the time for "visiting" as such is short. By talking to the point and not too long at a time, it is possible, perhaps, to send the company off to bed soon in the evening and do the rest of the questioning in the morning. The visitors will be grateful for that.

And we who are strangers—unless we are in a special class owing to the work that is expected of us or on account of our health (or lack of health) or a combination of these elements—let us not expect too much in the way of special accommodations when every home is about "full-up" with inquisitive strangers and busy home folks.

Let us make a strong effort to "put ourselves in the place of the other party" and then "do as we would be done by," and we'll all be sorry conference was over so soon.

Scottdale, Pa.

1929

YOUNG PEOPLE'S INSTITUTE

(Aug. 22, 23, 24, 26)

Programs of this year's Institute, planned for the Thursday, Friday, Saturday and Monday preceding General Conference, and to be held at Goshen, Indiana, will be ready for general distribution by July 25.

The program Committee has arranged for a full schedule of lecture, recitation and discussion periods from 8:00 A. M. to 12:15 noon for each day. The Morning Watch period, the breakfast hour and Leaders Devotional meeting come from 6:00 to 8:00 in the morning. There will be forenoon classes in Bible Study, on Missions, Young People's Activities, Sunday School Methods and on the Faith, Principles and Ideals of the Church. At 10:30 each day the Institute will be divided into small groups for a Discussion Forum. The subjects discussed will depend upon the interests of the individual groups and their leaders. Following this hour comes a 45 minute Assembly

period of worship, song and a series of fifteen minute talks on some of the fundamental principles of Christian living.

The afternoon period is left free for rest, study, meditation, recreation, informal social contacts or for personal heart to heart talks with teacher or leader. Outdoor sunset meetings, probably somewhere along the Elkhart river, will bring the group face to face with Life Work, Consecration, and deeper Spiritual Life themes. An 8:30 P. M. meeting in the Chapel hall, listening to a sermon or lecture by some Bishop brother closes the day.

On the program are listed bishops, ministers and laity, representatives from our two foreign Mission fields and from our city missions, the editors of our Young People's periodicals, those connected with our Church Schools, and representatives from the home communities. All of these are in sympathetic touch with to-day's needs and problems confronting our young people, and loyal to the Church's faith and practice. Granted spirit guidance in teacher, leader, and group, the meetings cannot fail in spiritual benefit to all attendants. These meetings ought to prove a definite help in preparation for the General Conference sessions following.

There will be no Institute sessions on Sunday or on Monday afternoon so that attendants may take in the various Fundamentals Conferences in session then.

Lodging and board will be furnished in the College dormitories and dining halls from Wednesday evening, August 21 to Monday evening, August 26 cost of which is covered in the Institute fee.

Write Ernest E. Miller, Middlebury, Ind., or Mennonite Young People's Institute, College Ave., & Eighth St., Goshen, Ind., for programs or any other information particulars.

Orie O. Miller,
Chm. Y. P. P. Committee.

FIFTY MENNONITE LEADERS

XXIX. SAMUEL GODSHALK (1817—1896)

By Samuel R. Swartley

For the Gospel Herald.

Samuel Godshalk, one of the leading ministers of the Bucks County district in Pennsylvania, served the Deep Run Church faithfully for forty-six years.

He was born near Doylestown, Bucks Co., Pa., May 17, 1817. He was the son of minister Abraham Gotshalk. He married Elizabeth Meyers in May, 1840, and lived on his farm joining the Deep Run Men-

nonite Church property. He was ordained a minister of this church at the age of 33 years.

In his earlier years he taught school. At this time most of the schooling in this locality was in German, but he also became acquainted with the English language. He took special interest in singing, and taught singing classes in different communities. He also wrote scriptural compositions, both in prose and poetry, and made contributions to the Herald of Truth, now Gospel Herald.

All church services were held in the German language at this time.

Since he was well versed in the English language he was asked frequently to conduct services in English, not only in his home locality but also in neighboring counties and states. He was zealous in the welfare of the Church, and especially in the young people. He not only saw them, but also had a word and a smile for them, as well as for the older ones. It was not necessary for him to say to the people, "I love you," all could see it. If a rebuke was necessary, he could rebuke effectively and without causing offense.

There were no Sunday schools at the Mennonite churches at that time, but it was learned that he was in full sympathy with Sunday school work.

His wife died April 28, 1858. They had been blessed with nine children. In 1879 the seventh child, Henry, at the age of 27, went to Kansas for his health; but he died suddenly, a short time after his arriving and was buried there. This sad event caused father Godshalk to manifest his sympathy, which a devoted father has toward his children, and he ordered the dead body to be removed to the home graveyard at Deep Run Church. As a fitting memorial to this sad event, father Godshalk wrote a pamphlet entitled "Early Piety," that the young people might be inspired to early piety as his son had been.

He married Susanah Godshalk (nee Young) for his second wife. She did not have any children. She died Aug. 9, 1895.

Samuel Godshalk died Oct. 22, 1896. He lived to the ripe old age of 79 years, 5 months, and 3 days. After 46 years of service he was succeeded by Jacob M. Rush, Plumsteadville, Pa. All their "ashes" lie buried in the graveyard at the Deep Run Church.

The following is an extract of a poem written by Bro. Godshalk on the death of his son, Henry:

"His pilgrimage on earth had been
Twenty and seven years,
One month and fifteen days in fine,
As it herein appears.

"May all our loss be his great gain;
O God, for us provide;
Let us forever praise Thy name,
Whatever us betide.

"In glory, bliss, and heavenly joy,
No death or sickness reign;
But all is comfort, all is ease,
And this the good obtain.

—S. Godshalk."

CORRESPONDENCE

(Continued from page 361)

Coalridge, Mont.

Dear Herald Readers:—Immediately after the Sunday School Conference held at Kenmare, N. D., Bro. R. R. Smucker came into our midst, remaining with us over Sunday. He

preached for us Sunday morning and in the afternoon and evening gave a talk on India. Bro. Smucker left on Monday morning for other fields. The same evening Bro. Wolfer of Woodburn, Oreg., came to hold meetings and was with us one week. There were three young people who were willing to step out on the Lord's side. We believe others were counting the cost but were not willing to make the sacrifice. The brother labored faithfully to show the lost of their standing before God. During his stay with us we observed our communion service. While we are glad there are those who are willing to step out on the Lord's side, our hearts are again made sad to know there are four of our number who have gone out into the world and no longer desire to be one with us. May the Lord show them the error of their way and in His own time and way lead them back into His fold again.

We have been blessed with good health in general.

Crops are not looking so well, due to dry weather.

The Lord bless and keep.

July 13, 1929.

Cor.

Wooster, Ohio

(Honeytown Mission)

Dear Herald Readers, Greeting:—On Sunday evening, June 9, Bro. Maurice O'Connell of Lima, O., began a series of meetings at Honeytown (an abandoned U. B. church 3 miles east of Wooster). These meetings were well attended, and the interest was good. Before the sermon we had a children's meeting conducted by Sister Fanny Horst, C. Z. Yoder, and Bro. O'Connell. The last three evenings were taken up in Bible doctrine studies instead of the children's meetings before the sermon. These meetings were conducted by Bro. E. F. Hartzler. The first subject was Prayer Head covering, the second, Feet Washing, the third, Nonconformity to the World; the fourth, Nonresistance—being the last evening of our meetings. Bro. O'Connell preached to a very large audience on the subject, "What will you do with the Christ?" As a visible result there were three souls that confessed Christ.

We have our prayer meetings in as many homes outside of our own people as possible, and one that had drifted away from the Church has through the influence of these meetings made application to be reinstated.

On the evening of July 9 Bro. J. L. Stauffer of Harrisonburg, Va., preached to us at the Salem Church on Acts 5:42: "And daily in the temple and in every house they ceased not to teach and preach Jesus Christ."

May unity and the power of the Word be exemplified in all the believers, is our prayer. Pray for us.
July 13, 1929. W. H. Shoup.

Eureka, Ill.

Greetings in Jesus' Name:—We have been enjoying a number of messages from visiting ministers.

On Friday evening, June 21 Bro. C. D. Esch of India gave us a stirring message. The church was strengthened and inspired. It brings India's work and problems much nearer to us when we hear these messages.

At the last two meetings of the sewing circle we were sewing garments for India.

Bro. C. F. Derstine and family spent three days, June 26-28, in our community. He gave us a message each evening. The church appreciated his visit and messages. We were all strengthened spiritually, five of our young people confessed Christ as their Savior. Ruth and Esther Derstine are spending the summer in this community.

Bro. Ezra Yordy and family spent Sunday, July 14, at Pleasant Hill. He spoke to that church at an all-day children's and Sunday school meeting. A large crowd and good interest reported.

We have been blessed with much rain the past few weeks. Crops look very good. Health in general is good. We thank the Giver of all these blessings.

In His glad service,
July 15, 1929. Alma Yordy.

Flanagan, Ill.

(Waldo congregation)

Greetings to all Gospel Herald Readers:—We feel thankful to God who is ever blessing us both spiritually and temporally.

On Sunday morning, July 7, we were glad to have with us a car of Chicago people who took an active part in the Sunday school.

We rejoice to say that on July 14 sixteen precious souls, all young in years, were received into the Church by water baptism. We trust that the baptism of the Holy Spirit followed. Bro. J. D. Hartzler officiated.

Sister Mary Slagel is still in a helpless condition. Bro. Henry Grieser and Sister Lena Guth are in the Pontiac Hospital; the latter for an operation.

We ask an interest in your prayers that we may be found faithful when Jesus comes.

July 18, 1929. Lydia H. Smith.

Midland, Mich.

(Midland congregation)

Dear Gospel Herald Readers:—We feel grateful to our heavenly Father

for the many blessings He showers upon us from time to time.

On June 16 we reorganized our Sunday school and Y. P. M. for the next six months. The following officers were elected: Supts., Nobel Kauffman, Ray Bontrager; Chors., Ernest Bontrager, Syrenus Schrock; Sec.,

Lester Wyse, Myron Short; Y. P. M. Mods., Monroe Wyse, Clarence Yoder; third member, Floyd Bontrager. These officers need our prayers.

On July 4, we had an all-day meeting at this place given by the Berne and Midland, Ind., Sunday schools. Many good thoughts were brought

out. May we profit by them.

We ask the prayers of the readers in behalf of the meetings soon to begin at this place (the latter part of this month) by Bro. James Bucher of Indiana. Everybody welcome.

In His Name,
July 17, 1929. Cora Wyse.

OHIO MENNONITE AND EASTERN A. M. JOINT CONFERENCE

Report of the Ohio Mennonite and Eastern A. M. Joint Conference, Held May 28-30, 1929, at the Pike Church near Elida, O.

For the Gospel Herald.

Conference Members met at 1:30 P. M. on Tuesday, May 28. Song, led by J. B. Witmer.

Prayer led by J. S. Mast and Steven Yoder of Kansas.

Song, "Walk Daily with Your Savior."

The minutes of the Executive Committee meetings during the year were read and accepted.

The question of a stenographer was discussed. It was then moved and supported that a committee of three brethren be appointed to further consider the question and, if they find a suitable stenographer, to secure the same for this conference. The following brethren were appointed on this Committee: J. C. Frey, J. B. Smith, E. B. Stoltzfus. The committee later reported that they had secured no stenographer.

Bro. S. E. Allgyer reported the work of the Committee that had been in the Belleville and Allensville church district, to assist those congregations in adjusting certain difficulties. He reported a satisfactory adjustment.

The question of a paid up life insurance policy was discussed. A number of points were made, mostly opposing it. It is a dangerous thing. The church lacks along the line of providing for losses sustained.

The question of the relationship of the conference and the congregations which have not voted favorable to the merger was raised and discussed at some length. The meeting was then adjourned for supper, leaving further consideration of this question until a later meeting.

Closing Prayer, led by Irvin Burkhardt.

On Tuesday evening, at 7:30, the first public session of Conference opened. Song service, led by J. C. Frey and Orrie Yoder. Devotional, led by S. W. Sommer. Scripture read, Phil. 4:1-8.

Topic, **The Mennonite Church and Present Day Peace Problems**, E. L. Frey.

Text, Jno. 14:27.—Words from the Prince of Peace. Not giving a world peace, but a spiritual peace. Christ gave definite teaching on the principles of peace. There is a reason for war. "Only by pride cometh contention." The old man must be kept under. Public opinion can do much but it cannot bring heaven to earth. The place of the child of God is not at the polls but at the throne of God, for the promotion of peace. "If our country wants to get rid of the war spirit, we must begin at the bottom, remove the weapons from the children, war pictures on the walls, laud heroes of peace rather than war."—Mary Meed. What are we doing to prevent war?

After a song and a few announcements, Bro. S. E. Allgyer offered the closing prayer.

Wednesday Morning

Song, led by Edward Frey.

Devotional, led by John Mumaw. Scripture used, Matt. 16:13-28.

The minutes of previous meeting were read and approved by motion.

Conference Sermon, by A. I. Yoder. Theme, **The Believers' Oneness with Christ**. Text, I Jno. 4:17 (latter clause). This clause lays down the principle of identity of the believer with Christ. If this principle were clearly understood, Christians could solve many problems. He is the only begotten Son of God. Through Him, we too become Sons of God, but only as a prophet, worker of miracles, etc. Neither does the world really know and understand the children of God. Christ is a good example of trusting in God and living by the Word of God.

The following bishops bore testimony to the sermon: A. J. Steiner, S. E. Allgyer, J. M. Shenk, E. L. Frey, E. B. Stoltzfus, J. S. Mast.

Appointment of committees—

Resolutions Committee: A. I. Yoder, J. B. Smith, E. D. Hess.

Nominating Committee: E. B. Stoltzfus, E. M. Detwiler, Solomon Brunk.

The committee appointments were sustained by motion. Closing Prayer by I. S. Johns.

Wednesday Afternoon

Devotional, led by Stephen Yoder. Scripture, Luke 24:13-35. Testimonies continued. Bishops: E. F. Hartzler, J. S. Gerig, and O. N. Johns. Visiting brethren: B. B. King, C. L. Graber, I. S. Johns, Edwin Yoder, I. E. Burkhardt, and Abram Hershberger.

Deacons: Eli Brunk and Silvanus Stoltzfus.

Roll Call.—Number present: bishops, 10; ministers, 31; deacons, 10.

S. W. Summer was received by letter from the Indiana and Michigan Conference. Bro. Harry Mumaw was received as a newly ordained deacon.

First Question.—**What means and methods does this Conference recommend or advise in order that the rules and regulations of our Constitution and Discipline may be effectively and harmoniously carried out?** Discussed by J. Y. King.

This was followed by an open discussion, in which a number of the brethren took part.

Resolution Adopted.—Assuming that our Constitution and Discipline is based upon and in harmony with the teaching of the Word of God, and realizing that unity in practice as well as in doctrine is essential to the highest efficiency and spiritual welfare of our several congregations, we submit the following considerations as a means of effecting the desired results.

1. That ministers in charge shall be responsible for reading and interpreting the Constitution and Discipline with sufficient frequency that all our people of the several congregations may become and remain fully enlightened as to the importance and scripturalness of said document.

2. That the fundamental doctrines of the Bible resulting in true heart experience of salvation from sin and a life of devotion and consecration to the will of God be faithfully taught from all our pulpits.

3. That the distinctive doctrines of the Mennonite Church, especially such as are being jeopardized by present world conditions, be carefully taught in harmony with their scriptural implications.

4. That diligent care be exercised that only such Sunday school officials and teachers, leaders in our young people's meetings, be chosen as are in harmony with our Constitution and Discipline, and that will conscientiously and faithfully support the doctrines and practices of the church.

5. That scriptural discipline be maintained in accordance with one faith and practice with a view of maintaining a pure church and restraining such as may have become involved in error.

6. That we encourage any effective means of unifying and fostering them in a common faith—such as Bible schools, Bible conference, Teachers' Training classes, Fundamental conferences.

7. That we encourage the exchange of pulpits throughout our conference district, as well as a more intimate acquaintance among the members of our several congregations as a means of mutual edification and for the promotion of Christian unity and fellowship.

Treasurer's Report, by J. C. Frey. Report accepted.

Closing Prayer, by Jacob Good.

Wednesday Evening

Song service, led by Orrie Yoder and Elam Horst.

Devotional, by I. E. Burkhardt. Scriptures, Rev. 4:1-11; 5:12, 13.

The following resolution was adopted: Since it has pleased our Heavenly Father in His wisdom to remove from this life to eternity our brother and co-laborer, Christian U. Stoltzfus, of Joanna, Pa., be it

Resolved, that we hereby express our heartfelt sorrow in this loss our church has sustained and bow in submission to the Father's blessed will, and that we extend our sympathy to his family in their bereavement and loss. And that this resolution be spread upon the conference minutes and a copy be sent to the sorrowing family.

Report of the Secretary

The Executive Committee had three meetings during the year to take care of the regular routine of work with some special work.

There are thirty-three congregations in the Conference district.

Total membership April 1, 1928, 6647.

Number of members received during the year ending March 31, 1929:

By baptism, 165; by letter, 93; by confession, 19; errors in records, 5; total gain, 282.

Number of members lost: by death, 74; by letter, 78; by withdrawal, 20; expelled, 28; total loss, 200.

Total number of members April 1, 1929, 6729.

Net gain, 82.

Ordinations: One deacon, Harry Mumaw.

Deaths: One, Christian U. Stoltzfus.

Present number of conference members, 103; bishops, 15; ministers, 61; deacons, 27.

Subject: The Power of the Missionary in Defending the Faith.
Dr. C. D. Esch.

Text, II Cor. 5. This passage gives a general sketch of God's plan for our lives. What are we saved for? Not for a life of ease, but to be witnesses. Our ancestors of ten centuries ago were just as savage as any heathen to-day. We are what we are because the Gospel was taken to them. To-day we should live unto Him who died for us. A true appreciation of God's work of grace will cause us to do this.

Offering for conference expenses, \$47.60.

Closing prayer, led by S. E. Allgyer.

Thursday Morning

Song service, led by I. B. Witmer.

Devotional, H. N. Troyer.

Second Question.—Where should the Stress of our Missionary Effort be Placed?

A canvass of each community should be made to determine the real conditions. There are eight hundred unused churches in the state of Ohio. This indicates an alarming condition. We should strive hard to bring about a feeling of individual responsibility.

A lively open discussion followed. The following resolution was read and adopted: We recognize that we are living in perilous times, and that present world conditions are threatening the very foundations of our faith. We urge all our members, as far as possible, to order their earthly affairs along lines that will enable them to hold sacred the Lord's day. In no case should our business relations interfere with our attendance at holy worship. Heb. 10:25. With reference to the question in hand, we urge that our ministers seek and develop a conscience among our brethren that will seek to reduce Sunday labor to a minimum, that they continue to study the problem in the light of God's Word, but that until a more satisfactory Scriptural solution is arrived at, we should seek to avoid offense as far as possible but we do not favor making the disposing of milk on Sunday a test of fellowship in congregations unless they have the support of a united church in the matter.

Third Question.—Scriptural Marriages. Discussed by J. S. Mast.

Resolution: "Marriage is a most sacred ordinance. The results of marriage outside of the scriptural order are often disastrous and always dangerous. There is a scriptural order in marriage. We have the scriptural order given in our confessions of faith (Confession of Dortrecht—Articles of Youth).

We urge upon church officials more definite scriptural teaching on the subject of Christian marriage, also that the position of the Church upon this subject be definitely taught to applicants for church membership. We believe that more uniformity in the practices of our various congregations on the things related to the marriage question is needful.

Closing Prayer, led by Paul Yoder.

Thursday Afternoon

Song service, led by Eli Brunk.

Devotional, Alvin Miller.

Scriptural Exposition on the dress question. By J. B. Smith. On motion, Bro. Smith was instructed to write out his discussion on the above question in pamphlet form, for distribution.

The request from the Medway congregation for the ordination of a deacon, subject to the decision of the congregation was granted.

Election of Officers

Moderator, A. I. Yoder.

Assistant Moderator, J. S. Mast.

Secretary, O. N. Johns.

Members Ex. Com.: E. B. Stoltzfus, E. F. Hartzler.

Treasurer, J. C. Frey.

Members General Mission Board: S. E. Allgyer, Noah Hilty.

Educational Board: A. J. Steiner, J. A. Liechty.

Publication Board: O. N. Johns, E. M. Detwiler.

Trustees Orphans' Home (West Liberty): S. E. Allgyer, Eli D. Yoder, D. H. Yoder, John I. Yoder.

Old People's Home (Wayne Co.): Peter Conrad, Philip Hilty, Noah Schrock.

Canton Mission: H. R. Weimer, C. N. Miller.

Linna Mission: J. Y. Smucker, Amos King, S. W. Brunk, C. D. Brenneman.

Altoona Mission, U. S. Zook.

Delegates to General Conference: J. B. Smith, S. D. Grieser,

N. E. Troyer, Alvin Miller, E. D. Hess, Amos Stoltzfus, C. Z. Yoder.

Com. on Ar. for General Conference, S. E. Allgyer.

Committee to investigate the Insurance question: J. C. Frey, E. D. Hess, I. W. Royer.

Resolution of Thanks.—Since we have enjoyed the hospitality of, and have been so royally entertained by the brethren of the Pike and Salem Congregation, therefore be it

Resolved, that we the members of conference hereby express our gratitude and appreciation to them and to Almighty God for these privileges.

Closing remarks by the moderator.

Closing Prayer, E. L. Frey.

A number of visiting brethren from neighboring conferences were present. We praise the Lord for their Presence and for His blessings upon the conference work.

Ministerial Meetings

Between conference sessions the ministerial body held a number of meetings, in which the following work was done:

It was decided to give sixty-seven dollars and twenty-eight cents (\$67.28) to the General Conference.

Bro. J. M. Shenk asked permission to secure bishop and ministerial help. Moved and supported that this be left to the decision of the church and council.

The General Mission Board asked permission to ordain Bro. E. A. Shank, Canton, O., to the ministry. Moved and supported that this request be granted, provided it be done in a regular way by the council of Conference and the local congregation, and after a thorough examination.

It was moved and supported that we elect our Executive Committee by a plurality of votes. It was moved and supported that the matter of amending the Constitution by another year, relative to the election of the Executive Committee, be referred to the Executive Committee.

It was moved and supported that we appoint a committee to investigate the insurance question, which shall be a standing committee that may be consulted on questions that may arise from time to time, relative to insurance.

It was also moved and supported that we limit the number on the aforesaid committee to three brethren, for the first year.

The question of the relationship of the Conference and the congregations which did not vote favorable toward the merger, was again discussed.

It was moved and supported that we refer the question of the Oak Grove congregation (Wayne Co.) to the Bishops Council, to confer with Bro. Gerig on the matter and report to this body at a later session, with a recommendation.

The Bishops council reported at a later session, with the following resolution which had been unanimously agreed upon:

Since there is a question in the minds of conference members, and a difference of opinion as to the relationship of the conference and the congregations which have not voted favorable to the merger, therefore be it

Resolved, that we declare ourselves as follows:

First—It is our wish and sincere desire to have every congregation formerly under the Ohio Mennonite or Eastern A. M. Conference, to come into the merged Conference, and work harmoniously with this body for the advancement of the cause of Christ and the Church.

Second—All the congregations formerly under the Ohio Mennonite or Eastern A. M. conference (whether they voted favorable or not to the merger) shall be considered as members of the Ohio Mennonite and Eastern A. M. Joint Conference unless they have taken formal action to the contrary.

Third—We as a Conference again urge regarding the congregation, which passed a resolution stating that they "defer acceptance of the proposed Constitution and Rules and Discipline until they be revised" etc., we, as a Conference again urge a reconsideration of the question involved.

Fourth—We hereby express our desire and prayer that they join our ranks and work harmoniously with us in the work of the Lord, and we cheerfully offer our assistance and ask their co-operation in every effort of the church for the spreading of the Gospel.

Fifth—We ask our congregations to give themselves to much prayer; praying for one another and ourselves that we may be strengthened in the faith, and that there may be a flowing together in love and Christian fellowship.

The resolution was adopted.

It was moved and supported that the work at Turkey Run be placed in the hands of Executive Committee, and that they together with the Ohio Mennonite Mission Board endeavor to assist and strengthen the work at that place.

It was moved and supported that Bro. J. B. Smith be authorized to write up the records, in proper form, from the very beginning of the merger proceedings.

It was moved and supported that Bro. J. B. Smith be given time to discuss the dress question in a conference session.

Mod., A. J. Steiner.

Secy., O. N. Johns.

Married

Higgins—Hostetler.—At the home of the bride's mother, Elkhart, Ind., on May 12, 1929, Bro. Earl Higgins and Sister Margaret Hostetler, both of the Prairie Street congregation, were united in marriage by Bro. J. S. Hartzler. May the Lord bless them on their journey through life.

Oyer—Birkey.—On June 30, 1929, Bro. Lester E. Oyer of Mackinaw, Ill., and Esther Birkey, Manson, Iowa, were married at the home of the officiating bishop, Bro. Simon Gingerich, near Wayland, Iowa. May the Lord bless them richly in their married life.

Schultz—Rogie.—On June 2, 1929, Bro. Milo Schultz and Sister Martha Rogie, both of the Bethel congregation, Aurora, Oreg., were united in marriage at the Bethel church by Bro. Fred J. Gingerich. May God's blessings accompany them through life.

Groh—Gingrich.—On June 29, 1929, at the Hagey Mennonite Church near Preston, Ont., Bro. Harold D. Groh of Kingston, Ont., and Sister Cora Gingrich of Preston, Ont., were united in holy matrimony, Bro. L. S. Weber officiating. May God bless them.

Hartman—Thompson.—Bro. Leslie Hartman and Sister Ruth Thompson, both of the Toronto Mission congregation, were united in marriage at the Mission on July 6, 1929. Their pastor, L. S. Weber officiated. May the Lord bless them in their new home, and use them in the Mission congregation.

Rosenberger—Snider.—On June 26, 1929, David Rosenberger and Irva Snider, both of Sharon congregation near Guernsey, Sask., were married at the home of the bride. The ceremony was performed by Bro. M. H. Schmitt, an uncle of the bride. May God's choicest blessings attend them through life.

Obituary

Weigant.—Geo. E., son of Bro. and Sister Irvin Weigant, Schellsburg, Pa., was born June 11, 1908; died July 5, 1929; aged 21 y., 24 d. He has been a member of the Mennonite Church for about four years and lived an exemplary life. He is survived by his parents and four brothers, all belonging to the Mennonite Church. We hope his passing away so young in years may accomplish much good in the community where he lived. Funeral services were conducted July 7 at the Schellsburg Mennonite church by Bro. Hiram Wingard of Johnstown, Pa., a large number of people gathering to pay the last tribute of respect. Interment in the Schellsburg cemetery.

Kilmer.—Francis (Good) Kilmer was born in Allen Co., Ohio, Dec. 4, 1874, died July 15, 1929, at the home of her son Thomas R. Kilmer of Oronogo, Mo. She was united in marriage to Daniel Warren Kilmer, Oct. 19, 1876, who preceded her in death, by about 12 years. To this union were born seven children of whom four still survive, Thomas Reuben, Amos Henry, Levi Christopher, and Samuel Odessa. She is also survived by a sister (Mrs. Susie Shenk) and a brother (Joseph Good), also 25 grandchildren and 9 great-grandchildren, and several other relatives. She united with the Mennonite Church at an early age and remained a faithful member until God took her home. Funeral services were conducted at White Hall Church north of Oronogo, July 16, by Bro. E. J. Berkey assisted by Bro. E. Horst.

"Mother dear some day we'll meet you
That's what Jesus suffered for
That we some day be reunited
When our sufferings are o'er."

Hartzler.—Solomon Z. Hartzler of Belleville, Pa., was born Aug. 28, 1848; died May 22, 1929; aged 80 y., 8 m., 24 d. He leaves 5 sisters, one brother, and a host of friends and relatives. The cause of his death was cancer. For several years he suffered from this dread disease, and the last six months of his suffering was intense; but through it all he was very patient and submitted to his fate with a true Christian spirit. He was a life-long farmer and was loved and respected by all who knew him. He united with the A. M. Church at Belleville in his early manhood and was a faithful member and wise counsellor till death, and a worthy example to all. Funeral services were held in Belleville A. M. Church, and was laid to rest in the cemetery not far away, there to await the resurrection of the just. May God comfort the bereaved ones in this sad hour of trial.

Lantz.—William Wendall, son of William H. and Sarah Steinman Lantz was born Aug. 12, 1901 in Miami Co., Ind. He was accidentally killed in a lumber camp near Couer De Alene, Idaho, on Saturday July 6, 1929, aged 27 y., 10 m., 24 d. He united with the Clinton Frame Mennonite Church at the age of 13. Six years ago last October he left home for the West and has been there since. He is survived by his father, step-mother, two full brothers (Henry and Fred), one half brother (Paul) and a half-sister Beulah. One half-brother preceded him in death nearly nineteen years ago. He was of a quiet unassuming disposition, and while with us he led a faithful, consistent Christian life. The body was brought back to Indiana for burial, arriving in Goshen on the 11th, funeral on the 12th at the Clinton Frame church in charge of the home ministers. Text, I Sam. 20:3. Interment in Forest Grove cemetery.

Frey.—Abraham L. Frey was born Nov. 28, 1853; died July 6, 1929; aged 75 y., 7 m., 8 d. He is survived by his widow and the following children: Joseph, David, Christian, Reuben, Norman, Mrs. Alice Lehman, Mrs. Israel Wingert, Mrs. Lizzie Crider, Mrs. Rhoda Lehman, Annie, and Sadie. One son (Abram) preceded him in death. He also leaves 35 grandchildren and 2 brothers (Samuel and Christian). He was in failing health for several months and was bedfast the last two weeks. He was a faithful member of the Mennonite Church. Funeral services were held at the home by Bro. Christian Martin and at the Chambersburg Mennonite church by Bros. Christian Martin and Harvey Shank. Text, II Tim. 4:7. Interment in adjoining cemetery.

"Father has gone where joys begin,
Why wish him back in a world of sin?
God knows what is best tho' we can't see,
So let us bear with patience whate'er the trial may be.

And we shall have joy throughout eternity."

—By the family.

Grove.—Emma E., wife of Jacob A. Grove, was born July 31, 1856; died at her home in Waynesboro, Va., April 29, 1929; aged 72 y., 8 m., 29 d. She had been in declining health for some time but was still able to attend to her household duties until stricken with influenza in December, from which she never recovered. She spent the most of the time during the last four months of her life in bed. Besides her bereaved husband she is survived by the following children: Mrs. J. H. Weaver, Mrs. Howard Showalter, and William I. She also leaves 14 grandchildren and 2 great-grandchildren. She is sadly missed in the home, where we as children enjoyed so much to visit, but we need not mourn without hope. Funeral services were held at the Hildebrand Mennonite church of which she had been a faithful member for many years, on Wednesday afternoon, May 1. Interment in cemetery near by.

"All is over, hands are folded,
On a quiet, peaceful breast;
All is over, pain is ended,
Now dear mother is at rest."

—By a daughter.

Oyer.—Milton J., infant son of John and Mary Oyer, Foosland, Ill., was born June 24, 1929. He leaves his sorrowing parents and 1 brother (Wilmer). He has gone to be with his little sister (Darlene Mae) and little brother (Richard Ray), who preceded him in death in their infancy. It is hard to understand why we must part with these little ones whom we love so dearly, but God's will be done. Short services were held at the home by Bro. J. A. Heiser.

"More and more we miss them,
Friends may think the wound has healed,
But little do they know the sorrow
That lies within our hearts concealed."

Burkholder.—Samuel M., son of Bishop Martin and Rebecca Shank Burkholder, was born near Harrisonburg, Va.; died July 5, 1929, following a paralytic stroke. He was over eighty-one years old. On April 11, 1872, he was married to Mary E. Rhodes, who survives. He also leaves five children (Aldine, Walter, Ellis, Mrs. Ada Glick, and Mrs. Lillie Brennehan). Many other relatives and friends also survive. He served as a teacher in the public schools for a number of years. He was from early youth a devoted member and Sunday school teacher in the Weaver's Mennonite church. He was also deacon in this congregation for many years. He was secretary-treasurer for the Mennonite Aid Plan in Virginia, and with his death the chairmanship of the Mennonite Board of Missions and Charities in Virginia becomes vacant. Funeral services were held at the Weaver's church, in charge of S. H. Rhodes, J. S. Martin, and L. J. Heatwave. Text, Micah 6:8. Interment in adjoining cemetery.

Spanabel.—Jacob N. Spanabel was born in Wood Co., Va., Jan. 7, 1864; died June 8, 1929, at the home of his son, Elmer E. Spanabel, Wilkesburg, Pa.; aged 65 y., 5 m., 1 d. He moved to Mahoning Co., O., in 1884. On July 28, 1887, he was united in marriage to Lydia A. Crisp. To this union were born 4 sons, who with his wife survive him. He also leaves a number of grandchildren, 2 brothers, 3 sisters, and many other relatives. Funeral services were held at his late home, near Columbiana, Ohio, and at the Midway Mennonite church, in charge of Bro. E. M. Detweiler, assisted by Bro. J. C. Strubel. Text, Josh. 3:17.

Weaver.—Christian S. Weaver was born in Holmes Co., O., Nov. 3, 1854; died near N. Lima, Ohio, July 4, 1929; aged 74 y., 7 m., 1 d. In his youth he united with the Mennonite Church, in which faith he died. He was united in marriage to Lucinda Schrock, Nov. 3, 1887. To this union were born 5 sons and 3 daughters. His wife preceded him in death ten years ago. He leaves 5 sons, 3 daughters, 9 grandchildren, 2 brothers, 1 sister, and many other relatives and friends. Funeral services were held at the Midway church in charge of Bros. E. M. Detweiler and David Lehman. Text, Gen. 50:24.

Nissley.—Mary H., wife of Pro. Ephraim Nissley (deceased), died July 1, 1929; aged 77 y., 11 m. She is survived by the following children: Mrs. Annie Stehman, Emma Nissley, Joseph M., Mrs. Christ Brubaker. She was a faithful member of the Mennonite Church. Her greatest concern was the welfare of the church of which she was a member for sixty years. May we so live that some day we may meet her on the other shore, never to part again. Funeral services were held at the home and at the Mt. Joy church in charge of Bros. Amos Hess, John Mosemann, and Henry Lutz. Text, Heb. 13:14; Psa. 127:2. Interment in Kraybill's cemetery.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Mennonite Publication Board, Thursday and Friday, Aug. 22, 23.

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

The M. B. C. 'Camp Ground, the place where the General Conference is to be held, is located near two main Highways whose general direction is east and west, U. S. Road 20 and Ind. Road 2. Those coming from the east on Ind. Road 2 should leave it at Goshen, turning west on south side of court house and follow signs to grounds about 6 miles west of Goshen. Those coming from west on Road 2 leave Elkhart on Prairie St. and follow signs. Those coming from east on U. S. Road 20 leave Elkhart at Prairie St., and go directly south to grounds. Those coming from the west on U. S. Road 20 leave Elkhart at the viaduct following the road signs south and east. Those coming from the south and west by way of Indianapolis U. S. Road 31 to Lakeville then east through Wakarusa. Follow signs to camp ground.

Committee.

CONFERENCE ANNOUNCEMENTS

Virginia

The nineteenth annual session of the Mennonite Conference of Virginia will be held, D. V., at the Springdale Church, Upper District, near Waynesboro, Va., on Thursday and Friday, August 1 and 2.

Prior to conference the following meetings will be held at the above named Church: On Tuesday July 30, at 9:00 A. M., the Virginia Mennonite Aid Plan; at 1:00 P. M., the Virginia Mennonite Board of Missions and Charities; on Wednesday, July 31, at 9:00 A. M., the Conference Arranging Committee; at 1:00 P. M., the Preliminary session of Conference.

It is desired that all conference members be present at the preliminary session.

Those coming by rail may advise D. E. Weaver, of Waynesboro, Va., accordingly.

H. D. Weaver, Secy.

Southwestern Pennsylvania

The Lord willing, the annual Mennonite Church Conference of the Southwestern Pennsylvania District and associated meetings will be held as follows:

Monday, Aug. 5, 7:00 P. M. and Tuesday, Aug. 6, 8:30 A. M. District Mission Board Meeting, at the Mennonite Church, Scottdale, Pa.

The other meetings will be held at the Mennonite Church near Masontown, Pa.,

according to the following schedule:

Tuesday, Aug. 6, 2:30 P. M., Associated Sewing Circles Program. At 7:00 P. M. the Sunday School Conference will begin and continue all day, Wednesday, Aug. 7.

Thursday, Aug. 8, and Friday forenoon, Aug. 9, the Church Conference will be in session.

Entire programs will be sent on request. Scottdale is on U. S. Route No. 119, and may be reached by turning south on this route at Greensburg, by those traveling the Lincoln Highway, or by turning North at Uniontown from the National Highway. Masontown is about ten miles southwest of Uniontown. The Mennonite Church may be reached by either one of two different routes from Uniontown, via McClellandtown or Woodside, but since these routes are not numbered, autoists should inquire at Uniontown for the best road to Masontown.

M. B. Miller, Secy.,
Grantsville, Md.

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet the week following General Conference. The following dates will be the order of work:

Wednesday, Sept. 4, at 2 o'clock the minister's meeting for arrangement of conference questions. At 4 o'clock the Mission Board will have its business session.

Thursday and Friday, Sept. 5 and 6, the Church Conference will be in regular session.

Saturday and Sunday, Sept. 7 and 8, will be the Workers' Conference. Meetings will be with the Holbrook congregation near La Junta, Colo.

Everybody welcome.

J. R. Shank, Sec'y.

ANNOUNCEMENT

There are available about 25 single rooms and 35 cottages for people who wish to stay on the General Conference grounds during the coming General Conference. These rooms and cottages may be rented at the rate of \$3.00 for the week or fraction thereof. The rooms have bed, mattress, table, chairs and the cottages are nearly all furnished with a bed and cot, table, several chairs. Some of them have two beds. People desiring to rent these cottages and rooms should make their reservations soon, enclosing check, and stating the number in your party. Assignments will be made in the order received. When your assignment is made you will receive a personal letter giving the number of your room or cottage, also what is in your room so as to help you determine what you will need to bring along. There will be available several stoves on which to do your cooking for the morning meal. These rooms and cottages will not be transferable except by the consent of the cottage committee.

Address all requests for further information, or reservations for rooms or cottages, to the following address:

Dale F. Yoder,
Elkhart, Ind., R. 4.
D. A. Yoder, Mod. Gen. Conf.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

The biennial meeting of the Mennonite Publication Board will be held with the A. M. Congregations in Fulton Co., Ohio, near Archbold, Thursday and Friday, August 22-23, 1929. All members of the Board and Committees associated with this work are requested to be present. Preaching services will be held in each of the

churches in the district on Wednesday evening previous to the above dates. Programs will be supplied on request.

Those coming from the East on through train either to Toledo or Wauseon, take trolley car to Pettisville, Ohio; those coming from the West, stop off at Archbold. Arrangements will be made to meet cars and trains if you notify J. C. Frey, Archbold, Ohio, of your coming.

O. N. Johns, Secy.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

Pursuant to the decision of the Executive Committee, the Annual meeting of the Mennonite Board of Education will be held in the Prairie Street Mennonite Church in Elkhart, Indiana, in the forenoon and afternoon of Aug. 24, 1929. District Conference Secretaries please notify the Secretary of the Board of any changes in Trustees of the Board.

At the annual meeting action will be taken on the following proposed amendments to the Constitution:—

1. Amend section I, article 5 to the following:—

"The Board shall appoint the following committees: Finance, Faculty, and Literature. The Finance Committee shall consist of from three to nine members as annually determined by the Board, at least three being Board members. The Faculty and Literature Committees shall each consist of three members unless otherwise specified by the Board."

2. Add to section IV, article 8—

"The Board undertakes trusteeship of these funds under the terms of these sections as operative only during the existence of the institution specified or during its continuance under the Board's jurisdiction. In any other event, these funds will be held and administered in the cause of Christian Education under the trusteeship terms approved by the Mennonite General Conference and the Board's supporting District Conferences."

D. A. Yoder, President,
Elkhart, Ind.
S. F. Coffman, Secretary,
Vineland, Ont.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, AUG. 1, 1929

(Gospel Witness)
Established 1901

No. 18

EDITORIAL

"Be ye not unequally yoked together with unbelievers."

Christ said, "Take my yoke upon you, and learn of me....and ye shall find rest."

The first of these yokes involves one in entangling alliances which invariably lead to disastrous results.

The second of these yokes is the bond which not only binds us to Christ but also means the yoke of freedom. The same infinite, allwise Being that advises us to bear this yoke warns us against the other one.

A yoke may mean bondage or freedom, depending upon who is under the other end. Get under the yoke that binds you to Christ, and thereby travel the path of freedom. "Ye shall find rest," for this bond will secure you against being led astray, and keep you on the highway of holiness which leads to everlasting rest.

Some people see only "church rule" in this restriction against the unequal yoke with unbelievers. We would that this might be a "rule" in every church; for it is most certainly a Bible rule. "Be ye not unequally yoked together with unbelievers" is but one among many scriptural warnings against the danger of entangling alliances with the enemies of the cross. Not as a restriction against the exercise of Christian liberty, but as a friendly advice to those who would be safe (as well as warning to those inclined to wander away from God) is this expression of divine wisdom given.

Is it ever wise to form entangling alliances with unbelievers? Sometimes it appears that way: Thereby some see a road to wealth, others a road to happy married life, others an escape from galling bondage, others an avenue to political preferment, others an opportunity to develop

their God-given powers, etc. But the advantage is only a seeming one. The road just ahead may look very bright, but the important question is, Where does it lead to? In this connection we do well to heed the warning voice of the wise man: "There is a way that seemeth right unto a man, but the end thereof are the ways of death!" God has decreed that "whatsoever a man soweth, that shall he also reap." Better be both right and safe, bear up under your end of the yoke of Christ, "and ye shall find rest unto your soul."

The sermon, by Bro. J. F. Bressler, fills the page usually styled "Preachers' Page" when the Mission Supplement appears. The reason why we placed it there, without the usual heading, is because the message is laden with food for thought for both preachers and lay-members. If you want to give the page a name, call it both "Preachers' Page" and "Lay-members' Page." If you want to be benefited, read the entire message thoughtfully. If you want others to be benefited, let both preachers and lay-members put the timely precepts into practice.

Ontario Calendar of Appointments.—through the courtesy of Bro. Geo. A. Weber, Kitchener, Ont., we are in possession of a "Calendar of Appointments of the Mennonite Church of Ontario," a 24-page booklet, full of information setting forth the activities of the Mennonite Church in Ontario. Among the features of the pamphlet is a calendar of appointments for the conference district, a report of the annual conference, and other information showing at a glance the present day activities of the Mennonite Church in the district. This being an annual publication, it is of interest to note that it is the 95th issue, the fortieth issue printed in the English language, thus making it "one of the oldest Mennonite publications" printed in America.

CHRISTIAN STANDARDS

IV. In Business

The best business guide that we have is the Bible.

Some people fail to realize this. Their idea is that the Bible is a very good book for meeting folks on Sunday, but that when it comes to practical business during the week (and sometimes on Sunday) they must go elsewhere for their ideas and ideals. The fact is, however, people who follow Bible precepts and subscribe to Bible standards agree that in business, as well as in all other things, the Bible and common sense agree; that these precepts breathe forth wisdom in its best sense. When people get into sore financial straits, is it because they adhered too closely to Scripture? or because they (or somebody else) violated Scripture and suffered as a consequence? As Christian standards in business we wish to submit a few business precepts for your consideration.

1. "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22:29).

Paul held up the same standard when he admonished us to be: "Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). Observe, however, that he qualified his praise of diligence by telling what should accompany it. It is the kind of consecrated diligence that generally brings results. While God does not promise everybody great earthly riches who subscribes to Gospel standards, it is a fact, nevertheless, that people who have their noses on the grindstone and live in abject poverty are not the ones, as a rule, who are conscientious in their dealings with fellow men and practice diligence and thrift in their business life. People who are "zealous of good works" usually carry this trait into their business methods.

2. "Seek ye first the kingdom of

God and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

What things? The things He had just been talking about, the things pertaining to our material interests. The promise contained in the latter part of this verse belongs to the subject we have just left. It is the former part that we wish to consider in this paragraph. Remember the admonition, "FIRST." It is a standard to be applied to every department of our lives, especially in business. Whether it is your business or your business methods that is under consideration, make it a point, first of all, to be right with God. It will save you many sore trials and perplexities.

3. "Take heed, and beware of covetousness" (Luke 12:15).

In the eyes of many people, business is the channel through which we make money and get rich. To them Paul's advice, "Let no man seek his own, but every man another's wealth," means to keep your money in a safe place while you go after your neighbors and get their wealth from them if you can. They are like the "rich fool" which Christ described when He gave the caution that stands at the head of this paragraph. Dearly loving their riches, they are blind to the fact that "the love of money is the root of all evil." There is not a sin known to man that has not been intensified because somebody loved money too well. It is covetousness that is responsible to a large extent for wars, murder, theft, bootlegging, labor strike, defiance of law, gambling, Sabbath desecration, white slavery, traffic in tobacco and narcotic drugs, etc., etc., etc. It is the man who looks upon his business as an opportunity to advance the interests of fellow men that makes his business a blessing to humanity, himself included.

4. "In honor preferring one another" (Rom. 12:10).

This is another way of saying that we should live for the good of others. It is in harmony with the above admonition from our Savior, an admonition which He exemplified in His life. If you would have a demonstration of what the observance of this rule would mean for your community, get everybody to put it into practice. About nine-tenths of earth's troubles would take wings and fly if nine-tenths of the people (or ten-tenths of all Christian professors) would make it a rule to use their opportunities in business to advance the interests of others.

5. "All things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12).

Some people tell us that this is simply the standard of law, and therefore not enough for the Christian to follow; that the Christian standard is to be found in Rom. 12:11, the text quoted

in the preceding paragraph. This may be right; but if Matt. 7:12 were put into practice universally by Christian professors, it would not be very long until most of them would be out on the advanced ground of Rom. 12:11. In fact, it is only when we are in the habit of putting ourselves into others' places when we deal with them that we get into the spirit of preferring them to ourselves. All labor strikes, all "wars and rumors of war," all bitter feelings and selfish hate would vanish immediately the moment that the Golden Rule would take the place of covetousness in business.

6. "Go to the ant, thou sluggard; consider her ways, and be wise" (Prov. 6:6).

The lesson to be learned is that of industry, diligence, thrift, providing for your own. Laziness has no part in the makeup of the consecrated child of God. And do you know that here is one of the chief sins at the present time? Do we mean to say that people are lazy? Yes. While we are living in strenuous times, most everybody in a hurry, the world on the brink of a universal nervous breakdown because people will not take time for rest, it is a fact nevertheless that this extreme strenuousness is a desperate struggle to get all you can without honestly giving an adequate return for it. The capitalist schemes for larger dividends on his investments; the laborer, for higher wages and less work. Now look at the ant. It is busy, contented, laying by in store for the proverbial "rainy day," keeping things in order, making things comfortable, living for the good of others. It is God's creature, carrying out the plan of God for its life. We would that all of God's creatures in the Church might be equally wise. The pleasure of diligent work is far more soul-satisfying than the pleasure of idleness. There are no life insurance agents among the ants. They are all so busy providing for their own that they do not take time to speculate on others' chances of being provided for. If you would know how to be busy, useful, happy, and free from nervous breakdowns, go to the ant for your example.

7. "Remember the sabbath day, to keep it holy" (Ex. 20:8).

Our purpose here is not to quote Old Testament law for New Testament application. But since "the Son of man is Lord even of the sabbath day" (Matt. 12:8), since the idea of setting apart one day out of seven for purposes of rest and worship has a place in the Creation, under the Levitical Law, and under the Gospel, we feel perfectly free in quoting from the servant of God in the Old dispensation as an expression of how this day should be kept. Christ told us that this day was made for man, not man for the day; that it is lawful to do well on this day.

The record of Christ and His disciples shows that they not only kept the day holy but also taught in accordance with the spirit of the text quoted. It was on the first day of the week that they met for worship, and we look in vain for anything about their actions or teaching that serves as an encouragement to spend this day, or any part of it, in pleasure-seeking or money-making. Not only during times of worship, but all the rest of the time on the day called "Sunday," should we seek to spend the day in a God-honoring way.

Show us some real good "Sunday Christians," and we will show you some people who are real good Christians the rest of the time. Show us a man who makes it a rule of his life to live true to the business precepts of the Bible, and we will show you a man whose life is a glory to God, a benefactor in the highest sense of the word, a man with satisfactory Christian experiences all along the journey of life.

"Beloved, I would above all things that thou mayest prosper and be in health, even as thy soul prospereth."

OBEDIENCE, REPENTANCE, AND FAITH

By J. A. Ressler

For the Gospel Herald.

Given Conditions of the Problem.—

A sinner in rebellion against God; rejects God's offers of mercy; rejects God's Word; breaks every commandment of God he feels like breaking; has no pleasure in the things God loves; has his fist up in defiance to God; on his way to hell, knows it, and makes no effort to conceal the fact.

Result to be Obtained.—A change in that sinner, so that he becomes a saint on his way to heaven; to produce in him love for God and for all that God loves; to secure from him a testimony to the saving power of God and to what that power will do in, for, and thru him; a joy in that same individual in doing God's will and in keeping His commandments according to His Word.

There you have the terms of the problem.

The solution of the problem is called CONVERSION.

Man's Part in His Own Conversion.—The sinner can't solve the problem alone, but he has a part to do in bringing about the change necessary to constitute conversion. The very first thing the sinner has to do is to yield his will to God, to place himself into God's hands, to allow Him to do as He will. The rebellious first must come down. The defiant attitude must change to one of obedience. So the first step in the process of conversion, so far as the hu-

man individual is concerned, is O-BEDIENCE.

But every rational being wants to know a reason for the things he does. If the sinner breaks with his own will and begins to obey God, there must be a cause. No sinner wishes to forsake sin and do righteousness until he realizes that he is guilty of sinning, until he is sorry for sin, until he wants to forsake sin, until he hates sin (in himself as well as in others) and is ready to leave the way of sin, turn face about and go away from sin. That change in relationship to sin is called REPENTANCE. It comes so close to the change of will that we call obedience, both in time and in relationship, that it is next to impossible to distinguish between them and say which comes first in time or importance.

But neither obedience nor repentance is ever brought about in an individual until the individual believes in God, believes God, and believes His Word concerning sin and salvation. The short, easy word for believing is called FAITH. There are a number of passages in the Bible that indicate that faith is the first and only condition of salvation. And there is no contradiction between these passages and those which indicate that obedience and repentance are essential conditions of salvation, for neither one of the three elements of our part of the problem is possible without the other two.

Conclusions.—

Faith, Repentance, Obedience.

Obedience Repentance, Faith.

Arrange the words in four other ways, if you choose, and it makes no difference in the final result. These words, and the things they stand for, all have to do with our part of conversion. They involve our surrender to God that He may do His miraculous work, the work He alone can do, in changing us rebels, dead in trespasses and sins, into saints bound for His everlasting kingdom.

Stand with a stop-watch in your hand ready to push the button. Note the fraction of a second when obedience or repentance or faith in a sinner began. And push the other button to note the time when the process was completed and the soul was converted. NO! God's miracles are not measured that way. Nor can you get very much help from logic in order to establish any one of the three as the most important. Pull out any side of the triangle and the structure crumbles.

Additional Study.—If our "pupils" have followed us so far, let us assign them some "home work" to be reported to the Author of the Divine Text-book: Find Scripture references on the subjects of Obedience, Repent-

ance, and Faith, and note the results of each, and the combined result of all.

Scottdale, Pa.

AN EXHORTATION

By John Schrock

For the Gospel Herald.

Jesus was born in Bethlehem in the days of Herod, king of the Jews. The wise men came from the East. Herod tried to deceive the Jews by pretending that he wanted to worship Him too. His real motive, however, was to find Him in order that he might kill Him.

The wise men followed the star until it stopped over where the young Child lay. They had "exceeding great joy." After they found Christ, they were warned by God to go home another way. This is the way with all who turn to Christ. They will have to go home another road to the glory world.

The fourth of July is celebrated as a great day in the United States. The thousands of dollars spent in the celebration of this day might very well be used in the preaching of God's Word and in the salvation of lost souls. Christ gave His life for us that we might have free access to the New Jerusalem. Our life lasts only a few years, then will be eternity—in heaven or hell. Where will you spend it?

Kansas City, Kans.

WELL SAID

"The Gospel is either true history, or it is a consummate fraud; it is either a reality or an imposition. Christ was what He professed to be, or He was an impostor. There is no alternative. His spotless life, in His earnest enforcement of the truth; His suffering in its defense, forbid us to suppose that He was suffering an illusion of a heated brain. Every act of His pure and holy life shows that He was the author of truth, the advocate of truth, the earnest defender of truth, and the uncompromising sufferer for truth. Now, considering the purity of His doctrines, the simplicity of His life and the sublimity of His death, is it possible that He would have died for an illusion?"—Daniel Webster.

LOOSENESS

By Geo. R. Brunk

This is an age of looseness and crime
From the heathen debased to the rich of the time;
The tendency strong in church and in state
Is to go where you please and leave open the gate.
It may be that old Dobbin, quite stiff in his knees,
Will stand in the park though not tied to the trees,
And Spitfire, the colt that will never be

tame,
Has broken six halters and made himself lame.

But will this be excuse to throw halters away,
To let each horse decide where to go or to stay?
Then why do MEN fight against law and good rules
For guidance of wise and restraining of fools?
For horses or men there is only one hope,
If they break their restrictions, just double the rope;
And if the good laws are wisely applied
They may learn how to stand without being tied.

I dislike to see boys not high as your shoulder
That know ten times more than persons much older,
And when father and mother lay down some restriction
Get pouty and sullen and begin to cause friction.
I never saw Master or Miss such a saint
But that they were bettered by parents' restraint;
But many a one to the gallows has come
For want of a law and a rod in the home.

And then when it comes to the laws of the land,
So many thus tied will not even stand.
Some men for a dollar will take a man's life,
Or cheat him in trading or marry his wife,
Or steal from his neighbor his chains or his axes,
Or give him short measure or be dodging his taxes.
But in spite of law-breaking there is not a man
Not constantly helped by the laws of the land.

In matters of Church we know very well
No law of itself can save one from hell;
Yet by heeding good laws a man's ways are made clean
And pitfalls avoided that he never had seen.
The flesh can be checked and the conscience alarmed
And evils suppressed by which others are harmed.
By law man is brought, on this side the grave,
To the point where the Word and the Spirit can save.

Now if children are wiser than matron or sire
And safely can play with poison and fire,
And loungers in stores with soap-box for stool
Know better than Congress how nations to rule;
And the wisdom of God in one single brother
Is greater than Bible and Conference together,
Then nail up the church! Lay the book on the shelf!
And let every man be a law to himself!

If opposers of law just only could see
They are cutting a limb 'twixt themselves and the tree
And if they succeed they not only will fail,
But down will come Home, Church, Nation, and all.
If men want no law but their own precious will
Let them herd with the bushmen till they get their fill.
I think one such year would certainly end it—
They would favor God's law and forever defend it.

—Sword and Trumpet.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

CHURCH DISCIPLINE

By John F. Bressler

For the Gospel Herald.

TEXT: Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partakers of other men's sins: keep thyself pure.—I Tim. 5:19-22.

In the early church the title "elder" was used as a title of respect to all those within the Church who held positions in any sacred office. This included bishops, ministers, deacons, teachers, the presbytery, etc. Their work was not necessarily preaching but included the administrative work of the church, such as settling controversies, examining applicants for membership, deciding as to the order of services, who is to speak, etc.; and overseeing the finances of the body. It is quite probable that some of the elders never preached as the apostle strongly intimates in the 17th verse of this chapter. Indeed, it is very evident that there is some very necessary work in the Church where forensic eloquence is not necessary, and yet this work by the quiet elder with his good sense and calm judgment makes for a peaceful, harmonious, and efficient working together of the entire body of the Church for the glory of God and the extension of His Kingdom.

More demoralization will ensue if you kill the general of the army than if you shoot ten thousand privates; so Satan, in order to demoralize and destroy the efficiency of God's people sends his barbed arrows of slander and contumely at the leaders of the Church. Of the truth or falsity of the charge he cares not, just so that he can get people to believe it; and thus, for the confidence, respect, and love of the congregation that the shepherd deserves, he receives their contempt and poorly concealed ill-will. The mightiest pulpit orator on earth becomes a "dud" when he loses the moral respect of his fellows. If there is truth or partial truth in the charge, it is all the more deadly; but any half-rotten fish will supply the

deadly virus to smear upon his barbs. And the pity and shame of it is that oftentimes fellow-church-members pull the bow and send the deadly arrow on its way.

Timothy was more than an elder or overseer; he was a general overseer. And in that capacity it devolved upon him to insist by example and precept and sometimes by discipline that elders are to be examples to the believers and to the world in holy living. But though he was a "general overseer" his work was not to overlord it over God's heritage like a political tyrant but he was to entreat his fellow-elders as fathers, and the elder women as mothers; and when charges were preferred against any, while he was to take cognizance of them yet he was to refuse to receive them in a formal way unless they were substantiated by two or three witnesses. The witnesses were not necessarily church members. To refuse evidence because the witness might not be a church-member would be manifestly unjust, for a "bishop must be of good report of them that are without." The main requirement is that there be positive proof that the charges in question are facts. The fact of sin in the conduct of an elder being proved, he was to rebuke such an one publicly before the congregation of God's people. As his sin gives great occasion to the enemies of God to blaspheme and gives much encouragement to the laity to license he is to be rebuked in such a way that all other members would fear to follow in his steps, and that the non-Christian community would know that such things are not allowed among the people of God. The history of mankind shows that people follow the example of their leaders. This is true in the religious world as well as in the political; and it is a sad fact that many evils that are allowed in the churches to-day were brought in by the leaders of the churches and their near kin. Partiality being shown in their case, it had to be allowed in others until it became a matter of course. No man can successfully condemn vice in others until he first condemns it in himself and in his own.

And here the apostle approaches the question of church discipline from the correct angle. **No partiality; no**

favoritism. It is a weakness of human nature to condemn in others what I justify in myself. It would be much nearer the Bible standard to permit to others that which I would not allow to myself. The apostle Paul and Timothy are examples of this attitude. Timothy was so strict in his own life, fearful that he might set an improper example to others that Paul had to give him special encouragement to use wine even as medicine, but it is doubtful if he ever used it for any purpose whatsoever. It is good, said he, "not to eat meat, nor to drink wine, nor to do anything whereby thy brother stumbleth, or is made weak."

No partiality; no favoritism. If I would accept certain charges against certain brethren from certain witnesses, I must be willing to accept those same charges against myself or my dearest friends. No shielding of friends. Paul loved Peter, but he loved the cause more. Therefore he rebuked him publicly for his vacillation. And Peter took his medicine like a saint.

Again, in the matter of sacred office, no preferment. Do not try to get members of your own family or your special friends into the positions of responsibility and trust. Do not make the eldership a matter of family or clique. When the widows of the Grecians were neglected in the daily ministry, and complaints of partiality were heard the apostles encouraged that deacons should be chosen to look after this matter; and it is a fact that though the apostles themselves were native born Jews they showed their wisdom in not interfering when the congregation brought forward seven men who were mostly Grecians, and these—not the apostles' kin and nearest friends—were solemnly inducted into their sacred office. The leadership of the Church should be composed of Spirit-filled men without any regards to any personal preferences in the matter.

Again, no partiality. To do the most good, there must be equitable treatment of all. The same friendly hand-clasp, the same brotherly kiss, the same social welcome, the same camaraderie for one and all. Do not give to one the hearty welcome, and to the other the cold shoulder. Do not shower all your care and favors upon a few sick and impoverished, and permit others to live and die in neglect and want. If you want to lean towards any in your favors be indulgent towards those to whom nature would tempt you to send a brickbat rather than to give a love-pat. If you make special efforts to do good to them that hate you, you will not love those less than love you, but will

come measurably nearer the stature of a full grown man in Christ.

Again, be not hasty. "Lay hands suddenly on no man." This scripture is sometimes used to warn against hasty ordinations to the ministry. The apostle did not so mean it. The word for the laying on of hands in ordination is "epitithemi," which means, "to put upon," but the word that the apostle uses here is "epibal-lo," which means to lay on in anger as when one suddenly loses self-control and grabs another by the throat. The apostle James's admonition comes in good stead here: "Swift to hear, slow to speak, slow to wrath." In all our dealings with the disobedient and froward, we should practice self-control, never allow our feelings to become feelings of provocation or anger; for if we do, it will be as needful for us to make a confession as for them. Do nothing hastily. Quietly, unobtrusively, ascertain the facts. In the same way, after due consideration and consultation, arrive at a decision; and only after you are positively sure that what you will do is for the best, do it. Were I a bishop, it would never be an occasion of pride or gratification to me to discipline or expel any member. But rather the joy of my heart would be to reclaim the wayward to a life "hid with Christ in God." What we do in haste we will have occasion to repent of in leisure, if remorse allows any man to have leisure.

Yet, if I do not take a firm stand for the right, I become an accessory to wrongs that I allow, and I must keep myself pure by not sanctioning by acquiescence the evil that would creep into the Church of God.

After all, the Golden Rule applies here as elsewhere. And the Golden Rule of God put into practice would bring the Golden Age to the Church and to man. And now may the Holy Spirit be with us all and direct us in these things wherein the welfare of souls, and the Church, and the glory of God are at stake.

Peace be with you all. Amen.
Lancaster, Pa.

Throwing Away One's Life

When one fails to appreciate moral values, little caring for the maintenance of a life of purity and honesty, we say he is a failure. He is throwing his life away carelessly, for an immoral life is a hindrance to the making of a beautiful world. A young woman, member of one of our churches, threw her life away when she eloped with a wicked man. A young man who had lived for some years a Christian life took another man's wife and now lives in sin with her. We say he has thrown his life away. Hundreds of people have come

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Heb. 10:1-3, 14.

L. B.

In verses 1-3 the inspired writer refers to the ceremonial law, which is clearly defined in verse 9 of chapter 9 which reads as follows: "Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience." The ceremonial law was simply a symbol of the blessings of salvation which came to humanity under the Christian dispensation. The service prescribed by the ceremonial law could not cleanse the conscience of the worshiper from the sense of guilt, hence one could not fail to remember that deliverance from the guilt of sin was not realized through those sacrifices.

Verse 14 clearly reveals the fact that the one offering made by Jesus Christ on the cross "hath perfected for ever them that are sanctified." That is, through the atonement made for sin by Christ's death, He has wrought a perfect deliverance from the guilt, power, and punishment of sin for all those who through faith have accepted the offers of His saving grace through which justification, regeneration, and sanctification is realized; thus the true believer becomes consecrated and set apart for loyal Christian service.

J. S. S.

Is it right or wrong for a few brethren to organize an organization in the Church without the consent of the ministerial body and the congregation? L. B.

The nature of the organization and the purpose for which the same is organized should make clear as to whether the action taken in organizing is right or wrong. If the organization is of a secular nature, the purpose of which is to enhance the best interest of a group of farmers or business men in their secular affairs, the organization being free from dishonesty, self-interests, and the unequal yoke with unbelievers, then it is perfectly right to organize without the consent of the Church. On the other

to our mission, being impressed with the Gospel but were not willing to forsake the enticements of the world. Having seen the light and yet refusing to follow it, we say they are throwing their lives away. It is sad to see young people who thus miss the purpose for which they were created.—South American Letter.

hand, all organizations intended for the enhancement of religious interests in the Church and her activities should be first endorsed by both the ministry and the congregation of which the organizers are members, if the same is to be considered consistent, right, and helpful to the congregation.

J. S. S.

What law is meant in Jas. 2:8-13?

L. B.

The royal law referred to by the apostle James does not apply to the ceremonial law, but means the law of love, so clearly portrayed in Matt. 22:37-40. Said law of love is also definitely portrayed in the Ten Commandments given by the Lord of Glory to the children of Israel from Mount Sinai. All the fundamental principles of the Christian religion are embodied in said Decalogue. Rendering absolute obedience to these commandments means to love the Triune God with all our soul, mind, and strength, and to love our neighbor as ourselves, which can only be done through the impartation of divine grace to our minds, hearts, and souls, through faith in the Lord Jesus Christ, making a full surrender and submission to His divine will as revealed in His Word, and trusting to His guidance and sustaining power imparted to us in the person of the Holy Spirit.

J. S. S.

Who is, or was, the "queen of heaven" mentioned in Jer. 44:17-19? L. B.

No mention is made in the Bible relative to the "queen of heaven" except by the prophet Jeremiah. Said references are found in Jer. 7:18; 44:17, 18, 19, 25. Evidently the prophet did not refer to any actual person or queen, but simply to the title given to the moon, which was an object of worship in Assyria, Asia Minor, and among the Zidonians, also among the Jews in Jerusalem. The moon as well as the sun had been, and still are, objects of worship in the Asiatic countries. The moon was generally worshiped through idols made by men's hands, which were named either Astarte, or Ashtoreth, a goddess whom King Solomon "went after" (I Kings 11:5) and to which he built high places in Jerusalem (II Kings 23:13), where cakes were to be brought as an offering to said goddess, known and spoken of by Jeremiah as "the queen of heaven" (Jer. 7:18).

J. S. S.

And it came to pass as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.—Luke 2:15.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

BOW DOWN THINE EAR, O LORD (Psalm 86)

By Levi Mumaw

For the Gospel Herald.

Bow down thine ear, O Lord
Hear Thou the cry Thy servants make:
Thy throne, O God, affords
Abundant grace for Jesus' sake.

Give ear, O Lord, to-day,
Help us in our unworthiness;
O Lord, teach us Thy way
That we may know Thy faithfulness.

Increase our faith always,
Rejoice the soul who waits on Thee;
For Thou dost bid us stay
When troubles rise or shadows flee.

Thy greatness ever holds
The honor due Thy holy name;
Let not our love grow cold,
For Thou art evermore the same.

O God, the proud annoy,
Strong men have sought to hinder me:
Let not their tongues employ
False hopes which hide my face from Thee.

But Thou, O Lord, art God,
With plenteous mercy, truth and grace:
O let the way He trod
Lead me to know and see Thy face.
Scottdale, Pa.

THE CHRISTIAN HOME

By J. C. Kolb

For the Gospel Herald.

For I know him, that he will command his children and his household, after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he has spoken of him.—Gen. 18:19.

These words were spoken by the Lord in divine approbation and commendation of faithful Abraham and are a light and incentive to every head of a family in the path of duty. From a careful study of this text God's will concerning us as parents is very evident, and also the wonderful blessings to those who are faithful as well as to their children after them. Isa. 44:3.

It is in the home that we have under God those great opportunities and privileges. Those of us who have been reared in Christian homes, have had devout and God-fearing parents, certainly have a goodly heritage. Their instructions are Godly and pious examples will linger in our mem-

ory as long as life shall last. Prov. 22:6. Many who read these lines can with the writer look back with grateful hearts—remembering some of the incidents connected with their childhood as well as their youthful days—how parents or possibly grandparent took us on their knee and taught us out of God's Word, or possibly a loving parent put his arm around us and entreated and persuaded us to accept our Savior, or probably we can recall how at the close of each day we as an unbroken family circle invariably gathered to hear a portion of God's Word read and prayer was offered in behalf of all (not only when we were alone but also when strangers happened to be present) how we were instructed in the choice of companions and our conduct on the Lord's day, and how we were admonished to avoid the association of the world. Or perchance one of the family spoke unthinkingly or unadvisedly and how confession and apology was promptly made, or perchance some unwholesome literature found its way into the mail that we only got a glimpse of as it was consigned to the stove. Acts 19:19.

These things are still in order. God's Word does not change. Mal. 3:6. Where parents exercise their God-given privileges and opportunities His blessing is sure to follow.

Solomon has well said, "A wise son maketh a glad father, but a foolish son is the heaviness of his mother." Christian parents, especially in their declining years, have no greater joy than to behold their sons walking in the paths of virtue and truth, and how our hearts well up in love toward them when we perceive that our daughters, like those of Philip, prophesy—through the Spirit speak to our "edification, and exhortation, and comfort." No more glowing tribute was ever paid a woman than that uttered by the Savior: "She has done what she could."

Some one has said, "If your home is what it can be angels could be entertained and not feel out of place."

The Bible should have a prominent place, not only in regard to position in the home but also in the lives of every member. When thirsty, how we long for a pure spring rather than the stream below that may have been befouled and contaminated by impurities. So also when we "thirst after righteousness," we prefer to go to the fountain of all true wisdom and knowledge—**God's infallible Word.**

Bible Commentators and writers all have their limitations. I Cor. 13:12. Certain innovations that were testified against by bishops and men of God in the past as "unscriptural" and leading away from the "simplicity that is in Christ" (II Cor. 11:3) are

now openly advocated and justified by a great majority of professed Christendom.

False teaching (Jer. 5:31; I Tim. 4:1; II Pet. 2:1-3) together with wresting and perverting the scriptures, are about us on every hand. There is therefore no better place than in the quiet retreat of our homes to follow the example of the noble Christians of Berea (Acts 17:11) in reference to the things we read and hear and search the scriptures daily "whether these things were so." "Be it ever so humble, there is no place like home."

It was from the threshold of his home, his tent door that Abraham ran to meet the three angels that revealed to him a future event and afterward with the help of his good wife, Sarah, so kindly entertained them and also provided so bountifully for their natural wants.

It was in a home in Cana of Galilee, amidst the nuptial festivities of that day, that Jesus was present as a guest with His mother, and performed His first miracle, and "manifested forth His glory." It was no doubt in their home (the Word says they took him unto them) that Aquila and Priscilla expounded unto Apollos, "an eloquent man and mighty in the scriptures...the way of God more perfectly."

It was in his home at Caesarea that Cornelius, a devout man in answer to his incessant prayers had a vision and the privilege of speaking with a messenger of the heavenly host.

It was at the home of Simon a tanner at Joppa that Peter while praying fell into a trance, had a vision, saw heaven opened and heard a voice teaching him one of the essential and fundamental truths of the new dispensation—truths he shortly afterward, by the guidance of God, delivered to a group of many invited kinsmen and friends at the home of Cornelius, words whereby he and all his house were saved. Acts 11:14. Home, manifests in it the fruits of the Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, put in courtesy, considerateness, friendliness.

Cherish the companionship with parents or with children, and you will make your home a paradise on earth. Polish it and refine it, ask God to give you these heavenly virtues, and your home will glow with a divine radiance that shall be superceded only by that of our eternal home above.

New Holland, Pa.

If heart conditions are right, giving will be a natural result.—H. R. Schertz.

SUNDAY SCHOOL LESSON

Lesson for Aug. 11, 1929--Dan.
6:10-23

DANIEL AMONG THE LIONS

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

Introductory.—The attitude of Daniel, at this time of his life, is nothing more than we may expect from a man who from childhood up had the courage of his convictions and made it a rule to keep his conscience clear, let come what will. Every soldier of the Cross takes a delight in meditating upon the story of Daniel. May we study his life, not that we may admire the man, but that we may have the greater encouragement to pattern after him under similar trials.

A Striking Contrast—is presented between the attitude of Daniel and that of his accusers. On his part we find an attitude of daily devotions, of prayer without ceasing, of faithfulness to duty, of daily communication with his God. On the other hand, his enemies were watching for every opportunity to humble him and get him out of the way. Knowing the vanity of the king and the resolute character of Daniel, they took advantage of Daniel's faithful prayer life and persuaded the king to sign a decree that for the space of thirty days no man should offer a petition to any god or man save the king. After they had the king's signature to the decree they reminded him of his decree and demanded that he put Daniel to death; that is, cast him into the den of lions. On the one hand we have a fearless, faithful, upright, devout, honest man of God, knowing nothing but to be faithful and loyal to his God; on the other, a set of sinning, scheming, selfish, God-dishonoring, hypocritical, treacherous men who hesitated not at stooping to any deed however foul if that would serve their purpose. Personally, are we like Daniel, or like his enemies?

The Weakness of Vanity is strikingly illustrated in the course of Darius. The first thing that the enemies of Daniel did was to appeal to the king's vanity by flattering him. After they had his name signed to the decree and Darius tried in vain to undo his folly, he was reminded that the laws of the Medes and Persians could not be changed. What could the weak king do but to agonize over his folly and to hope against hope that his proven friend Daniel might somehow be delivered? One of the weakest spots in any weak man is his vanity. One of the surest evidences of strength of character is the capacity to withstand the power of flattery.

The Supreme Test.—The king tried to bluff Daniel out of his prayer life, but Daniel was firm. The king threatened, but that was nothing to the praying man. The same man who as a youth had the courage to refuse to be defiled with the king's meat and wine, in his old days had the courage and fortitude to stand true to the God who had tided him across many a battle and many a dangerous place in life. Daniel did not know whether the Lord would deliver him from the mouth of the lion or let him die the death of the martyr; but he did know that whatever happened would be for the best, as God had distinctly promised that He would never leave nor forsake His own. Though death stared him in the face, he stood the test. More than this, he was victoriously and gloriously delivered, and the world had another object lesson in the secret of the victorious life.

A Shining Light.—It was Christ who said, "Let your light so shine before men, that they may see....." This is what Daniel did. His prayer life was not only a daily affair, but it was a habit so candid, so open, so sincere, that everybody knew just what he was and where he stood

on every question affecting the life of a God-fearing man. Now he might have taken some other way for it. He might have reasoned that he could pray to his God in secret as well as in public, and for these thirty days the Lord would hear him anyway. But that would have been hiding his light under a bushel. He took the only way that any man of God ought to take, in this or any other generation. Many have tried the hiding-the-light-under-a-bushel policy, only to lose out in the end. Besides, even if we could win that way, we would thereby be losing our testimony, to the detriment of the Cause. Without making a display of our religion, praying to be seen of men, doing good that men might sound our praises, our life should be as an open book, that all who know us may see what we stand for. In other words, "Let your light shine." In Daniel's case, both friends and foes could see that he was a man of God, not a man of this world.

The Victory—was decisive and far-reaching. In every generation since that time this thrilling story has been the means of encouraging thousands to live true to God, at all times manifesting the courage of conviction. The victorious life means not only victory for self but also an uplift for others.—K.

Bible Meeting Topic

FOUR GREAT MIRACLES OF JESUS (Jr.).—Mark 4:35-5:43

Topic for August 11

MOTTO

"Go home to thy friends and tell how great things the Lord hath done for thee."

OUTLINE STUDY

I. Jesus Stills the Winds and the Sea.—Mark 4:35-41.

1. Sailing over the sea in a boat.
2. A rising storm causes great fear while Jesus sleeps.
3. Jesus, being awaked, rebukes the wind and sea and it is calm.
4. The miracle causes great fear and wonder.

II. Jesus Saves a Man with a Legion of Devils.—Mark 6:1-20.

1. He meets the man and receives worship from him.
2. Jesus rebukes the unclean spirits and they cry out in the man.
3. They ask to go into the swine and Jesus permits.
4. The swine are choked in the sea but the man is saved.
5. The owners of swine are not friendly to Jesus.
6. Jesus leaves them but sends the saved man to tell his friends.

III. Jesus Heals a Woman with an Issue of Blood.—Mark 5:21-34.

1. Called to heal a ruler's daughter, a great crowd throngs Him.
2. An afflicted woman believes that to touch Him would heal her.
3. She touches Him, is healed, and receives Jesus' blessing.

IV. Jesus Raises the Ruler's Daughter to Life.—Mark 5:35-43.

1. Before He gets to the ruler's house the girl is dead.
2. Jesus encourages the ruler to believe.
3. He puts out the mourners and noise-makers and takes in the few who could believe and witness.
4. He raises her to life, and she eats.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Miracle."
2. Tell the Story of Each Miracle.

For Others.

1. Draw a Practical Lesson from Each Miracle.

PERSONAL THOUGHT

Has Jesus done anything for us? Let us try to help someone else to know His saving power.

SEED THOUGHTS

"Sought by Thy mercy, Lord,
Saved by Thy power,
Led by Thy gracious hand,
Kept every hour.

"Thine shall the honor be,
Thine evermore;
Thy name we glorify,
Thy name adore."—Jas. Miller.

"Jesus! the name that calms our fears,
That bids our sorrows cease—
'Tis music to my ravished ears
'Tis life, and health, and peace."
—C. Wesley.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 1, 1929

Field Notes

A harvest meeting is appointed for Shirkville Mennonite Church, Lebanon Co., Pa., Aug. 3. Everybody welcome to attend.

Bro. Enos B. Wismer of Plumsteadville, Pa., is filling appointments in a number of churches in Waterloo Co., Ont. His messages are well received.

On Tuesday evening, July 23, a cottage prayer meeting was held in Coatesville, Pa. The meeting was held in response to a request by the colored folks residing there. G.

A recent letter from a brother in the Franconia district says: "Bro. Geo. J. Lapp is filling appointments in all the churches in the Franconia district. Meetings well attended, and a good mission spirit prevailing."

Bro. Noah Oyer of Goshen, Ind., spent several weeks among friends and brethren in eastern and central Pennsylvania, filling appointments in a number of places. He expected to be at the Ohio Sunday School Conference this week.

In the vicinity of Morehouse and Sykeston, Mo., there is an interesting congregation of Amish Mennonites (Old Order) who have been in that community for several years. May the blessings of the Lord attend them and the congregation in that community continue to grow.

Bro. J. C. Clemens of Lansdale, Pa., is expected to begin a series of meetings at Pond Bank, Pa., Aug. 13. One feature connected with this series of meetings is a special all day meeting Aug. 18 with Bro. Clemens and local workers on the program. "Pray for us," is the plea of our informant.

We are in possession of a program announcing week end Bible conferences at the Mennonite Gospel Mis-

busybodies who ought to leave hands off—a good suggestion.

Southwestern Pennsylvania Conference.—It will be noticed that the Church Conference Executive Committee with the bishops is to meet at Scottdale, Pa., at 4 o'clock P. M., Monday, August 5, 1929. The District Mission Board is to meet the same evening at 7 o'clock, also at Scottdale, Pa., and continue its work the next day until 11 A. M., at Scottdale.

The work at Masontown, Pa., is to begin at 2:30 P. M., with the program of the Associated Sewing Circles.

The rest of the conferences are at Masontown.

Pardon this last minute reminder—it is given to avoid confusion.

Correspondence

Martinsburg, Pa.

Greetings:—On June 16, the Sunday school was reorganized. The following officers were elected: Supts., C. B. Metzler, Herman Bender; Secys., Elta Graybill, Margaret Stonerook; Treas., Fred Kauffman; Chors., Ira Stoltzfus, Oran Wetstone.

Bro. A. C. Walls of Grantsville, Md., was with us on Sunday, July 7. He preached at the Martinsburg church morning and evening. He also conducted the book study from II Peter, second chapter. We are also studying the gospel of John in our Sunday evening meetings.

Our aged bishop, Bro. J. N. Durr, is on an extended visit to northwestern Canada.

July D. D. Stoltzfus.

Wadsworth, Ohio

(Bethel and Guilford congregations)

Dear Readers of the Gospel Herald. Greetings in the worthy name of Jesus:—On Tuesday evening, June 11, Dr. and Sister C. D. Esch and four children were in our midst. Dr. and Sister Esch both gave talks on the medical work in India, which were appreciated.

On Saturday evening, June 29, we had our council meeting. The day following, June 30, we had baptismal services when one young soul was added to the church by water baptism. May she prove to be a bright and shining light in this world. Following the baptismal services the Lord's supper and feet-washing were observed by all members present. How sweet to again bring to our minds the suffering and death of our Lord that we might have life eternal. Bro. A. J. Steiner of North Lima officiated in all these meetings. Bro. J. A. Leichty of Orrville also assisted in

MINISTERIAL LIST

The time of the year is here when we must collect material for the 1930 Family Almanac. One of the regular features of that publication is the ministerial list, which we always try to bring up-to-date. We ask the help of all who are interested in this feature, that the list may be as accurate and as free from errors as it is possible for us to get it. Will you therefore send us the following bits of information:

1. Ordinations of bishops, ministers, and deacons during the past year.
2. Removals, by death or otherwise, of bishops, ministers, or deacons, during the past year. If any addresses are different from that recorded in our 1929 Mennonite Year Book and Directory, please give both old and new addresses.
3. Correct any other errors that you see in the ministerial list as published in the Year Book just mentioned.

We will appreciate any help you may be able to render along these lines. Address, Family Almanac, Scottdale, Pa.

sion, Reading, Pa., Aug. 10 and 11, 17 and 18. In the meantime a summer Bible school will be going on at the same place, July 29 to Aug. 16. The names of seven active Church and Sunday school workers appear on the program.

In the Christian Monitor there appears an advertisement by Mrs. S. S. Erb with reference to goods for devotional coverings. Sister Erb informs us that she receives many dollar bills enclosed, and that evidently a number of dollar bills have gone astray. She suggests that the money be sent in checks or some other form that is not so easily appropriated by

bringing stirring messages both morning and evening.

On Wednesday evening, July 10, Bro. J. L. Stauffer of Harrisonburg, Va., came into our midst and gave us a message. His thoughts were based on I Cor. 10:31, "Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." His message also was much appreciated. He was here in the interests of the E. M. S.

Crops here are good. Weather is fair. Health is good. We can indeed say, "The Lord hath done great things for us, whereof we are glad."

We thank those who have made visits here and ask others to come. Pray that we may continue in the faith once delivered to the saints.

July 11, 1929. Cor.

Edmonton, Alta.

By God's help I am abroad here. In this way I let my friends know how I am enjoying my trip in the northwest. I was at the conference at Aldersyde the first week in July. Since I was at Carstairs visiting with those dear people. They all received me very kindly. I was three times in their church. I started from Bro. Harders to this place. The first person I met was a grandson of Bishop Daniel Wismer, Kitchener, Ont. He received me very kindly. I am now at the home of J. Umbach, who was a neighbor of mine in Ontario thirty years ago. God is with me daily, for which I am thankful. I intend to stay in this community for a week and then go on to Tofield for a short time, after which I will return to Guernsey, Sask., where I left my children. My address will be Guernsey, Sask., for a few months.

A. B. Gingerich, Elmira, Ont.
July 13, 1929.

Fairview, Mich.

Greeting to All Herald Readers:—We feel to praise God for all the many blessings He is bestowing on us.

Evangelistic meetings came to a close here. Bro. Silas Weldy of Wapakarusa, Ind., labored faithfully with us for a week. There was one confession. The applicant will be taken into church fellowship next Sunday by water baptism. God bless her that she may fully surrender her life for His cause and be a great help in the Church. The meetings were enjoyed by us all.

Our Y. P. M. was reorganized with Otis Bontrager as moderator and Kenneth Gusler assistant. Moses Steiner is the third member to help in arranging the programs. May God bless the work to the extension of His kingdom.

July 17, 1929. Cor.

Ephrata, Pa.

Dear Herald Readers, Greetings:—All around us we see a verification of the words, "Seed time and harvest, cold and heat, winter and summer shall not fail."

Bro. A. D. Wenger, Harrisonburg, Va., broke unto us the bread of life on July 6. On July 13, Bros. Moses Gehman and J. W. Hess took part in the services.

A class of nine converts is under instruction here as a result of the series of meetings recently held by Bro. Elias Culp, Bally, Pa.

Our missions are flourishing, but we need more workers.

Teachers' meetings are held regularly every two weeks at the various homes. These are very interesting.

Some of our young people are home from school.

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

July 16, 1929. Lizzie Mengle.

Freedom, Mo.

Dear Readers, Greetings:—Evangelistic meetings are now on in the Linn district of Osage County. On Saturday morning we proceeded to Jefferson City, where we met Bro. J. M. Kreider of Palmyra, Mo., and Bro. and Sister J. P. Brubaker of Carver, Mo., who came by auto. The noon train brought Bro. H. J. King of Harper, Kans., our evangelist, Sister Phoebe of Windom, Kans., and Sister Alice Hershberger of Garden City, Mo.

On Sunday morning we attended our Union Sunday school at Lane, after which Bro. King preached to an attentive audience. After this we had a drive of about sixteen miles to our brethren in the woods for dinner. In the afternoon Bro. Kreider preached for us and in the evening Bro. King delivered the message. After the evening service we had a drive of about eighteen miles home. This was our day of introduction to the work here.

On Monday morning some time was spent in further planning and outlining the work. The sisters were then introduced to the blackberry patch by Grandpa Phillips. The brethren King and Brubaker kindly allowed themselves to be used in the hayfield of a neighboring widow, whose strength as well as that of the crew had not suffered her to finish the job as planned. After our four o'clock dinner we made our eighteen miles' trip to the woods for services and back again for the night.

After a seven o'clock breakfast on Tuesday morning, lunch was prepared for a twenty miles' trip to visit a discouraged sister. After our return home there was some hurried thinking, planning, packing, and loading of cars with beds, cots, bedding, oil

stove, cooking utensils, and eatables to start camping in the woods. Supper? Well, we failed to see any that day. That evening we found our evangelist facing his audience arrayed in the popular garb of the masculine portion of his congregation—soft collar, shirt, and overalls. He gave us a very impressive and effective message. Turning to his bed about an hour before midnight after the seventy-five miles' drive with all the accompanying incidents of the day, the writer found the truth of Eccl. 5:12a. Sister Gibbons, one of our party for the day, had a walk of about two miles extra.

Thus this work is begun. Pray for the workers. Pray that our members with us may be brought into a closer touch and walk with God. And pray that sinners may take warning and flee from the wrath to come.

July 25, 1929. E. C. Bowman.

Pigeon, Mich.

(Berne Mennonite congregation)

Greetings in the Master's Name:—We have great reasons to praise our heavenly Father for His goodness and mercies shown toward us, and for answering prayers. On July 9 Bro. James Bucher of Daviess Co., Ind., came into our midst to begin a series of revivals. The attendance was good throughout, and interest very good. Meetings closed on the evening of July 22 with twenty confessions and nine reconsecrations. The church was encouraged, and sinners were warned to flee from the wrath to come.

On July 15 Bro. J. L. Stauffer, Harrisonburg, Va., came into this community and worshiped with us on the evening of same date. The evening of the 16th he preached at the Conservative A. M. Church.

Pray for these souls that confessed Christ.

July 26, 1929. S. J. M.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The Summer Bible School held at the Bible school annex of the church July 8-19, was again quite successful. There was a total enrollment of over 300 boys and girls, with an average daily attendance of 237. While most of the children came from Mennonite homes of the district, yet most of the denominations of the city were represented, including Roman Catholics and the Jewish Synagogue. On the evening of the last day a suitable program was given by the pupils, which was greatly enjoyed by the parents and friends who filled the church to its capacity. Rewards were given for attendance and work done well. Bro. L. S. Weber of Toronto was the di-

(Continued on page 380)

Miscellaneous

PRAY, BRETHREN PRAY!

"Pray, brethren pray!
The sands are falling;
Pray brethren pray!
God's voice is calling,
Yon turret strikes the dying chime;
We kneel upon the verge of time:
Eternity is drawing nigh!

"Praise, brethren praise!
The skies are rending;
Praise brethren praise!
The fight is ending.
Behold the glory draweth near
The King Himself will soon appear:
Eternity is drawing nigh!

"Watch, brethren watch!
The years are dying;
Watch brethren watch!
Old time is flying!
Watch as men watch the parting breath,
Watch as men watch for life or death:
Eternity is drawing nigh!

"Look, brethren look!
The day is breaking;
Hark, brethren hark!
The dead are waking,
With girded loins all ready stand;
Behold the bridegroom is at hand!
Eternity is nigh!"—Horatius Bonar.

"WELL DONE"

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.—Matt. 25:21.

The servants of the Lord are not all endowed with equal gifts or talents as we see in this parable, but God looks upon the faithfulness of each individual. "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much" (Luke 16:10). The pastor who is not faithful in delivering God's message of salvation in a small church or mission would not be faithful in a large prominent church or mission and the missionary who seeks for ease and comfort at home would also seek for ease and comfort abroad. Do you desire to be numbered among the faithful and hear the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord?" Then be true and faithful where God has placed you and the work He has committed to you, do with an eye single to His glory. "Preach the word; be instant in season, out of season" (II Tim. 4:2). Paul said, "I magnify mine office" (Rom. 11:13). Nehemiah said, "I am doing a great work, so that I cannot come down" (Neh. 6:3). Sanballat, Tobiah, and Geshem who were enemies of the work tried to persuade Nehemiah to leave his work and meet them first in one of the villages of the plain of Ono and then in the house of God within the temple. Nehemiah magnified his office. His

answer to them was that the work was too great and too important to leave it. Nehemiah was faithful and loyal to the cause he so much loved. Oh, for men and women to-day who see the value of souls and the importance of remaining faithful at their posts of duty until the race is run and the work is done and the final victory won.—Sel. by Peter Zehr.

EVILS TO SEPARATE FROM

By Sophia Miller

For the Gospel Herald.

Very often in the minds of some people the question will arise as to whether a certain thing is right or wrong. Sometimes it will seem almost impossible for them to decide since, in their mind, there are as many good points on one side as on the other. Practically always in cases like this the individual would like to do a certain way and then he tries to make the Word of God harmonize with his ideas.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship's being in the water that will cause it to sink but the water's getting into the ship. In like manner the Christian is not ruined by his living in the world but by the world's living in him. The world is not brought up to our standard but we sink down to the world; the drop becomes of the consistency and color of the ocean into which it falls, the ocean itself remains unchanged.

I think the whole matter hinges on whether a person has really consecrated his life to the Master or not. If they are consecrated they will cause their actions to harmonize with the Bible. Be sure you know what you believe and why you believe it. I think our people are quite often asked about our beliefs. Some one would like to know why we believe in the devotional covering or nonresistance, perhaps, and the person asked must quite often confess that he does not know why. What impression will that leave on the mind of the one asking? Simply this that these things cannot be of much importance or people observing them would know the reason for them, or they may think that there are no Biblical reasons for them.

"Friendship with the world is enmity against God." In the separation of the Christian from the world we mean that he is obedient to a different set of motives and purposes, from those which are moving the people of the world. There may be offices or positions which a conscientious Christian can not hold. Sometimes it may be a place where a high salary is paid and you may need the money badly; nevertheless, if you know that you

can not be honest while filling that position, there ought to be no question in your mind as to what you ought to do.

Also we should be separate from worldly pleasures. This is one thing which tempts a great many of our young people and I am certain that some of them are not strong enough to resist. Worldliness is so contagious and gains ground so rapidly, once it is started, that it will soon saturate one's whole personality. An illustration is given which clearly shows the results of following after these pleasures.

A young woman who was defending her continued attendance at some very doubtful places of amusement said, "I think a Christian can go anywhere."

Her friend answered, "Certainly she can, but I am reminded of a certain incident that happened last summer when a party of friends went to explore a coal mine. One of the women appeared in a dainty white gown. When her friends urged her not to do so, she appealed to the old miner, who was to act as guide to the party, 'Can't I wear a white dress down into the mine?' The old man replied, 'Yes, there's nothing to keep you from wearing a white gown down there but there'll be considerable to keep you from wearing one back.' You may go to some of these places of amusement spotless, but you will not return spotless."

A person with a deep prayer life will realize the unsatisfying nature and hollowness of worldly pleasures.

"For pleasures are like poppies spread;

You seize the flower: its bloom is shed;
Or like the snow-fall in the river

A moment white, then melts forever."

Hand in hand with amusements will go your social life. Young people, especially, should be very careful in the choice of their associates since they will very likely leave some imprint on their lives. Many people have settled their value to the world by the kind of a life companion they chose. A Christian who chooses a worldly companion has to that extent lowered the standard of the home which he or she expects to establish. It is impossible to build up an ideal home where only one is a Christian.

Some people have the idea that in order to be Christians they must deny themselves all kinds of things. All kinds of barriers will come in their way—mountains to climb and rivers to cross. This is not the right attitude to take, as a sincere believer will not have the desire to do these things which he knows are wrong. His thoughts will be centered around the things that he may do for his Christ. I do not mean, however, that he will not be tempted but he will know which path to choose and

will have a Higher Power to help him stand up for the right.

We should "abstain from all appearance of evil." This passage ought to be considered seriously in this connection. Certain things may not seem to have any evil influence upon yourself but if, perchance, some one should be led astray by them you would not be held guiltless, for Paul wrote to the Corinthians, "When ye sin against the brethren, and wound their weak conscience, ye sin against Christ."

"Keep thy conscience continually tender and then it will check the first appearance of sinful passions and will smart at the mere thought of sin."

Walnut Creek, Ohio.

HOW WE MAY MISS HEAVEN

By Elam Horst

For the Gospel Herald.

We can miss heaven by doing nothing and finding fault with the Church, preachers, and lay members. By looking away from ourselves Satan will try to make us believe we are just as good as a good many church members. This will not do, for we must give an account of ourselves in that great day. Every one must come before God with the deeds done in the body, whether they be good or evil.

Farmersville, Pa.

TWO RICH MEN

By Naomi E. Kaltreider

For the Gospel Herald.

We are thinking of two individuals as being rich. Both are rich in the world, but there is a vast difference in their riches.

One man has all the things of this world to make him happy—servants to do his bidding, and he can sit and say, eat drink and be merry. What is his mirth composed of? It is such as dancing, feasting and all kinds of sport. Is this man rich? No! he has only the things this old earth can give. He cannot at all times satisfy his desires with what he has in his possession. He seem to me to be the poorest man on the earth. Why? Has he not all the world can give? Undoubtedly he has, but he is lacking the most satisfying portion in his life. He is doing or living only for the glorifying of his own body. Christ is not in his life, to whose honor and glory we should live, and oh! the great satisfying portions He gives unto us here.

I think of what this man is missing as each day of his joy passes from him. One great thing is prayer. How it must be to at the close of a day retire and not come before the Fa-

ther, and offer thanks and praise for all he has. Not only that, but we can ask God for anything we are in need of—this also he has no knowledge of. Let us as believers of Jesus Christ be more mindful of the many things we enjoy.

Who then can we consider as a rich man, if the one just spoken of is not so? The answer is simple. One who is poor in this world's goods, but lives for Jesus Christ who saves us while here, and has a mansion prepared for us when our pilgrim journey is over here. This alone is a satisfying portion. This one is much

richer than the one previously described.

He knows that come whatsoever will, he is rich just the same. But one without Christ has a constant fear that something may overtake his wealth—it may be overtaken by the law, or stolen. If we are in Christ our riches are untaxable. No man can take Christ from us.

We are commanded to lay up treasures in heaven, where moth do not corrupt, neither do thieves break through and steal, but this world's treasures are too small for heaven.

York, Pa.

FIFTY MENNONITE LEADERS

XXIX. BISHOP MOSES B. MILLER (1819—1902)

By S. G. Shetler

For the Gospel Herald.

John Miller, great-grandfather of the subject of this sketch, lived in Berks Co., Pa., but later moved to Somerset Co., Pa. His children were Jacob, John, Christian, Peter, Joseph, Mrs. Joseph Speicher, Mrs. Christian Speicher, Mrs. Jacob Kaufman, Mrs. Christian Mishler, Mrs. John Schrag, and Mrs. Jacob Hostetler.

Jacob, the grandfather of Moses B., had four sons: John, Benedict, Henry, and Jacob.

Benedict, father of Moses B., was born Nov. 19, 1781. He was married to Catharine Beachy July 17, 1803. He was ordained to the ministry in 1809 and on Whit Monday, 1813, to the office of bishop. Their children were Henry, Peter, Mary, Saloma, Catharine, Joel, Susanna, Elizabeth, Barbara, Benedict, Moses B., Jacob B., Lydia, and Magdalena.

Moses B. Miller was born Sept. 4, 1819, in the southern end of Somerset Co., Pa. He was married to Susannah Hershberger. Their children were 12 in number. Isaac, Jacob, Manasses, Sarah, Magdalena, Mary, Susan, Daniel, Samuel, Christina, Catharina, and an infant daughter. All but Mary, widow of the late D. H. Yoder, and Christina are dead. These two widows are living together near Johnstown, Pa. Father and mother moved to the north-end of Somerset Co., residing near the present site of Windber, and later moved to near Geistown, Pa., where the farm is still known as the "Mosey B. Miller" home. He was ordained minister in the Old Order Amish Church in 1844, and bishop in the same church in 1848.

As a Man Physically.—He was small in stature, and very active. He had great physical endurance, and would not shun filling his appointments in all kinds of weather.

As a Neighbor.—From a brother in the Lord, who had known him for many years and who had lived in his community, we received the testimony that he was a good neighbor, striving to be helpful and kind.

As a Young Man.—In his younger days he taught school, the course being reading, spelling, and writing. Some pupils were anxious to attend his school because they had the opportunity of learning to write, a subject not then taught in all of the schools. He also taught singing classes in the community.

As a Hospitable Home-maker.—His home was always open to visitors and strangers. Even the tramps found his home a good place to stop, always being given a bed which they kept for tramps.

As a Bible Student.—He was very well versed in the Bible. His preaching was in the German language, except at some funerals where he used the English language. The adherence to the German language along with some other causes hindered the growth of the Church in numbers. He visited churches in other sections, and his preaching was interesting and profitable.

As Church Worker.—According to the standard of church work in his day, he was an active worker. One of his grandchildren, Algic E. Lehman, is a missionary in China, under the auspices of the Evangelical Church. In an uprising in China some years ago he was wounded, but recovered. His great-granddaughter, Elizabeth Luther Kniss, is a missionary in India, working under the Mennonite Board of Missions and Charities. She is the daughter of R. M. and Ella Luther, and the granddaughter of the widow Mary Yoder referred to as one of the surviving daughters of the subject of this sketch. Two of his sons, Isaac and Manasses, were ordained to the ministry. He was very regular in attending church services.

As an Overseer in Church Work.—It has been said by those who knew him well that he never exercised lord-

ship in his overseeing the flock of which he had charge. His aim was to try to keep peace in the Church, and he was quite successful.

As a Leader in Meeting Church Problems.—One of the problems to meet was the erection of two church buildings. Then as now the Old Order Amish worshiped in the houses of different members. At one time the church was fairly strong in numbers. One of the suburbs of Johnstown was known for a long time as "Der Amish Hivel" (in the Pa. Dutch language). This was because it was practically all owned by Amish people. At that time, it was no problem to hold the services in homes, as no family needed to have the church services in their home more than once a year. A number of families moved into other sections of the states, some died, and not many united with the Church. Thus the number of households was so reduced that it partly became a burden to have the services in homes. A number were in favor of building church houses. The opposers were principally those who did not have the services in their homes. Two churches were built, one on the farm of Isaac Kaufman, near Davidsville, Somerset Co., Pa., and the other on the farm of Bishop Miller, near Geistown. This difficulty was so overcome that finally only a few refused to commune with those who now worshiped in the churches.

Another problem was the use of the English language. The schools by this time were all conducted in the English language, and thus the children were not able to longer fluently use the German language. In his latter days, permission was given for the Mennonites to preach in the Kaufman Church in the English language. A very large percentage of the children from the Amish homes are now members of the Mennonite Church.

He died at a ripe old age (Oct. 17, 1902; aged 83 years) and was laid to rest in the Weaver cemetery near Geistown, Cambria county, Pa. Thus ended the career of his life, but many fond memories are cherished in the hearts of those who knew him.

Selkirk, Ontario.

CORRESPONDENCE

(Continued from page 377)

rector of the school and was ably assisted by Bro. E. E. Miller and 15 sisters as teachers and assistants.

Bro. E. E. Miller of Middlebury, Ind., missionary on furlough from India, filled the regular appointments at this place the past three Sundays and was busily engaged at the Summer Bible School during the week. Sisters Rhoda Eby of Mt. Joy, Pa.,

Catherine Werner of Selkirk, Ont., and Gladys Snider of this place, had charge of the children's Sunday evening services the past three Sundays. July 22, 1929. Geo. A. Weber.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting:—We were glad to have with us this morning some of the fresh air boys from Portland. Bro. Good being with them preached to us which was enjoyed by all.

Bro. and Sister John Bachman and son also worshiped with us to-day. We are always glad to have visitors worship with us.

Three young people were recently received into the Church by water baptism. We feel that God is blessing the work here.

Health in general is good here.

Crops look well and the early harvest is begun.

Pray for us that the work may continue to grow.

July 23, 1929.

Cor.

Johnstown, Pa.

This is a busy season of the year. The farmers are harvesting hay and grain. For whom? the Lord or themselves?

The swimming pools have opened their filthy holes. For what? to save souls or to destroy?

County fairs are advertised. For what? to gamble or to praise God, the Father of us all?

Family reunions are numerous. For what? to get acquainted with one another and to honor God or to have games, fun, and foolishness?

Campers are moving into the forests. Why? to steal part of their eatables or to study nature from a Bible standpoint and be richly blessed? Time will tell.

Camp meetings have now started. For what purpose? to teach and preach the full Gospel with a pure Christ-like motive, or will some of the real truth be left unsaid? Will souls confess Christ and remain faithful? Will the speakers be filled with the Spirit?

The Southwestern Mennonite Conference will soon be held at Mason-town, Pa. Will everything that is said and done be in harmony with the Word? Will the conference discipline be carried out by the laity? Time will tell.

Which of all these meetings will be the greatest soul-winner? Should they all be remembered in our prayers? Oh, yes, and that daily, so that the righteous may be strengthened and the unrighteous blessed with the power of conviction.

July 24, 1929.

Levi Blauch.

Selkirk, Ontario

Dear Herald Readers:—It is with deep gratitude to God that we are permitted to enjoy the hospitality and coöperation of God's children in this field of labor. Wife and I had the privilege of worshiping with the congregation near Clarence Center, New York, on our way to this place. The house was nicely filled with attentive listeners. This is one of a number of congregations in the Church which is without a resident minister. We were kindly entertained for supper in the home of the deacon, Bro. Ira L. Yoder, and for the night in the home of Bro. Samuel Hoylman, Buffalo.

On July 1, which is a national holiday for the Dominion, there was an all-day Sunday school meeting held in the Rainham Church. Speakers from different sections gave some very good talks. Among them was Bro. D. S. Krady from the Lancaster City Mission. He with his family and Sister Winters have been spending some time in some of the churches in Canada.

Our near neighbors in the cottage beside us on the shore of Lake Erie are Bro. E. E. Miller wife and daughter Thelma, missionaries on furlough from India; Bro. A. E. Kreider, wife and two sons, Robert and Gerald, Bluffton, Ohio. The two congregations, Rainham and South Cayuga, have never had the privilege of having any of the India missionaries in their midst. On Sunday afternoon Bro. and Sister Miller will speak on the India Mission at South Cayuga, and all are looking forward to a very interesting and profitable meeting.

The writer and companion have been privileged to spend three days with the Amish congregation near Tavistock. The congregation numbers above 550 members. Even though it is the busy time of the year, the attendance the last evening was about 900. What vast opportunities are to be found in such a large flock of His followers. The welcome reception by the ministering brethren Jutzi, Lebold, Gascho, Boshart, Bender, Kipfer, Zehr and others gives new courage to labor for the Master.

A week was spent with the Wanner congregation, near Hespeler, Ont. Sunday was spent in an all-day mission meeting in which we had the privilege of listening to brethren and sisters of their field discussing the problems similar to those in the states. Many helpful thoughts were expressed. Their minister, Bro. Absalom Snider, is beyond the prime of life, and many of the congregation are much interested in securing help in the ministry. May God grant their request.

In a later correspondence we shall tell of our stay with the brethren and

sisters of Rainham and South Cayuga congregations. Their minister, Bro. Moses Hoover, is in the seventies and is not able to preach. The congregations are supplied by Brethren Ben. Shantz and A. L. Fretz, both of whom live quite a distance away. This is another of the needy fields begging for help.

Fellow worker, in this short correspondence we have mentioned three fields that need and desire ministerial help. Are we as a church awake to our opportunities along this line?

July 24, 1929. S. G. Shetler.

Elida, Ohio

(Central congregation)

We feel to thank our heavenly Father for the blessings both temporal and spiritual which He is bestowing upon us from time to time.

On last Sunday, July 21, an all-day mission meeting was held here, with brethren and sisters from other congregations taking part in the program. The meeting was very interesting, and well attended.

On July 14 Bro. Andrew Brenne-man filled an appointment at the Midway Church while Bro. Driver from Lima had charge of the evening services at this place.

Sister Anna Stalter of Goshen, Ind., is spending some time here visiting relatives and friends.

The primary and junior department of the Sunday school rendered a children's day program to a large audience on the evening of June 30. We feel glad to see the children and young people so eager to do their part in the work of the Lord.

July 24, 1929. Cor.

Millersville, Pa.

(Mennonite Children's Home)

Greeting in the Master's name:—The Annual Visiting Committee of the Mennonite Children's Home, consisting of three Trustees and the Superintendent, are kept busy, and are about completing their visits to each Foster Home. It is encouraging to notice the increased interest in this work. Both foster parents and chil-

dren look forward to the time when "Those Men" come around, and with very few exceptions, are glad when the time does come.

Since our last report to the Herald a very impressive wedding ceremony was held here at the Home, when Bishop John H. Mosemann, Lancaster, Pa., united Bro. Ralph Slaymaker, Gap, Pa., and Sister Eva Parner, Lancaster, Pa., in marriage. Sister Parner was a former ward of the Home and is now happy in her new home at Gap. May God's richest blessings attend these dear young people on their journey through life.

Sister Naomi Martin, Maugansville, Md., has come to the Home as a regular worker and is getting acclimated. We greatly appreciate her help. Sister May Gochner, who has been with us for nearly eighteen years, has gone to the home of her aunt, Annie Hostetter, East Petersburg, Pa., to help care for her during her affliction.

Contributions for the maintenance of the Home are being received and with the crops that our truck patches yield, we are able to supply our daily needs. We thank all contributors for what you have done, and pray that God may bless you in your labors. Continue to pray for us.

July 25, 1929. Levi Sauder.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The last weeks have largely been taken up with the work at Waterloo St., in the tent. Good interest was manifested in the work. We are very grateful to our kind Heavenly Father for His blessings during this season in various ways. The school was well attended and good work was done. We appreciate very much the good attendance of the country brethren at the week-end Bible meetings and especially do we thank all who remembered the work in prayer. There were a few confessions. We especially mention the spiritual atmosphere and power in the meetings. Though the visible results may not be so evident in the way of numbers yet we realize the final results that God may bring about in His own good way

through the Word that has gone forth may be abundant. We made a special effort to disseminate the Word. Scripture mottoes were made that the children could take home and hang on the walls of their homes and thus a daily message is being given even after the school has closed. Scripture portions, and mottoes were also sold in the community by the children. No account has been kept, but approximately fifty ten-cent mottoes and twenty to thirty five-cent Testaments were sold.

We appreciate the good force of teachers and other helpers in the work. The Lord blessed the work along this line. Two of the teachers, Mary S. Shenk and Alice Keeler, are staying with us since school and helping with the work at the Mission. They will leave within the next few days to teach in the Bible School at the Reading Mission.

J. Paul Graybill.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Among the recent visitors here are the following: Sister Mary Zook of Sterling, Ohio; Bro. A. M. Eash of Chicago, Ill.; Bro. O. O. Miller of Akron, Pa.; Missionary J. M. Blough and family, on furlough from India, now at home at Johnstown, Pa., accompanied by James Widowson of Ligonier, Pa.; Sister Barbara Thut of Doylestown, Pa.; Bro. Kenneth Berkshire of Masontown, Pa.; Bro. Edwin Miller of Jeannette, Pa.; Bro. Henry Hostetter of Harper, Kans.; Sister Esther Meck of Freeport, Ill.; and Bro. Noah Oyer of Goshen, Ind., the latter preaching for us Sunday evening.

Our semi-annual business meeting was held Tuesday evening, July 23, at which time the ordinary business of the church here was transacted and officers elected for the coming year.

We are looking forward with interest to our forthcoming district mission Board meeting to be held here, followed by the annual meeting of the Southwest Pennsylvania Conference at Masontown. Remember both these meetings in your prayers.

July 29, 1929. Cor.

ALBERTA-SASKATCHEWAN CONFERENCE

Report of the Annual Mennonite Conference Held with the Mount View Congregation near High River, Alberta, July 4, 1929

The ministry met in the morning to arrange for the work of the day.

The ordination of Bro. Clarence Ramer to the office of minister for the Duchess congregation was approved and he was received as a member of Conference.

Bro. J. G. Hostetler was received as regular member of Conference on condition that his letter of recommendation be handed in later.

The visiting brethren—J. N. Durr, A. B. Gingerich, Noah

Weber, C. F. Derstine, H. A. Wolfer—were received as temporary members of this Conference.

Bro. J. G. Hostetler was appointed as assistant moderator.

Conference proper opened at 10 o'clock by singing. Bro. Noah Weber read Prov. 3 and led in prayer. The conference sermon was preached by our aged Brother J. N. Durr, basing his remarks on 11 Cor. 7:1. We are laborers together with God. We do not have this charge by choice but given to us by God Himself. In our work we need to be one in principle, one in mind, one in purpose, and one in spirit.

A proper understanding of God's plan for us connected with a proper understanding of one another is necessary to proper growth. The body of Jesus Christ is composed of individuals who are saved. We need to hold to the principles of the Bible let it cost what it may. We need to recognize God and His Word as final and authoritative on all subjects of which it treats. The pre-

vailing sin in the world and is manifesting itself in the church is a disregard for constituted authority.

Testimonies to the sermon were given by the following brethren: Bishops—Isaac Miller, A. B. Gingrich, N. E. Roth, C. F. Derstine, H. A. Wolfer, M. H. Schmidt. Ministers—I. S. Rosenberger, H. J. Harder, H. B. Ramer, J. K. Lehman, Noah Weber, M. D. Stutzman, Abe Reist, J. G. Hostetler, Clarence Ramer. Deacons—A. H. Wambold, Menno Gingrich.

The congregation gave testimony by standing.

Afternoon Session

After singing Bro. H. J. Harder read Psalms 1 and led in prayer.

Question 1.—What steps does this conference advise to be taken with regard to members who violate Article 13 of our Constitution which deals with life insurance?

Answer.—Resolved, that we still believe our former position on the life insurance question as given in Article 13 to be biblical, and urge our ministers to continue teaching the principles violated by the life insurance system, and in case of violations, they should be admonished lovingly, and dealt with as with any other violation, keeping in mind the instructions given in God's Word for dealing with violators.

Minutes of the last conference were read and approved.

Church records were read and approved.

Question 2.—Utilizing the resources of youth. Discussed by C. F. Derstine.

Some of the resources of youth are energy, intelligence, memory, visions, etc. The means of utilizing these are the Sunday school, young people's Bible meeting, school, etc.

The Church that does not utilize the resources of youth is not wise.

Minutes of the District Mission Board were read and the work of the Board approved.

Report of the committee appointed to study the matter of helping the Carstairs congregation to build a house of worship was given. Resolution follows:

Since the brotherhood of the Carstairs congregation finds it necessary to rebuild their place of worship, the Conference after due consideration, sanctions the same and appoints the brethren, N. E. Roth and Isaac Miller, as an advisory committee. The brotherhood in other congregations is sincerely requested to render their assistance.

Report regarding the building of the house of worship at Creston, Mont., was given by Bro. J. G. Hostetler.

Report of the delegate to the Pacific Coast Conference was given by Bro. Isaac Miller.

The wheat pool question was considered by the conference members and the following resolution adopted:

We reaffirm our former position as to membership in the

wheat pool and kindred organizations that involve the unequal yoke of Christians and non-Christians, thus becoming involved in affairs that are not in harmony with our principles based on Bible teaching.

We counsel the brotherhood to seek to dispose of their products according to the principles of the Word of God. Whereas, a situation exists that calls for assistance, we appoint the following brethren as a committee to interview various selling agencies for the privilege of disposing of their products in harmony with our faith: Alva Bowman, Isaac Miller, M. D. Stutzman.

A letter of appreciation was read from the Pacific Coast Conference for the service of our delegate, Isaac Miller, to their conference.

It was moved, and adopted, that we send a letter of appreciation and gratitude to the Pacific Coast conference for the service rendered by their delegate, Bro. H. A. Wolfer, to our conference.

It was moved, and accepted, that a letter of appreciation be sent to conferences in Ontario and Pennsylvania expressing our appreciation for the service and encouragement rendered by brethren and sisters from their conferences.

Reports of General Board members were given:

Publication, H. B. Ramer.

Mennonite Board of Missions and Charities, H. J. Harder.

Educational, M. D. Stutzman.

Officers Elected

Moderator for next conference, N. E. Roth.

Delegate to Pacific Coast Conference, J. G. Hostetler.

Delegate to General Conference, M. H. Schmidt.

Board Members: Publication, H. B. Ramer; Mennonite Board of Missions and Charities, H. J. Harder; Educational, M. D. Stutzman.

District Mission Board: President, M. D. Stutzman; Vice President, M. H. Schmidt; Secretary, H. J. Harder; Treasurer, Jacob Brenneman. Local members of District Mission Board: Sharon, Daniel Slabaugh; West Zion, Joe Steckley; Salem, O. O. Hersherberger; Duchess, Marlin M. Brubaker; Creston, Mont., Roy Kauffman; Mount View, T. E. Bowman; Arcadia Valley, Norman Krempien; Calgary, E. W. Bricker.

The next conference is to be held with the Creston, Mont., congregation.

Resolution of thanks to the High River congregation:

Whereas, the congregation at High River has rendered much appreciated hospitality to all who attended the various sessions, we thank them heartily and wish them the continued grace of God.

Mod., Isaac Miller.

Sec'y., M. D. Stutzman.

REPORT OF MENNONITE HOME, LANCASTER, PA.

Quarterly Report

(April, May, June)

The following contributed to the Home eatables and wearing apparel: Louisa Miller, Roots Nurseries, Benjamin McElroy, Pharus Nissley, Bro. and Sister Aaron Groff, A. C. Bowers, John Hostetler, Sister Christ Herr, Emanuel Gochnauer, Annie Stehman, Mrs. Christ Nissley estate, Miss Reese, Miss Meyers.

The following sisters helped to clean house a day: Elizabeth Rhoté, Alice B. Nissley, Mrs. Ben Shelly, Lillie Earhart of the Manheim church; Lillie Kauffman, Ada M. Hershey, Mrs. Harry Franck, Mrs. Daniel Good, Mabel Shank, Mrs. Phares Kauffman, Mrs. Frank Kreider of the East Petersburg church; Emma W. Kauffman, Annie B. Nissley, Clara Harnish of the Landisville church.

The following cash contributions were made: John —, \$2.00; Anna Rohrer, 1.00; Musser Herr, 1.00; Bro. and Sister I. S. Rohrer, 2.00; Clayton Overly, 1.00; contribution box, 7.25.

Services.—April 14. This afternoon funeral services for Bro. Samuel Wanner (aged 88 y. 10 m. 28 d.) were conducted by Bros. Daniel Gish, Ira Miller, and Amos Kauffman. Text, Jno. 5:28, 29. Regular services were held by Bros. Miller and Kauffman. Text, Psalms 116:7.

April 25. Funeral services for Sister Katie Kauffman (aged 79 y. 7 m. 9 d.) were

conducted by Bro. John Mosemann. Text, Rom. 8, first part. Regular services were conducted by Bros. Frank Herr and Jacob Harnish. Text, Psalms 23.

May 12. Regular services were conducted by Bros. Joseph Boll Sr., Joseph Boll Jr., D. S. Metzler, and Herman Metzler. Text, Jno. 14:21.

May 25. Preparatory services were held subject to communion in charge of Bros. Frank Kreider and Amos Kauffman. Text, Jno. 14:21.

May 26. Communion was held by Bros. Isaac Brubaker, John Mosemann, Frank Kreider, and Amos Kauffman. Communion and feet washing were observed by almost all.

June 8. Funeral services for Bro. Josiah Weaver (aged 84 y. 2 m. 28 d.) were conducted by Bros. J. S. Hess and D. H. Mosemann. The body was taken to the Groffdale Mennonite church for burial.

June 9. Regular services were conducted by Bros. Elmer Martin and Jacob Harnish.

June 23. Regular services were conducted by Bros. Samuel Lehman and Aaron Wenger. Text, Jno. 14:3.

June 29. Funeral services for Cornelius Hull (aged 73 y. 7 m. 9 d.) were conducted by Bro. Frank Kreider. Text, Prov. 14:32.

This ends one half of the year 1929. Four passed to their eternal reward during this last quarter. Man is like grass that grows up in the evening and is cut down and withers. The health in general is good for the many aged people we have here. Our present number is sixty-four. Remem-

ber us as workers and caretakers of these aged pilgrims.

Gratefully acknowledged,
T. E. Moyer, Supt.

SPECIAL MEETINGS

Walnut Creek, Ohio

Report of the Mission Meeting held at the Walnut Creek church, July 3, 4, 1929.

Order of Program.—Sermon (The Necessary Preparation for Doing Missionary Work), Edward Sheffer; Devotion (Luke 10), I. W. Royer; Why I am Interested in Missions? Orpha Troyer; Using All Our Powers and Opportunities in Missionary Activities, Venus Hersherberger; Sermon (Rom. 1:16), E. A. Shank; Children's Meeting, Mrs. E. A. Shank; Work in the Home Field, Mrs. Elmer Varnes; An Unoccupied Territory, I. E. Burkhart; Sermon (Jesus Christ the Foundation), Noah Oyer.

Thoughts Presented.—On the subject, "The Necessary Preparation for Doing Missionary Work," the following points were stressed: (1) Good Christian life as foundation; (2) Thorough giving up of self; (3) Familiarity with the Bible; (4) An adjusting of self to all conditions; (5) Knowledge of the field; (6) Strong physical body; (7) Pleasant spirit, good temper. Our interest in missions is measured by our interest in Christ. The Gospel of Christ does not include racial and national customs. Use the opportunities that come in missionary work and be satisfied with

doing little things. To what extent should we as a Mennonite Church consider Africa as a suitable field? The call is here. We must not only do the best we can but more by the help of God. Christianity is the Christ of the New Testament. All the Bible messages center in a person, Christ. Secretary.

Alpha, Minn.

Report of Joint Sunday School Conference held between the Manson, Ia., congregation and the Alpha Sunday School at Alpha, Minn., June 23, 1929.

Organization.—Mods., C. J. Garber, Nicholas Stoltzfus; Secys., Cora Zehr, Irene Garber; Chor., Edwin Swartzendruber.

Order of Program.—Opening Address, David Lehman; **The Importance of Consecrated Workers at the Sunday School**, Aaron Baughman, Irene Garber; **How to Obtain a Successful Sunday School**, James Bute; **Sermon**, John Warkentine; **Devotion**, Aaron Baughman; **Children's Meeting**, C. B. Egli; **The Sunday School, a Factor in Deepening Spiritual Life**, Ira Miller, Iva Garber; **How to Succeed in the Christian Life**, (1) Bible Study, Elsie Egli; (2) Prayer, C. J. Garber; (3) Service, Elvina Birkey; **Encouraging Response in Class Discussion**, Silda Miller; **Value of Punctuality**, Martha Stoltzfus; **The Sunday School, a Factor in Soul Winning**, Ernest Swartzendruber; **Hindrances to Soul Winning**, Maud Swartzendruber; **Young People and Their Temptations**, L. H. Garber; **The Sunday School, an Agency for Developing Missionaries**, Leroy Gingerich; **Round Table Talk**, conducted by Ira Miller; **The Young Woman and Her Graces**, Edna Stoltzfus; **The Young Man and His Strength**, Dietrich J. Warkentin; **Sermon** (Ex. 14:30), Nicholas Stoltzfus.

Some Thoughts Presented.—To make the Sunday school successful, the whole school must be workers. The workers in the Sunday school must be devoted. Some hindrances to soul winning are: (a) Lack of consecrated life; (b) Past sin in our life; (c) Hidden sin in our life; (d) Lack of tact; (e) Discouragement; (f) Lack of prayer. Each temptation overcome strengthens the Christian.

Secretaries.

Mummasburg, Pa.

Report of Sunday School Meeting held at Mummasburg, Pa., June 22, 23, 1929. Moderator, Walter Gable.

Subjects Discussed.—**What Do We Gain by Being Friendly and Sociable**, Abram Metzler; **Results of the Law of God in the Heart**, John S. Hess; **The Real Meaning of the Lord's Day**, Abram Metzler; **A Work for All and All at Work**, John S. Hess; **Children's Meeting**, Walter Gable; **Past Conditions Compared with Present**, Abram Metzler; **Indifference as a Hindrance to Sunday School Work**, John S. Hess; **Blessings Through Obedience**, John S. Hess; **Divine Relation of Man and Woman**, Abram Metzler.

Some Thoughts Given.—The friendship of the world is the fifty-fifty kind, but the friendship of the Christian is the David-Jonathan kind. God-given talents will live and grow only if put to work. Unless every member works, failure results. The first Sunday school was established about 1780 in England; the first one in the United States was about 1840 at Mason-town. At first there was much opposition; it was considered more for children. Today it is recognized as an important part of the church services. There is a greater need for Sunday schools to-day than ever before because conditions in the world are drawing young people away. Men and women are not happy outside the relationship established by God.

Tofield, Alta.

Forty-eighth Quarterly Sunday School Meeting held at Tofield, Alta.

Organization.—Mod., A. A. King; Secy., Barbara Lauber; Chor., Reuben Roth.

Order of Program.—**Devotion**, Joe Burkholder; **The Need To-day of Divinely Called and Commissioned Workers**, Noah Detweiler; **Consecrated Leadership is Essential to True Progress**, Joe Voegtlin; **The Authority and Influence of the Bible**, Fred Brenneman; **Children's Exercises**, Fannie Bender; **The Responsibility in the Cause of Temperance**, D. L. Yoder; **Compare Judah's Condition with Our Present Day**, J. J. King, Warda Brenneman; **Common Ordinary Things for which We Should Praise God**, O. O. Hershberger.

Thoughts Gleaned.—The church with consecrated leaders and workers makes real progress. The Bible is authoritative because God is the author. Our responsibility in the cause of temperance is to lead a temperate life and seek to help others to control their appetites by love and kindness. The sins of Judah were much the same as they are to-day. They were: idolatry, drunkenness, social impurity, disobedience and murmurings. We should praise God for food, God's love, Christian fellowship, Christian parents, beauties of nature, etc.

Secretary.

Aurora, Ohio

Report of the Annual Sunday School Meeting held at the Plainview Church near Aurora, Ohio on July 4, 1929.

Subjects.—**Devotion**, Jonathan Hartzler; **Sermon**, "My Father worketh hitherto, and I work," E. F. Hartzler; **Our Possibilities as Christian Workers**, A. L. Brenner and S. W. Sommer; **Children's Meeting** by Nanna Swartzendruber, Matron of the Orphans' Home; **Reverence Due to God**, Paul Yoder; **What Constitutes Loyalty to the Church?** Mary Troyer; **Blessings of the First 15 Minutes of Sunday School**, Edward Zook; open meeting on **The Christian Home**, by L. L. Swartzendruber, Supt. of Orphans' Home; **Sermon**, "Companionships" (Matt. 26:58) by A. J. Steiner.

Thoughts.—Important to remember that each is to work AS the Father works and When He works! Paul followed the open door while Jonah tried the opposite. Yieldedness is the one limiting factor to our possibilities. Paul yielded completely and constantly grew in visions of service. God has unlimited resources, making our possibilities unlimited. Too often we play with the seriousness of soul work. Real reverence in real worship opens up fellowship with God. Reverence is one of the elements of soul growth. Loyalty is the outstanding theme of the Epistles. The five points most often mentioned in which they were to be loyal are persecutions, hearing of the Word, obedience thereto as well as to those who have the spiritual oversight, loving one another, and to carry on a godly conversation. What an inspiration to greet the brethren and sisters who are on time, hungering and thirsting after righteousness. The Christian home is the bulwark of the Church. We cannot follow "afar off" and overcome temptations. Young people need to learn the lesson that restraining from indulging in forbidden pleasures and selfish desires will always be rewarded in many ways in later life. We have all missed many blessings because we have failed to let our light shine in some one's dark hour. It is the desire of every true Christian not only to show the world how to live a joyful, happy life but also how to die a peaceful death, knowing that all is well.

A. J. Steiner, Moderator.
H. N. Troyer, Secretary.

Married

Troyer—Handrich.—On June 15, 1929, Bro. Henry Troyer and Sister Elizabeth Handrich were united in marriage at the home of the bride's parents, Bro. Menno Esch officiating. May God's richest blessings attend them through life.

Brown—Blosser.—On July 6, 1929, at the home of the officiating bishop, Bro. A. J. Steiner, Bro. Henry Brown and Anna Blosser, daughter of Bro. and Sister Rudolph Blosser, of North Lima, Ohio, were united in the bonds of holy matrimony. May the blessings of God attend them through life.

Obituary

Smucker.—Bena, daughter of John and Elizabeth Stoltzfus, wife of John B. Smucker, died near New Holland, Pa., on July 11, 1929; aged 69 y., 11 m., 19 d. She was born and lived all her life on the farm on which she died. In her youth she accepted Christ as her Savior and united with the Amish Church, remaining faithful to the end. Besides her husband one daughter (Lizzie, wife of John K. Lapp) survives, as do five grandchildren, 1 brother (Isaac Stoltzfus) and 1 stepsister (Lizzie, widow of Joel Fisher). Her illness lasted several years. The last year she was unable to walk but she bore her affliction with much patience till she was called to leave this earthly home for a better home above. Funeral services were held July 13 at the home by John Beiler and Benue Stoltzfus. Text, Rev. 14:12, 13.

—By a niece.

Eshleman.—Aldus G. Eshleman was born in Pequea Twp., Pa., Dec. 27, 1863; died July 15, 1929; aged 65 y., 6 m., 18 d. He united with the Mennonite Church about eight years ago and remained faithful until death. His great delight was to attend Sunday school and church and his seat was seldom vacant. He will be missed in the community, in the Church, and in the home. He is survived by his widow, 3 sons (David, Harry, and Maris), 7 grandchildren, and 2 brothers. The cause of his death was heart trouble. He died very suddenly while sitting in the rocking chair, talking with the family. Funeral services were held at the home of his son (David) and at the Byerland Mennonite church, conducted by Bros. Aaron B. Harnish and Maris Hess. Texts, Psa. 16:11, II Cor. 5:10.

"Not now, but in the coming years,

It may be in the better land,

We'll read the meaning of our tears,

And there, sometime, we'll understand."

—By the family.

Schantz.—Katie B., daughter of Peter and Katie Schantz, was born June 5, 1903, at Rolfe, Iowa; died near Hydro, Okla., July 9, 1929; aged 26 y., 1 m., 4 d. From birth she was almost deaf and dumb. She took the first four grades, however, in the common school, after which she entered school for the deaf and dumb at Sulphur, Okla., in 1917 and graduated with the class of 1928. She was baptized in 1924 and received into the Methodist Church while at school. She leaves father, mother, 3 brothers, 5 sisters (Mrs. Joe Slagell, William, Mrs. John Slagell, Peter, Anna, Amelia, Joe, and Mary). One brother preceded her in death. She also leaves grandfather and grandmother, a number of uncles and aunts in this country as well as in Germany, besides a host of other relatives and friends. Funeral services were held at the Pleasant View church in charge of Bro. Alva Swartzendruber. Text, Jno. 14:2. Mrs. Dodd interpreted for the deaf and dumb who were present. May the Lord comfort and enlighten our hearts that we may see that His way is the best way.

ITEMS AND COMMENTS

After a voluntary seclusion for sixty years, following treaty between the Pope of Rome and Mussolini granting independence to the little vatican state in Italy, Pope Pius XI came outside the Vatican as a mark of the new state. The occasion was celebrated in an impressive ceremony, a crowd of 200,000 being reported present to receive the papal "blessing" during the ceremony. The event was an occasion of great joy on the part of Catholic enthusiasts, but those who have been watching the progress of events in the growth of Catholic power and influence foresee in this a sign of forthcoming troubles.

When President Hoover announced that the building program for battle ships would be suspended until after an opportunity was given to see what could be done in the way of bringing about an understanding among nations about a decrease in armaments and parity between the United States and Great Britain in naval construction, he touched a tender spot that unloosed a flood of oratory on the part of militarists. A lively fight is promised in the forthcoming session of Congress, and in all probability efforts will be made by militarists in Europe to halt the tide of sentiment in favor of smaller armies and navies. It is to be hoped that the good sense of nations will prevail and an understanding be reached that will lighten the burden of militarism on the nations. The world is fortunate in having men like McDonald and Hoover at the helm in the two leading English speaking nations.

In an impressive ceremony in which representatives of many nations were present, President Hoover formally proclaimed that the famous Kellogg Pact outlawing war was now in force, the required number of nations having signed the treaty. Just as this is going into force its influence for peace and power to bring it about and maintain it is being tested in the threatened war between Russia and Japan, two signatory nations to the Pact. It is another object-lesson showing us that it is easier for nations to declare for peace than to act peaceably under provoking circumstances. Russia and China are both in favor of peace—provided they can have their own way. In this they are not so very different from some other nations that approved the treaty. Nations, like individuals, chafe under the application of rules during times of strife that look very beautiful as sentiment during times of peace. Therein is where scriptural nonresistants are different from mere pacifists.

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind.,

for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

The M. B. C. Camp Ground, the place where the General Conference is to be held, is located near two main Highways whose general direction is east and west, U. S. Road 20 and Ind. Road 2. Those coming from the east on Ind. Road 2 should leave it at Goshen, turning west on south side of court house and follow signs to grounds about 6 miles west of Goshen. Those coming from west on Road 2 leave Elkhart on Prairie St. and follow signs. Those coming from east on U. S. Road 20 leave Elkhart at Prairie St., and go directly south to grounds. Those coming from the west on U. S. Road 20 leave Elkhart at the viaduct following the road signs south and east. Those coming from the south and west by way of Indianapolis U. S. Road 31 to Lakeville then east through Wakarusa. Follow signs to camp ground.

Parties who wish to come to General Conference by Railroad should notify Bro. D. A. Yoder, Elkhart, Ind., as to time and place of arrival. Trains will be met at Nappanee for those coming by way of the B. & O., and at Goshen or Elkhart for those coming by way of the N. Y. C.

After consultation with representatives of the Church throughout the various sections the Executive committee has decided on the following method of caring for the people during this session of General Conference:

Breakfast will be furnished free to all visitors at the homes where they are lodged. A nominal charge of twenty cents per meal will be made for dinner and supper which will be served on the grounds.

Committee.

ANNOUNCEMENT

There are available about 25 single rooms and 35 cottages for people who wish to stay on the General Conference grounds during the coming General Conference. These rooms and cottages may be rented at the rate of \$3.00 for the week or fraction thereof. The rooms have bed, mattress, table, chairs and the cottages are nearly all furnished with a bed and cot, table, several chairs. Some of them have two beds. People desiring to rent these cottages and rooms should make their reservations soon, enclosing check, and stating the number in your party. Assignments will be made in the order received. When your assignment is made you will receive a personal letter giving the number of your room or cottage, also what is in your room so as to help you determine what you will need to bring along. There will be available several stoves on which to do your cooking for the morning meal. These rooms and cottages will not be transferable except by the consent of the cottage committee.

There will be available space for the erection of tents on the camp grounds. (No charge for space.) Tents are to be located by direction of cottage committee.

Address all requests for further information, or reservations for rooms or cottages, to the following address:

Dale F. Yoder,

Elkhart, Ind., R. 4.

D. A. Yoder, Mod. Gen. Conf.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

Pursuant to the decision of the Executive Committee, the Annual meeting of the Mennonite Board of Education will be held

in the Prairie Street Mennonite Church in Elkhart, Indiana, in the forenoon and afternoon of Aug. 24, 1929. District Conference Secretaries please notify the Secretary of the Board of any changes in Trustees of the Board.

At the annual meeting action will be taken on the following proposed amendments to the Constitution:—

1. Amend section I, article 5 to the following:—

"The Board shall appoint the following committees: Finance, Faculty, and Literature. The Finance Committee shall consist of from three to nine members as annually determined by the Board, at least three being Board members. The Faculty and Literature Committees shall each consist of three members unless otherwise specified by the Board."

2. Add to section IV, article 8—

"The Board undertakes trusteeship of these funds under the terms of these sections as operative only during the existence of the institution specified or during its continuance under the Board's jurisdiction. In any other event, these funds will be held and administered in the cause of Christian Education under the trusteeship terms approved by the Mennonite General Conference and the Board's supporting District Conferences."

D. A. Yoder, President,
Elkhart, Ind.

S. F. Coffman, Secretary,
Vineland, Ont.

There is no place for idlers in the Christian Service. The idler is caught in the snare of the wicked through ignorance and unbelief. The diligent man grows in grace and knowledge of our Lord Jesus Christ.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

AUGUST 1, 1929

Interests of our Mission Activities

EDITORIAL

"Ye shall be witnesses unto me."

The most emphatic and conclusive testimony is a record of what has been done. The greater part of this issue of the Supplement is taken up with the Report of the meeting of the Mennonite Board of Missions and Charities in May. For the greater part it consists of a record of things done—not done by human beings on their own account or by their own efforts, but done by the Lord of the harvest by means of human instruments.

We regret that we cannot publish all the addresses in this issue. Those recorded and not published here will be found in the full Report of the meeting in the Booklet form, soon to be issued. The Booklet Report will contain, besides the Report of the Board Meeting, the full Report of the American Mennonite Mission in India with Illustrations not yet published and the full Report of the South American Mennonite Mission. This issue contains part of the tabular matter of the India Report that was omitted from the issue of the Supplement that was devoted to the India Report.

We hope that you will find interesting matter in this issue. We hope that your demand for the Report Booklet will be so great as to require a reprint edition, and that the cost of issuing the Booklet will be so great that we will find it necessary to put a nominal price on it next year and print still more of the complete Reports. These Reports are valuable. They grow in value as the years pass by. Public libraries with considerable pretensions to completeness often call

for back numbers of this Report for the sake of reference and in order to note the data that indicate the growth of the work of our Missions in India and South America. Trouble is we so often do not value the near at hand and the easy to get. The Report Booklet is valuable notwithstanding its convenience of access. Air is all about us and we seldom think of its value, but we saw a patient the other evening that seemed to think air a very precious thing.

And now, having called attention to the text first quoted above in this that it is a testimony to "what God hath wrought," let us raise a ques-

AN INDIAN CHRISTIAN ON PRAYER

Prayer, to a heart of lowly love,
Opens the gate to heaven above.
Ah, prayer is God's high dwelling-place
Wherein His children see His face.
From earth to heaven we build a stair,—
The name by which we call it,—prayer.
Prayer is the gracious Father's knee;
On it the child climbs lovingly.
Love's rain, the Spirit's holy ray,
And tears of joy are theirs who pray.
To walk with God, to feel His kiss,
Yea, prayer, His servants own, is this!

—N. V. Tilak, India.

tion in regard to our own testimony to those round about us. Conference season is upon us—fall conferences, we mean—and many will be going to the conferences. I hardly see how we could have conferences nowadays without folks going there. The decisions that are made by the delegates or those in authority, by whatever name they are known, may be repealed next session and they may not. But the appeals that come from the various speakers, leaders and often authorities in their own particular lines, will not be effaced from the memories of those who hear when the conference adjourns. In

the various meetings in which there is a mutual exchange of thought and experience many valuable, nay priceless, thoughts are let fall, and these may constitute a ringing testimony to the living, working, ever-present Lord.

But our witnessing is not all done at public meetings. A trivial service was suggested to one not able to do great things. "But what good would that do me?" was the reply! When the thirsty one asked for a cool drink of water, the one with the water to give might have said, "What good would it do me to give you a cup of water?" or "What good would it do me to visit the sick or the imprisoned ones?" "What good would it do me to feed a hungry man, a morsel of bread?"

I cannot do much, to be sure not much, but enough to make it possible to hear on the great day of all days, "Inasmuch as ye have done it unto the least.....ye have done it unto me," from the lips of the mightiest, most just, and at the same time most loving and gracious Being that ever came into contact with human beings. Is that enough to make it worth while to give a cup or a morsel of testimony?

There are opportunities every day for testimony to the living, loving Lord. The lives we live, the words we say, the way we treat those with whom we come in contact, all are revelations of our character, all reveal the way we treat our relationship with our blessed Lord. The Lord does not measure our standing in eternity by the amount of money we are able to give, nor by the amount of gold we are able to garner, but by the character our life reveals.

REPORT

**Of the Twenty-third Annual Meeting of the Menno-
nite Board of Missions and Charities,
Held at Garden City, Missouri,
May 19-21, 1929**

FOREWORD

For the Twenty-third time the Mennonite Board of Missions and Charities met in its annual meeting of which report this is the introduction. The meeting was held with the brotherhood near Garden City, Missouri, May 19-21, 1929. Delegates from the home and foreign field were present and took an active part in the program.

The report is divided into five sections—the minutes of the meeting, financial report, addresses delivered during the meeting, report from India, and report from South America. These reports from the foreign field are helpful and illuminating in a number of ways. They contain much material of a general informational nature and much statistical matter that will be of interest.

It is the earnest desire of the board to place a copy in each home as well as in each Sunday school or church library in the Mennonite Church. To this end we solicit the coöperation of the board members, the ministry, and the entire brotherhood.

The Secretary.

**Minutes of the Twenty-Third Annual Meeting of the Mennonite
Board of Missions and Charities, Held near Garden
City, Missouri, May 19-21, 1929**

(Addresses not printed in this issue of the Gospel Herald will be found in the booklet form of the Annual Report.)

Sunday, May 19

Afternoon Session

Song Service and Devotion

Mission Sermon John L. Stauffer, Harrisonburg, Va.

Address—The Standards of Our Missions at Home

and Abroad Daniel Kauffman, Scottdale, Pa.

Closing Song and Prayer

Evening Session

Song Service and Devotion

Foreign Mission Hour conducted by

R. R. Snucker Dhamtari, C. P., India

Address—My Appreciation of the Work of our Missionaries

C. Z. Yoder, Wooster, Ohio

Address—Our Responsibility to the Church in India

George J. Lapp, Sihawa via Dhamtari, C. P., India

Closing Song and Prayer

Monday, May 30

Morning Session

Song Service and Devotion.

Roll Call of Members. A quorum was declared present.

Minutes of Previous Annual Meeting were read and approved.

Reports of Officers

President's Report, by D. D. Miller, Middlebury, Indiana.

We can truly say, "Hitherto hath the Lord helped us." As we review the last year of work we have been made to feel in the language of the Psalmist that "The Lord has set our feet in a large room." Many have been the opportunities; many have been the blessings.

The work in general during the past year has been nothing abnormal—a steady growth. As in previous years, we have continually to remind ourselves that our goal is not to acquire dollars and cents; it is not to build up an organization. Our goal is the saving of souls. Every dollar that is contributed; every loan that is made; every institution that is established; every appointee should have been and was intended to have been made with an aim to that end.

In looking to the future we want to hold to the policy of the past, which has been not to go into debt. I believe the Lord can provide means just as well before opening a work as after. The

thing we want to put especial emphasis upon is to be fervent in spirit. Perhaps if we could take a snap shot of the advancement we have made in the deepening of our spiritual life; in the widening of our horizon, it would not show up as good as it does from the financial side. The Lord only knows that. I trust above everything else our aim might be continually for a deeper Christian experience and bringing souls to God; a better, broader vision of the great field, and opportunities that are confronting us.

As president and financial agent, I want to make the report very brief. I can say this year as in other years, that it has been our aim, that 100 cents of every dollar given for relief work should be spent for that purpose and the same is true of every dollar given for foreign missions and for every specific fund. The expense of running the machinery was provided for in other ways, so that every dollar you gave for India or South America, or the sanitarium or any other fund, was used in that way.

An increase in endowments and annuities will be noted. We have made no special drive for this except an occasional reminder through the bulletin. The increase in the past year for endowments was about \$9,000; annuities about \$14,000. At the present time our endowment funds amount to in round numbers \$173,000, and our annuity funds are running some \$120,000, a total of nearly \$300,000. Our plan of loaning money is as was described on Saturday, and we have now loaned out nearly \$450,000. I want you to keep this in mind, however, that the mission board is not a banking house; we are not in the business for the sake of business and yet we believe as the apostle Paul said, "Not slothful in business; fervent in spirit; serving the Lord." I believe the business end of every institution under the board ought to be kept correctly in every detail. You notice by the secretary's report that our general treasurer, Bro. Vernon E. Reiff, is assisting all these superintendents and boards in the various institutions to use a system whereby we may know definitely and accurately what we are spending money for. The machinery is getting pretty large, our holdings are over a million dollars, and when you have a number of people handling the money we feel we ought to have a systematic arrangement whereby we can open our books at any time to anybody, so the people can have confidence in them. The books of the general treasurer are audited every year by a public accountant, not a member of our Church.

We are not censuring missionaries in India and South America and the home stations when they call for buildings and present their needs. We want them to be encouraged, and interested in the work sufficiently that they see these needs and bring them to us. And yet, as an executive committee wrestling with these problems, we have not always granted them because we did not feel that the Church was just ready to accept these propositions.

We want to keep moving slowly and always forward, and it would be unwise for us to send many missionaries at one time to the foreign field, because there will be too many returning. If you will allow me, I want to explain just at this time why we have just a little more than the normal moving back and forth. We have had more missionaries at home from India than usual during the past year. The reason is that during the war we were held up and couldn't get them across, and after the opening came, we rushed those who had been here on furlough, together with a number of new ones, over there. Consequently their furlough came about the same time. This is not an ordinary occurrence we have here, and I think this will be worked out in a short time.

In conclusion I want to give what I feel should be our motto for the coming year. Colossians 3:15-17: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Secretary's Report: Of Property, Equipment, etc., for the Year ending Mar. 31, 1929.

As Secretary of the Mennonite Board of Missions and Charities, I take pleasure in presenting herewith a statement of the property holdings, and assets of the Board.

Real Estate, Bldgs., Equipment—India	\$148,000.00
South America Mission Property	66,000.00
Mission Residence and Church Property, Canton, O.	15,200.00
Chicago Home Mission, 1907 S. Union Ave.	36,000.00
Mission Residence and Church Property, Lima, Ohio	9,000.00
Mission Residence and Church Property, Ft. Wayne, Ind.	12,700.00
Mission Residence and Church Property, Peoria, Ill.	9,400.00
Mission Residence and Church Property, Kansas City, Kansas, 200 S. 7th Street	3,500.00
Church Property, Argentine Station, Kansas City, Kans.	5,000.00
Church Property, Wichita, Kansas	4,000.00
Church Property, Manitou, Colorado	5,000.00
Church Property, Los Angeles, California	3,000.00
Orphans' Home Bldg. and Equip., West Liberty, Ohio	26,000.00
Children's Welfare Home, Kansas City, Kansas	21,000.00
Illinois Home for Aged, Eureka, Illinois	53,000.00

La Junta City Hospital Equipment and Furniture	28,000.00
La Junta City Hospital New Building	168,000.00
La Junta City Old Hospital and Real Estate	5,400.00
La Junta Mercantile Buildings	30,000.00
Farm Otero County, Colorado	14,000.00
La Junta Unimproved Real Estate City Lots	600.00
Litwiller Property, La Junta, Colorado	1,600.00
Old People's Home Property, Wayne County, Ohio	22,400.00
Farm Property, Gridley, Illinois, Home for Aged	11,600.00
Oklahoma Farm Property	17,500.00
Youngstown, Ohio Farm Property	3,000.00
Gardner Farm Property, Nebraska	18,000.00
Byler Property, West Liberty, Ohio	4,500.00
Indiana Property	5,000.00
Brunk Property, Lyman, Mississippi	2,000.00
Administration Building, Elkhart, Indiana	17,500.00
Sarasota, Florida Property	6,000.00
Total Real Estate, Bldgs., Equip.	\$772,300.00
Annuity Funds Invested	\$122,670.00
Endowment Funds Invested	172,650.00
Building and Other Funds Invested	58,254.00
Otero County Building and Loan Stock	3,200.00
Net Worth	\$1,129,074.00

Respectfully submitted,
S. C. Yoder, Secretary.

Report was approved.

Treasurer's Report: (Including Auditors' Certificate)

See report in Booklet.

Field Worker's Report:

We are grateful for the blessings that have come to us during the past year. All the work undertaken during this time was of a general nature. All the city missions and institutions under the board were visited at least once. At each one the work is progressing nicely in spite of problems.

The number of inmates at each institution has increased considerably the past year. The Home for the Aged, the Welfare Home, and the new hospital are filled most of the time.

The management of the missions and institutions has been the same throughout the year. At times, the problems of securing workers has been acute. Volunteers seem to be decreasing in number. Pray for workers.

S. E. Allgyer.

Report was accepted.

Closing Song and Prayer.

Afternoon Session

Song Service and Devotion.

Reports of Committees

Mission Committee:

The Mission Committee had no special meetings during the year but met on three different occasions in joint session with the Executive Committee. We are glad to note that some progress is being made in the missionary activities of the Church. Arrangements have been made for six that have been on furlough to return to India this fall. Also one new missionary is being considered for appointment to be sent at the same time. With this one, the total workers on the India field, after their arrival, will be thirty-two and two at home on furlough.

The South American forces have been increased during the year. The two new missionaries appointed at the last annual meeting were sent with the two returning on furlough. No new missionaries are being considered for this field this year. Arrangements are being made for two on furlough to return this fall. Two have recently returned from this field on furlough. After the arrival of those going this fall, there will be sixteen foreign workers in this field with two on furlough.

Two have taken the doctrinal examinations, four the preliminary, and the physical.

S. E. Allgyer, Sec.

Report was accepted.

Women's Missionary Committee:

Garments made by Sewing Circles from April 1, 1928, to April 1, 1929.

India	Pieces	Cost
Lancaster Co., Pa.	786	\$305.27
S. W. Conf. Dist., Pa.	393	114.63
Indiana	813	270.56
Ohio	404	193.10
Illinois	321	123.50
Iowa	177	66.39
Kansas	124	49.63
Michigan	111	38.08
Nebraska	100	35.35
Missouri	40	11.01

New York	24	8.40
Colorado	6	8.33
Dolls, quilts, dried fruit and personal gifts		35.10
Total	3299	\$1259.35

Home Missions and Institutions

La Junta, Colorado, (hospital and San.)	1024	\$135.35
Knoxville, Tenn. (mission)	388	196.51
Detroit, Mich. (mission)	299	172.37
Kansas City, Kans. (mission)	178	65.83
West Liberty, Ohio (Orphans' Home)	165	100.06
Carver, Mo. (needy)	121	37.12
Hannibal, Mo. (mission)	79	113.50
Chief, Mich. (needy)	40	34.48
Portland, Oregon (mission)	30	12.45
Goshen, Indiana (College)	29	26.07
Alanson, Michigan (needy)	12	6.05

Total	2365	\$899.79
Total—India	3299	\$1259.35
Total—Home Missions and Institutions	2365	899.79
	5664	\$2159.14

The Women's Missionary Committee by
Mrs. J. B. Moyer, Secretary.

Report was approved.

Relief Committee:

Our relief to the Russian Mennonite Immigrants in Canada has been carried on throughout the year. There is a continued demand for help for the sick and needy. Any contributions for this cause will be gladly received and forwarded according to our regular schedule. These funds are used strictly for those sick in hospitals and needy families who have not been able to secure employment or are disabled through sickness, etc.

It has recently come to our notice that efforts are being made by individuals in Canada to secure aid from our people by writing direct for such specific purposes as they may choose. We cannot encourage this practice. We recommend that all funds given for such purposes be forwarded to Bro. V. E. Reiff, Treasurer, at Elkhart, Indiana, and he will forward the same to the proper authorities in Canada. We further suggest that any funds made available for any kind of relief for Canada, be sent for distribution to such as those who have this work in charge find in need.

Urgent pleas for assistance are again coming from the Mennonites in Russia. Certain districts are being threatened with serious shortage of food and ways and means have been provided for the remittance of money for relief to these people. The funds are being sent in small amounts to such families as have been recommended by responsible parties in their districts to organizations in the United States and Canada. Many have already been given relief in this way and further assistance is urgently requested.

The Mennonite Central Committee has published its report of work done earlier in the form of a book called "Feeding the Hungry," which is offered for sale at \$2.00 postpaid. It gives valuable information concerning the work done, how it was launched, the extent of the relief given and what it accomplished. The book is on sale at our Publishing House. The chapter of statistics showing the amount given for the various forms of relief during and since the world war, is of special interest and importance.

According to authentic reports, there are real famine conditions in large sections of China at the present time. A National relief organization has been organized and literature is being circulated showing the appalling need in such districts. Some funds have already been received for this work and they will be forwarded to the organizations having the work in charge. Any further assistance for this work will be accepted by our treasurer and transmitted in the usual way.

A number of shipments of new and used clothing were sent to the Northwest Canada as shown by the Treasurer's report, from the different sections of the Church. This avenue of relief will continue for the coming year as there will no doubt be continuous calls for this assistance by the needy in the Mennonite communities in Canada.

The Relief Committee,
Levi Mumaw, Secretary.

Report was accepted.

Reports of Foreign Missions:

India:

To the Mennonite Board of Missions and Charities.

Dear Brethren, Greetings in the name of Jesus.

We look back over the year that has passed with mingled feelings of joy and regret. Of joy because of the manifest leadings of the Holy Spirit and the blessings of God upon the work here. Of regret because of failure to do all we should have done in pro-

moting the Kingdom of God in the course of our service for the Master.

Since our last report Sister Wenger has returned to India from her first furlough. She has charge of medical work and the Baby Home at Balodgahan. Bro. and Sister S. J. Hostetler have arrived as new missionaries and are located at Shantipur studying the language.

The following missionaries proceeded on furlough to America during the past year:

Brother and Sister Esch	July, 1928
Brother and Sister Lapp	February, 1929
Brother and Sister Brunk	April, 1929

We commend these our fellow missionaries to the Church at home and pray they may be greatly used in the furtherance of the cause of Christ.

The work during the past year has not been easy. Perplexing problems arose both as to policy and method. Emergencies have arisen making it necessary to adopt measures which, if the personnel had been available, could have been avoided. And yet so well did the workers both Indian and missionaries, acquit themselves to these emergencies that we recognized the leadings of the Lord and we thanked Him and took courage.

The Gospel is being preached to thousands of people, both to the Christians in the seven congregations as well as to Hindus and Mohammedans in the villages surrounding these stations and in the sub-stations. And through special tours in the villages the Gospel of Christ has been preached to thousands of people far and afield. Many hundreds of Bible portions and other Christian literature have been distributed.

We were enabled through the goodness of God to extend the borders of His Kingdom. A plot of six acres of land has been purchased about sixty miles southeast of Dhamtari and twenty miles southeast of Ghatula Mission Station. We have long since considered that valley a desirable place for a mission station and the way opened for land to be purchased at a reasonable price. Steps will be taken later to construct necessary buildings on the plot and to locate workers there. A small plot of land was purchased at Kurud fifteen miles north of Dhamtari for the location of Indian co-workers. The necessary buildings will be constructed as soon as money can be provided. Workers have been stationed at Balod seven miles west of Sankra, where a small plot of land has been purchased.

Our several departmental committees have been making special efforts to make their departments more efficient as direct evangelistic agencies. We believe that much has been accomplished along this line.

The Mission and the Church are endeavoring through the help of God and the accumulated experience of years to solve the problems relative to transferring greater responsibilities to our Indian co-workers. Much has been accomplished as evidenced by the constructive legislation enacted at our last annual Business Meeting and at last Annual Conference. The Indian brotherhood seems to be cooperating in an encouraging manner.

During the year Bro. G. J. Lapp was ordained to the office of bishop.

We need the prayers of the Church at home for the difficult task in which we are engaged: The knowledge that we all are constantly remembered by the brotherhood in America gives us courage to press on. As you set apart, during the course of the sessions of the Mission Board, periods of intercessory prayer will you remember us in a special way praying that we may remain faithful and loyal to God's Holy Word, and to the Church who has sent us forth as her ambassadors, that we may live and preach a whole Gospel in this dark and needy land.

Yours for the extension of Christ's Kingdom,
American Mennonite Mission,
By J. N. Kauffman, Secretary.

Report was accepted.

South America:

Executive Committee Mennonite Board of Missions and Charities.

Dear Brethren, Greeting in Jesus' Name:

It is with gratitude to our heavenly Father and with confidence in His all-sustaining power for the work before us, that we again send to you this 1928 annual report of the activities of the mission in Argentina.

Many and difficult were the problems of the past year but God always had a way out for us. The work in general moves on, in some respects with the same rapidity as before while in some phases of the work it is taking on a permanency that was not so marked at first. The testing trials have come, and for some were hard to endure, with the result that, automatically some withdrew while others had to be expelled. However, the statistics show, as you will observe in the Annual Report, that there were 41 baptized during the year, while five died and 11 were expelled, making at the close of the year 235 members in the Argentina Church Conference district. 309 have been baptized since the beginning of the work. Some of these died, others moved away, some re-

turned to their homes in Europe, while still others left the Church or were expelled.

The Sunday school work had an average weekly attendance of 48 more than last year, and have nearly 100 pesos more than the preceding year. The 36 native brethren and sisters teaching in our different Sunday schools is bound to tell for time and eternity.

There were 1,293 public services held in our different stations (not counting those of the Sunday school) and 16 Evangelistic services were held during the year. The contributions too from our native churches increased over last year, giving 4,466.48 pesos.

We were glad for the return of the Lantz's and are anxiously awaiting the arrival of the Lauvers. The Sisters Gamber and Hallman left for their furlough February 1, 1929. The Swartzendruber's will be leaving within a year, then the Rutts and so on. For some time several will be off the field at the same time. The work is always doubled up in the absence of workers.

During the year the Shanks lived at Bragado and took care of the work there and at Carlos Casares. Since the Lantz's have returned and again taken up the work in Bagado, the Shanks have moved to Pehuajo. Bro. Litwiller living at Trenque Lauquen could not do justice to the Bible Training School in Pehuajo and the congregation in his town at the same time. So we, the Hershey's, offered to exchange, with the result that the Litwillers now live in Pehuajo and we in Trenque Lauquen. Because of the secular teaching necessary in order to properly train our young men who are studying in the Bible Training School, it was deemed wise to have Bro. Shank to do this in Pehuajo and continue to care for the work in Carlos Casares until the return of the Lauvers.

The Snyders live in Trenque Lauquen, and have charge of the Orphanage. They are getting along well in the language, Bro. S. having already spoken in public several times. They have a good helper in the person of Sister Anita Cavadore, one of our first converts and a consecrated native worker rendering service in mission work for ten years. They together with their family of eighteen are happy and are doing a great work.

Bro. Swartzendruber and myself are absent from our stations during the month of February looking after the interests of the Mennonite Colony in Paraguay. An official report of our findings has been forwarded to both the Mennonite Board of Missions and Charities, and the Eastern Mennonite Board of Missions and Charities.

Suffice it to say here that there is no immediate suffering and therefore no need for relief. Such offer was appreciated by Bishop Friesen, but added that they can now get along without any outside help.

There is absolute harmony amongst the missionaries for which we praise God, and unitedly we thank the Board and the Church at large for their untiring zeal, prayers, and financial aid in mission work in this great and neglected republic, Argentina.

The work is great, and thousands are yet without the Gospel we therefore ask that you may continue to hold us up to the throne of God praying definitely for the salvation of lost souls. We are all praying for a spiritual awakening; a mighty revival in Argentina. Will you join us?

Mennonite Mission in Argentina,
By T. K. Hershey.

Report was accepted.

Summary Report of Home Missions and Charitable Homes

Summary Report of Mission Stations

No. of present workers	21
No. of weekly meetings held	54
Enrollment of Home Department	102
Enrollment in Cradle Roll	168
Total enrollment of all departments	1469
Attendance Summer Bible school	85
Attendance week-day Bible School	128
Average attendance in Sunday School	995
Church membership at beginning of year	459
Total confessions for the year	81
No. received into membership by baptism	43
No. received by letter or confession	29
No. moved away	20
No. expelled or withdrawn	18
No. died	6
No. of applicants for baptism	11
Church Membership January 1, 1929	550

Report was approved.

Summary Report of Charitable Institutions

No. of workers at present	61
No. in institution January 1, 1929	128
No. admitted during year	1025
No. died during year	94
No. dismissed during year	1005
No. placed in homes	18
No. in institution January 1, 1929	157

No. of religious services at home each week	34
No. of Christians in institution	571
No. of non-Christians	472
No. of confessions during the year	15
No. received into church fellowship	4

Report was approved.

Address: Conditions in South America that Call for Mission

Work. William Lauver, Carlos Casares, Argentina.

Closing Song and Prayer.

Evening Session

Song Service and Devotion.

Home Missionary Hour, conducted by L. S. Weber, Toronto, Ont.

The Call of Africa:

Address—The Unoccupied Territory, I. E. Burkhardt, Louisville, Ky.

Address—Our Obligations and Limitations, D. D. Miller, Middlebury, Ind.

Closing Song and Prayer.

Tuesday Morning

Song Service and Devotion.

Financial Budgets for India and South America:

1929—1930

Building Budget

India:	
Nurses Bungalow—Medical Station	\$5,000
Christian Worker's Home—Dondi	300
Christian Worker's Home—Mohadi	300
Medical Dispensary—Dondi	2,200
Teacher's House	300
Alteration Ladies Bungalow	750
Annual Repair	500
Babies Home (Partial budget)	650
	<hr/>
	\$10,000

South America:

Building propositions submitted by the South American Missionaries, providing for residences for workers and churches was considered. Acting upon the recommendations of the executive committee, the South American Mission was advised to submit an annual budget for buildings, for the board's approval. In the absence of such a budget this year, it is recommended that the Board make adequate provision for the immediate needs of this field.

General Operating Expenses

India	
India General	210
Evangelistic Support	215
Bible Women	115
Evangelistic Fund	314
Village Teacher's Support	91
Teacher's Support	555
Medical Support	310
Orphans' Support	1340
Widows' Support	200
	<hr/>
	\$3,350

South America

Monthly

General Mission Fund	\$434
Orphanage	173
Bible Readers	80
Native Workers	367
Kindergarten	50
Bible School	31
	<hr/>
	\$11,350

The above budgets were approved and the executive committee was authorized to make adequate provision for buildings for South America.

Reports of Standing Committee

Foreign:

The work outlined for this committee by action of the Board at the time when it was brought into existence has been given due consideration and our activities have been directed accordingly.

The larger portion of our work has been done by correspondence and through informal meetings. It has been our aim to acquaint ourselves with present conditions on our fields of operation and new prospective fields have been studied.

Our investigations of our fields of operation have been very interesting and the reports obtained have been satisfactory. A number of our returned missionaries have been interviewed. We have found these loyal to the Church and the work entrusted to

them. They have also given a clear testimony for those who are working with them.

The Committee,
Levi Mumaw,
J. H. Mellinger,
I. E. Burkhardt.

Report was accepted.

City:

No report submitted by the Committee.

Rural:

The Rural Missions Committee was brought into existence for the purpose of studying the problems connected with the country mission sections and make recommendations to the general board regarding same.

The rural field naturally falls into three divisions as related to the Church. First, the community surrounding the congregation, Second, the section within the conference district, and lastly, the large fields lying outside of any organized conference or which, on account of its size, cannot be worked by the district in which it is located.

The general board concerns itself primarily with the latter section for the reason that it does not wish to intrude upon the work of others.

For several years the southern Highland region has been under consideration. Considerable sentiment has been developing in this particular section. Acting upon the resolution passed at the last annual meeting held at Walnut Creek, Ohio, the executive committee in session at Goshen, Indiana, February 18, appointed S. E. Allgyer, and S. H. Rhodes to visit the mountain sections of eastern Tennessee, Virginia, and the Carolinas and report on the prospect of opening work somewhere in that region. It was expected that this trip should be made before the board meeting but on account of the weather conditions this was not possible. It is expected that the trip will be made later and it is hoped that some effort may yet be put forth to open some work this year.

Appeals also come for help from the rural section in Mississippi and Louisiana. Since these districts lie within and are a part of our organized conference, your committee recommends that the board give support to the work as it has at its command and encourages careful investigation and definite action, as the Lord may lead.

The Committee,
(Signed) S. C. Yoder, Chairman,
J. L. Stauffer,
J. R. Shank.

Report was accepted.

Work in Africa:

Whereas there is an increasing interest in the unoccupied fields on the continent of Africa, as is expressed by a resolution of the Eastern Mennonite Board of Missions and Charities, several district conferences, and by other groups, as well as individuals, and by inquiries direct and indirect; therefore, be it resolved that the Mennonite Board of Missions and Charities hereby expresses its sympathetic interest in this field, and encourages further effort to determine the divine will concerning the establishment of a mission post in Africa, and advise action on the part of the Executive Committee to this end.

Report was approved and the Executive Committee authorized to take such steps as it may deem expedient and necessary to make investigations.

Election:

Women's Missionary Committee

Election resulted in the choice of the following sisters from among ten nominees made by the Sister's Sewing Circle organizations:

Ruth Yoder, Bellefontaine, Ohio.
Lina Z. Ressler, Scottdale, Pa.
Mrs. M. C. Cressman, Kitchener, Ont.
Mrs. A. L. Buzzard, Goshen, Indiana.
Anna Stalter, Goshen, Indiana.

Members at Large

Trustees: D. D. Miller, S. C. Yoder, Levi Mumaw, H. R. Schertz, V. E. Reiff, D. H. Bender, M. C. Cressman, S. H. Rhodes, Lancaster, Pa., Conference District: John H. Mellinger, Franconia, Pa., Conference District: G. S. Nice.

Officers of the Board

President, D. D. Miller.
Vice President, Levi Mumaw.
Secretary, S. C. Yoder.
Treasurer, V. E. Reiff.
Fifth Member Executive Committee, H. R. Schertz,

Relief Committee

Aaron Loucks, John Mellinger, Levi Mumaw.

Mission Committee

S. F. Coffman, D. H. Bender, Daniel Kauffman, J. L. Stauffer, S. E. Allgyer.

On motion the executive committee was empowered to elect the two members at large on the Women's Missionary Committee.
Closing Song and Prayer.

Tuesday Afternoon**Appointments**

Member Local Board Los Angeles Mission: Homer F. Lehman.

Treasurer Los Angeles Mission: H. G. Erisman.

Secretary India Mission (two years): J. N. Kaufman.

Superintendent South American Mission: T. K. Hershey.

Financial Agent: D. D. Miller.

Field Worker: S. E. Allgyer.

Women's Missionary Committee: Mrs. J. B. Moyer, Ella Fisher.

Officers and Workers City Missions and Charitable Homes**City Missions**

Canton: E. A. Shank, Sup't; Blanche L. Shank, Matron; Lydia Slabaugh.

Kansas City: J. D. Mininger, Sup't; Hetty K. Mininger, Lois Diller, Ruth Mininger.

Chicago: S. M. Kanagy, Sup't; Elizabeth Kanagy, Emma Oyer, Anna Yordy.

Lima: Maurice O'Connell, Sup't; Geneva O'Connell, Iva Sommers.

Ft. Wayne: B. B. King, Sup't; Malinda King.

Toronto: L. S. Weber, Sup't; Edna Weber, Mary Richer.

Peoria: Earl Miller, Sup't; Fern Miller, Elizabeth Schrock.

Charitable Homes

Home for the Aged: Sup't, J. D. Smith; Matron, Mattie Schertz.
Orphans' Home, Ohio: Sup't, L. L. Swartzendruber; Matron, Mrs. L. L. Swartzendruber; Boy's Matron, Dora Hostetler; Helpers, Sadie Swartzendruber, Katie Kyle; Farmer, Arthur Detweiler.

La Junta Hospital: Sup't, Allen Erb.

Welfare Home, Kansas City: Acting Sup't, J. D. Mininger; Matron, Anna Sweitzer; Bro. and Sister Chris. Miller, Mabel Schrock, Mary Stalter, and Sister Schrock.

Address—The Holy Spirit and Missions, C. D. Esch, Dhamtari, C. P., India.

Appointment of Missionaries

On recommendation of the executive and mission committees, Mary Holsopple was appointed as missionary to India.

After this a consecration service was held during which the following missionaries came forward for the service.

Dr. and Sister C. D. Esch—Dhamtari, India.

Bro. and Sister R. R. Smucker—Dhamtari, India.

Bro. and Sister Wm. Lauver—Carlos Casares, Argentina.

Sister Mary Holsopple—appointed for India.

Song, Speed Away.

Address—Christian Stewardship, John Mellinger, Lancaster, Pa.

Offering, \$650.00.

Closing Song and Prayer.

Song Service and Devotion.

Home Institution Hour, directed by Allen Erb.

Representatives from the various charitable Homes and Hospitals spoke briefly regarding their work.

Report of Resolution Committee

To the beloved brotherhood, the Mennonite Church in India:—

Greetings in Jesus' name. The grace of God has been with us during the past in directing and supporting the cause in India with workers and means. For this grace we would express our mutual thankfulness to Him who maketh all things possible.

It has been our pleasure to have with us brethren and sisters from your field, and their presence has lent us inspiration and help in our work. We recognize the especial blessing of God in

maintaining and in restoring the health of our missionaries enabling them to continue in their service in His cause.

We appreciate your greetings and your prayers in behalf of our meeting and in the direction of the work of the church in distant fields and in other fields that are calling for the Gospel of Salvation.

As our representatives in India, we command you to the grace of God, and encourage you to continue in devotion to the Word of God, in faithfulness in the testimony of the Truth, and in that sacrifice which is well pleasing in the sight of God. Our prayers are with you.

To our Missionaries and brethren of the Church in South America:

Greetings of love in the name of our Lord and Savior Jesus Christ, the only begotten and eternal Son of God who loved us and gave Himself for us.

We rejoice and glory in the evidences of God's power and presence, as manifested in the faith and lives of the workers, in the lives of the brethren and converts in general, and in the calls for more workers and funds to enlarge the work that God has laid not only upon your hearts but also upon the hearts of the entire church. We also enjoyed the presence and messages of your missionaries now on furlough.

We hereby pledge ourselves to do all we can to encourage the brethren to increase their support, whether in prayer, means, or volunteers, so that the Gospel of our Lord and Savior may be heralded to the ends of the earth until He comes.

Resolution of Condolence

Whereas it has pleased God to take from our number of our useful counsellors and faithful supporters, Bro. D. S. Weaver of La Junta, Colorado, it is resolved that we take this occasion to extend our sympathy to the bereaved family and commend them to the grace of the God of all comfort and our prayers are that He may help us and them to be fully resigned to Him who doeth all things well.

Resolution of Thanks

Whereas the brethren of the Sycamore Grove and Bethel congregations have so kindly ministered to our comfort, therefore be it

Resolved that we, the members of the Board and all other delegates and visitors, hereby express our heartfelt thanks for the many kindnesses shown and pray that the Lord's presence and guidance may inspire the brotherhood to manifest to their fellowmen the same ministry of love as they have shown us.

Address—The Power of the Gospel of Christ, J. C. Clemens, Lansdale, Pa.

Closing Song and Prayer.

MISSION SERMON

J. L. Stauffer, Harrisonburg, Va.

Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Mark 16:15-16: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

There are two ways of approaching this subject. We might speak of the thrilling experiences of the servants of God on the mission field; we might speak of hairbreadth escapes, we might speak of some of the sad scenes that have accompanied mission work, we might speak of the heroes of the cross who have lost their lives in the great cause of Christ. Our emotions would be touched and our feelings would be stirred. After a while we would forget the incidents that stirred us and we would have nothing left. It appears to me, it would be best this afternoon to consider the greatest missionary the world has ever known and His work in bringing the Gospel to the world. "Wherefore, holy brethren," we are told in Hebrews 3:1, "partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus." The word "mission" or "missionary" does not occur in the Bible, but the Greek word for our Latin word "Mission" or "Missionary" is the word, Apostle. An apostle is a "sent one," and Jesus Christ, the great Missionary, was sent by God the Father into the world with a definite message that might be carried to the ends of the earth.

We value the parting words of our friends; we come to the death bed of friends and loved ones, perhaps weakened by disease; we see their lips move and how carefully we listen to those words because they will be the last ones. There may be a special message for us; a special wish this friend may have, and he passes away never to return. The only difference between the last words of our friends and those of our Lord are that our friends give their message and never return; our Master is coming back again to see what we have done with this message, and the Gospel He left to us.

The first thing I want to call attention to involves the ques-

of the messengers. "Go ye." Every one of us is involved in this command. You say it is all right for the missionary to go; it is all right for the preacher to go; it is all right for some one that has a special position to go. Our Lord's message was "Go ye therefore" and it was understood by the representatives of the Christian Church at that time, and they in turn, had been passing on the message. Our brother read of the great problem: "How shall they hear unless somebody tells it to them?" It involves the great question "Go." Every young man; every young woman; every old man; every old woman; every Christian, is involved in this great command, "Go." That does not mean that every one of us will have to leave our friends and homes and go into the foreign fields, but I believe with all my heart that it means that every one of us must have a part in this going command of our Lord.

Before I could ever preach that any one else is to go I would have to be willing to go myself. Before I could urge a single young man to give his life over to the Lord and go to India I would have to be willing to go myself. Before I could ask any individual to go to South America or the Brush country, I would have to be willing to go myself. If I know my heart, I solved that problem years ago, and I have had no hesitancy since in urging mankind to go.

There is something connected with this "Going" that I think is serious. There are too many fathers and mothers, too many preachers, who pity the young people when they get a definite conviction to go. They feel they are laying aside their opportunities to get along well in life. We feel they are virtually laying down their life; it is the wrong way to look at it. If we had time we might go through God's Word and find that God holds up whole hearted devotion to His cause as the highest possible achievement for a human being.

"Go." I, we will solve the problem that we are willing to come to the Lord and say, "Lord, what wilt thou have me to do?" as did Paul, then we will not pity the individual who is going to carry the Gospel to some other community. The young man who has the definite consecration and willingness to go is far safer in this old world than a lot of others who have no inclination along that line. I would rather have a child of mine in India or Africa or South America as a messenger of the cross, than I would have them in one of our large cities trying to earn a lot of dollars and cents.

Let me emphasize another thing in connection with this. If you can't go, you may have a son or daughter whom it is your business to let go. How often we say "we can't spare them." I am sure the workers on the field will tell you those you can spare they don't care for. Those who cannot accomplish anything at home, cannot accomplish anything on the foreign field. When you study apostolic methods you find they sent their strong men out and used the home base to send out and control other workers. Letting go is not easy, but let us keep in mind the real value of the cross of Christ and the command of our Lord and Master, and that will solve our problem. I could tell you some stirring stories of experiences fathers and mothers have had when they didn't let go, and how later on it was the lament of their life, "If only I had said, Go, God bless you."

If we can't all go I am sure there is no one of us that in the final analysis cannot have a part in helping some one else to go. The Lord has entrusted material things to our stewardship and our control. Everyone of us that is a Christian knows the power of prayer and intercession. Samuel said to Saul, "God forbid that I should sin against the Lord in ceasing to pray for you." Every one can have a part in this great work and when enough of us help this work, I am sure the work of the Lord will go forth in a way it does not now in many places.

There are various ways in which people may help. I think sometimes we get the word "hinder" instead of "help." A certain nobleman went into a far country to get a kingdom and to return. You remember the responsibility he laid upon those that were left, "Occupy till I come." Finally he came back and they were called to account. The story of the Lord illustrates Himself as the nobleman; he has left these things in our hands. What will we do with them? I would not like to be a heathen in India or Africa; I am sure none of us here would, but I am inclined to believe that the heathen in some distant country may fare just a little better in the Judgment Day in his ignorance than an intelligent individual in America who has gone against his Lord's commands. I am not giving that to you as definite, but as something to think about. We often ask the question, "What is going to become of the heathen?" I think we had better ask the question, "What is going to become of us if we don't carry the Gospel to the heathen?"

The second thing is the field. Our text says, "Go ye into all the world." Jesus, in giving the parable in Matthew 13 says, "The field is the world." I like to think of a threefold division of the field as we find in our Lord's parables and the writings of the apostle Paul. You remember in the parable of the marriage supper, how the invitation went out, "All things are now ready," and those that had an invitation refused. Then Jesus said, "Go out into the streets and lanes of the city and bring them in."

There is your city mission work; it is part of the Lord's commission. They said, "Still there is room," and he told them to go out into the highways and hedges and compel them to come in, and there is the rural work that we dare not neglect. You remember the apostle Paul saying at one time that the Lord had called him that he might go to the heathen, and in writing to the Romans he speaks about going to the regions beyond, and different times he says that he does not want to build on another man's foundation; he wants to go where Christ is not named.

That is the fourfold mission activity of the Christian Church, the city districts, the rural districts, and the foreign field, and the regions beyond. Again our Lord on Mount Olivet, just before He ascended, said "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth," covering again the entire wide world.

Well, you say, we can't spread ourselves over all the earth; we can't go into all those places. I feel we need to do all that we can. I don't believe we can say that we have done what we could. I feel ashamed. I know of one group of people who are sending out on an average of two hundred missionaries a year and their membership is less than four times the membership of the Mennonite Church. That stirred me when I got these statistics, and I wondered why it is there isn't more zeal and earnestness manifested in carrying this Gospel message into the streets and lanes of the cities, the highways and hedges and the regions beyond. You remember our Lord's vision of the field when He was here. "Say not ye, There are yet three months and then cometh harvest: behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." Another time he saw a great multitude in the Galilean hills and had compassion on them because He saw them as sheep without a shepherd. Have we caught the real vision of the lost soul as our Lord and Master had it?

Third: What are we to do with this Gospel message? Go teach and preach and baptize. The message is going to bring results as we will see a little later. The great problem of our Mission Board is to get the work and the worker together. Here is a needy field: get some workers to that field. The Mission Board would not have so much trouble if we would take the commission of our Lord more seriously. The Mission Board would not have so much of a problem on the question of funds if we were willing to help others to go. A number of problems would be solved, I am persuaded, if we would take the last words of our Lord and Master more seriously and also conscientiously.

There is one more lesson we can learn from the past war. A father said, "I need my son at home." Government said, "We need him in the army," and in many instances they said, "We need him worse than you do." In the twelve military camps of the nation there were at least 553 young men of the Mennonite Church. They went out one after the other. Tears were shed; that didn't matter; there was the command to go. Prayers went up to God for the safety and protection of the young men, but they went just the same. Wouldn't you rather see them in the army of the Lord than in the United States army? Wouldn't you rather have them experiencing the joys of salvation amidst their hardships than to have them suffering for the cause of Christ in some military camp? And then when we said "Good-bye" we did not know whether they were coming back; the future was dark. Oh, we could lay hold of some promises, but we were not able to lay hold of the kind of promises that we can when they go out as soldiers of Jesus Christ. We believed God would protect them and keep them, and He did, but we didn't have as many promises that He would take care of them as we have when they go out in the direct service of the Lord, and so there is the great problem of getting the work and the worker together which every Christian father and mother can help solve if they will keep uppermost in mind before their sons and daughters as they grow up that the highest calling in life is to be a Christian and the greatest service is to serve the King of kings; the Lord of lords.

The Holy Spirit must be the energizing factor in this great work of the Lord. It is a supernatural work, which cannot be carried on with human power alone. We dare not forget the fact that this is a definite commission and we carry a definite message and that we are engaged in the definite work of building the temple of the Lord on the earth, and every one becomes a lively stone in that temple.

And that brings us to the fourth point, and that is the message of the heralds of the cross. It is a redemption message. It is a message that brings good news to men in a dark country. Our text says "Teach them to observe all things, whatsoever I have commanded you." Time and time again our Lord called attention to the great fundamental truths of the Gospel that were to be heralded to the ends of the earth. Matthew 21:21. "Thou shalt call his name Jesus, for he shall save his people from their sins." I like to read in the Book of Acts how the apostles went everywhere preaching Jesus Christ and the resurrection from the dead. I like to think of the great missionary, the apostle Paul. He had such a stirring message of the resurrection from the dead that wherever he went he got action. There was always a re-

vival or a riot, and many times both, when the apostle preached on that subject. You have a record like this, "Some believed and some believed not" practically everywhere the apostles went. Their obedience to the command of the Lord is beautifully illustrated in the 8th chapter of Acts, "Then they were scattered abroad, went everywhere preaching the word." We need not wonder at the growth of the early Christian Church when we see the testimony that was given by all, from the least to the greatest.

Have you ever noticed the influence of your brethren and sisters—of course you wouldn't notice your own, when they talk about material things or some of the problems of the day or the great political movement of the recent past. Have you ever heard them voice their opinions, showing how much thought they have given it? And then perhaps in the Sunday school class you could get nothing out of them. And when it comes to testimony in prayer meeting they hardly have any. Perhaps you have no brethren and sisters like that here in Missouri, but I have found them about everywhere else. The things we talk about are the things that occupy our minds, and in the early Christian Church "they that were scattered abroad went everywhere preaching the word." So mightily grew the word of God and prevailed. Oh, the emphasis placed on these great truths of the Gospel by the early Christian Church!

"Teaching them to observe all things." Preach the word, not a social gospel; not ethics—and the world needs it badly. In fact, we are getting short on ethics. It is not culture; not current events, but Jesus Christ and Him crucified, His work, His testimony, His resurrection, His ascension, His coming again, are the great fundamental truths you will find the apostle Paul emphasizing as you go through the epistles.

Years ago there was a great emphasis on vast reform movements. I was interested in noticing the effect that these various movements had upon the individuals interested in them. As an illustration, I know a man that was against secret societies. He was associated with a movement to abolish secret societies. If you heard him speak you were inclined to believe that if you could abolish the secret society evil you would thereby eliminate nearly all the bad in the community and I know you would get rid of a lot. Then I would run across a man that was interested in the society for the prevention of cruelty to animals. They used to send out their lecturers going up and down the streets and when you would hear those men, one of the outstanding evils of the world was the treatment of dumb animals. Then the anti-saloon lecturer would come along and he was sure if you would get the saloon out of the land our morals would be better. People would pay their bills and you could depend upon them; unhappy homes would vanish, and what not. That was the panacea of nearly all ills, and I could go on and mention one after the other. My point is, these men interested in these reform movements were entirely captured by them and could not see anything else.

On the other hand I like to think of the men and women I knew who were drunkards and had been outcasts; couldn't pay their bills and wouldn't pay them if they could, and when the Gospel of Jesus Christ touched their sinful life, there was done in one act and by one power what all these various movements were trying to accomplish separately and individually. I knew of homes when they became followers of the Lord Jesus, the tobacco went out, the swearing went out, blasphemy went out, and men marveled and said, "What could have come over that individual?" I knew one man who the first year he got salvation paid six hundred dollars back debts to his various landlords. He used to move twice each year. It was cheaper to move than pay rent. I knew a man that was a moonshiner. He knew what a jail looked like from the inside. The first year he got salvation he paid three hundred dollars back debts. The Gospel of Christ will clean up a man. It will do in that life what seventeen reform movements will not do.

These observations cured me of the reform business. Here is something that will clean a man up from the inside out; and that is the only remedy for the black skins of Africa; the brown skins of Asia; the red skins of America, or wherever you may go. Education fails, and these other movements all fail independent of the Gospel of Jesus Christ. Hence our message, "Teaching them to observe all things whatsoever I have commanded you."

Fifth: the result of the great commission. "He that believeth and is baptized shall be saved; he that believeth not shall be damned." "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." It is the power of God, that will blast loose like dynamite; that will uproot and scatter hindrances and handicaps to the salvation of men. He that believeth and is baptized shall be saved; that is the result.

Shall we look for results? That is not especially our business, but if we carry the message we can be assured of results, because our Lord has said so. I think carrying the Gospel of Jesus Christ and preaching to the hard hearts of men is something like trying to break up the limestone found in Rockingham County, Virginia. You can get a big, heavy sledge and strike it up against a big rock. After the first stroke you don't see any results, but

it has done something. Keep using that sledge and after a bit the rock will go to pieces all at once. If we carry the Gospel in its sincerity and simplicity and preach it as though we believed it and had experienced it, though it may not bring an immediate response, after all, God has said "My word shall not return unto me void," and those hard hearts are going to go to pieces.

It has been my privilege to work back in the mountains. In the community where I was working for several years were three denominations working with one and the other. There are a lot of hard ones in that community; they get three rounds a year. We hunt them up and have a revival service; then the next church, and then the third one. Every year for the last five years they have been getting it. I often think of the field something like a wood lot. You get a piece of wood that splits easy. You try another one that has a nice, big knot in it. You throw that one back and say "I will split that when I have more time." But finally you are face to face with the fact that they are all knotty ones. But they can be split, and they are fine when you get them worked up. That is the influence of the Gospel. There are not any that are too knotty or too hard to be worked up by the Gospel of Christ, but some of them you have to work on longer than others. It is the Lord's work and not ours and we need to keep at it and keep at it, because who knows whether this or that will prosper or whether both will be blest alike. You have the promise, "Cast thy bread upon the waters and it shall return unto thee after many days." So we have the assurance of results as we carry the message of the cross.

Last: is the great promise associated with this. There are members of the Church that say, "Yes, that command to Go into all the world was for the apostles." I always like to start at the other end and accept the promise, "Lo, I am with you always even unto the end of the world." I claim that promise; you can't have one without the other. I would like to emphasize the point this afternoon that you can't have the promise if you ignore the condition that leads up to it, "Go ye into all the world." If we want the promise of His presence we certainly must take up that responsibility.

This is an age-long commission. The commission lasts just as long as the promise. It is just as vital. They are joined together by the Lord and you cannot separate them. Dare you claim that promise and ignore the going? If Christians don't go, who will? That is our responsibility. You must have a part in it some way; give of your means; give of your sons and your daughters; give of your best to the Master. We want to meet Him rejoicing and we want to bring some sheaves. We can only get those sheaves by going after them. "Go ye therefore."

THE STANDARDS OF OUR MISSION AT HOME AND ABROAD

By Daniel Kauffman

Text: Lift up a standard for the people.—Isa. 62:10.

In every normal household there is a family resemblance among all the members of the family. The same is true of the members of the household of faith. And so long as there is a normal scriptural fellowship among the members of this spiritual household, there is recognizable a unity of the faith and oneness in purpose which establishes a uniformity in standards among all the institutions of the church thus united. The standards of our missions, therefore, ought not to be essentially different from standards found in our schools, in our publishing house, in our Sunday schools, in our institutions and activities in every department of Christian service.

We recognize but one line of Christian standards, and that is along the line of the standard of the Cross as held forth in the Gospel of Christ. Our missions, like the rest of our church institutions, are committed to this standard, and all our missionaries, whether serving in home or foreign fields, are expected to support it wholeheartedly, from conviction as well as for policy's sake. Let us notice briefly about ten applications.

1. **The standard of evangelical conversion.** There is an adage which tells us that "a stream can not rise above its fountain." The full Gospel standard can be held forth effectively by those only who have themselves fully embraced it. True conversion is impressed upon others most effectively when those who preach it know from heart experience what it means. When missionaries are soundly converted and Spirit-filled, their message has the true evangelical ring, and their stations become headquarters for full-Gospel salvation.

2. **The Great Commission our battle-cry.** The last will and testimony of our risen Lord, previous to His glorious ascension, was that His disciples should go "into all the world, and preach the Gospel to every creature." It has well been said that in this Great Commission there are "4 alls" which should never be ignored; namely, (1) "all power," vested in the "one having authority," (2) "all nations"—which we believe to include "every creature" in every clime and age, (3) "all things whatsoever" our Lord commanded His disciples to do and to teach, and (4) "always, even unto the end of the world." Drop out either of these four alls, and you drop the life out of your missionary message.

May this Great Commission—all of it—be our battle-cry until the final touch from the Almighty shall summon us to the eternal courts above.

3. **The burden for souls.** The missionary message means most where it falls from the lips of one burdened for the salvation of the lost. Paul's impassioned declaration, "Woe is me if I preach not the Gospel," admits us into the secret of his great power with God and men. It was this overmastering passion for souls that impelled him to go forth unceasingly and unflinching to proclaim the message of salvation in upholding the standard of righteousness, in patiently enduring persecutions and afflictions, in knowing only "Jesus Christ and him crucified." Where this spirit pervades a mission station we may expect a power which will sooner or later sweep perishing souls into the Kingdom of our God. Given a sound evangelical conversion, an ordinary intelligence, a fair degree of common sense, a thirst for knowledge, and a passion for souls, and you need not be greatly concerned about other qualifications.

4. **The standard of orthodoxy.** Orthodoxy, in substance, means being true to the authorized standard. Judged from the standard of Islamism, to be orthodox means to be true to the teachings of the Koran; of Mormonism, true to the Book of Mormon, or Christianity, true to the religion and Gospel of Jesus Christ. Christ being "the foundation of the apostles and prophets," we recognize both Old and New Testaments as the combined standard of orthodoxy for the Christian Church. Human creeds are worthless unless they embody the principles of the Gospel of Christ and are in harmony with the "all things whatsoever" which Christ commanded His disciples. We therefore look upon the entire Bible, from Genesis to Revelation, as being given to us by inspiration of God, as the authorized expression of God's will concerning man, as the one and only supreme authority in theology, as the authoritative missionary message for all people.

5. **The standard of loyalty.** Our standard of loyalty is that of loyalty to our King. Christ being the Head of the Church (Col. 1:18), we take on orders from Him, giving recognition to the body of which He is the Head. It is to be taken as a matter of course, therefore, that our missionaries at home and abroad preach the same Gospel, give voice to the same doctrines, are submissive to the same regulations, and champion the same tenets of faith as those held forth by the rest of the Church. While we recognize that local conditions must be taken into consideration when it comes to application of general principles, we recognize also the folly of maintaining conflicting standards in various lines and fields of Christian service. Loyalty, we understand, is most effective when our outward manifestations of unity and fealty to God and the Church are but the outward manifestation of what there is in the heart. And both consistency and efficiency requires that we conform to the same standards while among other people that we do while among our own.

6. **The standard of coöperation.** This includes three things: (1) unity with and harmonious coöperation among those "of like precious faith;" (2) a neighborly friendliness toward other peoples whose tenets of faith and standards of life and service differ from those of our own, but whose aims and purposes are more or less similar to ours; (3) entangling alliances with none, especially drawing the ban on the unequal yoke with unbelievers. The present tendency toward church federation is especially objectionable because of its world-compromising features, seeing the promotion of unity through the ignoring of doctrinal differences. What we now know as "Modernism" is the direct result of the prevailing spirit of federating churches whose doctrinal differences are too great to permit them to be merged into one denomination. Observation teaches us that where toleration of liberalism grows there is a like growth of intolerance for orthodoxy.

Our mission forces have performed a commendable service to the Church at large by extending a helping hand in the work of conference, in educational affairs, in the distribution of literature, in evangelistic work among congregations, in other enterprises in the Church. Where our workers in the several departments of service stand together as one heart and soul in the advancement of the cause of Christ and the Church, we may expect great things to be accomplished for God.

7. **The standard of service.** The giving of the Gospel through missionary endeavor, as well as through pulpit messages, is to be "without money and without price." True, the work must receive financial support; but this support comes in the form of supplying necessities, not as pay for service. Christ set the standard when He said, "Freely ye have received, freely give." Peter spoke in the same vein when he reminded his fellow workers that their service was "not for filthy lucre, but of a ready mind." With the missionary forces wrestling wholly with the problem of bringing the missionary message to a dying world, and with a supporting church sustaining them in adequate moral and material support and thus making it possible to carry on the work unhindered, the standard of the Gospel will have been reached. Under such circumstances we have the sure promise, "I will never leave thee nor forsake thee;" the positive promise, "Behold, I have set before thee an open door, and no man can shut it." We have fully attained the Gospel standard of Christian service when we are com-

pletely upon the altar, our lives dedicated to the cause of salvation, our labors limited to our abilities, our wills completely subject to the will of God.

8. **The educational standard.** The two essential features connected with this problem are the items of Scriptural qualifications for service and equipment for the special kind of service required. We expect all missionaries to have a working knowledge of the Bible, and our preachers, teachers, nurses, personal workers, to have adequate training for work along their respective lines. Above all, we expect them all to be educated in the school of Christ, their training and growth to continue until the great Master Missionary musters them out of service here and bids them "come up higher." The true standard of Christian education is thus set forth by a Heaven-called and properly equipped pioneer missionary: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

9. **Headquarters for Gospel light and liberty.** Our mission stations are the outposts in the church-extension movement, the advance guards and light-houses through which the Gospel light streams out to lighten the dark places in a sin-blighted world. That means that they must be manned by workers whose experience of salvation is genuine, whose souls are burdened for the salvation of the lost, whose heads are filled with a knowledge of the Word and hearts filled with the love of God, whose hands are diligent in the Master's service, and whose tongue-tips have been baptized in heavenly fire and burning truth.

This means light—and more; it means true Gospel liberty. "Ye shall be free indeed," is the sure promise to all who are spiritually enlightened. May these light-houses continue to multiply until the Gospel Light and Liberty will have reached the ends of the earth.

10. **"Occupy till I come."** To disseminate Gospel light is but one phase of Christian work. Sowing the seed is essential, but not any more so than taking care of the growing crops and faithfully reaping the harvest. At no time in the history of any mission should we be out of hearing of the command, "Occupy till I come." As in material things people sometimes overreach themselves and undertake more than they can manage, so in the work of building congregations and missions we sometimes make the same mistake. That does not mean that a mission must always remain a mission. On the other hand, all our missions should be looked upon as but temporary enterprises, undertaken by the Church to bring the light of the Gospel into needy places, looking forward to the time when such missions will have grown into congregations strong enough to become self-sustaining, headquarters for aggressive Christian work, from which centers other missionary efforts will be carried on and stations established. Let such visions spur our missions on, hopefully looking forward, fully determined to heed the Master's command, "Occupy till I come."

Some of the standards herein held forth (as well as others which might have been discussed had time permitted) are too seldom reached. But in all cases where there is a failure to reach them the fault lies with us, not with the standards themselves. We believe that there has not one standard been held forth here that any of us would want to declare either unscriptural or impractical. Then let us rise with unanimous voice and united prayers present a solid front in support of the full-Gospel standard, and so far as it lies within the sphere of opportunity lift this up as a standard for the people. Paraphrasing the language of Joshua, let every missionary declare, "As for me and my mission, we will serve the Lord."

Who is to maintain these standards? To say that this is the responsibility of our missionaries is stating only a partial truth. The Church is right in holding our Mission Boards (especially the Mennonite Board of Missions and Charities) responsible for the work and standards of our missions. But the responsibility does not end here. Upon the supporting Church there rests also a large share of it. We are right in demanding that our missionaries, true to their profession when they volunteer for service, rise to the full standard of the cross and give a good account of their stewardship to God and the Church. But let us never forget that every time we make such a demand we issue a challenge to ourselves to rise to the same level that we expect others to reach. When therefore we speak of "the standards of our missions" we are reminding ourselves that these should also be the standards of the entire Church. With a prayer for guidance and for heavenly light, with a united resolve before God and man that we will be true to whatever light God sees fit to give us, with our missionaries and the supporting Church standing together in a heaven-directed effort to "preach the Gospel to every creature," we will be rewarded with the fact that the standards of our missions are also the standards of the Gospel.

Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.—Luke 24:46-48.

THE HOLY SPIRIT AND MISSIONS

By C. D. Esch

The work of missions is the one great work of the Church. I cannot think of an active church that does not engage in mission work. We make a mistake in thinking of missions as an appendix to our regular church work, when in reality it is the work of the Church. When the disciples met the Lord upon the Mount of Olives and asked Him whether He would at that time restore the kingdom to Israel, He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." The Holy Spirit was poured out upon the people for the express purpose of bestowing power to witness for Jesus Christ.

This joy and peace that comes to us through the Holy Ghost must be acted on. You remember when the children of Israel were in the wilderness the Lord gave them manna. A full supply was given for each day, but there were some a little bit greedy; they gathered up a large amount and tried to keep it until the next day. But, you know it became obnoxious. It stank and bred worms. So it is with our Christian life; it is something that won't keep, it must be handed on.

The presence of the Holy Spirit is an absolute necessity for any church or person going out to do the work of the Lord. If you want to have a part in this work you have to have the experience of the Holy Ghost. What is that experience? Jesus had been with His disciples for three years, walked with them, talked with them, showed them many miracles of healing and great power. They had learned to love Him very deeply. But have you ever stopped to think that after three years with Jesus these men were still in the flesh? Peter had murder in his heart. He was still willing to draw his sword and cut people with it. Peter and John went into a village to secure lodging, and were refused. That beloved disciple walked up to Jesus and asked, "Shall we bring fire from heaven upon them?" Were they fit to spread the Gospel?

Before the Holy Spirit came upon them it was a condition of Jesus being outside of them, a separate organization, but when the Holy Spirit entered into their lives, Jesus was in their hearts. After the Day of Pentecost did you ever hear of them striving among themselves as to who should be the greatest? Not once, but they went out and worked for Jesus Christ, and they could not keep still. They began to speak the wonderful works of God in the language of every known tongue that was there, and all nations under heaven were represented at Jerusalem, and listened to the wonderful works of God proclaimed in their own mother tongue.

One of the most wonderful experiences I have met with, and I am sure other missionaries can say the same thing, is when we go out into the villages of India, sit down with these people and talk to them in their own village dialect. They are not accustomed to that. The Roman Catholic religion is put up in Latin; the Hindu is written in Sanscrit, and when you speak to them in their own mother tongue of the wonderful works of God, they will say, "Here comes a missionary all the way from America," and to them that is about the same as though some one dropped down from heaven; they don't know how far that is. This reduces the religion to a language they understand and can use and makes it practical. That is what God has done through the Holy Spirit.

When Peter got up to preach that wonderful sermon on the day of Pentecost, they wanted to know what was the matter with these people; were they drunk? But Peter said, "These are not drunken, as ye suppose, but this is that which was spoken by the prophet Joel, 'and it shall come to pass in the last days, saith God, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.'" I said last night when Brother Burkhart was speaking and looking forward into the future, speaking to Brother Graber alongside of me, "Young men see visions, don't they?" We need visions. The home church needs to see visions. Jesus said, "Lift up your eyes and look upon the fields." You can do that only through the power of the Holy Spirit.

The early Church was filled with the Holy Ghost, and a little later there were workers ordained. There was organization. One thing I want to impress on you: that is, the Holy Spirit controls the whole body of the Church when it is done right, and He is the unifying force of the Church. Young men see visions and old men dream dreams if the Holy Spirit is in control and all work together.

The Holy Spirit reached down into their lives. No man can say that anything he has is his own. To-day the Holy Spirit likes to get right down into the home life and take control of everything you have if you are a true servant of His. If you are going to do mission work the Holy Spirit must have control of everything you have, bank accounts and everything else included. He

used the people in the early Church that way, and that is what He wants to use to-day.

Friends, I wonder sometimes what our religion costs us? I was once in a community where we had a blessed service, and I could feel the presence of the Lord very strongly. After the service was over they took up an offering for the poor fund, which was away in the "hole." The jingle of nickels and dimes hurt me so I could hardly get over it. Nickels and dimes mean nothing when you go to town, but when you come into the church you will often see them hunting for small change when it comes to giving to the poor, or some other worthy cause. I don't believe the Holy Spirit will direct a man who owns a farm or a business to put a nickel or a dime or a quarter in the poor fund. As Brother Miller emphasized last night, we need to be giving and doing and working for the Lord in order to save ourselves. If we hoard these things up they are going to spoil on our hands and we will spoil with them.

The Holy Spirit went on and had control of the church at Antioch. As they were together a little while praying and fasting, the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Ghost wants to have full control of the mission boards and mission committees. These people who are on the mission boards need the Holy Ghost to know just what to do and what not to do. These brethren on the mission board, Bro. J. S. Shoemaker, Bro. C. Z. Yoder and those who are here, have meant more to us than we have power to express, but God alone knows, and will reward them accordingly. But the Holy Ghost needs control of these brethren; and when he has full control things will work harmoniously.

The Holy Ghost must control the workers. Philip was in Samaria, holding a revival with good success. The Holy Spirit said, "Go down into the desert." When he got down there he saw a chariot, and the Holy Spirit said "Go join thyself to the chariot." He did not sit down and wonder who was in there, but went to meet it. There was the eunuch, and he preached unto him Jesus. That is what the Holy Spirit is in the world for, to reveal Jesus unto us.

Peter went down to Cornelius the same way, and there he found an open door to the Gentiles. We can fortify that with some things in our own experience, but haven't the time. The worker must have the revelation of Jesus in him, and that is the only message we have for the world, Jesus and Him crucified.

The worker needs the power of the Holy Spirit to have grace for trials in the work. There are things that look so discouraging, we say, "What is the use of trying?" You go out into the field and preach to people, and there is such a terrible distance between yourself and the people you are trying to reach. I wish I could tell you how far it is across from yourself and to the ones you are trying to get the message to. You need the Holy Spirit to open the hearts and to convict the world of sin and of righteousness, and of judgment to come. People say "How can you do it?" We can do it only because we have that deep seated conviction that that is what the Lord wants us to do, and He Himself is right with us. He helps us not to worry about results. Oh, yes, result is something we like to show. You talk about opening a mission in Africa; but it may be a long time before you get very much result. The same thing is true in India. If we didn't have a single soul to show for our thirty years of labor there, and He said "Go over there," it still would be worth while to do it, from the very fact that God said so.

The idea of giving all: Some think the mission giving is all done at home, but the life of the missionary is one of giving up all the way along. I hesitate to talk of this lest some get the idea we want to magnify our own sacrifice. God forbid, but it takes something to give what we have to give. Conditions are such at a place we must give up work there; your family must go to the hills, and we have to give them up. You have to let your children go to school. We go back to India this fall with rejoicing hearts, but we have to give up our friends: our children seventeen or eighteen years old have to be left on this side; that means something, and it takes the power of the Holy Spirit to be able to do it for His sake. If there are any here, and I am sure there are, who have missionary convictions, don't get the idea that it is very nice to travel around over the world, and come and be honored. Your missionary life is one of giving up this, giving up that. It is a life of giving up from one end to the other. But it is the only worth while life we can live, because the things that cost the most are the things we love the most. When Jesus Christ gave up all, nothing is too precious to give to Him.

We have accounts to keep in mission work, and sometimes they don't come out right. The year is long from one end to the other, and the money sometimes runs low. I think everything in this country has raised in price within the last ten years, except the allowance of the missionary. I am not complaining, but that is an actual fact. Prices have raised in India as much as they have here in many ways, but we get along on the same allowance.

The Holy Spirit must work in building up the Church. Brother Lapp told us the other night about some things we have to deal with in the Church in India. The question of social purity

is one of the hardest we have to face. I had a striking experience a few years ago, before we left home (India). As bishop of the church there was a class we had to excommunicate from the Church and they came back after they were admonished and made their confession. I had a group of thirteen, and nine out of the thirteen were there because of the sin of adultery and fornication. That is the "Modernism" we have to face in India. That is why we haven't had time to talk about it in other places;—we have been so wrapped up in bringing these people into full fellowship with the Lord Jesus Christ and the power of the Spirit.

The Holy Spirit is the great unifying power; there are the Church; the mission board; the Christian worker; the Church in the foreign land. If the Holy Spirit is the unifying factor in

these four things, the world will prosper. Under these circumstances it is beyond the power of human mathematics to compute the work that can be done. The possibilities are according to the Holy Spirit's power, and Jesus said "All power is given unto me in heaven and in earth." There is no limit.

In conclusion I want to say since I have been back from India and seen the condition in the home Church, the greatest need of the Church to-day from east to west, from north to south, and all around both ways, is for the power of the Holy Spirit to sweep over the Church in general. If we would get down and pray more and give ourselves over more to the power of the Holy Spirit we would not have the trouble we have in the Church to-day.

A Challenge

The Gospel of John, printed in large quantities, can now be had for 1¢ a copy. What an opportunity this presents to sow the seed far and wide. Gospels can be given to neighbors, workers in stores and shops, children; they can be placed in jails, hospitals, public libraries, and the waiting rooms of professional men; they can be sent through the mails, distributed to foreigners in our midst in their own language, and sent to foreign missionaries to distribute.

The Gospels should be given to those who promise to read them through. IT IS STAGGERING TO KNOW THAT ABOUT 75% OF THE PEOPLE IN AMERICA HAVE NEVER READ THE GOSPEL OF JOHN THROUGH. Some workers have adopted the plan of stamping the name of their church with an invitation to the services in the front of the Gospel. The Gospel Evangelizing Association, 2909 Umatilla St., Denver, issues inserts for the inside back cover urging the reader to accept Christ. They may be had at 15¢ a hundred. The Gospels may be had from the above named Association or from the American Bible Society for 1¢ each.

PRAY FOR A REVIVAL! PRAY THAT THE WORLD MAY BE SPEEDILY EVANGELIZED! The faithful, wide spread distribution of the Gospel of John by Christians everywhere, backed by EARNEST, PREVAILING PRAYER, will do much in accomplishing this end. "Where the Word of a King is THERE IS POWER."

* * *

Says a great Christian leader of New York, "Sow your cities down with this Book. Broadcast it in every town and hamlet and to the solitary dwellers in forests and prairies. SEND IT OUT TO ALL PEOPLES IN ALL LANDS. Give to it of your little, or of your wealth. Endow it with millions. Where we send forth five millions of volumes a year, we ought to send forth fifty millions, for the healing of the world."—Circular sent out by the Gospel Evangelizing Association, 2909 Umatilla St., Denver, Colo.

CULION

On the far western edge of the Philippine Archipelago lies an island city whose small bamboo and nipa houses line the hillside that overlooks the harbor. In the clear tropical waters bloom coral gardens—playgrounds for the tiny brilliant fish that shatter the serene greenness with darts of yellow and flame color and vivid purple-blue. Culion is the name of the island. Yet in spite of the beauty of the spot, visitors are few. They shrink from other sights that meet the eyes as one comes ashore from the inter-island steamer and mounts the hillside. SIX THOUSAND LEPER PEOPLE live on this hill.

Making their home in "Balala," native word for "the clean section," are two people smilingly and devotedly giving their lives to the spiritual, educational and social welfare of the Filipino lepers. Mr. and Mrs. Frederick Jansen, in charge of the Protestant Congregation of five hundred members, have seen their work expand to include many departments—Sunday School, Daily Bible Classes, a Dorcas Society which sews for the blind and fingerless members of the colony, a Day School and a Vocational School where young people are trained for occupations that contribute to the support of the colony and help them bear the monotony of isolation, and recently Protestant Dormitories where the best conditions are afforded for developing fine young manhood and womanhood. All this increase has sounded the knell of the small temporary church structure which saw the inception of this splendid project. The heavy tropical rains have injured the tiling. Mr. Jansen now writes: "The Church roof has been patched and plastered to the limit of the weight which it will hold. The next one will be of iron!"

The American Mission to Lepers coöperates with the Landou Mission to Lepers, which supports Dr. Esch's work in India.

Knowledge humbleth the great man, astoundeth the common man, and puffeth up the small man.

The doctrine of the resurrection is vital in that it has a prominent part in the life of the believer.—Allen H. Erb.

WEEKLY LETTER FROM SOUTH AMERICA

By E. V. Snyder

For the Gospel Herald.

Orfanatorio Evangelico,
Trenque Lauquen, F. C. O.
June 17, 1929.

Dear Herald Readers:—On Friday (14th) the Executive Committee held a meeting at Pehuajo and one of the discussions was in regard to a new name for the "Orphanage." The result was that that institution will now be known as "La Esperanza," Hogar Evangelico para Ninos," (The Hope, Evangelical Home for Children). This name is more suitable and expresses more accurately the work which we are trying to do. The word "evangelical" is used because it is an appropriate contrast to anything "Roman Catholic" and still cannot be offensive. The name also expresses the sincerest "hope" that we will be successful primarily in leading "our Family" to Christ and secondarily that this "home" will be a practical example and witness of our Christian ideals. One of the greatest needs of the Argentine is practical evidence that Christian ideals and principles are workable.

Personally we are nearing a very important moment of our activities in the Argentine. Our language examination this time is not one for which we have "crammed" in order to pass, and afterward forget all about it. The more we remember the happier we will be and possibly our examiners too. Spanish isn't as difficult as some other languages but in order to speak it so that one will not be detected as a "gringo" (despised foreigner) is difficult enough.

There are at least three things necessary to make an Argentine town. There must be a Railway Station where the people go to gather news and to see who is traveling. There must be at least two Plazas for "Romarios," one Spanish and another Italian. These are small parks where the bands play and the people dance

and what not. The other essential is a central plaza or square beautifully ornamented with a variety of trees—some trimmed, others flowering, and very artistically arranged flower beds and hedges. Facing the plaza on the one side must be "The Holy Roman Catholic Church" and a "club" house, on another side must be the Court House and the National Bank.

Trenque Lauquen is fairly well supplied with schools. There are six provincial grade schools besides two Catholic and our own kindergarten. The highest grade is sixth and one who has passed this mark is able to teach first and second grades in the camps in the country. Other schools in town are a High School, Mercantile Academy, School of Carpentry and Mechanics, and before long there will be a Normal School.

Industries are very undeveloped for a city of this size (10,000). Among the factories are manufacturers of soap, ice, butter and cheese, macaroni, chocolate, furniture, and bricks. The stores sell practically everything from horse collars to radios and have elaborate credit systems. Almost every denomination of automobile has an agency and supply depot here—including new Fords.

Religiously, what competition there is, is warm enough. Romanism, of course, was here first and for the longest time and on that account claims a monopoly on the town. The Mennonites came next and found that their predecessors had been very successful in sterilizing whatever spirituality there had been. Besides these religions there are also Spiritists and Adventists who, as someone has said, are like ants—omnipresent (?).

The South American Mission needs more than ever before and more than anything else—effectual fervent (!!!) prayers. For these we are depending a great deal on the home Church and most of all on the Holy Spirit. "He is able—if we are willing."

FROM OUR MISSION STATIONS

Welsh Mountain Mission and Samaritan Home

(Report of Second Quarter, 1929)

The following contributions were made: Rutter Bros., Apples, 26 lb. fish; Phares Kreider and Abram Huber, raspberry stalks, pear butter; Annie Kauffman, oranges; George Muhlenberg, sewing machine; Addie R. Neff, dried corn; Elam Umble, ice; Martin Kurtz, sweet potato plants; George McCaskey, rhubarb, horseradish, cherries, groceries; Annie Brubaker, clothing; Paul M. Myers, cream, honey, ice; Lulu Martin, oranges, lemons, preserves, cakes; Elizabeth Wenger, rhubarb; Abram Martin, rhubarb; Elam Glick, cocoa; Amos Hershey, cabbage plants; Moses Hershey, rhubarb; Ben Kurtz, cabbage, cabbage plants; Mrs. Roseboro, clothing; David Lapp, cabbage plants, rhubarb; Matt. 6:3, tomato and cauliflower plants.

The following contributed money: Matt. 6:3, \$13.70; Joseph Stoltzfus, 1.00; Annie Kauffman, 5.00; Harry Reeser, 3.00; Jacob Buckwalter, 2.00; S. S. Burkholder, 1.00; Harry Ressler, 1.00; M. L. Hertzler, 2.00.

We surely thank all for helping in this work. May the Lord add His blessing.

Pray for the work.

In His service,

Henry K. Hershey.

Washington, D. C.

Dear Herald Readers, Greeting:—The Lord is sending us a shower of refreshing rain this morning, which again reminds us that He is interested in our natural welfare as well as the spiritual.

The work is not growing in leaps and bounds, yet we are encouraged to go on knowing that the work is the Lord's and we are only instruments in His hand. If we sow the seed He has promised to give the increase.

A children's meeting which is held every Sunday evening before the Y. P. M. and Home Department work in connection with the Sunday school are two new assets to the work. We find them very interesting and we hope profitable.

Our Sunday sermons have been real feasts for those who are hungering and thirsting after righteousness. Bro. Shenk's themes for the last month were as follows: The Destiny of the Wicked; The Destiny of the Church; The Christian Church and Her Mission; The God-planned Life. Yesterday he started on a series of sermons from the Sermon on the Mount.

Sister Marion Charleton of Williamsport, Md., is taking school work at the Maryland University again this summer and is spending her Sundays with us. Her help is much appreciated in the Sunday school and children's meeting.

Whooping cough is keeping some of our children out of Sunday school. We will be as happy as they are when they can come back.

Pray for us.

July 22, 1929. Esther Hestand.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for June, 1929

GENERAL		Investment Int	73 00
Forks Cong Ind	\$ 40 10		
Gulf Haven SS Miss	3 20		
Holly Grove SS Md	16 76		
Martins Cong O	25 00		
S Union SS Ohio	35 82		
O Grove SS Ohio	34 84		
Endowment Int	767 00		
Masontown Cong Pa	3 60		
W Zion Cong Carstairs			
Alta	12 21		
Salem SS Alta	33 80		
Liberty Cong Ia	11 95		
Nehr Menn SS Conf	46 26		
L Deer Crk SS Ia	24 86		
W Union Cong Ia	71 63		
Salem Cong Nebr	32 65		
Daytonville Cong Ia	10 59		
Manson Cong Ia	21 51		
Sugar Crk Cong Ia	121 55		
E Union Cong Ia	33 37		
L Deer Crk Cong Ia	42 80		
Yellow Crk Cong Ind	30 00		
		\$1,492 55	
INDIA			
General			
Sue F Landis	\$ 5 00		
A Bro Youngstown O	3 00		
Oak Gr & Pleas Hill			
Congs O	30 00		
Barbara Bender Estate			
Mich	200 00		
Metamora Cong Ill	20 09		
Waldo Cong Ill	31 46		
Dist Miss Meet Dak-Mont			
Conf	36 15		
Fairview Cong N Dak	5 00		
Dak-Mont Dist Conf	40 52		
Pleas View SS O	12 26		
N Lima SS Ohio	29 65		
Lajunta Cong Colo	9 00		
Hesston Miss Day Kans	15 58		
Mt Zion Cong Mo	4 75		
Endowment Int	433 75		
Acadia Valley SS Alta	90 00		
		\$1,597 09	
Missionary Support			
Zion Cong Ore	7 00		
Fairview Cong Ore	16 31		
E Fairview Cong Nebr	70 29		
Doylestown SS Pa	55 00		
A Bro & Sister Pa	250 00		
Lancaster Cong Pa	32 43		
Salunga SS Pa	35 10		
Frazer SS Pa	52 00		
Mal 3:10	75 00		
Hopewell Cong Ind	15 00		
Leo Cong Ind	20 90		
Investment Int	1 65		
			\$775 68
Missionary Children Support			
Endowment Int	\$ 27 50		
Elkhart SS Enetta			
Ginrich Cl Ind	4 76		
Investment Int	18 75		
			\$ 51 01
Evangelist Support			
S Union SS Y Mothers	\$ 50 00		
Cl O	50 00		
Sycamore Gr Cong Mo	85 00		
Endowment Int	15 00		
A Bro Pa			
Boyertown & Hereford	5 00		
Congs Pa	10 00		
Vineland YPM Ont	7 50		
E Petersburg SS Pa	37 50		
YMBC	11 00		
Manheim Bible Study Cl	37 50		
E S			
Millersville SS Lydia	25 00		
Souders Cl	1 87		
Investment Int			
			\$297 87

Bible Women Support	
Sugar Crk Wom Mis Soc	
Ohio	\$ 50 00
Oak Gr SS Willing	
Workers Cl O	6 00
Oak Gr SS YWBC Ohio	25 00
Martinsburg SC Pa	25 00
Salem Cong Ohio	19 00
Lima SS Adult Mens Cl	
Ohio	12 50
S Union SS Cl 5 O	12 50
Blooming Glen SS Cl	12 50
Endowment Int	22 50
Acadia Valley SS Alta	20 00
Howard-Miami SS Ind	
Cls 8, 11, 14	12 50
W H Lehman	12 50
Clinton Fr SS Ind	12 50
Bowne Cong Mich	4 17
Investment Int	7 08
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	\$253 75

Teachers' Support	
S Union SS Cl 1 O	\$ 21 30
S Union SS Cls 11, 12 O	45 00
S Union SS Cl 13 O	10 00
Scottdale SS Pa Mens Cl	
12	12 00
Chambersburg SS Pa	27 00
St Jacobs SS Ont	30 00
A D Snyder	25 00
Landisville SS Girls Cl 7	
Pa	5 00
Jacob D Mellinger &	
Scott Bushong	8 00
Erismen SS Pa	101 00
Ten Sisters Landis Valley	
Pa	10 00
A Sister Mellinger Cong	
Pa	5 00
A Sister Lanc Cong Pa	5 00
A Friend of India	5 00
Maple Gr SS Ind	20 00
Salem SS Ind	10 00
Berea SS Ind	8 00
Berne SS Mich	10 00
Leo SS Ind	20 00
Zion SS Mich	6 60
Burr Oak SS Ind	5 10
Fairview SS Mich	2 00
Pleasant View SS Mich	6 00
Ft Wayne SS Ind	15 00
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	\$448 00

Orphan Support	
Sue F Landis	\$ 5 00
Willow Spgs Pri Dep Ill	9 00
Willow Springs SS	
Ben Rocks Cl	18 00
Mary Smuckers Cl	3 00
Alma Smuckers Cl	5 00
Lena Albrechts Cl	6 00
Mo Bethel SS Mothers	
Cl	11 00
Fairview S C N Dak	18 00
H J & B F Yoder	18 00
A Bro & Sister Pa	9 00
SS Cl Per Alice M	
Rohrer	10 00
Joseph Springer	27 00
Nappanee SS Y Wom Cl	9 00
SS Cl per Cora Mason Va	9 00
Wes N Y SS Cl 5	9 00
Willis K Lederach	18 00
Barbara Stalter	7 00
No Name reported	7 00
S Union SS Cl 3 O	7 50
Cls 8 & 9	24 00
Cls 18 & 19	10 30
Khedu Cl	10 00
Oak Gr SS Cl 2 O	10 00
Class 3	10 00
Cl per Earl Yoder	19 00
Pri Dept	22 00
Dorcas Cl	11 00
Endowment Int	45 00
Stahl SS Pa	11 12
Scottdale SS Pa	37 50
Pinto SS Md	18 00

Acadia Valley SS Alta	10 00
Mt View SS Alta	18 50
Liberty SS Cl Ia	9 00
Albany SS Ore	77 85
W Union Cong Ia	3 31
A Bro & Family	38 00
Weber SS Ont	32 00
Y Mens Cl	12 00
M B Baumanns SS Cl Ont	3 70
F W Schisslers Ont	13 00
Charles Kramer Cl	10 00
Geo A Weber	8 00
Bethel SS Cl Mo	20 00
A Sister Pa	33 00
River Corner Cong Pa	48 10
Landisville SS Girls Cl 5	
Pa	3 00
Percy J Miller	9 00
Shore SS Ind	5 36
Clinton Fr SS Ind	77 00
Yellow Crk SS Ind	75 29
Investment Int	17 00
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	\$956 53

Widow Support	
Cedar Gr Cong Ont	\$ 5 50
Ed M Yoder & wife	5 00
Jos Springers SS Cl Ill	11 00
Nappanee SS Ind Middle-	
Aged Sisters Cl	5 50
S Union SS Cl 2	13 00
Class 14	5 55
Sharon SS Sask	22 00
Portland SS Cl 14 Ore	22 00
Mr & Mrs Isaiah Bauman	5 50
Elkhart SS Cl 20 Ind	7 06
Investment Int	1 87
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	\$103 98

Medical Support	
Hartzler Sisters	\$ 24 00
Endowment Int	68 75
O Grove SS O Cls 5, 6	35 25
L Deer Crk S C Ia	13 00
Sterling S C Ill	3 00
A R Miller	5 00
Investment Int	7 50
	<hr/>
	\$156 50

Primary School Teacher	
S Union SS Half Century	
Cl Ia	\$ 21 00

Nurses' Home	
Investment Int	\$ 3 00
Native Evangelist Bungalow	
Investment Int	\$ 9 45

Hospital Furnishings	
Investment Int	\$ 4 57

Boys' Hostel	
Investment Int	\$ 12 45

Church Buildings	
Investment Int	\$ 3 00

Primary School House	
Investment Int	\$ 6 00

Hospital Medical Ward	
Investment Int	\$ 18 00

Carpenter School Roof	
Investment Int	\$ 2 64

English School	
Investment Int	\$ 21 20

Lepers	
Sue F Landis	\$ 5 00

Evangelistic Fund	
Aaron King & Fam	\$ 65 00
A Sister Ont	100 00
Mrs A P Schertz	25 00
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	\$190 00

Special Literature	
Dak-Mont Dist Conf	\$ 40 52

Personal	
Girls of Bethel SS O	\$ 5 15

Mahodi Evangelistic	
Endowment Int	\$ 12 50
High School	
Endowment Int	\$ 32 75
Bible School	
Endowment Int	\$ 25 00
Foreign Missionary Support	
Endowment Int	\$111 25
Balodgahan Babies' Home	
Scottdale SS Y Wom Cl	
Pa	\$ 15 00

Ada Hartzler Auto	
Paul J Hooley	\$ 1 00
Investment Int	1 00
	<hr/>
	\$ 2 00

Ghatula Dispensary	
A Strasburg SS Teacher	
Pa	\$ 5 00

Kanagy & Lapp Auto	
Investment Int	\$ 1 00

M. C. Vogt Auto	
Investment Int	\$ 2 00
Total India	\$5,188 89

SOUTH AMERICA	
General	

Sue F Landis	\$ 5 00
A Bro & Sister Kans	25 00
Madison SS Ohio	7 30
A Bro Youngstown O	3 00
Milford AM Nebr Cong	21 10
Fairview Cong N Dak	12 50
Bethel SS Ohio	13 02
Leetonia SS Ohio	15 34
Lajunta Cong Colo	9 00
Hesston Miss Day Offg	
Kans	14 58
Endowment Int	550 00
Blough Cong Pa	13 36
Rockton SS Pa	1 50
Scottdale SS Pa	5 75
Acadia Valley SS Alta	90 00
Doylestown Cong Pa	42 04
L Salford SS Pa	46 00
Souderton SS Pa	37 50
E Fairview Cong Nebr	43 60
Wood River SS Nebr	30 00
Weber SS Ont	28 00
Floradale Cong Ont	18 45
Doylestown SS Pa	15 00
A Bro & Sister Pa	250 00
Lancaster Cong Pa	32 43
Lancaster SS Pa	20 00
Mal 3:10	75 00
Leo Cong Ind	22 70
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	\$1,447 17

Missionary Support	
Pleas Valley SS Kans	\$ 20 00
Endowment Int	5 00
Weaver SS Va	44 50
E Zora AM Cong Ont	75 00
Lancaster Mis Bd	450 00
Good Cong Pa	18 00
Investment Int	9 50
	<hr/>
	\$622 00

Missionary Children	
Endowment Int	\$ 27 50
Ellettsburg SS Pa	69 69
Investment Int	6 10
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	\$103 29

Evangelistic Fund	
A Sister Pa	\$ 12 00
Aaron King & Family	65 00
SS Meet of Howard-Miami,	
Burr Oak & Kouts	
Congs Ind	18 10
E A Miller	10 00
Mens Bible Cl Holdeman	
SS Ind	3 80
Endowment Int	7 45
Souderton TM Pa	17 75
E Union Cong Ia	100 00
Maple Gr SS Ind	20 00
Salem SS Ind	20 00

Berea SS Ind	10 00
Berne SS Mich	14 00
Leo SS Ind	40 00
Burr Oak SS Ind	5 10
Fairview SS Mich	22 75
Pleas View SS Mich	6 00
Ft Wayne SS Ind	17 75
Elkhart SS Cl 18 Ind	5 50
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	\$395 20

Bible Reader Support	
Oak Gr & Pleas Hill Cong	
M J Smucker Cl O	\$ 6 00
A Bro & Sister O	20 00
A Sister Pa	16 00
Cherry Box Cong Mo	2 00
Investment Int	3 60
	<hr/>
	\$ 47 60

Orphan Support	
A Sister Okla	\$ 2 00
A Sister Okla	10 00
Bethel & Guilford Congs	
Ohio	28 50
Pacific Coast S C	43 18
E Zora AM Cong Ont	29 60
Susanna C Rohrer	5 00
Lancaster SS Pa	
Mrs Rohrer's Cl	5 00
Esther & Mary Herr	10 00
Frazer SS Pri Cls Pa	29 50
Reading Miss SS Florence	
Bakers Cl Pa	2 73
W H Lehman	4 05
	<hr/>
	\$169 56

Orphanage	
Investment Int	\$ 94 00

Church Building	
Investment Int	\$ 15 88

Pehuajo Church	
Investment Int	\$ 3 00

Publication	
Ed M Yoder & wife	\$ 5 00
J H Eigsti	2 50
C S Oswald & Family	7 50
J E Zehr	5 00
A Bro & Sister O	17 00
A Friend Ia	2 50
Moses Stoltzfus	10 00
A Bro & Sis Pa	2 50
Malinda Kemp	2 50
Moses Hoover	5 65
A Gospel Herald Reader	
Pa	75
Friends Pa	8 50
E Hollbrook Cong Colo	7 48
Mr & Mrs J C Paul	5 00
Scottdale SS Pa	7 50
Lucinda Yoders SS Cl	
Alta	1 25
A Bro Plain Cong Pa	10 00
Catherine Landis	1 00
Hershey SS Pa	28 75
A Sister Ind	50 00
Elkhart SS Cl 17	3 92
Investment Int	3 67
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	\$187 97

Kindergarten	
Leetonia SS Pri Dep O	\$ 2 76
Lethel & Guilford Congs	
Ohio	4 50
Tharman Cong Colo	19 55
Martins Cr SS Ohio	21 21
	<hr/>
	\$ 48 02

Bible School	
Willis K Lederach	\$ 10 00
C H Warrel	10 00
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	\$ 20 00

Bible Coach	
Investment Int	\$ 15 00

Printing Press	
Investment Int	\$ 34 00

Total for S America	\$3,202 69
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CITY MISSIONS

Altoona, Pa.	
Blough Cong Pa	\$ 17 50
Blooming Glen SS Pa	29 60
Masontown Cong Pa	13 77
Pleasant Gr Cong Pa	5 05
Thomas Cong Pa	14 96
Stahl Cong	8 28

\$ 89 06

Altoona-Mill Run

Scottdale SS Pa	\$ 3 50
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Altoona New Building

Conestoga Cong Pa	\$ 30 75
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Canton, Ohio

Canton SS O	\$ 5 52
Beech YPM O	8 34
Martins YPM O	5 88
A Bro Va	12 00
Oak Gr & Pleas Hill Cong O	20 00

\$ 51 74

Chicago, Ill.

Reuben Diller	\$ 7 00
J J Hostetler	10 00
Chas Foley	2 00
Orvin Brunk	5 00
Levi C Hartzler	10 00
Roy Buchanan	7 00
Louisa Heiser	3 00
Morton Cong Ill	10 00
Bro Haeckman	5 00
Willow Spgs Cong Ill	6 61
Science Ridge Cong Ill	18 66
Hesston Mis Day Offg Kans	15 57
Endowment Int	278 13

\$ 377 97

Ft. Wayne, Ind.

A Sister Lancaster Pa	\$ 5 00
Endowment Int	2 50
Holdeman Cong Ind	27 91
Maple Gr Cong Ind	19 75

\$ 55 16

General

Endowment Int	\$ 17 50
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Iowa City, Ia.

W Union Cong Ia	\$ 39 50
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Kansas City, Kans.

L Deer Crk S C Ia	\$ 10 00
G Ernst	1 00
M M Buch	5 00
Dispensary Sales	6 75
Withdrawal error replaced	20 00
Hesston Miss Day Offg Kans	15 58
Mt Zion Cong Mo	5 50
C J Gingerich	1 50
Liberty Cong Ia	15 64
Investment Int	5 10

\$ 86 07

Lima, Ohio

Alvin Brenneman	\$ 5 00
Tri-Co SS Meetings O	18 61
Miss Meet of Logan & Champ Co O	100 00
Endowment Int	5 00

\$ 128 61

Mexican

Investment Int	\$ 5 00
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Peoria, Ill.

Molly Schrock	\$ 1 00
Willow Spgs Cong Ill	6 60
Sis Howetts SS Cl O	1 75
Sycamore Gr Cong Mo	18 25
Endowment Int	25 63

\$ 53 23

Portland, Oreg.

A Bro & Sister Ohio	\$ 6 00
Acadia Valley SS Alta	30 00

\$ 36 00

Philadelphia, Pa.

Souderton Cong Pa	\$ 53 53
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Toronto, Ont.

John Cleare	\$ 20 00
Wideman SS Ont	22 10
Biehn Cong Ont	18 00
First Menn Cong Ont	40 01

\$ 100 11

Washington, D. C.

Doylestown Cong Pa	\$ 27 68
Total City Missions	\$ 1,151 41

CHARITABLE INSTI-
TUTIONS

Children's Home, Kansas City	
Special Support	\$ 287 00
Ella Landis	10 00
M M Buch	5 00
A Bro & Sister Kans	15 00
Berea Cong Mo	1 00
Hesston Cong Kans	20 00
YP Meeting Bethel & Sycamore Cong Mo	14 70
Mt Zion Cong Mo	5 50
Plum Cr Cong Nebr	10 00
Investment Int	2 95

\$ 371 15

Orphans' Home, Ohio

Special Support	\$ 343 50
A Bro Greenwood Del	10 00
A Bro Ont	5 00
A Sister Ohio	5 00
A Bro Pa	3 00
Group of Young People O	9 00
A Bro & Sister Pa	1 00
Childrens Meet Freeport Ill	7 50
Berlin SS Ohio	9 44
Medway SS Ohio	31 60
Miss Meet of Logan & Champaign Cos O	204 05
Beech Cong Ohio	35 25
Endowment Int	163 75
Scottdale Cong Pa	6 24
Susie Gilmore	4 00
Yellow Cr SS Birthday Offg Ind	5 00
Investment Int	10 00

\$ 853 33

Home for Aged, Illinois

Special Support	\$ 470 61
Farm Produce	11 96
Merchandise Sold	1 59
Adaliah Pedrette	1 00
Leander Garber	2 00
Freeport Cong Ill	60 54
Willow Spgs Cong Ill	16 30
Morrison Cong Ill	5 00
Endowment Int	447 91
Investment Int	9 50

\$ 1,026 41

Old People's Home

Springs Cong Pa	\$ 6 09
Schellsburg Cong Pa	4 00
Thomas Cong Pa	7 00
Stahl Cong Pa	67 62
Oak Gr Cong Md	1 57
Scottdale Cong Pa	36 33

\$ 122 61

La Junta Hospital Building

Paul J Hershey	\$ 5 00
D A Diener	120 00
Howard Lee Schertz	6 00
D S Oyer	25 00

\$ 156 00

La Junta Hospital Equipment

Investment Int	\$ 4 50
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La Junta Sanitarium

Endowment Int	\$ 39 25
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Old People's Home, Ohio

Endowment Int	\$ 714 50
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Orphans' Home School Building

Investment Int	\$ 25 00
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Total for Charitable

Institutions	\$ 3,316 75
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OTHER FUNDS

Africa

Sue F Landis	\$ 5 00
Investment Int	1 90

\$ 6 90

Administration Expense

R V Harder	\$ 5 00
A Sister Pa	5 00
Nancy M Berkey	1 00
Willis K Lederach	5 00
Isaac M Baer	1 00
Elizabeth Brubaker	1 00
Eunice Nunemaker	1 00
A O Histan	1 00
Charles Diener	2 50
L D Hunsicker	1 00
George L Mishler	1 00
Endowment Interest	356 25
Investment Int	635 00

\$ 1,015 75

Church Building

Endowment Int	\$ 15 00
Investment Int	5 00

\$ 20 00

Evangelistic Fund

Endowment Int	\$ 137 50
Investment Int	4 50
Falfurrias SS Texas	10 60
Pa Cong Kans	6 50
W Liberty Cong Kans	
W Zion Cong Mo	4 25

\$ 172 35

Missionary Preparation

Endowment Int	\$ 22 50
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Aged & Disabled Missionary

Endowment Int	\$ 200 00
Investment Int	11 00

\$ 211 00

Bible Fund

Endowment Int	\$ 12 50
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Symensma Endowment

Endowment Int	\$ 117 50
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Testaments for Mexico

E Holbrook Cong Colo	\$ 7 48
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College Endowment

C D Shoemaker	\$ 15 00
M C Cressman	100 00

\$ 115 00

Board of Education

Hopewell Cong Ore	\$ 5 00
Scottdale Cong Pa	12 49

\$ 17 49

Kitchener Building Fund

Yellow Crk Cong Ind	\$ 14 00
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Stalter Farm

Investment Int	\$ 18 02
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Blanche Philpott Fund

Investment Int	\$ 6 00
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Youngstown Farm

Investment Int	\$ 69 67
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Francis Fund

Investment Int	\$ 1 50
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New Foreign Misisonary

Investment Int	\$ 11 00
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Russia Bible Fund

Investment Int	\$ 4 00
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District General

Middlebury Cong Ind	\$ 25 86
Holdeman Cong Ind	29 55
Midland Cong Mich	28 86
Emma Cong Ind	16 66
Clinton Fr Cong Ind	35 79
Miss Bd Meeting	65 00
Maple Gr Cong Ind	20 00
Spg Valley Cong N Dak	19 40
Fairview Cong N Dak	12 00
Lakeview Cong N Dak	1 50
Towamencin Cong Pa	23 04
A Sister Pa	10 00
Spring City Cong Pa	130 00
Providence Cong Pa	20 00
Spg Valley Cong Kans	47 95
Pa Cong Kans	6 50
Falurrias SS Tex	12 11
Mt Zion Cong Mo	6 82
W Liberty Cong Kans	12 50
Thomas Cong Pa	7 00
Casselmann Cong Md	4 00
Oak Gr Cong Md	1 00
Blough Cong Pa	12 00
Hopewell Cong Ore	3 00
Nampa Cong Ida	3 00

\$ 553 54

S. W. Pa. Conference Fund

Kauffman Cong Pa	\$ 15 00
Thomas Cong Pa	15 80

\$ 30 80

Good Samaritan Fund

S C of S W Pa Conf	
Dist	\$ 3 50

Ind.-Mich. S. S. Conf. Fund

Forks SS Ind	\$ 6 50
Midland SS Mich	7 14
Hopewell SS Ind	6 00
Salem SS Ind	8 00
Fairview SS Mich	4 05
Emma SS Ind	4 38
Berne SS Mich	10 00
Leo SS Ind	8 03
Clinton Fr SS Ind	11 75
Elkhart SS Ind	10 00
Howard-Miami SS Ind	7 30
Zion SS Mich	4 00
Burr Oak SS Ind	3 27
Pleasant View SS	3 00
Holdeman SS Ind	10 64
Bethany SS Mich	3 33

\$ 107 39

Colportage & Tracts

Howard-Miami Cong Ind	\$ 25 56
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Rural Missions

Olive Cong Ind	\$ 37 47
Bowne Cong Mich	10 79
Elkhart SS Mens Cl 13 Ind	22 50
Springs Cong Pa	6 32
Thomas Cong Pa	11 33
Masontown Cong Pa	7 21
Cherry Box Cong Mo	2 10
Bethel Cong Mo	8 00
Pa Cong Kans	11 75
E Holbrook Colo Cong	15 59
Bethel Cong Mo	8 00
Pleas Valley Cong Kans	16 00
Limon Cong Colo	3 70
Mt Zion Cong Mo	75
Larned Cong Kans	15 00

\$ 176 51

Board Fund**Mo.-Kans. District Mission**

Bethel Cong Mo	\$ 8 25
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Hannibal Fund

Palmyra Cong Mo	\$ 5 00
Mt Zion Cong Mo	17 50

\$ 22 50

Wichita Fund		Salem Cong Alta	33 22	General		Dist Bd	39 14
E Holbrook Cong Colo	\$ 15 58	Investment Int	6 00	Investment Int	\$ 7 23	M Bd of M & C Inc	10,218 43
Milan Valley Cong Okla	2 45	Wm F Holdeman	5 00	Total for Relief	\$257 93		
Bethel Cong Mo	7 20						
Pa Cong Kans	11 75		\$ 49 22	SUMMARY		India Missions	\$5,188 89
	\$ 36 98	Canadian Russian		Alta-Sask Dist Bd	\$ 360 98	S Am Missions	3,202 69
S. W. Pa. S. C. Conf. Mission		Sonnenburg Cong O	\$ 52 50	Dak-Mont Dist Bd	180 09	City Missions	1,151 41
Blough SS Pa	\$ 10 50	Investment Int	19 25	Franconia Dist Bd	550 04	Charitable Institutions	3,316 75
Weaver SS Pa	14 97		\$ 71 75	Illinois Dist Bd	139 87	Africa	6 90
Thomas SS Pa	21 18	China		Ia-Nebr Dist Bd	802 45	Gen & Other Funds	4,369 05
Seottdale SS Pa	29 06	Upper Deer Cr Cong &		Ind-Mieh Dist Bd	1,157 90	Relief Funds	257 93
	\$ 75 71	SS Pa	\$ 45 00	Lancaster Dist Bd	1,284 73		
Total Other Funds	\$2,883 40	Dan & John Slagell	20 00	Mo-Kans Dist Bd	546 36		\$17,493 62
RELIEF FUNDS		Berlin SS Ohio	41 73	Middle Dist Bd Va	44 50		
Russia Relief		Crystal Spgs Cong Kans	23 00	Ohio & E A M Dist	864 38	Respectfully submitted and	
Sue F Landis	\$ 5 00		\$129 73	Ont Dist Bd	518 36	Gratefully acknowledged,	
				Pae Coast Dist Bd	177 54	V. E. Reiff, Gen. Treas.,	
				S W Pa Dist Bd	608 85	1711 Prairie St.,	
				Wash Co & Franklin Co		Elkhart, Ind.	

MISSION DIRECTORY 1929

Mennonite Board of Missions and Charities

Headquarters, 1711 Prairie St., Elkhart, Indiana, U. S. A.
 Gen. Secretary, S. C. Yoder, 1139 S. 8th St., Goshen, Ind., U. S. A.
 Gen. Treas., V. E. Reiff, 1711 Prairie St., Elkhart, Ind., U. S. A.

American Mennonite Mission Dhamtari, C. P., India

Secretary, J. N. Kaufman, Dhamtari, C. P., India.
 Treasurer, M. C. Lehman, Dhamtari, C. P., India.

Stations Where Missionaries are Located

Sundarganj (Dhamtari) — Medical Station — Balodgahan — Shantipur — Sankra — Ghatula — Mohadi — Dondi.

ORGANIZED CHURCHES

Location	Pastor
Sundarganj	M. C. Lehman
Balodgahan	Geo. H. Beare
Shantipur	J. D. Graber
Sankra	P. A. Friesen
Ghatula	M. C. Vogt
Mohadi	L. A. Kniss
Maradeo	J. D. Graber

General Hospital	Medical Station	Sup't.
		Ada Hartzler, R. N.
		Physician & Surgeon,
		G. D. Troyer, M. D.

Dispensaries & Clinics	Location	Missionary in Charge
	Balodgahan	Mary Wenger
	Leper Asylum	G. D. Troyer
	Sankra	Florence Friesen
	Ghatula	M. C. Vogt
	Mohadi	L. A. Kniss
	Sikosa	Florence Friesen
	Kurud	G. D. Troyer

SCHOOLS

School	Location	Principal
Carpentry School	Dhamtari	J. N. Kaufman
English High School		
Anglo-Vernae. Mid. School	Dhamtari	J. N. Kaufman
Primary School	Dhamtari	M. C. Lehman
Girls' Pri. & Mid. School	Balodgahan	Mary Good
Girls' Station Primary	Dhamtari	Elsie Kaufman
Boys' Station Primary	Balodgahan	G. H. Beare
Station Primary	Sankra	Florence Friesen
Station Primary	Ghatula	M. C. Vogt
Village Primary	Bhatgaon	M. C. Lehman
Village Primary	Maradeo	M. C. Lehman
Village Primary	Gopalpuri	M. C. Lehman
Village Primary	Bagtarai	M. C. Lehman
Village Primary	Kaspar	M. C. Vogt

CHARITABLE INSTITUTIONS

Institution	Location	Superintendent
Girls' Orphanage	Balodgahan	Minnie Kanagy
Boys' Orphanage	Dhamtari	M. C. Lehman
Widows' Home	Balodgahan	Ida Beare
English School Hostel	Dhamtari	J. N. Kaufman
School Kitchen	Balodgahan	G. H. Beare
School Kitchen	Dhamtari	Elsie Kaufman
School Kitchen	Sankra	Florence Friesen
Leper Asylum	Shantipur	J. D. Graber
Old Men's Home	Dhamtari	J. N. Kaufman

EVANGELISTIC WORK

Station and Out-station	Missionaries in charge
Ghatula, Gattasilli, and Kaspar	M. C. and Esther Vogt
Mohadi	L. A. and Elizabeth Kniss
Sankra, Tengna, Nawagaon, Balod	P. A. and Florence Friesen

Medical Station
 Shantipur, Maradeo, and Seodi
 Balodgahan and Chikli
 Dhamtari, Bhatgaon, Bijnapuri
 Dondi
 Note.—P. A. and Florence Friesen will be in charge of Dondi Station after April 1, 1929.

MISSION DIRECTORY FOR 1929

Name	Station and P. O. Address (In all cases, C. P., India)	Arrival
Sarah Lapp	Balodgahan, Balodgahan via Dhamtari	1901
J. N. Kaufman	Dhamtari, Dhamtari	1905
Elsie Kaufman	Dhamtari, Dhamtari	1908
M. C. Lehman	Dhamtari, Dhamtari	1906
Lydia Lehman	Dhamtari, Dhamtari	1906
P. A. Friesen	Sankra, Jamgaon via Drug	1907
Florence Friesen	Sankra, Jamgaon via Drug	1916
A. C. Brunk	Balodgahan, Balodgahan via Dhamtari	1912
Eva Brunk	Balodgahan, Balodgahan via Dhamtari	1908
Mary Wenger	Balodgahan, Balodgahan via Dhamtari	1921
Mary Good	Balodgahan, Balodgahan via Dhamtari	1920
G. D. Troyer	Medical Station, Dhamtari	1923
Kathryn Troyer	Medical Station, Dhamtari	1923
J. D. Graber	Shantipur, Dhamtari	1925
Minnie Graber	Shantipur, Dhamtari	1925
Ada Hartzler	Medical Station, Dhamtari	1925
Minnie Kanagy	Balodgahan, Balodgahan via Dhamtari	1925
L. A. Kniss	Mohadi, Dhamtari	1926
Elizabeth Kniss	Mohadi, Dhamtari	1926
G. H. Beare	Balodgahan, Balodgahan via Dhamtari	1926
Ida Beare	Balodgahan, Balodgahan via Dhamtari	1926
M. C. Vogt	Ghatula, Sihawa via Dhamtari	1927
Esther Vogt	Ghatula, Sihawa via Dhamtari	1927
S. J. Hostetler	Shantipur, Dhamtari	1928
Ida Hostetler	Shantipur, Dhamtari	1928

MISSIONARIES ON FURLOUGH

R. R. Smueker	1920
Alma Smueker	1920
E. E. Miller	1921
Ruth Miller	1921
C. D. Eseh	1910
Mina Eseh	1910
G. J. Lapp	1905
Fannie Lapp	1913

Note.—A. C. and Eva Brunk proceed on furlough about April 1.

TABLE I. INDIAN CHURCH

Membership at beginning of year	1213
Received by	
Baptism	78
Letter	51
Reclamation	3
Total Received	132
Lost by	
Letter	39
Death	19
Expulsion	8
Total Lost	66
Net gain in membership during the year	66
Total membership at the close of the year	1279
Christian Children	
Number at beginning of year	717
Number born during the year	45
Number of deaths, baptisms, or of those who moved	27
Number at the close of the year	735

Total number in Christian Community at close of yr.	2014
Condition of Church Funds	
Opening Balance beginning of yr.	Rs. 382- 4- 8
Receipts from various sources	" 1434- 5- 8
Total Receipts	1816-10- 4
Expended during the year	
For Home Mission work	" 609- 8- 0
Other Church expenses	" 645-12- 0
Total expenditure	1255- 4- 0
Balance on hand at close of year	561- 6- 4

TABLE II. SUNDAY SCHOOLS

Number of Station Sunday Schools	14
Number of Village Sunday Schools	50
Average Attendance in Station Sunday Schools	979
Average Attendance in Village Sunday Schools	996
Number of Teachers in Station Sunday Schools	112
Number of Teachers in Village Sunday Schools	85
Condition of S. S. Funds	
Opening Cash Balance at beginning of Year	Rs. 136- 4-10
Sunday School Collections	" 269- 4- 6
Total Receipts	" 405- 9- 4
Expended for supplies and religious work	" 293-12-10
Closing Cash Balance	" 111-12- 6

TABLE III. EVANGELISTIC

Number of Evangelists	25
Number of Bible Women	31
Men's Work	
Number of meetings held	4380
Average number of listeners per meeting	14
Number of villages visited regularly	189
Number of books sold	1119
Women's Work	
Number of meetings held	6592
Average number of listeners per meeting	8
Number of villages visited regularly	144
Number of books sold	50
Number of zenana homes visited*	95
*A zenana home is one in which women are kept in seclusion.	

TABLE IV. CHARITABLE INSTITUTIONS

Number of Charitable Institutions	13
Number of inmates at the beginning of year	932
Number admitted during the year	132
Number lost during the year by	
Death	34
Marriage	12
Dismissal or Absconded or Transferred	162
	208

Number of inmates at the close of the year	856
Number baptized during the year	60

Note.—The above institutions include 3 "boardings" for boys and girls, several kitchens in which children of poor parents are fed, 1 Widows' Home, 1 Old Men's Home, The Shantipur Leper Home, the children of widows, the Middle and High School hostels, and the Baby Home at Balodgahan. A class of 20 is being prepared for baptism at the Shantipur Leper Home.

TABLE V. EDUCATIONAL

Number of Schools conducted by the Mission	15
Number of Christian Teachers employed	
Men	30
Women	19
Number of non-Christian teachers employed	18
Enrollment in the Schools	
Christian pupils	631
Hindu pupils	464
Mohammedan pupils	14
Low caste or outcaste pupils	65
Total enrollment in the schools	1174
Average attendance in the schools	966
Number appeared in Bible examinations	890
Number passed in Bible examinations	700
Number appeared in secular examinations	233
Number passed in secular examinations	123

Note.—The non-Christian teachers for the most part are employed in our larger institutions where the predominating influence is Christian. In a few village schools one non-Christian village master is employed to assist in calling children to school from their homes and also in teaching minor subjects. Care is exercised over the school to see that this does not hinder the evangelistic influence in the schools. There are fewer non-Christian teachers employed this year than last and we are hoping to lower the number materially each year as Christian assistant-teachers become available.

TABLE VI. MEDICAL WORK

Number of Hospital	1
Number of Medical Dispensaries	6
Number of beds for in-patients	23
Number of out-door patients treated	30490

Number of in-patients cared for	246
Number of Doctors in the Mission	
Missionary	2
Indian	4
Number of Nurses	
Missionary	2
Indian	5
Number of compounders in training (in Med. Station)	3
Number of other helpers in hospital and dispensaries	9
Number of major operations	29
Number of minor operations	282
Number of evangelists and Bible women doing Christian work in hospital and dispensaries	3
Number of books sold	65
Note.—Where no special Christian workers are employed for direct Christian work the Indian members of the staff or the missionaries are responsible for giving Christian teaching.	

TABLE VII. INDUSTRIES

The Village Balodgahan	
Population	
Christian	720
Non-Christian	456
	1176
Number of different castes represented	14
Finance	
Opening Cash Balance	Rs. 1108-12- 9
Farm receipts during the year	" 980-15- 3
Total Receipts	" 2089-12- 0
Total expenditure	" 1725-10- 0
Cash Balance at close of year	" 364- 2- 0
The Carpentry School Dhamitari	
Number of employees	2
Number of apprentices	20
Finance	
Opening Cash Balance	Rs. 47- 0- 9
The Institution	Rs. 363- 1- 3
The Mission	" 546- 0- 0
Gov't. & Other Sources	" 1633- 6- 0
	2542- 7- 3
Total Receipts	" 2589- 8- 0
Total Expenditure	" 2523- 8- 6
Closing Balance	" 65-15- 6

Note.—Industrial work is also carried on in other institutions of the Mission but not reported separately, such as weaving and rug-making, field work, etc.

TABLE VIII. ANNUAL FINANCIAL STATEMENT

	Receipts	Disbursements
Credit Balance from last year	Rs. 5005- 5- 2	
From Mission Board	" 197848- 3-11	
Interest	" 127-14-10	
Other Sources	" 130-11- 3	
Charitable Institutions		49859- 1- 0
Evangelistic work		21235-10- 9
Educational work		20283- 1- 0
Medical work		8236- 0- 9
Literature		90- 0- 0
Administration		3497- 8- 0
Emergency		3568- 7- 0
Building Repair		1556-11- 0
Interest and Discount		483-13- 3
Exchange		72-10- 0
Missionaries Maintenance		43145-10- 9
Buildings		21978- 8- 0
Special Donations		21913-13- 3
Credit, Hongkong & Shanghai		
Banking Cor.		644- 1- 9
Credit, The National City Bank of		
New York, Calcutta		5250- 0- 6
Closing Cash Balance		1297- 2- 2

Grand TotalRs. 203112- 3- 2 203112- 3- 2

REPORT OF AUDITING COMMITTEE

We the undersigned Auditing Committee appointed by the American Mennonite Mission have examined the accounts of all funds received and disbursed in the respective stations, compared vouchers with them and counted the cash. We have also examined the accounts of the Treasurer of the Mission, counted the cash, compared vouchers and accounts with each other and with the Bank books, Mission Board correspondence, and Managing Committee Minutes. We have also attended to such other matters as fall within the scope of this committee. With the exception of a few errors noted and attention called thereto we believe all the above mentioned accounts to be correct.

Auditing Committee:

J. N. Kaufman, Chairman.
S. Jay Hostetler.
Jos. D. Graber.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, AUG. 8, 1929

(Gospel Witness)
Established 1905

No. 19

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

Paul tells us how to become pure. He says that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

"Bless the Lord, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities:

"Who healeth all thy diseases;

"Who redeemeth thy life from destruction;

"Who crowneth thee with loving kindness and tender mercies;

"Who satisfieth thy mouth with good things."

"What shall it profit?" is a direct appeal to the better sense of the selfish man who is continually on the lookout for gain—riches, pleasure, honor, etc. Even from the standpoint of selfishness it is folly to seek the things of this world at the expense of the eternal welfare of the soul. Let us rather look at life's duties and opportunities from the standpoint of what we may give out. God will take care of our own interests in a much better way than we can ourselves. Our burden should be what we may do for others. As Christ gave Himself for us, "We also ought to lay down our lives for the brethren." "Seek ye FIRST the kingdom of God and his righteousness, and....."

In the Church, but not of the Church.—When Christ referred to His disciples as being "in the world" but "not of the world" He gave voice to a peculiar relationship which is not unlike the relationship which some people have to the Church.

In a way they are members. They have been baptized, they commune, they attend public services when it is

convenient, and usually "go along" when it comes to office holding and paying their church dues.

But their life is not in the Church, their membership and service being merely perfunctory and formal. They shrink when it comes to doing things that are not to their liking, object to any rulings which interfere with their likes or dislikes, and balk at anything which affects their business interests or standing in society. They are out of sympathy with anything the Church may undertake which is out of tune with the world or with their

MINISTERIAL LIST

The time of the year is here when we must collect material for the 1930 Family Almanac. One of the regular features of that publication is the ministerial list, which we always try to bring up-to-date. We ask the help of all who are interested in this feature, that the list may be as accurate and as free from errors as it is possible for us to get it. Will you therefore send us the following bits of information:

1. Ordinations of bishops, ministers, and deacons during the past year.

2. Removals, by death or otherwise, of bishops, ministers, or deacons, during the past year. If any addresses are different from those recorded in our 1929 Mennonite Year Book and Directory, please give both old and new addresses.

3. Correct any other errors that you see in the ministerial list as published in the Year Book just mentioned.

We will appreciate any help you may be able to render along these lines. Address, Family Almanac, Scottdale, Pa.

own carnal desires. In other words, their membership in the Church is conditional upon the proviso that it does not interfere with their membership in the world.

If "in the world" but "not of the world" means a relationship which constitutes a complete separation from the world, what are we to understand about a relationship assumed in the attitude of "in the Church, but not of the Church?"

CHRISTIAN STANDARDS

V. In the Social Circle

One of God's many promises is, "Them that honour me, I will honor." To live a God-honoring life is one of the Christian standards, applicable everywhere, which all Christian people, in every walk in life, should put into practice. There is no place where this kind of life yields richer and more desirable results than in social life. Give God a chance, and He will not fail to make this promise good.

The social life, pertaining to companionship, associations upon a common level, naturally suggests the idea of friendship, congeniality, hospitality, pleasant associations, etc. This suggests to some people the idea of foolishness, giddiness, irreligion, etc., but such conclusions are formed in the minds of those only who fail to appreciate where all life's blessings and privileges that are worth while come from. Another thought that we should put a thousand miles from us is the idea that sociability and religion do not mix. The best kind of social gatherings we have ever attended were religious meetings where Christian people enjoyed their fellowship hugely, enjoying themselves as nobody given to fun and foolishness ever can. If your services at the house of the Lord are not social gatherings as well as meetings for spiritual uplift and edification, there is something wrong with them.

It is unthinkable that Christian people should go anywhere else than the Bible to find just what standards should be attained and maintained among them in social life. So let us proceed at once to see what the Bible has to say on this subject.

1. "A man that hath friends must shew himself friendly" (Prov. 18:24).

Other things being equal, the more friendly you are toward others the more and warmer friends you have.

There are some people whom others delight to honor; others, of a disposition that it works people to treat them halfway civil. What's the difference? The first class is very friendly, congenial, sociable, kind-hearted, ready to do you a friendly turn whenever they have an opportunity; while the other class is cold, stiff, formal, inclined to selfishness, more ready to growl than to smile. It is the former class that Paul had in mind when he said that a bishop **MUST** be "a lover of hospitality." Where a continual stream of friendliness bubbles up from your congenial nature, you are liable to have a circle of friends who are delighted to be in your presence. "A merry heart doeth good like a medicine;" and this is one kind of medicine that people like to take.

2. **"Given to hospitality"** (Rom. 12: 13).

This covers almost the same ground as that of the preceding paragraph, but places the emphasis on the proper relationship of hosts to guests. It means much when a hospitable spirit is shown to guests or visitors in home or Church. When one enters the threshold of home or church he should feel that there is a wide-open welcome for him there. "Be not neglectful to entertain strangers: for thereby some have entertained angels unawares." That does not mean that we should not keep a stranger in a stranger's place; neither does it mean that we should receive into the family associations moral reprobates and give them treatment as though they were all right; but it does mean an attitude of uniform friendliness and helpfulness toward all people, giving them the recognition that their character merits. The same spirit that prompted Christ to go about doing good, and finally laying down His life in behalf of a world of sinners, should characterize Christian people in all walks in life, especially in their homes and in the assembly of believers. When the heart is full of love it makes itself manifest in words and deeds of kindness and acts of friendship.

3. **"Do all to the glory of God"** (I Cor. 10:31).

The entire verse reads, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Apply this verse to all doubtful circumstances in the social realm, and it will help you solve many a question aright which many people decide wrongly. A very striking incident is recorded in I Cor. 10:7, in which Paul gives this advice: "Neither be ye idolaters, as were some of them: as it is written, The people sat down to eat and drink, and rose up to

play." Some would call that having a jolly good time, but Paul calls it idolatry. Whatever it is that is before us for consideration—whether eating, drinking, associations, games, amusements, etc., etc., etc., let this question decide them all: Will I by doing this be honoring God, helping my fellow creatures get nearer to God, making others better, or will it have the opposite effect? Where there is a "Thus saith the Lord" governing such things, let us follow that. In the absence of a direct "Thus saith the Lord," let the Spirit of the Gospel and the evident effect upon self and others be the deciding point.

4. **"Keep thyself pure"** (I Tim. 5: 22).

This includes pure thought, pure motives, pure friendship, pure social relations, speech free from smut or profanity or idle words, pure religion, purity in all things. As we are considering Christian standards in the social circle, the special application to be made of this admonition is that of pure relationships especially with members of the opposite sex. And the only safe rule to follow in this respect is that of keeping the mind so pure that if it were photographed you would have no occasion to be ashamed of the picture. This rule followed will also mean another thing: That at no time, when in exclusive company with some member of the opposite sex, will any one assume an attitude that he would not take while under public gaze. Fondling the persons of members of the opposite sex is no part of social purity. Every one should be strong enough, man enough, woman enough, not only to remain pure in mind and word and action but also to strengthen others who may be weak along this line.

5. **"Blessed is the man that walketh not in the counsel of the ungodly"** (Psa. 1:1).

This is good advice, whether applied to individuals or to groups and masses known as "society." They who walk in the counsel of the ungodly will soon "stand in the way of sinners" and by and by "sit in the seat of the scornful." In practical Christian social life this advice means this: Look to the Lord, not to the world for your instructions and your model. More churches, more communities, more bodies of young people have been ruined through failure to rise to this standard than through any other cause. Walking in the counsels of this world invariably leads one away from God. Worldliness in the social circle is no less un-Christian than worldliness in religious circles; for "If any man love the world, the love of the Father is not in him." To walk in the counsel of the ungodly means to be led deeper and deeper

under the unequal yoke with unbelievers. Ungodliness in the social circle means corrupted religious life.

6. **"No man can serve two masters"** (Matt. 6:24).

The only point we want to get out of this at this time is that a man can not be a Christian in religious life and a worldling in social life. We are either converted or unconverted. If converted, we walk "in newness of life"—in Church life, in home life, in business life, in social life—in all these different spheres in life we let our light shine according to Matt. 5: 16. They who play the role of "monkeys" when among their fellows in the social realm and essay to be pious church members when they get to the house of the Lord are committed to a kind of "evolution" that is akin to Darwinism.

7. **"I have no greater joy than to hear that my children walk in the truth"** (III John 4).

To this testimony every Christian parent can sound a hearty amen. We have seen many types of young people enjoying themselves, in things ranging from the most degraded of carnal pleasures to the very highest type of pleasure in things that strengthen and uplift the soul. Perhaps the most genuine pleasure I have ever witnessed in any social group was among the kind that carried their Bibles with them. They could talk religion, business, matters purely social; though serious-minded, they could appreciate the things that brought the ripple of laughter and that of the heartiest kind. They were cheerful, sociable, could be sober or merry, mournful or glad—but through all their experiences they never surrendered their purity or their loyalty to the truth. It is the standard we wish to encourage, for in all things the joys of the believer on earth should be of a kind that they are but foretastes of experiences to be in the world to come. Truth, purity, and fullness of joy are three things from which the child of God should never be divorced.

When Christian standards prevail in the social circle, we may expect them to prevail in every other walk in life.

EVOLUTION PROPERLY LABELED

By David E. Plank

For the Gospel Herald.

We wish to call the attention of every Herald reader to an article from the pen of the late W. J. Bryan, entitled "Is the Bible True?" and which is appearing in installments in the Christian Monitor during the summer months. Especially read the second installment in the August

number. Incidentally, we wonder why only less than half of the Herald subscribers also receive the Monitor into their homes. Bro. Derstine and his able assistants are giving us a monthly magazine that is really worth while, and it deserves a place in every Mennonite home. It ought not to be difficult to add several thousand names to the Monitor subscription list during this season.

As to Mr. Bryan's article, it shows up evolution just for what it is worth, and in language so plain that a child can understand it. Mr. Bryan correctly distinguishes between evolution on the one hand, and growth, development, and improvement on the other. I have talked with Mennonites who insist on distinguishing between biological evolution and that kind of "evolution" in which we all believe, that is, growth or development. It is true that Webster's Dictionary admits of some such distinction, but every one knows that when you mention the word "evolution" one's thoughts immediately resort to Darwin's hypothesis (or "guess" as Bryan terms it) of the origin of life. Why not help to clarify the issue, rather than help to becloud it? Our children in the public schools hear much that is confusing and contradictory to the Bible with reference to these things, and as believers of the Word it behooves us to endeavor to lead them to a clearer understanding of the things that are true.

The public school teacher who teaches development under the name of evolution without due explanation subjects himself to well deserved criticism from parents who have learned to recognize biological evolution for what it is—a theory which strikes at the very vitals of the Christian's faith. This kind of teaching is almost always a screen behind which biological evolution is actually being taught.

Sometimes we think that theistic evolution is worse than the atheistic variety, in that it is more confusing, more deceptive, more hypocritical. It puts a snack of religion into a line of reasoning which is fundamentally opposed to the only true religion—Christianity. It recognizes the existence of a God, a "Creator," but denies the Word which this God has spoken.

Let us be careful of our labels, whether we mean the creation of God, the inventions and improvements of men, or natural growth and development; whether we mean the faith of the Christian or the theories of the infidel; whether we mean Divine knowledge revealed of God, or knowledge which is the product of human endeavor.

Eureka, Ill.

PROVERBS 14:34

By Elmer Schmucker

For the Gospel Herald.

Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

All unrighteousness is sin.—I Jno. 5:17.

God set apart the children of Israel as His chosen people. If they walked in His ways, He would bless them; if they walked contrary to His ways, curses were pronounced on them. As long as they walked in the ways of the Lord, God fulfilled His promise and they were blessed abundantly. But the time came when they no longer obeyed His commandments. This displeased God and He sent prophets that they might warn them to turn from their evil doings or they would be punished. They would not heed these prophets of God and tried to destroy their lives because they loved darkness rather than light. As a result, God permitted them to be taken into captivity. This was a bitter experience and caused much pain and suffering.

Are we applying the lessons that we may draw from the children of Israel to our day? If not, we are failing in the most important part. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). God made a new covenant by sending His Son for the sins of the world. All those who have named His name and believe in Him are His chosen people. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (I Pet. 2:9, 10). Here we see that God has again a people whom He has chosen to shine in this world as a righteous people, a people who should walk in the light as He is in the light.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for

our admonition, upon whom the ends of the world are come" (I Cor. 10: 6-11).

Let us take heed when God speaks to us. He is no respecter of persons. To-day we hear it said that we are living in a day of grace; God is so kind and merciful that He will not punish His people. But let us be careful, for we read in Col. 3:6, "For which things' sake the wrath of God cometh on the children of disobedience." Truly God is no respecter of persons. We have no promise of that heavenly home if we walk after the things of this world. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). God requires a separate people. If we follow after the things of this world we will suffer sooner or later. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Louisville, Ohio.

THE SURRENDERED LIFE

By Reta Martin

For the Gospel Herald.

If we realize our sinful condition,
And accept advice and admonition,
Giving God full control of our heart,
And never letting His love depart,
Then we can forsake sin and strife,
And live a fully surrendered life.

If we keep ourselves close to sin,
The struggle will be hard to win,
And the cross will be quite hard to bear.
But if we remember to engage in prayer,
All our trials will become much lighter,
And the pathway much more pleasant and brighter.

Christ gave His life for you and me;
What shall our return payment be?
Shall we not gladly forsake the world,
Though many darts at us are hurled?
Should we not willingly deny some pleasure
To help some one fill their empty measure?

We should give our entire lives to Him,
The Creator, Redeemer, and Crucified King.
If our hearts are right, then all is right,
And we will be a shining light
In this dark world of sin and shame,
Where Satan is determined to reign.

We cannot float with the worldly tide
And expect to reach the Savior's side,
It requires a complete sacrifice
Of all that we have and are to Christ,
In gaining the glittering crown of gold,
In heaven above, with the rest of His fold.

He bled and died on the cruel tree
To save our souls and set us free.
Oh, He did more than tongue can tell
To save us from the pangs of hell,
And give to us a home on high,
In the celestial regions of the sky.

Let us try to criticize less, work more,
And when we speak always think before,
Though weary or sad, or happy the day,
Pray to the Lord to have His way,
And let our whole-hearted motto be,
"None of self, Lord, but all of Thee."

New Holland, Pa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504—4th Ave.)

The interest at the services and Sunday school are keeping up well for the summer months. The Sunday school was reorganized with the following brethren and sisters appointed to serve in the respective offices: Chas. E. Weyandt, Supt.; Wm. Foust, Asst. Supt.; Mary E. Lauver, Secretary; Joseph Weyandt, Asst. Sec.; Alice H. Nissley and Pearl Hummel, Chors.; Andrew Holland, delegate for Sunday School Conference; Katie Wingard, Libr.

We have recently made a few changes in services at Mill Run Chapel. Instead of Bible Study on Wednesday evening we have Cottage Prayer Meetings in the homes of the community. Preaching services every other Sunday evening and every other Friday evening, Y. P. meeting the other Friday evening, and the other Sunday evening. Sister Annie Harshberger has charge of a boys' and girls' meeting, giving special instructions to Bible stories and Scripture memory.

Brethren Lloyd Croyle, Elmer Yoder, and David Honsecker, who were appointed by Conference to audit the treasurer's books at the Mission, were present with us on Saturday afternoon, July 27. Bro. Croyle and wife left in the evening to be with the Martinsburg congregation over Sunday, and Bro. Yoder stayed and preached at Mill Run in the evening and at Altoona on Sunday morning.

We were agreeably surprised to have come in our same service Bro. Menno Ash, wife, and father, of Hollsopple, Pa., accompanied by Bro. A. C. Walls and wife of Grantsville, Md. Bro. Walls preached a short sermon following the Sunday school at Mill Run in the afternoon and at Altoona in the evening. Bro. A. Y. Good and wife of Lancaster City and Bro. Barton G. Horning and wife of East Earl, Pa., on their return from a trip from Canada, worshipped with us in the evening services.

Bro. Daniel Stoltzfus of Martinsburg was with us three successive Sunday evenings teaching II Peter in our Y. P. meeting, which was much appreciated.

While we were called to engage in evangelistic work at Roaring, W. Va., Brethren J. B. Zook and I. K. Metzler filled the regular appointments.

The Local Board Members of the Mission met in session at the Mission Home on Tuesday, July 29, in interest of the work.

The Lord willing, baptismal services will be held at the Altoona Mission on Sunday morning, Aug. 11, when one young sister will seal her covenant with the Church by water baptism.

Bro. Aaron Gehman and Sister Florence Baker of Reading spent several days with us, allowing themselves to be used in the services.

Cash Contributions Received During July	
Belleville S. S.	\$20.00
Mattawana S. S.	25.00
E. M. B. of M. & C.	10.00
S. W. Conf. Dist.	59.56
Blooming Glen S. S.	29.50
	<hr/> \$144.06

Cash Value Clothing	
Doylestown S. C.	\$12.00
Maple Grove S. C.	6.76
Louisville, O., S. C.	14.00
Belleville & Allensville S. C.	15.00
Cocolamus & Cross Roads S. C.	8.71
	<hr/> \$56.47

Many thanks for your support. We beg a continued interest and your prayers.

Aug. 1, 1929. Jos. M. Nissley.

Roaring, W. Va.

Dear Herald Readers:—The account of the meetings at this place, written by Bro. J. A. Ressler, was much appreciated by the workers and the people of the community. The memory of the visitors and the interesting program lingers pleasantly in our minds. It was one of the high points in our year's work. We invite others to come to see us also.

When Bro. J. M. Nissley, who had begun a series of meetings here, was called home on account of the death of his mother, we called for Bro. Hiram Weaver of Job to finish the meetings just begun. Good interest was manifested during the entire two weeks. Six souls confessed their Savior. Many others for whom we were praying and for whom we still continue to pray, refused to accept the great invitation.

The work of Bro. D. W. Lehman in song service, children's meetings, visitation, etc., added greatly to the interest. He was with us eleven days.

On Monday, after the close of the meetings, a Bible school was opened at the Brushy Run schoolhouse which is about five miles from the mission home. It was their first Bible School. By their request, on account of the busy season of the year, the hour of 7 P. M. was chosen to begin the exercises. The schoolhouse was hardly large enough to accommodate those who attended regularly. The average attendance for the ten evenings was seventy-seven. We also had the privilege of visiting many of the homes.

We were cordially received and kindly entertained.

Bro. and Sister Benner and Rhoda went to Virginia to attend conference. We hope that Bro. Benner (who has been in failing health for about six months) may be able to obtain helpful medical treatment during his absence there.

Pray for us often, that we may be used of God to lead souls into the Kingdom. Pray for the people of the community, that they may be willing to accept Christ and walk in His ways.

Aug. 1, 1929. Nellie Coffman.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Readers, Greeting:—This Mission, as at other places, is a busy place and the summer is passing quickly. The last writing from here was by Sister Maggie Driver. Her short stay was very profitable and much appreciated. She went to her home (Waynesboro, Va.) June 17. The same evening Sister Mary Keener of Harrisonburg, Va., arrived as a very welcome worker for the summer months, and is doing a real missionary's part.

On July 12 a two weeks Vacation Bible school, conducted by the workers assisted by Sister Dowling and Bro. Bales, closed with an outing with the Sunday school on Saturday afternoon and a special program on Sunday evening. The school was well attended, with good interest. This was just a start in that work. We hope another summer to have more teachers and continue longer.

On July 14 a few of us, according to request, went to the T. B. Sanitarium a few miles out of town, at which time a young man was baptized on his bed, upon confession of faith, by Bro. Jennings. This was an impressive service, the young man had lived a rough life, his parents had forsaken him, but were present at this service and could not but see his sincerity, joy and peace that came to his life by accepting Jesus, though his condition is such that he knows his time is short.

On the night of July 25 Bro. E. R. Gehman of Line Lexington, Pa., and I. O. Yothers of Doylestown, Pa., stopped here, enroute to St. Louis, Mo. We were glad for their short visit.

This week Bro. Jennings, accompanied by two children—Joseph and Anna, Sister M. L. Dowling and son Ivan, and Sister Hewins are attending conference near Waynesboro, Va.

The work is going with usual interest, much needing to be done in teaching the way of salvation and bringing the lost to Christ. Many

thanks to all who remember the work here. May God's blessings ever be yours in time and the joy of heaven in eternity.

Aug. 1, 1929. Anna G. Jennings.

WEEKLY LETTER FROM SOUTH AMERICA

By E. V. Snyder

Dear Herald Readers:—We are certainly enjoying the visit of Bro. and Sister Brunk. They have come to us with the usual amiability and thoughtfulness of the India missionaries. We have been inspired and challenged by comparisons of the two missions, and although there are vast differences in the class of people with whom we deal and the tactics and methods necessary we, at least, have learned a few new things.

To-morrow the Hersheys and Brunks are going to visit the Santa Rosa station where Bro. Luayza works. There they will get an idea what our pampa is like. (All the other stations are in the Province of Buenos Aires.) We are planning to have a meeting of all the missionaries before Bro. and Sister Brunk leave, for the sake of fellowship and a discussion of the work together.

The city of Trenque Lauquen is paving two more streets, which will bring it "even" with Pehuajo. There is considerable rivalry between these two towns in the way of making improvements, growth in business, newspaper publications, and soccer football. When there is a ball game half the town moves out to the field, and that is usually on Sunday; because, I suppose, they do not have half-holidays on Saturdays or Wednesdays yet.

Bro. Rutt praises the visit of Pablo Penzotti, secretary of the American Bible Society, saying that many who had never come to the church before were present to hear his message and of the work which he is doing.

Every one is well, as far as I know, and trying to keep warm, and working.

Phil. 4:8 is the personal embodiment of Christ—Who is the Truth, Whose name is Reverend, Who is the Just One, Who is Holy, Altogether Lovely, the Chiefest among ten thousand—And having thought, we must act.

Trenque Lauquen,
F. C. O., Argentina.

OUR INDIA LETTER

By Kathryn S. Troyer

For the Gospel Herald.

For with thee is the fountain of life: in thy light shall we see light.—Psa. 36:9.

We rejoice in these words because

they are so true and so rich in beauty and loveliness. We have seen the light in His light and are trying in our feeble way to help the people in this dark land to see it. And the fountain of life, how they need to discover it and to drink therefrom! They have drunk of the bitter waters of sin until they are wasted in body and soul. In the present generation their children are brought up but a little better than their cows and goats. Yes, there are also those among them who think themselves wise, but are only wise in their own conceit, full of egotism, trying to find light where there is none; too good to help the poor ravaged poverty stricken over to something better than what they have.

How Satan must gloat over his hold on these poor souls. Nor will they find release until we who are on the Lord's side give our very best in wrestling for them at the throne of grace.

The time for hot season furloughs is now here and the missionaries are returning to their work. Sister Kniss and children, Bro. Lehman and the Grabers left Darjeeling on the twelfth. Sister Lapp left a few days earlier.

The rains have come and within a few weeks the plains will be grassy and the rice planting will begin.

We are indeed glad to say that Waldo Lehman is improving nicely and will, we trust, have a perfect recovery. This sickness has meant much not only to his parents who through their intense suffering with him have felt the presence of God in a wonderful way and are ready to testify that, "There hath not failed one word of all his good promises;" but also to all the mission family and the Indian brethren and sisters.

"Lo I am with you alway." How many times we have praised Him for these words. And He gave them no doubt because He knew that we would not have courage to undertake the first part of the great mission without just this promise.

A few days ago the doctor wrote from the plains saying, "I performed a major operation on a Purdah woman, the first one I have done yet." This we feel is a step forward, and we hope there will be many more who will take courage and come for help. The Lord has blessed the work of the hospital and brought about many wonderful recoveries through operations and otherwise. May He continue to glorify Himself and lead in this work that through it people may be led to see the light. The Purdah ladies often bear intense suffering rather than to submit themselves to a male doctor's care even if their husbands are willing.

Queen's Hill school has again had her share of sickness and quarantine. All of Mt. Hermon was quarantined for diphtheria. We are out now since a few days ago. There were two cases in the school, one girl was seriously ill while the other case (a little boy) was a lighter one. Swabs have been taken of all the school children and several carriers have been found. These are still in isolation and it is hoped the school may remain free from epidemics the rest of the year.

Sisters Kanagy and Hartzler have returned from Landour a week early, due to unsettled weather conditions.

A number of girls from the Girls' Boarding, Balodgahan, are being moved to Ghatula, where an industrial school for girls who have not been able to go on in their reading classes will be started. These girls will be in charge of Sister Kanagy. Their living quarters will be arranged for housekeeping and the plan is to teach these girls to be home-makers and housekeepers as well as to teach them work they can do together with the care of their homes.

The children and I are enjoying the beautiful hills of Darjeeling and expect Bro. Troyer to join us in a few weeks.

Pray that through us the fountain of life may be discovered to the Indian people.

Dhamtari, C. P., India.

EXTRACTS FROM MY DIARY

(Shantipur Leper Home)

By Minnie Graber

For the Gospel Herald.

This is a prayer as I heard it one Sunday morning from the lips of a poor old leper so disabled she could not go to church. Translated out of the Chattisgarhi dialect it has lost much of its simplicity and fervency:

"O, our Heavenly Father, our Keeper, our Protector, our Merciful One. We are poor and needy. We are sinners, unlearned and ignorant. Give us wisdom and understanding. We are alone. Care for us. You are our Shepherd. The Shepherd takes his sheep to the pastures. He takes them to the green, green pastures. He gives them nice, cool water to drink from the pools. He loves them and leads them about. He carries the little ones in his arms. He saves them from the enemies. Sometimes some one sheep gets lost. He goes searching for it through the darkness and takes much trouble unto himself, for the road is rough and the thorns give him much pain. He calls and calls, and after a long time he finds it bruised and torn. He says, 'Come, we must go home to a safe place.'

(Continued on page 413)

A Page For Shut-ins

Prepared by Amos S. Horst

A MESSAGE OF THANKSGIVING

By Lottie B. Snyder

For the Gospel Herald.

(Sister Snyder has gone through many years of suffering and can write from experience. We invite others who are interested in this work to send a letter or article written on some subject interesting to shut-ins.—A. S. H.)

"This is my comfort in my affliction: for thy word hath quickened me" (Psa. 119:50). We do not know what these things are for, as they are for some reason, even if we do not understand them all. But oh, I am so glad and thankful for the many lessons that I have learned. Often this scripture comes to me: "At midnight I will rise to give thanks unto thee because of thy righteous judgments" (Psa. 119:62). This is such a beautiful time for me, and to give thanks unto God for all He has done for me and us all. Yet we should at all times give thanks to God. But when one cannot sleep the whole night long, nearly, many a thought comes to me, not only good ones either, for Satan is busy at all times. I am so glad for our blessed Lord and Savior, He who fills our souls with sunshine of heaven e'en though all around us is dark and dreary.

I am so glad and thankful that our Savior will share our sorrows, pains, and also our joys. That beautiful song comes to my mind.

"Share your joys, do not withhold them,
Each one shared will sweeter be;
Share your joys, don't miss the blessing,
God hath kept in store for thee."

I am afraid those of our people who are well and can go to the house of God do not appreciate it enough. In every way I'm afraid we do not appreciate enough what God has done for us. All we have comes from God. We have many things to be thankful for. Why should I not arise at midnight and thank God for what He has done for me, even if it is in sickness, and sufferings? I can praise and thank God that it will not always last. Paul, and many others thanked God for what he had, and so can I. It is not pleasing to the flesh to suffer so, but oh, if I think of how Jesus suffered for me, why should I not then be willing to suffer for him, and be willing to let God use me as it pleaseth him? for surely He knows what is best. He will not put more on me than I am able to bear. Paul prayed to God to take his thorn out of his

flesh, but what did Jesus say? "My grace is sufficient for thee" (II Cor. 12:9). If it was sufficient for him, I am sure it is for me.

Every cloud has a silver lining, only we cannot always see it. There are not only a few blessings we can enjoy, but many. It often gives me great joy to know that God will help in time of need. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). But yet at times I become discouraged, but then if I think of all God has done for me, how He again has raised me out of bed at times, then the thought comes to me that "the Lord hath done great things for us: whereof we are glad" (Psa. 126:3). I am sure He has done this for me, and He is the one that shall have all the praise and the honor. I am sure if it is God's will so He can, and He will heal me; but yet I am willing to say, "Not my will, but thine be done" (Luke 22:42). Some say we need not say the Lord's will be done, but I believe one should; and we should try to be satisfied the way God makes it. He makes no mistakes. With God all things are possible. Paul says, "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10-11).

Many a time we think still if it is not our way, or our desire, God does not see fit to grant them, then we become discouraged, thinking God does not care for us. But surely He does, because He is a God of mercy. But it is not good for us to do just as we would like to, or I am afraid we would soon forget God. Many a time I wish and pray I could go to the house of God, but I do not want to complain. What God does is well done. I did not give up hopes yet. I know if it is God's will He will make it so. If I am not permitted to be present in places where God's Word is taught, and preached I can be there in my mind and in my prayer. Let us just stop to think of Paul when he was not permitted to be present in places where he wished to be, and how much he encouraged the Christians there by his letters. What a wonderful help and encouragement was given Onesimus to go back to Philemon just through Paul's letter.

I now again take this way, in again

thanking all those who come here to read, sing, and pray with me. God will bless you all, and reward you all for it. Only I am afraid some do not visit the sick as they should. But then one should be very careful what you talk in a sick room. The sick ones need encouragement, not discouragement. Oh, what a handshake, few words of comfort and consolation means to one who is sick and afflicted. Often times some cannot have company; but oh, what a card, or a letter means to them. Some one who was never sick does not know what these things mean. I can talk out of experience for myself. Sometimes I cannot understand why God doesn't see fit to relieve my pain, even if He does not want to heal me altogether, but He knows best, He does all things well. If we could see things the way He wishes us to what blessings He showers upon us! May we ever remember that God will take care of us. So I would say to all of us, and especially the afflicted ones, let us be content with our lot. Paul says, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). It is the best we can do, but of ourselves we cannot do it. Of all the people have done for me, I can never do for them what they have done for me. But God can, and He will bless and reward them for it, I am sure.

All I can do is to commit you all into His hands who holds us from falling; may we watch and pray lest we enter into temptation, for we know not when He shall come. May we so live that we may be one of those to inherit the mansions over yonder when He comes to call us home. Where we shall meet our loved ones over there, who have their hope built on that solid rock. Oh, how sad it will be to think of those left behind. Leaving you all in the care of Him who died on Calvary for us, and wishing you all God's bountiful blessing. I am asking you to pray for us all, but especially for me. I will do likewise for you all. Prayer means so much, but yet we should say "The Lord's will be done," and not ours. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Lititz, Pa.

No man can add to the law of God without adding judgments to it. What have I to add to the Word of God but my own ignorance?—S. F. Coffman.

Raising the Dead:—Why should it be thought a thing incredible with you, that God should raise the dead? —Acts 26:8.

SUNDAY SCHOOL LESSON

Lesson for Aug. 18, 1929—Ezra 1:1-6;
Psa. 126:1-6

THE RETURN FROM THE CAPTIVITY

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Psa. 126:3

Introductory.—The hand of the Lord is plainly visible in the entire career of the children of Israel. Amos R. Wells names the following as among the great events in the history of this people: (1) The migration of Abraham to Canaan, (2) the migration of Jacob to Egypt, (3) the exodus from Egypt, (4) the conquest of Canaan, (5) the establishment of the monarchy, (6) the division of the kingdom, (7) the fall of the northern kingdom, (8) the fall of the southern kingdom, (9) the return from exile. It is the last of these events that we are called upon to study in the lesson before us. This lesson is presented in two parts: (1) the decree of Cyrus encouraging captive Israel to return to their own country; (2) a psalm of deliverance praising God for this signal deliverance from a state of bondage. In all these things the prophets of the Lord were vindicated, both Jeremiah's predicted seventy years and Isaiah's naming of the king who should issue the decree being fulfilled.

Lesson Thoughts.—1. The first thing that impresses us is the sovereign power of God. Israel was in hopeless captivity, under foreign rule, held captive by the then most powerful nation on the earth. But God so overruled that in the fullness of time the proud empire of Babylon fell before an inferior kingdom, and this same conquering king, Cyrus, acknowledged the God of heaven as the Being from whom he got his power. He thereupon issued a decree releasing the children of Israel from bondage, and encouraged them to return to their own promised land. In the first place, Israel became captive only because the nation refused to walk in the counsels of God, and He permitted a heathen king to chastise them because of their disobedience and unbelief. It has been true in all ages, is true to-day, that "the earth is the Lord's, and the fulness thereof."

2. God's promise never to leave nor forsake is strikingly illustrated in the history of the children of Israel. He did indeed permit them to be chastised because of their sins, but when the lesson was learned He gave them another opportunity to prove their worthiness. Moreover, He put it into the heart of the conqueror to supply them with necessary provisions whereby they might return to

their own land and begin life over again. Remember the promise: "I will NEVER leave thee nor forsake thee." Let us take Him at His word, and "walk worthy of the vocation wherewith we are called."

3. Coupled with this thought, we can not but reflect how much better it would have been for the children of Israel had they walked true to the commandments of the Lord at all times and thus have been spared the humiliating and disastrous experience of captivity. On God's side there is evident a spirit of longsuffering and of justice that leads us to join with the psalmist in singing praises to His name. On the side of the Israelites, we deplore their short-sighted disobedience and selfish sinful indulgence, for which both they and all humanity have been compelled to suffer.

4. God often uses sinful men to carry out His purposes. In the first place it was a heathen king through whom retribution was visited upon rebellious Israel. Now again it was a heathen king through whom they were brought back into the promised land. It is in this sense that rulers of the governments of this world are God's ministers, some of whom, like Nebuchadnezzar and Nero, were most unworthy ones.

5. "The Lord hath done great

things for us; whereof we are glad." Thus sang the psalmist. May we all join in singing this song of deliverance. As Israel was liberated from the captivity in Babylon, so have the people of God a reason to rejoice because of God's miraculous deliverance of His people from the captivity of sin. As in Israel's day there were many who preferred the land of captivity to a return to the land of promise, so many to-day are wilfully remaining captives in sin. All honor and glory to God, who in His boundless mercy and infinite power offers us deliverance through our Lord Jesus Christ. Truly, He has done GREAT THINGS for us. Are we glad? Do we act like it?

6. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Blessed be God for this blessed assurance. Here we have our trials and shortcomings, our sufferings and defeats. But by and by there comes a time of reaping, and if we have availed ourselves of the opportunity of returning to the land of promise, our tears will be turned into joy, our liberation will ripen into a state of eternal freedom, our sheaves will be brought in and together we will praise and worship Jehovah in a blissful eternity. "Rejoice and be exceedingly glad; for great is your reward in heaven."—K.

Bible Meeting Topic

THE HARVEST—A MANIFESTATION OF GOD'S GOODNESS.—Acts 14:15-18; Psa. 65:9-13

Topic for August 18

MOTTO

"The Lord is good to all."

OUTLINE STUDY

I. The Harvest Does Good.

1. To the cattle.—Psa. 104:14.
2. To man.—Psa. 104:14, 15.
3. To all flesh.—Psa. 136:25; Psa. 145:15, 16.

II. Whom God Feeds and Clothes by the Harvest.

1. Those who cannot sow or reap.—Matt. 6:26.
2. Those who cannot make clothes.—Matt. 6:28-30.
3. He knows what we need.—Matt. 6:31-34.
4. He sends sunshine and rain on good and bad.—Matt. 5:45; Acts 14:17.

III. What God's Goodness Should Cause Us to Do.

1. Rejoice in His Blessings.—Deut. 12:7.
2. Give thanks for His goodness.—Psa. 107:1.
3. Give praise to God for it.—Psa. 107:8.
4. Serve and worship Him with gladness.—Psa. 100.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Goodness."
2. What God Gave Us in Harvest.

For Young People.

1. The Blessing of Harvest to the Whole World.
2. The Dependence of Man Upon God for All.
3. The Appropriate Conduct of Man for God's Goodness.

For Older People.

1. The Folly of Anxiety.
2. The Place of Prayer in Our Daily Labors.

PERSONAL THOUGHT

Let us count our many blessings lest we forget God and sin against His goodness.

SEED THOUGHTS

"Thine infinite goodness
Our tongues shall employ;
Thou givest us richly
All things to enjoy;
We'll follow Thy footsteps,
We'll rest in Thy love,
And soon we shall praise Thee
In mansions above."—Fanny J. Crosby.

"Praise God from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

—Thos. Ken.

II. The Text.—Acts 14:15-18.—Paul is here reminding the people of how God has witnessed to His goodness in the sending of food and gladness, in spite of man's forgetfulness of Him.

Gospel Herald

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MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 8, 1929

Field Notes

Bro. and Sister Harvey Yoder of Denbigh, Va., were visitors at the Publishing House last week.

Bro. Irwin D. Stonerook of Martinsburg, Pa., filled the regular appointment at the Altoona Mission on Sunday evening, Aug. 4.

Bro. A. E. Kreider and family of Bluffton, Ohio, spent a few days at Scottsdale, Pa., last week, the guests of the Shoemaker and Mumaw families.

Bro. Alvin Miller of Sugar Creek, Ohio, was scheduled to fill an appointment at the Oak Grove Church near Smithville, Ohio, on Sunday, Aug. 4.

Bro. Amos W. Myer of Mummasburg, Pa., preached for the congregation worshipping at the Mennonite Church in Lititz, Pa., on Sunday evening, July 28.

It will be of interest to many to know that we expect to print a complete program of our General Confer-

ence and associated meetings in next week's Gospel Herald. Watch for it.

As a result of a serious fall, Bro. Amos Kauffman of East Petersburg, Pa., has been in the General Hospital in Lancaster, Pa., for treatment. We are praying and hoping for his speedy recovery.

An all day harvest home and Sunday school meeting is to be held at Habecker's Church, Lancaster Co., Pa., Aug. 14. An interesting program has been arranged, and the public is invited to attend.

Bro. C. L. Graber of Goshen, Ind., is at present with the brotherhood in Kansas in the interests of the Educational Endowment Fund. Previous to this he was with the churches in Iowa on a similar mission.

Bro. J. B. Smith of Elida, Ohio, has been engaged in giving a series of addresses on the Bible teaching on Dress in the churches in Ohio. He spoke at the Walnut Creek Church on Sunday, July 28.

Bro. S. C. Yoder of Goshen, Ind., favored the brotherhood at Scottsdale with a brief visit the latter part of last week. He left on Saturday for Johnstown, Pa., where he expected to spend Sunday.

We are in possession of a program of a harvest service and Bible meeting to be held at Good's Church, Lancaster Co., Pa., Aug. 17 and 18. Brethren Aaron Mast and Clayton Yake are to be the principal instructors.

Many will be interested in Bro. Nelson Kauffman's writeup of the recent meetings at Bloomfield, Mont. See article on another page. May God prosper the work at Bloomfield and raise up a resident shepherd for that place.

Bro. J. N. Durr of Martinsburg, Pa., who spent a number of weeks visiting in Alberta and Ontario, returned to his home last week. He was accompanied on his trip by his daughter, Sister Catherine Zook, Allensville, Pa.

An interesting program of a workers' meeting to be held at the Welsh Mountain Samaritan Home near New Holland, Pa., Sept 2 is before us. There will be both a morning and an afternoon session. The public is invited to attend.

Sunday, Aug. 11, is the date set for a missionary meeting at Waldo Church near Flanagan, Ill. At this

time Brethren C. D. Esch and E. E. Miller, together with their families, missionaries on furlough from India, expect to be with the congregation at that place.

Evangelistic meetings were announced to begin at the Williamson Mennonite Church, Franklin Co., Pa., on Monday evening, Aug. 5. Bro. Harvey E. Shank of the Pond Bank Church, also in the Franklin Co., District, is to have charge of the meetings.

A harvest meeting was held at the Clear Spring Church, Washington Co., Md., on Sunday forenoon, July 28. Bro. Walter Lehman of Chambersburg, Pa., had charge of the services. Bro. Lehman also preached at the mission station at Pinesburg, Md., on the afternoon of the same day.

A recent letter from Osborn, Ohio, says: "Bro. Andrew Brenneman and wife, accompanied by Bro. David C. Augsburg and wife and their adopted daughter, all of Elida, Ohio, worshiped with the Medway congregation on Sunday, July 14. Bro. Brenneman preached both morning and evening."

The Thirty-fifth Annual Ohio Mennonite Sunday School Conference was held at the Midway Church near Columbiana, Ohio, July 30 to August 1. It was a live meeting, with good attention, inspirational messages, and a large representative attendance not only from Ohio but from a number of other states.

From Calgary, Alberta, we get news of great interest in the meetings conducted there recently by Bro. C. F. Derstine of Kitchener, Ont. Though there were but ten members in the city, the house was filled each evening, and they were looking for larger quarters in which to hold the Sunday meetings.

Ordination Service.—On July 27 an ordination service took place at Weavers Church near Harrisonburg, Va., at which time Brethren Chester K. Lehman and Paul Good were ordained to the ministry, there having been nine in the lot. May the Lord abundantly bless their labors to the saving of many souls. R. K.

A series of meetings, if previous arrangements were carried out, was begun at the community chapel, Lake Charles, La., on Monday evening, Aug. 3, with Bro. L. S. Yoder of Lyman, Miss., in charge. The prayers of God's people are requested in behalf of these meetings so that souls may be won for the kingdom.

A harvest home and Sunday school meeting will be held, the Lord willing, at the Willow St. Mennonite Church, Lancaster Co., Pa., on Aug. 21. A program has been arranged for an all day and evening session and an invitation is extended to all to attend. Pray for the meeting that it may be a spiritual benefit to every one.

Bro. Ezra Shank, superintendent of the Canton, Ohio, Mennonite Mission, was ordained to the ministry on Sunday, July 29. Bishops present: S. E. Allgyer, A. J. Steiner, J. S. Gerig, and O. N. Johns. The house was nicely filled, with good interest. May the Lord richly bless our dear brother in his responsible calling, and make him a blessing wherever he goes.

On Saturday evening, Aug. 3, harvest home services were held at the Marion Church near Chambersburg, Pa., if previous plans were carried out. Bro. Paul Huddle of Allen, Pa., was scheduled to preach the sermon. On Sunday following, Bro. Huddle and Bro. G. J. Lapp of the India Mission were both expected to take part in the regular morning service.

Bro. Paul Erb writes an interesting letter from Germany in which he tells of the visits of the party conducted by Bro. Harold Bender to the places in Europe which are of especial importance in Mennonite history. The article came too late for this week's paper but we hope to print it soon. The party intended to sail for America on Aug. 3.

The opening service at Cedar Grove Church near Greencastle, Pa., which was held recently, just five months after the old building was burned to the ground, was attended by a large and interested crowd. The new house of worship is considerably larger than the old one was, and many are the prayers ascending that there may be a corresponding enlargement of the work carried on by the congregation.

The following announcement comes from Tofield, Alta., under date of July 26: "Evangelistic meetings at the Salem Mennonite Church near Tofield July 29—Aug. 4, with Bro. C. F. Derstine in charge. Will you pray for the meetings?" The date for the meetings will have been passed before this reaches the eye of the reader. But the request for prayer, with slightly different purpose from that stated in the message, will still be in order.

Is my relationship with God an inward life?—I. E. Burkhart.

Correspondence

Breslau, Ont.

(Bloomingdale congregation)

Greetings to all who love the appearing of the Lord:—On June 19 Bro. Earl Miller of Peoria Mission came to our church and conducted revival meetings. We had a blessed time for about ten days. Though there were some handicaps on account of the rushing season and also some sickness, yet we felt the Lord definitely near. Two souls confessed Christ and are under instruction at the present time. The churches at Breslau and Bloomingdale are having one instruction class and we expect to have the baptismal service at Bloomingdale on August 11.

On July 28 we were made very happy to have Bro. John N. Durr of Martinsburg, Pa., with us. His fatherly admonitions from I Jno. 3, were gladly received. Bro. Durr accompanied by his daughter, Sister Zook, were returning from the Canadian northwest. We appreciated their visit very much.

Wishing to all the blessings of Christ, we remain,

In His name,

July 29, 1929. H. W. Stevanus.

Parnell, Ia.

(West Union congregation)

Greetings to All Readers of the Herald:—Our singing class, in charge of Jesse Hertzler of Hesston, Kans., is very interesting and a goodly number are taking advantage of the opportunities and blessings that go with these services.

Martha, wife of W. S. Guengerich, has undergone a very serious operation for tumors, at Iowa City. Many prayers ascended to the throne in Sister G.'s behalf.

Grandmother Buckwalter of Daytonville is suffering from a light paralytic stroke.

Alphus King and family with Grandmother Matilda Yoder, left Tuesday the 30th, for an extended visit through the eastern states; expressly Ohio, where Bro. King spent his boyhood days.

Emery Yoder has been nursing a fractured shoulder blade for the past three weeks at Mercy Hospital, Iowa City, as a result of a fall from a broken seat while cutting grain.

Threshing is about all over, with a bountiful harvest. Eph. 5:20.

July 30, 1929.

Cor.

Cherry Box, Mo.

Dear Gospel Herald Readers, Greetings:—On June 30 we reorganized our Sunday school with the following officers: Supts., Uriah Johnston, No-

ah Detwiler; Chors., Lydia Littleton, Florence Johnston; Secys., Margaret and Sadie Bissey; Librs., Paul Yoder and Ralph Detwiler; Sec.-Treas. for birthday offering, Anna Johnston; S. S. Treas., L. J. Johnston; young people's meeting committee: Orpha Detwiler, J. M. Yoder, Nannie Yoder, and Sadie Bissey.

On July 8 Bro. C. D. and Sister Mina Esch and three children came into our midst and were with us until July 11. On the 9th and 10th he gave us two interesting talks on the work in India. We are glad for these talks on the work of our mission stations.

July 14 two car-loads of our number attended an interesting and helpful quarterly Sunday school meeting with the Pea Ridge congregation.

We ask an interest in the prayers of God's people at this place.

July 30, 1929.

Sadie Bissey.

Kouts, Ind.

Dear Herald Readers:—We are having real summer weather at present. Harvest is nearly over, threshing will soon begin. We are truly thankful for so many blessings.

Bro. D. D. Miller was with us from May 30 to June 2. During this time we had counsel meeting and on Sunday communion services. We had at that time nine young converts awaiting baptism, but because some still had the measles baptismal services were postponed until June 30, when Bro. Miller came down again and received them into the church. We pray that they may remain faithful until the end.

On Sunday, July 28, a number of the brethren and sisters from Burr Oak worshiped with us. They helped with our morning worship and in the afternoon gave a Y. P. M. program. The theme was "The work of the Holy Spirit." After the program Bro. Floyd Weaver preached a sermon on II Tim. 2:4. We enjoyed their presence very much and invite them to come again.

Aug. 1, 1929.

Cor.

South English, Iowa

(Liberty congregation)

Dear Herald Readers:—Some of the visitors we had during the month of July were: Bro. T. F. Brunk and family of Sterling, Ill., Miss Rodafer of Mt. Morris, Ill., Earl Henderson, wife and little son also of Sterling, Ill.

Bro. Burkholder and Isaac Suter of Virginia, have been visiting relatives and friends.

Perry Wenger of Harrisonburg, Va., spent a few days with his brother, H. D. Wenger.

(Continued on page 413)

Miscellaneous

A FRIEND

By Justus G. Holsinger

For the Gospel Herald.

I wandered lonely while in need,
I found a friend, a friend indeed;
I sought a remedy for me,
He bade me come His friend to be.

I found a friend along the way,
I found a friend one happy day;
He buried my sins down in the sea,
And now He is a friend to me.

I wandered lonely as a bird,
I wandered till His voice I heard;
He bade me come His face to seek,
His loving face so kind and meek.

There is a friend, a friend so dear,
Who stays with us throughout the year;
He loves us very much I know,
Because His love He still does show.

There is no friend so dear to me,
There is no friend I'd rather see;
He loves us now, He said before,
He loved so much our sins He bore.
Edom, Va.

THE LORD'S WORK AT BLOOMFIELD, MONTANA

By Nelson E. Kauffman

For the Gospel Herald.

Bloomfield is an inland town in eastern Montana located about thirty-four miles northwest of Glendive. The country is made up of valleys and tablelands which produce very good crops when there is sufficient rainfall. The people are rather scattered and very sociable, willing to sacrifice for each other. A railroad is to be built to Bloomfield soon, which will help them much in a financial way.

God is no more a respecter of place than of persons, and sometimes it seems that away from crowds of people He shows Himself most mighty. At least at Bloomfield His power and presence was felt in a wonderful way from July 14-21.

At one time there was an organized congregation here, but for various reasons the minister and a number of the members moved away. But God has preserved a few there who are still faithful. A union Sunday school has been conducted at a schoolhouse six miles east of Bloomfield every Sunday with an attendance of about sixty. Appointments were filled there by ministers of the other congregations in the district once a month. A few years ago, during a series of meetings, a large number of young people confessed Christ but only a few were received into the Church and remained faithful.

On July 13 Bro. I. S. Mast of Amentia, N. Dak., the writer and his wife of Minot came to Bloomfield to conduct a series of meetings. Just a few

weeks before Bro. R. R. Smucker had been there and held a few meetings at which there were four confessions. Interest and attendance was very good from the beginning, although another denomination was holding meetings in Bloomfield. People there are hungry for the Bread of Life and enter the service of the Lord wholeheartedly. The prayers of a few mothers and other workers of God are largely responsible for the present ingathering.

Bro. Mast preached each evening during the week. The service began at eight o'clock and the first part of the hour was taken up with song service, inspirational talks and testimonies. Many prayers were sent to God and power and conviction were sent in answer. During the week there were ten confessions, mostly all young people. For most of them it meant forsaking a life of the pleasures of sin and a hard struggle to withstand the wiles of Satan.

On Thursday, July 18, the whole Sunday school met by a wooded stream. After the lunch a program was rendered and the day was counted well spent. That evening three young people confessed Christ and received the peace of God.

Instruction meetings were held previous to the service on Friday and Saturday evenings, for the applicants for baptism. The crowning day of the meetings was Sunday, July 21. In the forenoon there were ninety-six in Sunday school. After the sermon in the morning seven young people received water baptism, four were received from other denominations by confession of faith, and seven were received from congregations of our own church from Ohio to Oregon. With the fifteen former members there are at Bloomfield now thirty-three members, without a resident minister. This is a wonderful opportunity for a consecrated man.

In the afternoon the writer met with the young people for a testimony meeting and gave a few suggestions on how to live the victorious life. A mid-week prayer meeting was then organized. After that service Bro. Jake Hostetler, formerly of Sheridan, Oreg., by request was anointed with oil after the congregation had knelt about him and prayed for the Great Physician to heal his body.

In the evening the members partook of the Lord's supper and observed feet-washing. A wonderful spirit of unity and fellowship prevailed. During the week almost all the homes were visited in interest of the welfare of souls.

A mission meeting was held there July 28 for the encouragement of the members there. The congregation at Bloomfield now presents a loud call

for a pastor and shepherd. But where is the person that will answer? No field presents greater opportunities for service and consecration. Souls are still to be gathered in, some have not yet yielded. Babies in Christ need encouragement, sympathy, counsel, and prayers. Young people need help in their spiritual and social lives. The field is ripe, and sheaves must be gathered in. As was stated at the Board Meeting, the request for prayers of God's people for this place is not a few idle words. What has been done is a result of prayer and much more must be accomplished.

This field presents a challenge to the Church. What will you and I do about it? The Dakota-Montana Conference district has only two bishops and four ministers at present. A number of doors are open for work, but where are the reapers to enter? The congregations are scattered and it requires a great sacrifice for a minister to leave his own congregation to serve another.

Will those who know the power of God meet with us before the Throne in behalf of souls at Bloomfield, and that God may lay His hand upon some person to be a shepherd to those thirty-three souls and lead them to green pastures and fountains of living waters?

Minot, N. Dak.

WHAT THE WRITINGS OF JOHN M. BRENNEMAN MEANT TO ME WHEN A YOUNG MAN LIVING IN SIN

By Levi Blauch

For the Gospel Herald.

Many years ago when I was a young man, preacher Samuel Blough came to our house, introducing the Herald of Truth, both English and German. My parents could read no English, so they subscribed for the German paper. Then I heard the preacher say to father, "Here are your sons, and the English Herald would be good for them to read," so father subscribed for the English also. This meant much to me, that this preacher would be interested in my welfare. The paper came monthly. The first thing to interest me was a poem written by John M. Brenneman. Then I took notice to an article of his which was also read with the same interest. This then gave me an idea as to what a church paper was like, as I had never even known that there was a church paper, and from that time I always looked for the name, John M. Brenneman. The more of his articles and poems I read, the stronger my love for him became, although I never saw the man. I kept on reading both English and German poems and articles. When

the time came that a number of these poems and articles were printed in book form in both English and German I immediately purchased the books and read them with interest. The English translation (or edition) is now lost.

As these articles did me so much good and were such a help for me in tearing loose from sin while I was in my unconverted state, I would like to purchase an English volume if I would know where to get one. Will some one please let me know if there is any to be gotten?

I am now about two years younger than Bro. Brenneman was when he died, and would so much like to read once again those English articles. I hope it will not be long until we will strike glad hands in the spirit world and be forever blest with that holy band who have washed their robes and made them white in the blood of the Lamb. Glory to His name.

Johnstown, Pa.

THE HALLOWED SABBATH

(From the Calgary (Alta.) Daily Record)

The Sabbath as an institution is as old as the home. It can really be said to begin with the race as a memorial of the rest of God after the work of creation. Man was to participate in that rest, and when he, through sin, broke the Sabbath state, a weekly Sabbath was instituted, having two great principles in mind, namely, physical repose and spiritual culture, and this Sabbath was made for man, for the whole race as a possessor for the world forever.

It is unfortunate that in human history this day, which should have been the happiest and the most hallowed day of the week, became hedged in by legal and priest-born restrictions which made the day a burden and a valley of shadow to the young, and a bondage to the old. Christ sought to break this bondage, and to transform the spirit of its observance. In dealing with Christ's attitude toward the Sabbath, Professor W. M. Clow says: "Jesus paid a high regard to all ceremonial laws. He never offended the common conscience needlessly. He fulfilled all righteousness. He attended the synagogue. He kept the Jewish feasts. No hammer fell in the Carpenter's shop at Nazareth on the Sabbath. No selfish pleasure or plea for ease ever lured Him away from its due observances. But when the moral law and the ceremonial observances came into conflict, he broke the ritual demand as though it were a fetter on a freeman." He claimed to be Lord of the Sabbath, and would turn the Pharisaic conception into the day of the Lord. Christ made it clear

that deeds of duty, necessity and mercy were not only permissible but right on the Sabbath day.

Christ made it very clear that man was not made for the Sabbath. Man was made for truth, purity, righteousness and fellowship with God, and ought to be willing to die rather than outrage these which are vital principles of life. But the Sabbath was made for man's physical, mental and spiritual well being. The Sabbath is to be fashioned and ordered for the good of the whole man. It answers a fundamental need in human life. Our lives are made on a sevenfold division of time, six for labor and one for repose. The French at one time felt they could make this day fit in with their decimal system, and secularized the Sabbath and made it one day in ten. Man and beast suffered as a result and they were compelled to take the Christian Sabbath out of the scrap heap into which they had flung it. The healing rest is essential for the good of man.

Sunday should be observed not only as a day of physical and mental relaxation, but for worship. It was the idea of worship that first laid hold of the Christians. Professor George Jackson has said: "These crowded, bustling days would soon trample out of our lives all that makes us kin to God if we had not the silent spaces of our Sabbath where the soul may think and pray and grow." In this busy materialistic world which holds men down day by day to hard business grind and stress through competition, when will a man have time for the spiritual culture of the soul unless he religiously devotes part of the Sabbath for worship and communion with God?

The question of Sabbath observance is becoming an increasingly impor-

tant question for Canada. We are known the world over for the reverential spirit and quiet of our Sunday. There is a fear that we are speedily losing it. Not until it has gone and commercial greed and passion for pleasure and self interest have robbed us of this priceless blessing, shall we realize how impoverished we shall become as a result. In many cases the home has become a place of revelry rather than of religion on Sunday. It used to be that Saturday and Saturday evenings were preparation hours for a restful, reverent Sunday, but now the week end revelry with its bridge parties, its big dinners and dances are making vocal the sentiment that worship and Christian service are of little interest to these people. They are unwittingly, through selfish interests, sowing the seeds that bring ruin and decay to a nation.

If life is to be so intent on physical gratification, social pleasure, and commercial gain that the Sabbath spirit can be trampled into the dust, what type of Christian manhood can we produce? Yet this is increasingly the spirit of the age. One of the big tourist boosters of Toronto bemoaned the fact that the quiet Canadian Sunday worked against the bid for tourists, to which one of the papers commented editorially, "That may be, but there are bids for tourists which Toronto cannot afford to make. One of them is the Americanized Sabbath."

The matter of a Hallowed Sabbath is not merely something of national, but of individual concern. If each individual will conscientiously use the day for the highest and best of body, mind and spirit, for rest, and worship and deeds of mercy, our Sunday will remain a national asset rather than become a national and moral liability. —Sel. by E. W. Bricker.

FIFTY MENNONITE LEADERS

XXX. SAMUEL HOOVER, MINISTER (1820—1893)

By L. J. Burkholder

For the Gospel Herald.

The subject of this sketch was the son of John and Susanna (Kurtz) Hoover. He was a grandson of the minister, Martin Hoover, and Elisabeth Stouffer. The great-grandfather, Ludwig Huber, was of Swiss stock and came to Pennsylvania in 1764. Martin Hoover and his two brothers moved to Markham, Ont., in 1804. Samuel was one of twelve children, and was born on his grandfather's homestead in 1820. In 1837 the family moved to Medina Co., Ohio. In 1843 Samuel and one of his sisters returned to Markham to make this their home. In 184— he was married

to Esther Reesor. They located on a farm just east of Altona. Here they reared a family of eight children and fought the battles of the Lord together. No record has been found to show when he was converted and received into the Church. He took an active part in the building of the church house at Altona in 1852. Prior to this the meetings were held in the adjoining schoolhouse. He was one of the three trustees to whom Abraham Stouffer and his wife Magdalena conveyed one acre of land for the Mennonite Church on April 20, 1852.

It was his privilege to receive more schooling than the average man of his day. He taught school for a number of years. He had a pleasing manner and was of a kindly disposition, positive in his convictions and fearless as a speaker.

As a minister he was unassuming, and manifested a spirit of meekness. His ordination took place on Oct. 14, 1873. In the twenty years of active service that followed he was diligent as a student of the Word, self-sacrificing in his labors. He was unmindful of his personal convenience or advantage and showed a burning passion for his Master and the Church. His preaching was forceful and with a great deal of feeling. He made frequent trips visiting the church in several states.

It was on one of his trips to Waterloo County, Ont., that he made a lasting impression on his hearers. It

was communion time and he was asked to preach the sermon. Most vividly he drew a word-picture of the scarlet thread from the patriarchs down to the crimson flow of Calvary.

In the home church he became prominent and his counsels and other ministrations were much sought. He was often called for funerals and other special occasions because he spoke in both English and German with equal freedom. After a short illness he peacefully passed away in June, 1893, and was buried in the family plot in the Altona buryingplace.

Markham, Ont.

lieve him of his pain but would not endure to have the arrow head pulled out which stuck fast in his flesh and caused his great suffering. He might have called many physicians, but all could not have helped him or given relief until he allowed them to extract the arrow. Oh, dear reader, so it is with sin in your life. If you are not willing to let Jesus take it out, you may cry for deliverance as long as you will, it will not help you. Therefore consider this, ye that forget God. Our God shall come and not keep silence. A fire shall devour before Him and it shall be very tempestuous round about Him.

He shall call to the heavens above and to the earth that He may judge His people. Oh, yes, the time for judgment is coming to all that forget God. Therefore I call you to come, and go through judgment now; for you and I will have to meet it now or we will have to meet it then when He shall come to judge the world. Oh, come let Him pull out the arrow of sin while the great Physician is here to heal the soul and to take away the sting of sin. The popular god of to-day cannot do this. Oh, who can stay the fury of God when the fires of wrath are begun to fall and the flames of vengeance once begin to burn. Christian fathers and mothers I ask you, as one who loves you, to stop fanning the flames by carelessness and indifference and thus adding fuel to the fires of His wrath, or you will land in the eternal flames with your children at last. What will you do with the word of the living God where He says, "The wicked shall be turned into hell," a place "where the worm dieth not, and the fire is not quenched." Oh, men and women, back to your Bibles.

Men may set up great ideas and think wise things and express wise thoughts, but that will not alter God's Word. The tender-hearted Savior in Mark 9 speaks three times of a worm that dieth not and fire that is not quenched. Let us be clear about this matter, for our soul is at stake.

Jesus did not speak those words in vain. No, no, it is real. The rich man lifted up his eyes in hell, being in great torment, begged for a drop of cold water to cool his tongue.

Yes, there is a hell. Poor man would not believe it while he lived, but when he died he found it true after all. I have no delight in speaking about hell. I would refrain from harrowing your feelings, but necessity is laid upon me; yea, woe is me if I do not speak the truth. "He that believeth not shall be damned." Yea, "he that believeth not is condemned already because he believeth not on the only begotten Son of God." I dare not at the peril of my own soul preach

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

WORDS OF WARNING

By D. M. Zimmerman

TEXT: Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.—Psa. 50: 22.

We are living in a day when many Christian professors have a popular god, but he is not the God of the Bible. He has neither eyes to see, nor ears to hear, nor feet to pursue, nor arm to punish. God has changed, they say. He loves man too much, and His mercy is too great. He will not punish man by casting him into hell. They have a modern god who winks at sin. But listen: the God of Abraham who destroyed Sodom and Gomorrah; who ruled with a rod of iron; and dashed to pieces sinning nations like a potter's vessel, still lives.

But to them the modern God has no iron in His constitution; He has sheathed His sword and sat down helpless in heaven. Sinai's thunders are hushed forever, and the arm which visited swift vengeance upon impenitent sinners now hangs helpless and paralyzed. But I for one refuse to worship that kind of a god, for He is not the God of the Bible. God is unchangeable. "I am Jehovah, I change not," is the word of God, and is the word which smites modern thought and infidelity right in the head, and some day will put an end to all unbelief and will punish in hell. Sin and unbelief do not make the Word of God of none effect, neither do men's theories change Him. He is ever the same as when He destroyed cities and nations with flood, fire and pestilence. Nevertheless He is a God of love, mercy, and justice.

This puts me in mind of the farmer who was in trouble about his plow. He prayed about it; and while in prayer was interrupted by his royal listener, "Do you pray about your plow, too?" He replied, "Yes, your majesty, why shouldn't I. My Father knows I am in trouble, and why shouldn't I tell Him about it?" He then related an incident about one of his little boys. He said he bought him a little whip, and he was greatly pleased with it; but one day he came crying as if his heart would break. He had broken the whip. So I took him on my knee and comforted him and wiped away his tears and kissed him. "Now there," I said, "don't cry, my boy; I'll mend the whip so it will crack as loud as ever."

"Then," he said, "don't you think that my heavenly Father cares as much for me as I do for my little boy? My plow doesn't matter much to Him, but I know quite well my trouble did." Truly, such is our heavenly Father's love for us, but nevertheless He is justice and will punish sin. I would not give you very much for a God at whom you can shake your fist and yet live. God is merciful and at the same time just. A god who is only merciful and not just is not the God of the Bible. How sad it is that this poor old world, and even Christian professors, forget God as He really is, and are trying to satisfy themselves with a man-made God, man-made methods, and on the husks of this world not willing to come into the light and forsake the sin of the world.

This puts me in mind of the young man who was wounded by an arrow. He called upon the physicians to re-

a one-sided Gospel, lest I should be found smoothing your road to perdition. I ask you, is he your friend who would hide the danger from you until you are past redemption?

Oh, sinner, one more warning and then I close. "The wicked shall be turned into hell." Many have had a foretaste of it before they departed this life, Judas felt the undying worm in his soul and took to the rope to escape it. The dying cries have been heard by the spiritual ear, a wail from the sea of woe. As long as heaven lasts, so long will hell last. Oh, the poor soul that goes beyond redemption point. No Savior to help you, no Holy Spirit to woo you; no father or mother to pray for you; no minister to invite you to Christ any more forever. Oh, sad, sad will be the end of such a one. Therefore consider before it is too late. Dear friend that has forgotten God, come to Him while He is calling, is my sincere message to you.

—Sel. by Daniel Augsberger.

CORRESPONDENCE

(Continued from page 409)

Sunday evening, July 28, we had a very interesting young people's meeting, a study in II Peter. Leader, Sister Edna Cook.

We had very warm weather during the latter part of July. Corn fields are looking fine. Farmers are busy threshing.

Aug. 1, 1929.

Ida Powell.

Freedom, Mo.

This, Saturday, morning finds us again at Bro. Bowman's, having finished our meetings in the woods. In the last letter from this place, Bro. Bowman closed with a request for prayer, and we are glad to say that prayer has been graciously answered. Four brethren in the church, who had become enslaved to evil habits were made willing to confess their sin and to cry to God for mercy. A sister expressed a desire to live closer to God, and her husband, who had been a member at one time, made the good confession and was again received into church fellowship. Pray for these that they may hold out faithful to the end. Last evening our meetings closed with a very impressive communion service, followed by a word of testimony from various members and workers. As workers we were loath to leave our camp where we spent so many pleasant hours in conversation, prayer and singing. We thank God for the appreciation the brethren have shown in the efforts put forth and our hearts are glad that we could leave them with a testimony of victory in their souls. Meetings start at Lane Church Sunday morn-

ing, Aug. 4. Pray much and watch for further report in the Herald.

In His service,

Aug. 3, 1929. J. P. Brubaker.

When our Lord said, "Go ye," He did not necessarily mean that all of us must go to a district, but I believe that we are not where God wants us to be until every one of us has an interest in this going business. Before I can consistently urge others to go, I must first be willing to go myself.—J. L. Stauffer.

We can not think of righteousness or of holiness except in connection with the life of some person.—I. E. Burkhardt.

REPORT

Of the Maple Grove Sewing Circle, Gap, Pa., from June, 1928 to June, 1929

No. of meetings held	12
Average attendance	20
No. of garments made	311
No. of comforts	12
Collection	\$201.57
Expenses	\$128.36
Balance on hand	\$42.56

Sarah B. Stoltz, Secy.

REPORT

Of the Thomas Mennonite Sewing Circle, Johnstown, Pa., from April 1, 1928, to April 1, 1929

No. offerings	4
No. of garments made	134
No. garments	50
No. quilts donated (one new)	2
Pair of Hose	15
Material sent to Bro. Walls for poor families in his District	80 yds.
Money sent to S. W. C. Sewing Circle Treas.	\$5.00
Army blanket, Altoona Mission	\$3.75
Money sent to Lillian Burkholder (a two years support)	\$24.00
Money received	\$95.42
Money expended	92.39

Money in Treasury \$3.03

Secretary.

EXTRACTS FROM MY DIARY

(Continued from page 405)

But the poor thing, how should it be able to walk and in the end he takes it into his arms and carries it home. So, our Heavenly Father you found us and cared for us.

"Lord Jesus, we are a few sisters sitting here. We are helpless. We have left our homes and children. We don't have any one any more. You are our Father. Take away our sufferings and make our hearts glad.

"Our Father, there was once a mother and daughter. A famine fell upon the country. They had nothing to eat. All they had was a bit of water in a jug, a little oil in a dish, and a very little flour. They said, 'Hai, hai, what can we do?' They mixed the oil and flour and made a little bread to eat. They drank the water. Then they went to a far

country where there was more to eat. We've come here. You feed us and teach us, and we are satisfied.

O Father, we are sinners. Forgive us. In Jesus' Name, Amen."

* * * *

I carefully pushed open the iron gates with the stool I carried in my hand. (Quite unnecessary, I should say, to touch the certainly contaminated gates with my hands when I carried that good strong stool.) I felt pleased in my heart. Why? Because the poor old souls were unable to recite a single Bible verse correctly? Because only to-day some one in attempting to learn a single commandment of the ten, paraphrased it into the idea she held in her mind and said, "Do not worship the Munshei?" (For the deacon who is called by that name sat in front of her and poor thing, how should she know of the mistake.) No, not for this my welling of feeling. Nor was it due to elegantly worded thoughts and prayers I had heard recited, for most that was said was merely attempted repetitions of what I had said, perhaps the last two or three words of each sentence.—I was thinking as I opened and closed those gates of the Father-given consciousness of every human soul.—What a gift! Why, as natural as breathing for them to say, "My Savior, the Destroyer of sorrow. He loves, He cares for us. Day after day they reiterate these short facts, appreciate them and—remain sitting, basking in the sunshine. Oh no, no extensive or deep meditation in those dulled by diseased minds,—simply a simple Jesus trust.

* * * *

While visiting at the Purulia Leper Asylum a few days ago the superintendent related to us an incident which he thought remarkable and after hearing it we were also impressed. It was like this: Several years ago Gandhi, the great national leader of India, visited the Purulia Asylum. He walked about among the lepers, asking them questions and listening to their answers. Upon reaching a group of leper women he turned to them and said, "Yes, you have here every provision for the healing of the body, but now tell me, What can be done for the healing of the mind?" From an old, illiterate woman came this answer, "The blood of Jesus Christ cleanseth us from all sin." What a magnificent answer! Gandhi replied, "Yes, that's right," and quickly turned to something else. How true the verse, "But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty."

Dhamtari, C. P., India.

DAKOTA-MONTANA CONFERENCE

Report of the Dakota-Montana Mennonite Conference
Held at Kenmare, N. Dak., June 20, 21, 1929

1:15 song service and devotion.

Organization: Mod., I. S. Mast; Asst. Mod., H. A. Wolfer; Secy., J. C. Gingerich; Chor., Nelson Kauffman; Query Manager, L. C. Kauffman. Resolution committee: L. S. Glick, L. A. Kauffman, Archie Kauffman.

The Conference sermon was delivered by H. A. Wolfer, Woodburn, Oreg. Text, Acts 10:33 (latter clause). All were in the presence of God. Similar to conference at Jerusalem as recorded in Acts 15. The Jerusalem conference was a meeting for counsel, a meeting for inspiration. Honest brethren had come together for counsel. Peter began to preach by the power of God and direction of the Holy Spirit. Peter presented new truths by the Holy Spirit. When the Holy Spirit reveals sin in our lives we ought to confess and restore. When the Holy Spirit calls men to service they ought to respond where there is need. When the Holy Spirit reveals we ought to obey in all things.

The ministry and also the entire audience gave their approval of the thoughts and spirit contained in the message given by Bro. Wolfer.

Question 1. How develop the spiritual life of the Church? Discussed by E. G. Hochstetler.

Resolution: Since all Christian principles are contained in the Word, it is essential in developing spiritually to be (1) studious (Jno. 7:7; II Tim. 2:15); (2) prayerful (Luke 11:9, 12:31; Eph. 6:18); (3) obedient (Jno. 13:17); (4) Spirit-led (Jno. 16:13); (5) "not forsaking the assembling of ourselves together" (Heb. 10:25); and faithfully work out our own salvation with fear and trembling (Phil. 2:12) that in all things He might have the preëminence (Col. 1:18).

Question 2. Fundamentalism vs. Modernism. Discussed by L. J. Miller.

Resolution: Since this question is similar to question four of last year, we refer to and reaffirm our position on above question and also the position taken by General Conference Committee on Fundamentals.

Question 3. Church Government. Discussed by I. S. Mast.

Resolution: Since Church government is simply applying Scriptural methods to carrying on the work of the body (Eph. 4:11-13) of Christ, be it

Resolved, that we, the ministry with the laity, exercise our diligence in maintaining Gospel order, purity, and holiness in the body of Christ (Eph. 4:24; Heb. 12:14; I Pet. 5:5; Eph. 5:21; Heb. 13:7), so that the Church may truly be a light to the world (Matt. 5:14), thus carrying on the great work of bringing the message of salvation to a lost world.

Question 4. How best maintain a plain church? Discussed by H. A. Wolfer.

Since Gospel simplicity and plainness in attire, when prompted

by a meek and a quiet spirit (I Pet. 3:1-4) are conducive to spiritual life and growth and are scriptural (I Tim. 2:8, 9), be it

Resolved, that in order to maintain a plain church in this age it is essential that we, the laity and ministry, be (1) prayerful (Jas. 5:16); (2) submissive to each other (I Pet. 5:5; Heb. 13:17); (3) have fervent charity one for another (I Pet. 4:8); (4) always striving to be loyal to God and the Church in precept and example, thus bearing a practical, loyal, and effective testimony to the world.

Question 5. What counsel has this Conference to give with reference to exhibiting stock, grain, or other things at fairs, stock shows, contests, etc. Discussed by L. A. Kauffman.

Since the principles of separation from the world, the unequal yoke, abstaining from appearance of evil, Christian stewardship, etc., are involved in this question, and whereas the institutions involved in this question are dominated by the spirit of self, worldliness, and questionable association, we advise that our membership hold aloof from fairs, stock shows, clubs, and kindred organizations (I Cor. 4:2; Jno. 18:36; 2:15-17; II Cor. 6:14-16; Rom. 12:9, 11; I Thes. 5:22).

Question 6. Building for eternity. Discussed by J. C. Gingerich. No resolution.

List of the ministry present: **Bishops,** H. A. Wolfer, I. S. Mast, E. G. Hochstetler; **Ministers,** R. R. Smucker, L. J. Miller, L. A. Kauffman, Archie Kauffman, L. S. Glick, J. C. Gingerich; **Deacons,** L. C. Kauffman, J. E. Harshbarger.

Miscellaneous Business

Resolution of sympathy: Since God in His wisdom saw fit to remove from our midst our beloved brother and coworker, Joseph L. Lehman, be it

Resolved, that we as members of the Dakota-Montana Mennonite Conference humbly submit to the will of God and express our heartfelt sympathy to our beloved sister and family, continually holding them up to the throne of grace that they may be able to stand firm in the faith to the end, and meet the departed husband and father in glory.

Appointments for the Conference year (1929-1930): Chairman District Mission Board, L. C. Kauffman; Asst. Chairman, D. G. Kauffman; Secy.-Treas., A. A. Kauffman; Field Evangelist, E. G. Hochstetler; Board of Education, J. C. Gingerich; Publication Board, L. S. Glick; Member General Mission Board, E. G. Hochstetler; Third member program committee, John Stoll; Member Bible School Committee, Archie Kauffman.

Conference letters were granted to the brethren, Calvin Ringler and J. G. Hochstetler.

Offering, \$78.04.

Next session of Conference is to be held with the Lakeview congregation near Wolford, N. Dak.

J. C. Gingerich, Secy.

HELPFUL COUNSEL

Where no counsel is, the people fall: but in the multitude of counsellors there is safety.—Prov. 11:14.

Without counsel purposes are disappointed; but in the multitude of counsellors they are established.—Prov. 15:22.

SPECIAL MEETINGS

Roanoke, Ill.

Report of the Eighty-sixth Quarterly Sunday School Meeting held at the Harmony Mennonite Church, July 14, 1929.

Program:—Devotional, John Harnish; **The Influence of the Home in the Development of Christian Character,** Open Discussion; **Somebody Cares,** Conrad Sisters, Sterling, Ill.; **The Work of the Church in the Development of Christian Character,** Ezra Yordy; **He Hideth My Soul,** Quartet; **The Aim of our Quarterly Meetings,** Open Discussion.

An offering was taken for the Peoria Mission.

Thoughts Presented:—Every home ought to be a Christian home, with Christ at the head. Christian homes will make a Christian community. Parents have control of children in an age when impressions are easily made. Children should be taught to do business in a Christian way, also impressions should be made in the social and spiritual life in the home.

The Church is the place we receive

things that develop Christian character. After souls have been saved it is the work of the Church to develop Christian character. The best method of development is through exercising. Christians are called saints because they are a holy people, separate from sin.

Verna Schertz, Secretary.

Palmyra, Mo.

Report of Sunday School Meeting held at the Pea Ridge Mennonite Church, July 14, 1929.

Organization:—Mods., Harry Buckwalter, John F. Kreider; Chor., Daniel Horst; Secy., Mabelle Hathaway.

Order of Program:—**Sermon** (Rom. 1:14), J. M. Kreider; **The Mission of the Sunday School,** Lena Kreider, Noah Detweiler; **Waiting on God or Following God's Program for Our Lives,** Sadie Bisey, John Yoder; **Children's Meeting,** Noah Detweiler; **Importance of Steadfastness in Faith and Practice,** Daniel Horst, L. J. Johnston; **How Impress Indelibly into the Hearts of Children the Beauty of the Christian Life?** Nellie Hathaway, John F. Kreider; **The Law under Grace,** H. R.

Buckwalter; **Query Box;** **Sermon,** J. M. Kreider.

Thoughts Presented:—God has placed upon us a responsibility to help those in need. Our life is not our own. We should use our life to the honor of the Lord. Steadfastness requires obedience. We as Christians should live the life we profess. We should live such a life that children may follow in our footsteps. We should humble ourselves and become as little children so that we may better understand their needs.

Secretary.

Marion, Pa.

Report of Sunday School Meeting held at the Marion Mennonite Church, May 29, 30, 1929.

Organization:—Mod., J. I. Lehman; Secys., Michael Horst, Andrew Lehman.

Subjects Discussed:—**Foundation for a Working Church,** S. G. Shetler; **Sermon** (Acts 8:35), J. H. Mosemann; **Children's Meeting,** L. S. Martin; **Finding Joy in Bible Study,** S. G. Shetler; **Teaching Obedience as a Bible Principle,** J. H. Mosemann; **Dangers of an Aimless Life,** S. G. Shetler; **Stewardship of Self,** S. H. Kuhns; **Stewardship of Possessions,** Lloyd Croyle; **Stew-**

ardship of Time, Harvey Shank; Stewardship of Talents, Walter Lehman; Preparing Youth for the Responsibilities of Life, J. H. Mosemann; Worldly Allurements and How Meet Them? J. H. Mosemann; The Fifth Gospel, S. G. Shetler.

Thoughts Presented:—All people who obey God will have His blessing. The individual who has no aim in life gets nowhere. If you have no aim, you have no incentive. A Christian is dead to this world. What is not right with Christ is not right without Christ. There is joy in studying the Bible because of the Author and because it is a settled word. We can not have peace in the Church without obedience. Let obedience be first and last.

Secretaries.

Kenmare, N. Dak.

Annual Meeting of the Dakota-Montana Conference, Sunday School and Mission, held at the Spring Valley church, near Kenmare, N. Dak., June 18-21, 1929.

Organization:—Mods., R. R. Smucker, Milo Kauffman; Secy., Floyd Kauffman; Chor., Nelson Kauffman.

Subjects discussed: **Place and Power of Prayer in the Christian Life**, R. R. Smucker; **Sermon** (Acts 11:23), L. J. Miller; **The Place of the Bible in the Sunday School**, Florence Young, Nelson Kauffman; **What Constitutes a Teacher's Preparation?** L. A. Kauffman; **Meeting the Needs of our Sunday School**, John Stoll; **Responsibility of the Sunday School—Extending Her Influence**, I. S. Mast; **Children's Meeting**, J. C. Gingerich; **Our Sunday School in India**, R. R. Smucker; **Aim of Our Sunday School** (a) **The Superintendent**, Milo Kauffman; (b) **Teacher**, Floyd Kauffman; (c) **Classes**, L. S. Glick; **Benefits of the Sunday School** to (a) **Pupils**, Agnes Ogburn; (b) **Home**, Earl Martin; (c) **Community**, E. G. Hochstetler; **Jno. 4:35**, H. A. Wolfer; **Workers' Meeting**, L. J. Miller; **Sermon** (Matt. 5:16), H. A. Wolfer; **Mission Work in India**, R. R. Smucker; **Youth, the Opportune Time to Prepare for Christian Service**, Nelson Kauffman; **The New Birth, Its Place and Importance**, Archie Kauffman; **Coöperation Between Young and Old**, Elmer Glick; **The Church Now and Thirty Years Hence**, L. J. Miller.

Thoughts Presented:—Prayer is the connecting link between God and man. The Bible conveys the thoughts of God to man. Influence is a great message bearer either for good or evil. How bright does the light of the Sunday school shine? The Sunday school sows the seed and the church reaps the harvest, that both may rejoice. We are workers together with God. The power is not all in the pulpit; there is power in the pew. Youth means preparation. A definite experience is necessary for preparation. Learn to know God as a personal Friend. The new birth is not church membership, not reformation, but a newness of life. The future of the Church depends upon the consecration of the young people. What am I going to do as an individual in the Church?

Secretary.

Married

Shantz-Wisner.—On July 9, 1929, Bro. Lloyd Shantz and Sister Alcie B. Wisner, both members of the Shantz congregation near Baden, Ont., were united in marriage by the bride's father, Bro. Orphen H. Wisner. May the rich blessings of God accompany them through life.

Petry-Risser.—On July 17, 1929, Bro. J. Mark Petry of the Miller congregation and Sister Ada H. Risser of the Reiffs congregation were married at the home of the officiating

bishop, Bro. Denton Martin, near Smithburg, Md. May the rich blessings of the Lord be ever upon them.

Lapp-Long.—On July 20, 1929, Bro. Walter Lapp of the Line Lexington congregation and Sister Mamie Long of the Souderton congregation were united in marriage at the home of Bro. Arthur D. Ruth, Chalfont, Pa. May the Lord richly bless our brother and sister in their new relationship.

Crills-Sensenig.—On July 27, 1929, Bro. Charles H. Crills of the Bowmansville congregation and Sister Anna S. Sensenig of the Ephrata congregation were united in marriage by N. L. Landis at his home at Neffsville, Pa. May God's richest blessings accompany them through life.

Horst-Lorenz.—On July 13, 1929, at the home of the officiating minister, Bro. Oliver D. Snyder, Elmira, Ont., Bro. Elias Horst and Sister Margaret Lorenz, both members of the Elmira congregation, were united in marriage. May God's choicest blessings be theirs through life.

Obituary

Charles.—Abram F. Charles was born in Manor Twp., Pa., Jan. 30, 1850; died July 3, 1929; aged 79 y. 6 m. 3 d. He leaves 2 sisters and 1 brother (Amie, with whom he made his home; Mrs. Martin Brenneman, and Christian). He was a member of the Mennonite Church. He died very suddenly of heart trouble. Those who knew him best loved him the most. Funeral services were held at the Millersville Mennonite Church, conducted by Bros. John Charles, Jacob Hess, and Daniel Gish. Text, 11 Cor. 5:1.

Sommer.—Christian A. Sommer was born Feb. 10, 1847, near Dalton, Ohio; died June 23, 1929; aged 82 y. 4 m. 13 d. He leaves his wife, 2 brothers (Daniel and Abraham), 2 sisters (Mrs. Henry H. Mumah, Mrs. Adam S. Arnold). Two brothers and one sister preceded him in death. He was born on the old Sommer homestead, where he lived all his life. On April 23, 1869, he accepted Jesus as his Savior and united with the Sonnenberg Mennonite Church, where he remained a faithful member until death. On Feb. 18, 1886, he was married to Mary Ann Amstutz. Funeral services were in charge of Bros. C. W. Amstutz, Jacob S. Moser, and Simon W. Sommer.

Yoder.—Walter Brainard, only son of Ada and Isaiah P. Yoder, was born near Kalona, Iowa, Nov. 10, 1909; died July 21, 1929; aged 19 y. 8 m. 11 d. He attended the Kalona schools, graduated from the Kalona High School with the class of 1927, after which he attended Coe College at Cedar Rapids, Iowa, preparing himself to teach. At the age of 10 years he accepted Christ as his Savior, united with the East Union Mennonite Church, where he was a faithful and consistent member, always taking an active interest in the various activities of the Church and Sunday school and young people's societies. He was a loving and obedient son in the home, a characteristic which manifested itself in his church and social life. His death is mourned by his parents, one sister (Evaline), his grandmother Yoder, and grandfather Peter D. Shetler, and a host of near relatives and friends. His place in the home will not only be vacant, but in the Church and Sunday school, young people's meetings, and especially in the circle of his close friends. Funeral services were held at the East Union Mennonite church with interment in the East Union cemetery, conducted by Bros. Joe C. Brenneman and D. J. Fisher.

Kurtz.—David Kurtz was born in Mifflin Co., May 15, 1845; died July 18, 1929; aged 84 y. 2 m. 3 d. He came with his parents to Wayne

Co., D., where he resided for many years. He was united in marriage to Susan Sander, Jan. 14, 1872. She preceded him in death, Aug. 24, 1925. One daughter (Nancy) and one granddaughter also preceded him in death. He is survived by 4 sons and 4 daughters (John, Jacob, David, Sadie, Simon, Amelia, Lydia, and Mrs. C. J. Mast). He is also survived by 23 grandchildren, 6 great-grandchildren, besides other relatives and friends. He accepted Christ at the age of twenty years and united with the Oak Grove Mennonite Church. He was a faithful and loyal brother. His place in the house of worship was seldom vacant. He rendered willing service in whatever place the Church called him to labor. He was a kind father, a helpful neighbor, interested not only in the welfare of his family but also of the whole community. Funeral services were conducted by Bros. Jesse Smucker, J. S. Gerig, and C. Z. Yoder. Interment in the Oak Grove cemetery.

"The lights are all out in the mansion of clay,
The curtains are drawn, for the dweller is away,
He silently slipped o'er the threshold of night
To make his abode in the city of light."

Ehrisman.—Katie Ehrisman, daughter of Joseph and Elizabeth Schantz, was born in Germany Oct. 22, 1883; died at the hospital at Norfolk, Nebr., after an operation on the 23rd of July, 1929; aged 45 y. 9 m. 1 d. She came to America with her parents at the age of 9 months. She grew to womanhood in Minnesota. From there she came to Rolfe, Iowa, where she was married to Joe Ehrisman, Feb. 18, 1904, who preceded her in death about 15 years. She is survived by four sorrowing sons (Arthur, Joe, William and Walter), one daughter-in-law (Mabel), her aged father and mother, five sisters, and four brothers, and many relatives and friends. She united with the Mennonite Church at the age of fourteen years, which faith she held at the time of her death. Deceased was a faithful daughter to her parents, a loving Christian mother to her sons. A loyal and very active worker in the Church and Sunday school. Her work in the Sunday school for quite a number of years was to teach quite a large number of little boys and girls whose confidence and respect she held unto the end. We keenly feel the loss of our sister. May we humbly submit to the will of God. Funeral services were conducted at the house by Peter Oswald. Text, 11 Cor. 5 (German language). At the church by P. D. Oswald (11 Cor. 4:17, 18) and Dan Birky (Text, Matt. 24:42-44, 25:13). The body was laid to rest in the Beemer cemetery.

Shetler.—Anna M., wife of John J. Shetler, was born near Goshen, Ind., March 1, 1868; died June 24, 1929, at Kalona, Iowa; aged 61 y. 3 m. 24 d. She was overtaken by a stroke, May 8, 1929, being almost helpless for seven weeks. She was united in marriage to Daniel Herschberger Dec. 3, 1889. He passed away July 21, 1898, having one adopted daughter, Alta Fern, now Mrs. R. B. Brenneman, Feb. 3, 1901, she was married to Edward D. Miller, he having one daughter, Cora Maud, now Mrs. Ben M. Miller. She and her husband lived together 25 years, when Edward passed away May 25, 1926. On Nov. 29, 1928, she was united in marriage to John J. Shetler, having lived together the short period of 6 months and 24 days. She leaves her deeply bereft husband, an adopted daughter, a step-daughter, and five step-children by her last marriage. She also leaves a sister (Mrs. Elmer Guengerich), two brothers (John and Menno Yoder), and many other relatives and friends. She united with the Amish Mennonite Church in her youth and remained a faithful member to the end. Funeral services were held at the home, conducted by D. J. Fisher in English, and at the Ben M. Miller home in the German language, conducted by W. M. Yoder and Henry Mast of Arthur, Illinois. Interment in the Lower Deer Creek cemetery.

"Not now, but in the coming years,

It may be in a better land,

We'll read the meaning of our tears

And there, sometime, we'll understand."

BOOK REVIEW

THE LORD'S PRAYER

By R. H. Miller

This is the title of a new book on the subject stated, published by the Brethren Publishing House, Elgin, Ill. Following is the table of contents:

- Introduction
- I. Hallowed be Thy Name
- II. Thy Kingdom Come
- III. Thy Will be Done
- IV. Give Us this Day Our Daily Bread
- V. Forgive Us Our Debts as We Forgive Our Debtors
- VI. Lead Us Deliver Us

The message breathes forth reverence for the Author of this great Model Prayer; but in the discussion of the doctrinal phase of the Prayer the message lacks the clearness and directness that is often found in the discussion of this great theme.

The book is handsomely bound in cloth, contains 78 pages, and retails for 75 cents. For sale by the publishers, Brethren Publishing House, Elgin, Ill.

CONGO MISSIONARY MESSENGER

This is the name of a new 16-page monthly missionary magazine devoted principally to missionary work in the Congo, south central Africa, but containing also missionary news of a more general interest. The paper is published by the Publishing Committee of the Congo Inland Mission Board, with Bro. A. M. Eash of Chicago as editor. This Mission Board is composed of members of the Defenceless Mennonites and Central Conference of Mennonites, although several other branches of Mennonites are represented in the body of missionaries doing work in the Congo. Subscription price, 50c. Address all communications relative to publication or subscription to The Congo Missionary Messenger, 720 W. 26th St., Chicago, Ill.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet the week following General Conference. The following dates will be the order of work:

Wednesday, Sept. 4, at 2 o'clock the minister's meeting for arrangement of conference questions. At 4 o'clock the Mission Board will have its business session.

Thursday and Friday, Sept. 5 and 6, the Church Conference will be in regular session.

Saturday and Sunday, Sept. 7 and 8, will be the Workers' Conference. Meetings will be with the Holbrook congregation near La Junta, Colo.

Everybody welcome.

J. R. Shank, Sec'y.

Iowa-Nebraska

The ninth annual session of the Iowa-Nebraska Conference district will be held, the Lord willing, with the West Fairview congregation, located between Milford and Beaver Crossing, Nebr., Sept. 4-6, 1929. The following will be the order of conference session:

Tuesday, Sept. 3, all-day ministers' meeting.

Wednesday, Sept. 4—Thursday, Sept. 5, Church conference will convene.

Thursday, Sept. 5, p. m., Workers conference opens with a Sunday school session.

Thursday, Sept. 5, evening, Y. P. B. M. session.

Friday, Sept. 6, a. m., Sewing circle session.

Friday, Sept. 6, p. m., Mission session.

Friday, Sept. 6, evening, devoted to Children's meeting and round table.

Sermon each evening.

Everybody cordially invited to attend this session of Conference.

Wm. R. Eicher, Secretary.

MEETINGS OF COMMITTEES AND BOARDS PRECEDING GENERAL CONFERENCE

Executive and Missions Committee Mennonite Board of Missions and Charities, Administrative Building, Elkhart, August 21. D. D. Miller, Chairman.

Mennonite Publication Board, Fulton Co., Ohio, Aug. 22-23. J. S. Shoemaker, Chairman.

Y. P. M. Topics Committee, Fulton Co., Ohio, 9:00 A. M., Thursday, Aug. 22. Noah Oyer, Chairman.

Executive Committee Mennonite Board of Education, Goshen College, Friday P. M., Aug. 23. D. A. Yoder, Chairman.

Literature Committee Mennonite Board of Education, President's Office, Goshen College, 7:00 P. M., Aug. 23.

Mennonite Board of Education, Prairie Street Church, Elkhart, Ind., Saturday, Aug. 24, 9:00 A. M. D. A. Yoder, Chairman.

Educational Problems Committee, Goshen College, Friday P. M., Aug. 23. Noah Oyer, Chairman.

Sunday School Committee, Monday, Aug. 26, Goshen College. Executive Committee meeting is desired if the committee can be gotten together prior to regular meeting. Noah Oyer, Chairman.

Young People's Problems Committee, Goshen College, Monday evening, Aug. 25. O. O. Miller, Chairman.

Historical Committee, Monday evening, Aug. 25, Goshen College. S. F. Coffman, Chairman.

Committee on arrangements for General Conference, Camp Ground, Monday and Tuesday, Aug. 25-26. D. A. Yoder, Chairman.

Peace Committee Goshen College, Monday, Aug. 25. E. L. Frey, Chairman.

Women's Missionary Committee, Monday, Aug. 25, 4:00 P. M., Camp Ground.

Church Polity Committee, Camp Ground, Monday P. M. D. H. Bender, Chairman.

Music Committee, Camp Ground, Tuesday, Aug. 26. C. Z. Yoder, Chairman.

1929

Young People's Institute

Aug. 22, 23, 24, & 26

The Institute Committee is providing a full program for Thursday, Friday, Saturday and Monday forenoon preceding the coming General Conference. There will be classes in Bible study, Mission study, Young People's Activities, S. S. & Y. P. M. and Summer Bible School methods, Faith, Principles and Activities of the Church, etc., also Discussion Forum periods, outdoor Sunset meetings, platform sermons and lectures in the College Assembly room and time for study, prayer, quiet meditation, social contacts and recreation.

The regular sessions of the Institute begin on Thursday morning at 8:00 o'clock. Attendants should plan to arrive at Goshen on the afternoon previous and report for registration at the College Administration Building. Assignments to rooms and tickets to meals to begin with supper on the evening of the 21st and continuing to Monday evening the 26th will be issued at the time of registration. The Institute fee

of \$7.00 provides for meals and lodging during this period and also covers all tuition expense.

For any further information or for attendance application blanks write to Young People's Institute, 8th St. & College Ave., Goshen, Indiana.

Orie O. Miller,
Chm. Institute Com.

ANNUAL MEETING OF THE MENNONITE BOARD OF EDUCATION

Pursuant to the decision of the Executive Committee, the Annual meeting of the Mennonite Board of Education will be held in the Prairie Street Mennonite Church in Elkhart, Indiana, in the forenoon and afternoon of Aug. 24, 1929. District Conference Secretaries please notify the Secretary of the Board of any changes in Trustees of the Board.

At the annual meeting action will be taken on the following proposed amendments to the Constitution:—

1. Amend section I, article 5 to the following:—

"The Board shall appoint the following committees: Finance, Faculty, and Literature. The Finance Committee shall consist of from three to nine members as annually determined by the Board, at least three being Board members. The Faculty and Literature Committees shall each consist of three members unless otherwise specified by the Board."

2. Add to section IV, article 8—

"The Board undertakes trusteeship of these funds under the terms of these sections as operative only during the existence of the institution specified or during its continuance under the Board's jurisdiction. In any other event, these funds will be held and administered in the cause of Christian Education under the trusteeship terms approved by the Mennonite General Conference and the Board's supporting District Conferences."

D. A. Yoder, President,
Elkhart, Ind.
S. F. Coffman, Secretary,
Vineland, Ont.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, AUG. 15, 1929

(Gospel Witness)
Established 1901

No. 20

EDITORIAL

"Believe on the Lord Jesus Christ."

"My son, if sinners entice thee, consent thou not."

Therein, in simple words, is told the story of man's side of the struggle in living the sinless life. Read Dan. 1:8. Then "go and do thou likewise."

The other side is told in I Jno. 1:7: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Obey God, and the blessings of the Gospel are yours.

Some people insist on being fault-finders, even if it is only to find fault with "fault-finders" who dare to tell the sinner concerning the error of his way. No doubt that young man who came to Christ inquiring the way of life had much to find fault with this Heaven-sent fault-finder who came to save His people from their sins and incidentally told this young man wherein he was lacking something.

What kind of friendship are you rendering your friends? Is it the kind that is enlarging their capacity for loving others? or is it the kind that has a shriveling, withering effect, rendering them incapable of loving any one that is not of a lovable personality or who happens to be an enemy? "If ye love them which love you only, what reward have you?" If your friendship has the effect of enlarging the capacity of others to render to all in need an uplifting service, you prove yourself a friend indeed.

A Jewish Sabbath day's journey is said to have been about seven-eighth of a mile, while an ordinary day's journey was counted about twenty miles. Wouldn't that be a good com-

parison between the amount of physical labor that Christian people should perform on the Lord's day as compared with labor on an ordinary work day? Works of necessity or emergency would seem to call for about that much, ordinarily. The rest of the time should be devoted to rest, worship, and being about our Father's business.

When we speak of the Lord's day being a day of rest we mean, of course, physical rest. The body needs it. After a week of honest toil the body needs relaxation. But that does not mean absolute quiet. The real meaning of rest is a change. Except in cases of absolute necessity the body should never be so exhausted in physical toil during the week that it could not stand a change from secular toil to that of a busy day for the Lord. A day of rest does not necessarily mean a day of laziness. There is nothing that puts us into better shape for a week of vigorous toil than a day of vigorous service in the Kingdom of our God.

Another thought with reference to the Lord's day should be kept in mind. We have pretty well gotten the point that we should not neglect "the assembling of ourselves together as the manner of some is." It is preached in the preaching service, in the Sunday school, in other places where people are active in the service of God. But we are not so keen on the question as to how we should spend the rest of the time, after church and Sunday school are over. How should we spend the mornings before we repair to the house of the Lord? How should we spend our afternoons? How should we spend Sunday evenings? At these times, as well as in the public services, we need to obey the admonition, "Remember the sabbath day, to keep it holy."

CHRISTIAN STANDARDS

VI. In Literature

In the discussion of this subject, the first thing to claim our attention is that of dismissing the idea (if we ever entertained it) that Christian standards apply to religious literature only. True, we expect the secular press to deal with subjects entirely different from what we expect from the religious publications. You would not expect the same kind of reading matter, for instance, in a farm paper that you would in a religious periodical. But whether it is a farm paper, an educational journal, a work on science, a treatise on civil government, or any publication on any other line of thought, if the editors or publishers profess to be governed personally by Christian standards, we have a right to expect that none of their publications carry anything anti-Christian in their messages. It is the privilege of writers, the same as speakers, to discuss anything under the sun; and many of their thoughts are entirely separate from matters religious; but that gives them no license to ignore or discredit or oppose Christian standards.

Here is where many people err. They expect preachers and religious writers to ring true to Scripture (although many in these latter days are not living up to such expectations), but when it comes to other lines of thought, as for instance history or science, many of them conduct their line of reasoning precisely in the same way that they would if there were no Bible (being a direct message from God) in existence. Result: a drift, not only away from Christian standards but also away from truth. Read Psa. 139:7-10.

The first among Christian standards that we wish to notice is that of

Truth

God is the source of all truth. The standard of infallible truth is the Bi-

ble. Being the Book of God, in which and through which God reveals His Word of Truth to men, and since "it is impossible for God to lie," we hold to this as the highest authority and standard of truth. When Christ said, "Thy Word is truth," He uttered a simple truth which all men should hold in reverence. In our investigations we should invariably follow the same rule that the noble Bereans did when they "searched the scriptures daily" to see whether the things they heard were true. If the naturalist, the philosopher, the theologian, and other truth-seekers would make this their invariable rule, it would save them and their kind many a time from the humiliation of having to reverse themselves when, in the light of fuller revelations their conclusions are found to be untenable. This rule universally followed would wipe off the slate all classes of unbelievers, from the mild evolutionist to the rankest infidel.

Another thing that might be considered under this same head is that of fiction. Fiction is being deified today as it probably has not been in any ages of the past. It forms the bulk of the literature in the public library, has a prominent place in our institutions of learning, and much of the reading found in modern religious papers is fiction. The biggest objection we have against it is that it puts the reader into an unreal atmosphere, and encourages sentimentalism as a substitute for principles of living truth. We call upon every lover of truth to aid in an endeavor to dethrone Fiction and restore TRUTH to its rightful place. Truth is not only "stranger than fiction" but it is also **stronger** than fiction, the only thing that keeps people right side up in sober thinking.

Christian Orthodoxy

is another standard that belongs to Christian literature and which should not be opposed by any other kind of literature gotten out by Christian people. As we have considered this subject several times in this series of articles, we simply chronicle it here because it belongs to any fair discussion of Christian standards as applied to literature. Unbelief has no more place in Christian literature than has a colored man as a member of a white family, and vice versa. Unbelief belongs to paganism, and should be so regarded by all men of faith. Everything that appears on the printed page should ring true to the Word of God in its entirety.

Righteousness

is another thing that belongs to Christian standards in literature. The wise man tells us that while "righteousness exalteth a nation....sin is a

reproach unto any people." Let the standards of righteousness—in business, in home life, in the social circle, in Christian doctrine, in all things pertaining to life and godliness—be held forth by both the religious and secular press in no uncertain tones, and the forces of righteousness will be greatly strengthened in their endeavor to "lift up a standard for the people."

Speaking of righteousness, let us not fall into the error which Paul pointed out on the part of the Jews, when he said: "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." The secret of man's departing from the truth lies in the fact that sinful man is inclined to seek the righteousness of man. But man being sinful and beset with many shortcomings, can never attain a righteousness that stands the test of truth at all times and under all circumstances. Aside from God's righteousness in our lives, "all our righteousnesses are as filthy rags." Only as God's righteousness is imputed and imparted to man can he claim a state of righteousness that will stand the tests of time and eternity. Let this standard be upheld by both the secular and religious press, and a real revival in standards of righteousness will be the result.

The Missionary Message

belongs to Christian literature. When Christ delivered His Gospel to the disciples He made it clear that it was not for them alone. One of the last things He told them was to go "into all the world, and preach the gospel to every creature." It was in this spirit that the pious shepherds of Bethlehem went out from the place where they had beheld the infant King and "noised abroad" the fact of our Savior's birth; that the disciples who were driven from Jerusalem after the stoning of Stephen "went everywhere preaching the WORD;" that the praying church at Antioch, after being thoroughly warmed up in a year's revival, listened to the Holy Ghost and separated Barnabas and Saul to the work which God appointed them, becoming the Christian Church's first officially appointed foreign missionaries. It is the work of the consecrated writer, as well as the consecrated speaker, to proclaim the Gospel of our Lord, to send the message as far as it lies within our power to send it. It is natural for man, when he has a good thing, to want to pass it along. We do that in natural affairs, why not much more so in the message of salvation, which message carries the greatest boon known to men? Through means of tracts, books, and periodicals we may pass

along this Gospel message, making known to the world around the "all things whatsoever" Christ commanded His disciples both to do and to publish. The religious press should at all times remember its mission as the

Servant of the Church

As the minister stands as "watchman upon the walls," proclaiming the message of salvation, warning against dangers, instructing in ways of righteousness, keeping the members of the flock both nourished and encouraged to press forward in the fight for righteousness and truth, so let the press serve in a similar way when it comes to enlightenment through the printed page. Tons, carloads, trainloads, of literature are being distributed daily—of all kinds, good, bad, or indifferent. Whether you compare the pen with the tongue or with the sword in point of power, it is admitted on every hand that it is a means of great power which may be wielded for or against the standards of truth and righteousness. In the service of Christ and the Church, our literature may wield a mighty power for truth and righteousness, depending upon whether our pens are moved by the hand of faith, dipped in the blood of Jesus Christ, lubricated by the Holy Spirit of God, backed by the power of God in answer to fervent prayer.

CHANGING THE COLLAR FOR THE YOKE (Matt. 11:29)

The yoke does not impose an extra burden; it is an implement by which the old burden is made light.

The oxen ploughed in couples, sharing the yoke. The burden, which would have been irritating, wounding, exhausting, if dragged by a single ox, becomes tolerable when shared by two. And so a yoke was just a curved wooden collar by which a pair of oxen were joined together for the purpose of drawing a wagon or a plough.

The all-significant matter to remember is this; the yoke is an implement for two, and in the double pull the yoke becomes easy and the burden light.

And therefore, Christ's yoke is not a collar of obligations, a responsibility slipped upon our single neck, in which we are then sent forth to plough our lonely furrow in the heavy field.

Christ has no single collar; He deals only in yokes. If we are wearing a single collar, and straining at our load, the collar is of our own fashioning; we have not obtained it from the hands of Christ. The Lord's collars are yokes fashioned for two, and He Himself is always one of the two.

And thus the significance of our Master's appeal is this: "Take off that single collar. Exchange it for this yoke, and let Me share the burden with you."

The offering of a yoke is the gracious offer of partnership. It is the tender purpose of the Lord that we should pull our loads in fellowship with Him. But we decline the partnership; we work in single collar; and our necks are galled and our strength is broken. We "labour and are heavy laden." We are like the laboring ox, straining, fainting, falling, burdened to the point of pain, crushed beyond endurance. Such are the deadly effects of the single collar. Life becomes irksome and burdensome; our spirits become irritable and despondent under the burden. There is no spring in our goings, and our days are gray and commonplace.

But this is not the purpose of our God. Life is not intended to be a bloody tragedy, its roads choked with fainting souls dropping beneath their load. Life is purposed to be right and buoyant, with gleams of innocent comedy and its nighttimes filled with songs.

There are a multitude of burdened men and women carrying loads beyond their strength. The pilgrim's way is loud with groans and sighs.

Where is the dance of the vintage? Where is the song of the harvest home? God's children are fainting on the long road; they are dropping at the hill. What is there wrong? It is the fault of the single collar. We are resolving life into individualism when it was purposed to be a fellowship. We are making it merely human when it was intended to be Divine. We are wearing a single collar when it was intended that we should wear the yoke.

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."

Let us look at some of those burdened people, in whose lives a moral and spiritual revolution would be worked if only they would share the yoke of Christ.

I. Here Is a Man Ploughing a Bit of Heavy Land.

It is a patch of desert abounding in scrub, or it is a stretch of unclean soil, filled with wiry roots of ancient custom and tradition. Or it is a plot where everything seems unyielding, and the plough can make no headway. And the strain tries the spirit; the heart loses its optimism; and the will becomes lax and irresolute. He "labors and is heavy laden." Work of this kind is a very hopeless labor; it

is positively heartbreaking if it be attempted in a single collar.

And so our Master speaks to such a man, and says: "Take off that collar; share My yoke with Me. Let Me follow in thy labor. Take Me into partnership; let us do that long, heavy furrow together. Let Me bring the power of the resurrection into it. For My yoke is easy and My burden is light."

II. Here Is Another Man Dragging the Burden of Constant Commonplace.

When life is full of changes, the changes themselves may provide a rest. The change brings other muscles into play. It is restful even to lift the eyes away from the detailed work, and allow them to roam over wider space.

But some lives are burdened by a fearful monotony. There is the monotony of waking to the unchanging program; there is the monotony of the road to work; there is the monotony of the work itself. There is the monotony of the return—a gray, gray road! Gray, gray, gray, forever gray—never a change to scarlet or blue! Every morning the same gray load on the same gray road, the journey to begin at the metallic stroke of the clock, and at the metallic stroke of the clock to cease.

And, oh, the sighs that rise along that road! The old, old round! And often it is so hard to drag along, and the ox-like soul staggers and faints.

What shall we say about it? We were never intended to drag along that gray road in the harness of a single collar. Let the man try what will happen if he changes the single collar for the yoke of the Lord. It is not only that the load will become lighter, but the road will become brighter.

What a difference a companion makes to one's pilgrimage! I said to a couple of pedestrians, "Did you see Warwick's gloomy prison as you came along?" "No," was the answer. But then they were two lovers, and their absorption in each other made them immune to the gloom.

And I might say to many a soul, "Was not that a bit of monotonous road at noon to-day?" Or, "Was not that a wearisome struggle in the evening?" And the answer would be, "I never noticed it. I felt like singing all the time." But then, these people are lovers, and their companion lover is the Lord. They shared a common yoke and walked a common road.

If you want to see what the Lord can do with a monotonous road, exchange the collar for the yoke, and "the desert shall rejoice and blossom as the rose."

III. There Are Other People Who

Are Dragging Along the Burden of Ruined Hopes.

This is a very burdensome road. Life's early proposals are broken, and the desolate heart is dragging the ruins to the grave.

Life began in some soaring purpose, some fond, aspiring vision, which lifted the soul into the high firmament of hope and vision. And then the beautiful, delicate thing was written, and its ruins were borne along through the rest of the dull and leaden days.

Here is a young woman with strong desire to be a missionary. She lives for it, thinks of it, dreams of it. It fills her entire vision and constitutes the magnetic goal of her life.

The season of consummation is drawing near. She is medically examined, and is condemned as physically unfit, and her application is rejected. And so all her fine aspirations fall to the earth in pathetic ruin, and for the rest of her days she drags a big load of wrecked ambitions and broken hopes.

Or here is a father who builds a stately palace of hopes founded on the future achievements of his son. The palace is big and roomy, restful and inspiring, bright and sunny with the light of final triumph; and then the son is stricken. He fails and fails, and this stately home of ordered hopes tumbles in disastrous heaps. The broken things are gathered together, and the heart just drags them along the dull and cloudy way.

What can be said to all these troubled souls? Just this: The mistake of all mistakes is the single collar. To harness ourselves to the pathetic burden of ruined hopes, and tug them along by night and day, is fearfully exhausting work. There is nothing like it for inducing premature age, nothing like it for creating a mood in which the song of the birds is never heard. But with Jesus as our yoke-fellow, the heavy, broken hopes become lighter, for newer and more wonderful hopes appear on the road, full of life-giving grace and inspiration. Here, too, "death is swallowed up in victory."

IV. And There Are Those Who Are Dragging the Burden of Common Sorrow.

There is nothing unusual about their sorrow; it is just a wan piece of familiar grief. Perhaps it is the death of a little child, and the light is out. It is a rutty road on a cold, wet night, and a heavy load, to boot.

There is nothing for it but to take the yoke.

When the Lord comes into the bereaved life, a strange, quieting light begins to shine, even the holy, hopeful light of the eternal morning.

(Continued on page 429)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(July 10)

By Lillie F. Lantz

For the Gospel Herald.

Dear Herald Readers, Greeting in Jesus' Name:—Friday, July 5, was an unusual day for the mission workers in the South American field, as we all had the privilege of spending the day with Bro. and Sister Aldine Brunk of the India mission field.

That morning at 1:30 we left the mission house in Bragado, carrying our ponchos (steamer blankets) twelve blocks to the station where we boarded the tren (train) for Pehuajo; arriving at 5 A. M., being met by Bro. J. W. Shank who had prepared for the visitors.

After a short nap and partaking of a genuine breakfast (Argentine style) we, with the Brunks and Bro. Nelson Litwiller who has charge of the Pehuajo Mission, went to the funeral of a relation of one of the members who had asked Bro. Litwiller to conduct services.

On arriving at the house we were met by the children and the male adults of the house who escorted us to the room (the only room of the house and which had been cleared of all furniture) in the center of which was the casket surrounded by candles on high stands, and a crucifix at the head of the corpse; the rest of the room was occupied by female relations seated on benches, chairs and stools.

Bro. Litwiller read a hymn, after which he and Bro. Lantz spoke on suitable texts, explaining the way of salvation and pleading with the hearers to accept Christ as their Savior.

From there we went to Bro. Litwiller's to see the beginning of the ASADO, two native brethren roasting a lamb at a wood fire in the open air. The lamb was hung on a piece of iron close to the fire, being turned occasionally so that it is nicely browned on all sides by the end of three hours.

All the missionaries together with the Brunks then gathered at the Mission House where we had our meeting opened by English singing and prayer. Then Bro. Hershey invited all who had not already done so, to write some questions to be discussed during the meeting.

Every one took part in the discus-

sion which turned out to be interesting and inspiring for all, inasmuch as the questions were all in relation to the Lord's work in India and South America; although in the discussion the extension of the work to Africa was felt to be necessary and we pray that soon our Church, as a whole, may send out evangelists, doctors and teachers to that dark continent.

The question of how soon, and in what manner, the Mission Churches in India and South America would become self-supporting was important in this that as soon as possible work should be opened in other needy fields where there are no missionaries at all and where the Gospel is sorely needed.

By twelve o'clock the call comes, "The roast is ready." Everybody has a good appetite, some chairs are loaded on the auto and we walk to Bro. Litwiller's where three tables are ready for the guests; a Spanish hymn is sung, the blessing is asked upon the food, and in comes a helper with a steaming hot plate of soup, which is invariably the first course at the midday meal. Then comes the roast lamb and galleta (galleta being the hard bread that the Argentine usually eats) followed by a lettuce salad. Here comes a surprise, for a friend of the Mission has sent a small pig which has been roasted, and so you see that Bro. and Sister Brunk, as well as all the rest, have plenty to eat; and after finishing up on some potato chips made by Sister Rutt and some oranges from Paraguay, we all feel quite satisfied with our dinner and by two o'clock we are back again at the Mission, ready for the meeting.

The discussion is about how to get the Gospel to more people and how to interest them in the finished work of Christ, the various problems of the evangelists and out-station workers and their varied programs were talked over and, as always, the result was that all agree that only through prayer and meditation and leaning on the Everlasting Arms for strength can the work be done to the best advantage.

At four o'clock the mission day school in charge of Bro. J. W. Shank gave their mid-year program preparatory to their two weeks' winter vacation. We all gathered in the basement to listen to the children recite and sing. Among the smallest were Beulah, Lois, and Eunice Litwiller, Doris Swartzentruber, and Pablo Shank. The program was well arranged and special mention should be made of the teachers (all members of the Church) who are working very faithfully with Bro. and Sister Shank in the school.

At five o'clock preparations were

made for returning to our towns—Hershey's, Rutt's, and Swartzentruber's having from two to five hours' run by auto, Snyder's staying in Pehuajo over the next Sunday, and we returning that same night to Bragado where we arrived at 1:30.

The missionaries felt that the day had been well spent in His service and praised our kind heavenly Father for His mercies in sending Bro. and Sister Brunk on their furlough by way of Africa and South America.

The visit reminded us of the fact that we need—really NEED—to have that personal contact with others of the same faith and therefore hope that our church will send several representatives to visit and to encourage the workers she is sending out in obedience to Christ's Word.

May the Lord give traveling mercies to Bro. and Sister Brunk as they return to their loved ones in the North and give their experiences, both of joy and sorrow, during the time they have been absent.

Will you all draw near to the Throne and breathe a silent prayer for your collaborators in Christ who are living almost isolated, in lands far away, for the sake of Him who loved us and gave Himself for us.

Bragado, F. C. O., Argentina.

NEWS FROM PORTLAND, OREGON

on

Daily Vacation Bible School and Children's Fresh Air Work

By Allan Good

For the Gospel Herald.

The week before June 24, opening day of our Summer Bible School, Bro. Levi Hersherberger and the writer made a canvass of the district, soliciting about 200 children for the opening day of the school.

We are glad to report that about 125 of these responded the first day, 140 the second, with 154 the third day. Because of lack of teachers and equipment we were reluctantly compelled not to add any more to the number, leaving about 100 in the district that should have been "compelled" to come in and get the teaching that the 150 got.

We are glad to report that we had 7 efficient teachers, and from two to four assistants with Sister Viola Wenger directing the school. We are well pleased with the work that was done, trusting it will make a lasting impression on these young lives. It has given us inspiration to try real hard to get about 15 teachers another year, more equipment, thoroughly canvass the entire district, and give them all the opportunity that some of them had this year. We believe it is

a work worth while and is worth our utmost effort, so may you with us pray to this end.

The Daily Vacation Bible School Children are offered a fresh air outing in country homes and camps. About 80 children took advantage of this. We took 14 girls into the girls' camp, with Sister Rhea Yoder in charge and Sister Alma Crane assistant, the Zion congregation supporting these girls for ten days. They all seemed to enjoy it very much and came home refreshed.

Joel Roth, manager of the Children's Home, Levi Hershberger our assistant, and the writer took out 30 boys into the boys' camp on the 300-acre Erb Bros. ranch with about 100 acres of fir timber, with a creek running through it. It also has a spring of nice, fresh water near the camping grounds. On a whole it is an ideal place.

Our sleeping quarters is a 40 by 40 tent with two beds 6 feet wide by 40 feet long, with about 6 inches of straw on the ground with a 6-inch board on either side. A canvas over the straw and lots of bedding makes a pretty good roost for a tired boy.

Our kitchen consists of two cookstoves sitting under about 5 or 6 large trees with a space about 16 by 20 feet with a table on four sides where about 35 of us would sit around and partake of a well prepared meal by our two efficient cooks in the person of Sisters Gingerich and Nofziger. In the morning 6 or 8 boys, as soon as they got up at 6 o'clock, would start out to the neighbors for milk and bring in about 3 or 4 gallons. In the evening they would bring in about half this much. In the afternoon we would take the Gospel truck and make some friendly calls in the community. The toot of the horn of the Gospel truck would suggest what Brother Ed had announced on Sunday—eats for the boys' camp—and we must say they did remarkably well.

This camp is right in the midst of the Zion, Bethel, and Hopewell district, which makes it very convenient to gather up eats, so the good Lord as He has promised did supply all our need and very abundantly. We enjoyed this for 10 days and returned home very much refreshed.

We also wish to thank all of the donors of cash that made this worthy work possible. The Lord will bless, we are sure.

Besides the boys and girls camps, we placed nearly 40 children into private homes for two weeks. We feel very confident that this is after all the better plan for the fresh air work. The children get in touch with country home life, and the truth imparted to them in this way will make

a lasting impression. So we pray that another year more homes will be opened and receive the blessing that will follow this worthy cause.

As we look over the past five weeks' work, Daily Vacation Bible School and fresh air work, we feel encouraged to press on in our mission activities and as we settle down again to our regular routine of work with many new homes opened, old ones reinstated, our prayer is for wisdom from above, the prayers of God's people from everywhere, that we may continue to earnestly contend for the faith that was delivered once and for all to the saints. Though we be in the midst of apostasy, yet He is faithful. He will not leave nor forsake us, but will see us through to a faithful end providing we remain loyal to Him and His precious Word. May you all remember the staff of workers at the Portland Mission.

Portland, Oreg.

A HOT SEASON IN OUR MISSION AREA

By Lloy A. Kniss

For the Gospel Herald.

The hot season for this year is over. The rains have begun, and with them a slight fall of temperature, and some relief from the dry heat of the past season. The hot season begins about the first of April, and lasts until about the middle of June. That means the real hot part of it. During this time there is no rain, and every day is a hot, sunshiny day. Usually a strong, hot wind prevails and many dust storms rage. This year the temperature at our station (Mohadi) ranged mostly from 100 to 110 in the shade. It wouldn't seem so oppressive if there were some intervals of cool or rain between. But to have the thermometer stay near that point for a month or more makes it seem HOT.

During this season all grass and small vegetation dries up completely. Gardens cannot be kept, even by irrigation. The tops of the plants will dry up with the roots standing in water, unless thick shade and protection from the hot winds be provided. Peculiar as it may seem, this is the season when many trees of the forest bloom and get their new leaves, while some stand bare, as in the winter of colder climates. Those remaining dry during the hot season bloom and get their new leaves at the approach of the rains, about the first of July.

The native people suffer much during this season. The superstition in which they live also makes it harder for them, as many of them drink very little water and practice other things contrary to nature. There is usually considerable sickness. The little huts

in which many of them live afford very little protection. There is no work in the fields during this season until the latter part, when some rice banks are built. The people become very irritable because of the heat, and many quarrels are the result. They work very little and sleep much, taking their rest in the middle of the day as well as at night. If we go to a village during the hot season, between twelve o'clock and three o'clock we will not be likely to see any one outside, as they are mostly all asleep.

When it comes to the Indian Christians, we see somewhat more of employment, though they also take their needed rest in the middle of the day. There are usually mission or other activities in which they are engaged. This season is particularly hard on our Christian communities, as the oppression of the heat seems to work on the nervous system, and they are put into all kinds of temptations to be quarrelsome and stubborn. Their physical strength is taxed to its full capacity. They need your prayers and the missionary's assistance at such a time.

The missionaries are usually at the hills during this season as much as possible. As many as are needed to bridge over the work remain on the plains. Sometimes one missionary has a few charges as far as forty miles apart. The heat has the same effect on the missionary as it has on the native, only to a greater degree.

On the other hand, we can truly say that we have received many blessings also during this time. When trials are thick sometimes God seems nearer. Victories won seem more real than under mild conditions. Certainly there is a good reason for the hot season, or God would have planned otherwise. During the past hot season none of the missionaries, to the writer's knowledge, have suffered much sickness from the heat.

We cannot but praise the God who created and controls the universe so wonderfully, and more wonderful than this is the depth of His love shown to His creatures through His Son Jesus Christ our Lord.

Dhamtari, C. P., India.

June 24, 1929.

INDIA LETTER

For the Gospel Herald.

Dear Readers of the Gospel Herald, Greeting in Jesus' name:—As I am writing to you we are having a hard shower of rain, and how we do enjoy it! Never have I enjoyed rain so much as after the long weeks and months of India's hot season. The rolling thunder and the patter of the raindrops on the dry, parched earth are indeed welcome sounds. The

smell of the rain and the cool damp air give one new life and vigor.

Not only do we feel the change but the whole world about us seems to spring up with new life almost immediately. The fields and grass which looked so dead but a short time ago are now beautifully green after only a few showers of rain. The sky also has changed from a hazy gray to a bright sky blue. Indeed we almost feel that we are in a new world. The following verse comes to my mind continually:

"I am so glad the sky is painted blue,
And all the earth is painted green,
And such a lot of nice fresh air
All sandwiched in between."

I feel like the Psalmist when he says, "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Of all the seasons of the year I think the hot season is the most trying. Days and weeks and months of intense heat tire one. Then too when the hot season comes most of the missionaries go to the hills to escape the heat. Then those who are left have not only their own work but the added responsibilities of the work left by those who have gone to the hills. The isolation and separation from friends and coworkers is also felt during this time. For a while during this hot season there were only five of us left on the plains.

While there are a number of unpleasant things connected with the hot season yet our Father, who knows all our needs, has graciously provided some means of comfort and inspiration, in that He has caused most of our large shade trees to don their new leaves during the hot season.

I have always enjoyed the coming of the new leaves here in India but never so much as this year. I am living this year in Balodgahan, at the edge of the jungle where we have a much larger variety of trees than we have at the Medical Station where I was before.

At home in America we have our rich colored leaves in autumn just before they fall from the trees. Here we have the most gorgeous colors when the new leaves come out. It is indeed a beautiful sight to see a grove with all shades of red and green leaves with now and then a flowering tree covered with bright red, white, or yellow blossoms. We also have many flowering shrubs in the jungle whose blossoms are beautiful as well as very fragrant.

The hot season, as I have said before, is the most trying season of the year. It, however, has not been as severe this year as sometimes, yet we are glad to see it end and we welcome the rainy season.

With the coming of the rains we also more than welcome back again our mission family members from the hills.

Again may I use the words of the Psalmist, "The Lord hath done great things for us; whereof we are glad."

Yours for the needy of India,
July 4, 1929. Mary Alice Wenger.

LETTER FROM EUROPE

Dear Brethren and Sisters of the Homeland:—Yesterday at the home of Bro. Pierre Sommer at Montbeliard we saw the Gospel Herald, which we read like a letter from home. In one number we saw expressed the hope that there would be frequent communications during the summer from the H. S. Bender Party. We are sorry that we have been neglectful in this.

It would take too much space to write of all our interesting and profitable experiences as we traveled through England, Holland, Germany, Switzerland, Italy, and now through France, and so I will write only of our contacts with the Mennonites of Europe.

The first Sunday we were in Europe we attended services at Harlem, Holland. Few of us could understand the sermon in the Dutch language by J. N. Leendertz, whom many of you will remember as having attended our General Conference at Garden City, Mo., eight years ago. Even though there were thirteen of us, and our coming was entirely unexpected, Bro. and Sister Leendertz invited us to their home for lunch.

The next day at Amsterdam we went into the Mennonite church building. This congregation has about eight thousand members, and the church has the best Mennonite library in the world. From here we drove to Amersfoort, the home of T. O. Hylkema, the leader of the evangelical revival among the Mennonites of Holland. We sang and had prayer together in the home of Bro. Hylkema, which he seemed to enjoy very much. We felt a real bond of spiritual fellowship here.

Our next stop was Leeuwarden, the capital of lovely Frisia, the Menno Simons country. Near here is Witmarsum, the birthplace of Menno, and the place where he began to preach evangelical doctrine. The old church in which he preached is gone, but a monument has been erected on the spot. This was a very interesting place to us.

A few days later, at Weierhof, in the Palatinate, Germany, we were at the home of Bishop Christian Neff, outstanding Mennonite leader. He showed us the church, a realschule in which Bro. Neff gives Bible in-

struction, and gave us lunch in his home. Here we met a younger minister, Walter Fellman, who went with us to Monsheim and took us into the church where he preaches. This is a small church, but it has an interesting history. William Penn attended services here, and it was the friendships formed which were in part responsible for the many Mennonites emigrating from the Palatinate and other parts of Europe to Germantown. In this church we sang and prayed together. We felt a heart-touching fellowship. On the way to Worms we passed along the valley in whose woods the Mennonites of those early days of persecution met for secret worship. The earliest Mennonite emigration to America was from this region.

The next stop with Mennonites was at the Thomashof Bibelheim near Karlsruhe. This is a rural inn and rest home conducted by the Mennonites. It is beautifully situated on a hill with the Rhine Valley and the edge of the Black Forest in view. Immediately we sensed the spiritual atmosphere of the place. Bro. Schnebele, minister in residence, spoke to us about the Mennonites of Germany. He is a spiritual man, and he gave us a very good insight into the spiritual revival that the German churches are experiencing as a result of their recent difficulties. Here we got to read the Gospel Herald, and we especially enjoyed the season of morning devotion.

That same evening we arrived at Lautenbach, the large estate near Neckarsulm farmed by the Landis family. Here we were hospitably entertained over Sunday. Church services were held at the Landis home, as the nearby church had no services that Sunday, and quite a little congregation was present. Bro. E. L. Frey of our party preached in the German language. We felt here a warm, simple Christian life that was a joy to us.

A few days later we came to Hellmansberg, the large country home of Bishop Michael Horsch near Ingolstadt, Bavaria. Here, as elsewhere, we were warmly welcomed, and felt very much at home the two days that we were here. We enjoyed observing the methods of farming in vogue here on a farm of four hundred acres. The live stock and the immense barns were very interesting. The last evening we were at Hellmansberg we sang together for a while. In all the German homes the family worship was a great inspiration.

The first night we were in Switzerland we spent at St. Gall, interesting to us as the home of Vadian.
(Continued on page 430)

SUNDAY SCHOOL LESSON

Lesson for Aug. 25, 1929—Ezra
3:10-13; 6:14-16; Psa. 84:1-4

REBUILDING THE TEMPLE

Golden Text.—I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122:1.

Introductory.—After the children of Israel had built themselves homes in their own land they erected an altar for worship. One of their foremost enterprises was that of rebuilding the temple. The temple of Solomon was destroyed when Jerusalem was captured by Nebuchadnezzar's army, and the people felt that they must have another one. Because of the prominence of Zerubbabel in Judea at this time, this temple was called Zerubbabel's temple. Though encouraged with cheering words and material aid from King Cyrus, the children of Israel had a hard time before they got the temple built. Upon their return to Judea and decision to rebuild the temple, they had an offer from the enemy who came disguised as friends to help build the temple. This they consistently refused to allow. Thereupon the enemies sent misleading letters to the king, who in part believed these reports and compelled the work to cease for a number of years. Our lesson is taken from three different lesson texts, which we shall endeavor briefly to notice.

I. Foundation of the Temple Laid (3:10-13).—There were mingled emotions while this work was going on. The young men shouted, the old men wept. The reason for this was that while the young men had only a forward look and were filled with hope, the old men remembered their past experiences. Nevertheless there was among all of them a unanimity in this that they praised the Lord for the privilege of once more being in their own land, and of laboring together to build the house of the Lord. "They sang together by course in praising and giving thanks unto God." May we also, in standing together in the work of promoting the cause of Christ and the Church, unite in a common worship to God and in singing praises to His name. And we may also remember with profit the tears of the old men in this enterprise, for after events proved that the days of tribulation were not all past. The old men remembered the sad times they went through when the first temple was destroyed, at least the young men were yet to taste of the bitter dregs of opposition and persecution before the second temple was completed. But they kept on in resolute faith, and, though hindered, finally came to the time when the sec-

ond temple was ready for dedication to the worship of Jehovah.

II. The Second Temple Dedicated (6:14-16).—The work on the temple being completed, the people assembled themselves together for a proper opening service. It was in the sixth year of the reign of Darius the king, the third day of the month Adar, when the temple was completed. Under the prophetic leadership of Haggai and Zechariah, the obstacles were overcome, the nation prospered, and the people were called together for this joyful event. "And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy." Notice, it was with the dedication of the temple, just as it was at the time of the laying of the foundations, and just as it is at the present time where consecrated people have a will to work and to serve the Lord, that the task proved to be not only a sacred duty but also a means of joy. Even in the midst of great opposition and sufferings and persecution it is a genuine satisfaction to be whole-heartedly in the service of our God. Therefore "rejoice in the Lord alway; and again I say, Rejoice."

III. Joy in God's House (84:1-4).

Bible Meeting Topic

OUR INDIA MISSION STATIONS
Part II.—Acts 26:17, 18; Rom. 1:14-17

Topic for August 25

MOTTO

"My God shall supply all your need according to his riches in glory by Christ Jesus."

OUTLINE STUDY

- IV. **Maradeo.**
 - 1. A place of an organized church.
 - 2. Village Primary school.
- V. **Sankra.**
 - 1. A place of an organized church.
 - 2. Station Primary school.
 - 3. Widows' Home.
 - 4. School kitchen.
 - 5. Dispensary.
- VI. **Ghatula.**
 - 1. Place of an organized church.
 - 2. Station Primary school.
 - 3. Bible Training school.
 - 4. Dispensary.
- VII. **Mohadi.**
 - 1. A place of an organized church.
 - 2. Dispensary.
- VIII. **Evangelistic Outstations.**
 - 1. Gattasilli and Kaspur.
 - 2. Tengna, Nawagaon, Balod.
 - 3. Chikli.
 - 4. Bhatgaon and Gopalpuri.
 - 5. Dondi.

SUGGESTIVE ASSIGNMENTS

- For Children.**
- 1. Textword, "Gospel."
 - 2. Memorize a Passage from the Text.

—This thought is further dwelt upon in the third division of our lesson. Hear the note of exultation and praise from the lips of the psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Such are the feelings of the "man after God's own heart." It is but natural for such a man to sav with truth, "I was glad when they said unto me, Let us go into the house of the Lord." Who can measure the depths of joy where such a spirit is in evidence? Only the child of God who has given his all to Him and who knows from heart experience what it means to "walk in newness of life" can testify of a truth concerning the experience of a "joy unspeakable and full of glory." Yes, Christian service is a sacred duty; but it is also a matter of great joy. It was in tribulation times that Christ encouraged His disciples to "Rejoice, and be exceeding glad; for great is your reward in heaven." Thank God for the privilege of being in His service. Let us rejoice together and praise His holy name; for the experiences of a Christian life are but the foretaste of richer experiences in the world to come. Open your eyes wide, and see the wonders of God's grace and glory. Open your mouths, and sing praises to His holy name.—K.

3. Tell What You Can about the Primary Schools.

For Young People.

- 1. Assign a Separate Station to Individuals for Historical Study.
- 2. Give a Description of the Present Work at the Stations.

For Older People.

- 1. Work Done in the Outstations.

PERSONAL THOUGHT

Multiplied opportunities call for consecration of all our powers to Him who calls us to the service.

SEED THOUGHTS

"India's groves of palm so fair,
Shall resound with praise and prayer;
Ceylon's isles with joy shall sing,
Glory be to Christ our King."

—Fanny J. Crosby.

"Preach the Gospel, sound it forth,
Tell of free and full salvation;
Spread the tidings o'er the earth,
Go to every tribe and nation."

—El Nathan.

"Shall we whose souls are lighted
With wisdom from on high,
Shall we to men benighted,
The lamp of life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name."

—Reginald Heber.

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Scottsdale, Pa.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 15, 1929

Field Notes

Bro. J. A. Ressler of this office favored the congregation worshipping at Stahl Mennonite Church near Hollsopple, Pa., with a German sermon on Sunday, Aug. 11.

Many will be interested in reading the printed programs of the coming

Mennonite General Conference, and other meetings held just previous to it—found on next to the last page in this issue.

Eleven bishops, twenty ministers, ten deacons, and several hundred laymembers were present at the conference held near Masontown, Pa., last week. Unfortunately, too many of them failed to stay until after conference was dismissed.

The Subscription Department reports the receipt of a renewal for the Gospel Herald from Harleysville, Pa., without the name of the sender. Two dollars in currency was enclosed. If

REQUESTS FOR PRAYER

For the coming meeting of Mennonite General Conference, especially for those vested with the responsibility of directing its affairs, that wisdom and grace may be given them so to speak and so to act that the greatest amount of good may come from the meeting.

For a greater degree of unity and harmony among the workers in our missions and other institutions in the Church, also among the ministry and others in position of responsibility, that the cause of Christ and the work of saving souls be not hindered through strife and contention.

For our schools, including faculties and students and patrons, that the standards of the Gospel and of the Church may be maintained in every one of them.

For our editors, that the periodicals for which they are responsible may carry messages that are scripturally sound, morally and intellectually uplifting, and strengthening to the cause of Christ and the Church.

the sender will advise us, we will be glad to give proper credit.

Bro. Oscar Burkholder of Breslau, Ont., closed a series of meetings at Westover, Md., on Sunday evening, Aug. 3. Filling an appointment at Washington, D. C., he came on to the Southwestern Pennsylvania district, where he attended the annual conference at Masontown last week.

The congregation worshipping at Chestnut Hill Mennonite Church, Lancaster Co., Pa., has arranged for a Sunday school meeting Aug. 10. After the devotional services in the morning the program opens with a harvest sermon by Bro. Isaac Brubaker and closes at night with another sermon by Bro. Elias Kulp.

A very interesting, and we trust profitable, meeting of the Southwest Pennsylvania Conference was held at Masontown, Pa., on Thursday and Friday of last week. Besides a very full attendance of conference members, there were others present from Virginia, Maryland, eastern Pennsylvania, Ontario, Ohio, Indiana, India, and South America.

An interesting meeting of the Mission Board of the Southwestern Pennsylvania district was held at Scottsdale on Monday evening and Tuesday forenoon of last week. After the close of this meeting the congregation of workers moved on to Masontown for the annual meeting of the Sunday School and Church Conference of the District.

The evening messages at the recent meetings of the Southwest Pennsylvania Conference were delivered by Brethren Oscar Burkholder of Breslau, Ont., and E. W. Kulp of Bally, Pa. These messages were well received. Bro. Kulp was accompanied to Masontown by his wife and a number of other brethren and sisters from the Franconia district.

We are in possession of a program of the twelfth annual Gospel meeting to be held at Long Green, Md., Aug. 14. Though the membership there is very small, interested friends from Westover, Md., and eastern Pennsylvania have for a number of years held annual meetings with the little flock at Long Green. These meetings have proved quite inspiring in the past, and we believe will be likewise profitable this time.

Correspondence

Masontown, Pa.

Dear Herald Readers:—The Mennonite Sunday School Conference of the Southwestern Pennsylvania District has adjourned after a very interesting and spiritual meeting. Two additional Sunday schools, Allensville and Belleville, having taken proper counsel, were accepted as part of this conference.

All of the nine bishops, sixteen ministers, eleven deacons, sixteen superintendents, and twenty elected delegates were present. Among those present outside the district were the following: Geo. J. Lapp and wife, missionaries on furlough from India; Wm. G. Lauver and wife, from South America; I. W. Royer, Orrville, O.; Sanford C. Yoder, Goshen, Ind.; Oscar Burkholder, Breslau, Ont.; John R. Mumaw, Harrisonburg, Va.; E. W. Kulp, Bally, Pa.; Harry E. Kauf-

man and J. D. Byler, Mattawana, Pa.

A compiling of reports from the 24 schools showed a marked increase in the number of teachers, the total enrollment of pupils, the offerings, etc.

Some definite actions were taken by the conference among which are the following: That this conference continue supporting a native worker in South America.

That we encourage every Sunday school to give their offering on the second Sunday in October to the General Sunday School Committee and that these contributions be sent to our treasurer, E. C. Bender, Martinsburg, Pa.

That the revision of the Constitution be adopted and that the Secretary be authorized to coöperate with the Church Conference, the Mission Board, and the Associated Sewing Circles in having all the Constitutions printed in one pamphlet.

That we encourage the Special Sunday School Week in the Johnstown Bible School and that we support it by one offering from each Sunday school.

The Library Committee recommended the two books, *New Africa* and *Teaching and Learning*, which were adopted to be added to the reading course.

An offering of \$138.36 was taken to help meet the expenses of entertaining conference. Another offering of \$35.95 was taken for the Sunday School Conference Fund.

The nominating committee, C. A. Graybill, D. L. Kaufman, and John Y. Hartzler, presented three nominees for each of the two officers to be elected. Earle R. Blauch was elected moderator for one year, and S. G. Shetler was elected secretary for three years.

The conference was so largely attended that many were kept on the outside of the church listening in at the doors and windows.

The discussions were pointed, interesting, practical, and spiritual. A very responsive audience gave an open ear to the messages.

This conference will be followed by the session of the church conference which we hope may be characterized by the same spiritual uplift.

Aug. 7, 1929. S. G. Shetler,
Secretary.

Aurora, Oreg.

(Bethel congregation)

Dear Herald Readers, Greeting:—This is a very busy time of the year. The farmers are most all busy threshing.

There was a two-weeks Vacation Bible School held at the Bethel Church, with an average attendance of 41. Teachers: Sisters Anna Snyder, Florence Kauffman, and Alice

Rogie. We hope this School will do much to all who attended and others as well.

Four young people were recently received into the church by water baptism.

Bro. Paul N. Roth of Portland is holding a series of meetings at Molalla at present. Bro. Lehman has put up a new church at Molalla and intends to have regular Sunday school and church hereafter.

Pray for the work at this place, that souls may be won for His service.

Aug. 7, 1929.

Cor.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Our community was blessed with quite a number of visitors during the past week. Many of these came to attend the meeting of the Mission Board of the Southwestern Pennsylvania Conference which was held in the Scottdale Mennonite Church on Monday evening and Tuesday forenoon, Aug. 5 and 6. Others stopped on their way either to or from the Annual Sunday School and Church Conferences which were held at Mautontown from Tuesday evening to Friday noon, Aug. 6 to 9. Many of our people attended these meetings, which were both informational and inspirational.

On Friday evening, Aug. 9, Bro. J. B. Smith of Elida, Ohio, spoke at the church here. His address on the subject of Dress was an able one, in which he gave many biblical references and principles which apply to this subject. From here he went to Mattawana and Allensville, Pa., where he expected to give similar addresses.

We again ask that our readers remember the work here in their prayers.

Aug. 10, 1929.

Cor.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1409 Ida St.)

Dear Gospel Herald Readers:—Our sojourn in Florida has now continued for about six weeks and four more weeks will about end our stay, and we shall turn our attention towards the north and the labors in that part of God's moral vineyard.

Though busy with the labors here our minds are continually drawn to the people and labors in the home field where our charge is, but the work here is interesting and somewhat puzzling because of the interest the Spanish people take, and the fact that there are none here that can lead the work in that language.

One brother of the Spanish people who was received last spring into

fellowship here does the interpreting and so we get along but if there should be a brother of experience and soundness in faith here to preach to the Spanish speaking people I believe there would be quite a work possible among these people.

The Spanish people who are members and those who have lately confessed, a number of whom express a desire to be received into our church, are residing quite a distance from our church and so have to be conveyed by automobiles to church. Bringing them for the afternoon service and taking them back for supper and bringing them for the evening service requires quite a bit of driving, but it is, I believe, gladly done by all who take part in this work.

But if the number still increases and the writer's Ford goes up north again, the brethren here may find it difficult to handle the situation. The hard times in this city are the cause that none of these people have automobiles. Bro. Cruz, who does the interpreting, had an automobile but when he was burned out last spring he sold it to get a little money which he needed very badly at the time. When business improves again a few among them may possibly be able to have autos and take care of themselves, but for the present that is impossible.

As soon as we are able to procure a brother who is willing to reside here and learn the Spanish language and preach Spanish then the proper course to take would be to have a place of worship right among them in Ybor (Ebo) City which is almost altogether Spanish. Then we could have English service at Ida Street and Spanish in Ybor City, for it does not work well to have too much Spanish where the English people attend. We learned during the recent series of meetings, when Bro. Lauver preached Spanish, that when the Spanish continued for some time a few would leave seemingly in disgust.

During the recent meetings there were fourteen confessions. The present outlook is that about eight or ten may be received before we leave. Some of those who stood are not in position to be received at present.

There are two cottage meetings being held every week, one among the members in the vicinity of the meeting house at Ida St., and the other in Ybor City among the Spanish. The present tendency points toward having one midweek meeting in the church, which may be the better way.

This work is in its infancy and gives evidence of a greater work in the future. May all the interested among the brotherhood pray that the

(Continued on page 428)

Miscellaneous

HUTTERIAN BRETHREN SOCIETY WILL MOVE

(This article, clipped from the July 15, 1929, number of the "Dakota Farmer," was sent us by Bro. A. A. Kauffman of Kenmare, N. Dak., who thought that many of our readers would be interested in this bit of history. As we agreed with him on this point, we decided to pass it on to our readers.—Ed.)

In Hutchinson County, just above the mouth of Wolf Creek as it enters the Jim River and 12 miles west of Freeman, there is located a picturesque little village of old Europe dropped, as if from the skies, into the midst of western day civilization. This colony is incorporated under the laws of South Dakota as the Hutterian Church of Wolf Creek. The leader of the colony is David Wipf, who also acts as secretary and treasurer of the corporation. The minister, Joshua Hofer, is the president of the organization. Announcement was recently made through the leaders of the corporation that A. W. Harper of Minnesota and Fred S. Vaughan, South Dakota, have purchased an option on the 5,400-acre holding of the colony. The option is the result of the society's decision to move to Alberta, Canada.

This particular group of Hutterians settled in Hutchinson County near Freeman in 1874. The reasons for the move to Canada are many. First of all they are primarily wheat raisers and have grown tired of cultivating corn. Second, they have many friends and relatives in Alberta. Third, and perhaps the most important reason of all, is that no member of the church is permitted to marry outside the sect. The number of the faith in this state is rapidly growing smaller.

Believe in the Simple Life

The history of this religious group dates back to the time of Jacob Hutter, Austrian free-thinker. The original home of the group was Tyrol, Austria. From there in the early part of the last century the group migrated to Germany, then Russia, and in 1850 the elusive spirit of perfect freedom led them to America and South Dakota. This particular organization arrived here in the early 70's. It is commonly held by the uninformed that this and other similar communities in this state belong to the Mennonite Church. The leaders of the church wished it made clear that they belong to a separate and distinct religious faith from that of the followers of Menno. They are the followers of Jacob Hutter and are known as the Society of the Brothers of Hutter.

The simple souls live a communistic life in the manner, as they suppose, of the early Christians. They believe in the simple life with all their hearts. They preach and practice nonresistance with regard to war.

Village Design

The little village is laid out according to the German custom. The original design of the community called for a common square and this has been followed to some extent although in recent years they have been forced to build out and around the square so that it has lost its central dignity. In many cases buildings have been constructed out over the creek bank so that piles have had to be driven to support the structures. As one drives into the village one is aroused by the quacking of countless ducks and geese and the cackling of an equal number of chickens. Numberless huge St. Bernard dogs follow one about while inspecting the premises. The church of the village is prominently situated and to it each member faithfully goes for the daily services of their faith. The same structure serves as the schoolhouse. As far as possible under the educational law of this state the Hutterians teach their children the beliefs and customs that were brought over from the old country. The language of the colony is an old German dialect dating back several hundred years.

Frame and Stone Buildings

The buildings of the village are of frame and stone construction. The stone buildings were built by the colonists from rocks and stone picked up on their 5,400-acre holding. The walls of these structures vary in thickness from 18 to 24 inches. Following the old-time custom all buildings are heavily shuttered. In the dwelling houses, of which there are a number, there is room for about eight families. Each family is allotted one or two rooms depending upon its size. These homes are furnished only with the bare necessities of life such as chairs, tables, chests for clothing, beds or bunks, and a lamp for lighting. There is no provision for cooking in any of the homes as all eat in the common dining hall.

The dining hall where the 135 members of the village eat is not set as it would be under our customs. Around the sides of the room there are a number of benches which are constructed after the fashion of those to be seen in the parks of our cities to-day. When the table is set for the meal there is to be found a mixture of the old and the new world. At each bench there is a basket full of tin cups, and cheap silverware along with woodenware, such as a wooden plate for the bread. On the bench or

table there is placed a huge bowl of soup or broth. Each person serves himself. An interesting thing to be noted in this dining hall is the barrel of syrup in the center which is equipped with a small pump. It is the custom in this village for the men folk to eat before the women.

Huge Barns

There are huge barns on the ranch, as it might well be called, given over to the housing of cattle and stock. The largest building, a 150-foot barn, is given over to the housing of horses. There are cattle barns and sheep folds. There are this year over 500 head of sheep not counting lambs and over 600 head of cattle not counting calves on the farm. There are houses and sheds for the chickens, ducks and geese. There are also buildings for storing the fodder.

The Colonists Themselves

The most interesting thing about the colony is the colonists themselves. In the first place they all dress to the same pattern, that is, the men, women and children all follow one style. They are so exact in this that even the 2-months-old babes are dressed in the same way. The men folk do not shave after they are married. They wear homespun garments made at home from cloth purchased by the bolt, a shirt made out of blue denim, a vest made of homespun. This vest which is always part of their costume is a peculiar garment. Some say it is similar to a clerical vest. It is short in the body and sleeves, and comes clear to the neck of the wearer. When they dress up they put on a jacket made out of the same material. This jacket is also short, reaching to the waist and the wrists and has been compared to the jackets worn by the boys of Eton school in England. The women wear black and blue with a colored or white kerchief over their hair.

Colony Well Managed

There is one thing that the members of this corporation can do and that is work. Figure it out for yourself. Only 135 people, counting men, women and children, to farm a 5,400-acre ranch and to prepare almost all of their necessities right at home. How is this done? The first element in their success is the excellent management that the colony enjoys. A. W. Harper, one of the holders of the option who has been associated with this and other similar groups for over 15 years, states that the Wolf Creek Colony is the best managed colony in the state. David Wipf is the manager and if there ever was a man whose word was law it is he.

Department Leaders

Every different phase of their civilization constitutes a department.

Over each department there is placed a leader who is responsible for the work of his department. Thus they have a wheat man with more than 1,000 acres in his care, a corn man with 650 acres and a small wheat man with 800 acres to take care of. There is the cattleman, the sheepman, the horseman, then there is the blacksmith, the harness maker, the shoemaker who is able to make four pairs of shoes a day during the short winter days, there is the woodworker, the school teacher, the pasture man and so on. The duties of the women folk are divided in a like manner with one woman in charge of the common kitchen, another the wash room, another the sewing, another the chickens, another the geese and ducks. Boys are given tasks such as to cut up all tree branches, or to clean barns, or to pick up rocks in the fields or similar work. The young girls are not left out in the assignment of the work but must serve under their elders to learn the approved methods of housekeeping.

The colony is as near to being a self-sufficing economic unit as is possible in this day and age. Everything that cannot be raised on their ranch is purchased in large quantities and made up at home.

The property of the sect is now estimated at being worth close to a half-million dollars.

With the moving of this colony, South Dakota has left but three out of the 16 colonies that originally settled here. The land that this colony is leaving is in the best of shape. Rocks and weeds are not to be found in the fields under cultivation and the soil is wonderfully fertile. Nearly 2,000 acres of their land is yet to be broken by the plow.

PURCHASE TO THEMSELVES A GOOD DEGREE

Paul indicates the right way of securing a good degree. In these days when men are itching to have some additional attachment to their names, the terms on which the Apostolic G. D. is conferred might well be studied.

In the first place this Good Degree stands for Good Deacon, which in other words, simply means a good servant. "Served well as servants" is the description given.

But in order to indicate the conditions on which one can "purchase to themselves a G. D.," Paul defines the qualifications of a Deacon as follows, "Grave, not light and giddy when sacred and solemn issues are involved; not double-tongued, not paying honeyed compliments and then using the sting of the serpent to stab the reputation of the same individual; not given to much wine, that is, he must be

sober and having the body under control as well as the tongue: not greedy of filthy lucre, one who never grasps after perquisites, unimpeachable, and unpurchasable: holding the mystery of the faith, not merely a creedal acquiescence, not a mere glib statement that we believe the Bible from cover to cover, but one who has the unseen element of vital faith enabling them to trust the promises of God, and conforming their lives to His precepts: in a pure conscience, and in order to safeguard his conception of a pure conscience, Paul elsewhere plants it in between the two phrases, "the truth in Christ...and in the Holy Spirit" (Rom. 9:1).

These qualities, when proven, qualify for the G. D.

An apostolic G. D. ranks higher in the conferring of spiritual influence than the D. D. from some institutions that have the legal power to confer them.

While we would not make light of such a degree when conferred for "honori causus," the ordinary university might fail to recognize true divinity when it appeared.

Then these institutions confer the L.L. D. upon its sons whom they delight to honor. But there is another Bible degree that is more to be coveted. It is the L.D. referred to in Luke 1:52, where the recipient of the honor describes it in the words, "God hath exalted them of low degree."

The context gives the qualities that enter into the exaltation of this L.D. Any degree can be exalted by its recipient, even this Low Degree. Mary's qualification by which the L.D. received its quality of glory is expressed in her remarkable confession, "No word from God shall be void of power" (Luke 1:37). An angel conferred upon her the degree, in the words, "Fear not, Mary: for thou hast found favor with God," and Elizabeth confirmed it in the simple greeting, "Blessed is she that believed: for there shall be a fulfillment of the things which have been spoken to her from the Lord."

God's L.D.'s, when they really qualify in the class that can truly look into the face of their Lord and say, "No word from God shall be void of power," will find their degree raises them to a place of power to which princes might well aspire. No wonder that James says, "Let the brother of 'Low Degree' glory in his high estate." He recognized that God had chosen the poor of this world to be rich in faith.

We have known those in this class who were reduced and impoverished by the attachment of academic titles to their name. When we have the divine endowment and endowment that goes with the possession of true

faith, no decoration from the hand of man will enhance one's influence and power. In the seeking of these honors, the hankering after the glory which is from man, our Lord has indicated that there may be a loss of faith and spiritual power in His words, "How can ye believe, who receive glory one of another, and the glory that cometh from the only God, ye seek not."

And if there is danger in the seeking of these honors, what of those who covet the right or presume to exercise the power of conferring them? —Sel. by J. H. Mosemann.

THE COVERED WAGON

By Anna L. Zook

For the Gospel Herald.

In the years gone by our fathers crossed the prairies to claim a great empire beyond the Rockies. For them the covered wagon was the vehicle of progress. Into it was loaded the cargo to be carried from the old into the new. Upon the wise selection of the cargo of the covered wagon depended the fate of the new colony.

In the present day we are crossing the wilderness of a changing order. We are in the midst of what is perhaps the greatest revolution of thought and behavior in human history. Industrial conditions, financial problems, the whole fabric of social life as related to both the moral and the religious questions, all are involved in this wide-spread disintegration and chaos of the hour.

Where shall we, as Christians, find our covered wagon? In the Christian School. In such schools, Christian scholarship selects the cargo upon which our fate of to-morrow depends.

In the Christian School religion is made a vital part of education. In assisting the student to adjust himself to his environment, it includes the TOTAL ENVIRONMENT. It believes that not ALL of REALITY can be caught in the test tube, nor analyzed through the microscope. Man's character is formed by influences outside the laboratory. To know these influences, and to adjust them, is a vital part of education. Without this spiritual adjustment, education is incomplete, and may become a menace to society.

Dr. William O. Thompson, when President of the Ohio State University, once said, "The atmosphere in which a boy is educated counts for much. I am in no way untrue to state institutions when I say that in our day a boy might become a bachelor or a master in almost any one of the best of them and be as ignorant of the Bible, the great literature which it contains, the moral and spir-

itual truth which it represents, and the fundamental principles of religion, the facts and methods by which they are defended, their nature and value to society, as if he had been educated

in a non-Christian country. Who is to supply this lack if not the Church college? Is not the Church, with all its institutions, set for this duty?" Larned, Kansas.

FIFTY MENNONITE LEADERS

BISHOP J. C. KENAGY (1821—1894)

By L. J. Miller

For the Gospel Herald.

Jacob C. Kenagy was born in Union Co., Pa., Aug. 4, 1821, and later moved to Mifflin Co., Pa. He was the son of David and Rebecca Hartzler Kenagy, residents of Pennsylvania. At the age of 24 he came to Logan Co., Ohio, where he was married to Elizabeth, (daughter of Peter and Gertrude Yoder), Oct. 21, 1847. Peter Yoder came from Germany, an orphan, at the age of seven and settled in Mifflin Co., Pa. Later he settled in Wayne Co., Ohio. When Elizabeth was 12 years old they moved to Logan Co., Ohio. Bro. Kenagy taught school several years in Pennsylvania before he came to Ohio, then taught several years in Ohio. Later he took up farming, beginning on a tract of 4 acres, living in a log house where they nearly froze, later got a 30-acre tract, then later 60 acres. He lived at the last place only 4 years, when in 1866, after the close of the Civil War, he moved to Cass Co., Mo., where he bought an 80-acre tract near where the Sycamore Grove Church now stands. The man from whom he bought it followed him to St. Louis and gave him \$25.00 to buy it back, and being determined to buy land in Missouri he came back right away and bought 130 acres near East Lynn, where he spent the rest of his days.

He united with the Church in young years. He was ordained to the ministry in 1850 at the home of Samuel Plank, father of the late David Plank, in Ohio, and was ordained to the office of bishop a few years later. He and David Plank were among the first to start Sunday school in Ohio, among the Amish Mennonites.

Coming to Missouri in 1866, he being the first minister, he began to have meetings every two weeks in private homes and later in the Smith schoolhouse. His was one of four families, only 8 members. The other families were Saul Yoder, Jake King, Christ Yoder, their children being small. Sunday school was started in 1869. In 1870 the Clearfork Church was built. The congregation increased quite rapidly, people moving in from various states. Later in 1875 there was a division in the congregation, and for a time meetings were held by the two factions in the same church. When the difficulty became more

serious Bro. Kenagy suggested the proposition as Isaac did when the servants strove about the wells and Isaac went and digged another one. So in 1883 the Sycamore Grove Church was built and when he died the congregation had increased to over 400 members. Bro. Kenagy was much interested in starting the western Amish Mennonite conference, and as a result the first one was held at Sycamore Grove Church.

Bro. Kenagy was well read, having the scriptures well at hand. He was also much interested in prophecy, and had a longing for the Church that it might continue faithful. In his last years he said many times, "You can easy get along without me, but not without Christ."

Garden City, Mo.

"I'D WALK A MILE FOR A CAMEL"

Of course you would. You would walk just as far or farther, under similar circumstances, for any other brand of cigarettes. Why? Is it because a cigarette has in it something worth walking a mile to get?

Nothing of the kind. The one who walks a mile for a cigarette does so because he has already smoked so many that he has become a slave to them. He is just as likely to steal them or steal money to buy them or get them in any other immoral way. He feels he must have them at any cost or by any means, good or bad.

The following true story explains why a tobacco slave will "walk a mile" or do anything desperate to gratify his abnormal habit:

"When I was seventeen years of age, I was engaged in cutting mining timber high up in the mountains of Colorado. During the winter the mountains were covered with snow, and drifts twenty feet deep were frequently formed while the great snowstorms were sweeping over the mountains.

"One cold night when the snow was more than knee deep all over the landscape, and in some places the great drifts covered even the tops of the smaller pine trees, I sat by a roaring fire reading. I was so interested in my book that I did not realize that it was nearly midnight when I laid it aside and began to get ready for bed. Gusts of wind were rattling the doors and windows and piling the snow almost to the eaves on the north side of the house, when I heard a

knock at the door.

"'Come in,' I called, and a young man who lived in a lonely cabin in the timber about a mile away came stamping in, brushing the snow off his clothing. His first words were, 'Have you any tobacco?' and when I told him I did not use it, he smiled ruefully and said, 'Then I must go on down to Sunset, for I've got to have some.'

"'What!' said I, 'Are you going to walk four miles in a blizzard like this, after midnight, just to get some tobacco? Why, man, you're crazy! You will never get there alive. If you must have it, why don't you wait until morning, when you can at least see your way and avoid the danger of slipping into an old prospect hole or an abandoned mine shaft?'

"'No, I can't wait,' he replied. 'I got out of tobacco about noon to-day and I thought I could wait until tomorrow; but I found myself craving it so strongly that I found myself hunting through all my pockets and all over the house for any that might have been laid aside. Then I cut out the pockets where I usually carry my tobacco and chewed the cloth, because it tasted like tobacco. But that doesn't satisfy me. I've just got to have tobacco.' And off he trudged in the middle of the night in a blizzard such as only the Rocky Mountains can produce. At half-past two in the morning he found his way into the little town of Sunset, awakened the storekeeper and secured some chewing tobacco to satisfy the craving.

"This young fellow had begun to use tobacco when he was with other boys, because he thought it showed his manliness. At first, before the habit became too strong, he might easily have stopped using it; but now that he had grown to manhood, the habit had so enslaved him that he was willing to risk his life to satisfy the overmastering desire."—Howard O. Welty, Principal Oakland Technical High School, Oakland, Cal.

This tells very plainly why people who have made themselves slaves to tobacco will walk a mile for it in zero weather or under any other circumstances. Just why manufacturers of the slavish stuff should advertise its debasing effect, is beyond understanding. Why any sensible boy wants to develop such an un-American, slavish habit is still stranger. It must be because he does not know better.—Sel. by L. Bontrager, from No-Tobacco Journal.

FROM OUR MISSION STATIONS

(Continued from page 425)

good Lord may lead and prosper the work according to His own good will and purpose.

Aug. 6, 1929. Noah H. Mack.

Lima, Ohio

(Mennonite Mission)

Dear Readers of the Gospel Herald, Greeting in the Name of Jesus:—This finds us all in good health at the Lima Mission. We have many reasons to praise the Lord for the privilege of pointing souls to Him. The people of the city all have their problems, but we can point them to Jesus the great burden bearer. Death has claimed two of our number this summer. Brother Golden had been afflicted for a number of years, but his place in the house of God was never vacant when it was at all possible for him to be present. The eagerness with which he listened to the Gospel messages was an encouragement to all. Mrs. Blosser, another aged sister who has been sick for a number of years, died July 27. Her life of patience in suffering was a lesson to others, and we are glad to know that she is with Christ which is far better.

Our vocational Bible School, July 16-27, was very well attended ranging from 107 to 130. The weather was very warm, but the interest was good. The miracles of Jesus, character studies, and other Bible lessons were taught. The children were encouraged to memorize certain portions of scripture and to bring new students. Many of them were willing workers and did their best. On Tuesday, August 6 a dinner was furnished for the children with the help of the sisters from Allen County. There were 146 children present also some of the mothers. Sometimes people wonder just how much good city missionaries do in teaching the children. The way in which they learn about the Bible makes us confident that His Word will not return void. Many of them will never forget the teaching they received.

The territory surrounding the Mission was canvassed for the benefit of the Bible school. This opened up new opportunities. It is a great encouragement to find that people have confidence in our teaching of the Bible.

We were privileged to have Bro. S. J. Miller and family with us on Sunday, August 4. Bro. Miller preached three very helpful sermons, two on Sunday and one on the following Monday evening. He encouraged the believer to be diligent in prayer and the study of the Word. By doing this we learn to know Christ better and thus go forward in service for Him. Bro. J. B. Smith of Elida, O., was with us two evenings, August 6 and 7, giving lectures on Bible Teaching on the dress question. Great truths were opened to us and we are sure they were profitable to all present.

ent. Brother O'Connell and family spent some time in Iowa City, Iowa, conducting a series of meetings. On their way home they visited the relatives of Sister O'Connell at Hammond, Ind. We were very glad to have them return as their presence was much missed. Brother Mueller had charge of the services in their absence. There is a place for every one to fill and the absence of one is always felt. Pray for the church at this place that we might work together in harmony and love, and that the Lord of the harvest might send forth more labourers as they are needed.

Aug. 9, 1929.

I. S.

THE COLLAR FOR THE YOKE

(Continued from page 419)

When He becomes our yokefellow, yesterday decreases in burdensomeness as the morrow increases in glory.

That is ever the ministry of the Divine fellowship in any kind of human need. The golden age of a life is removed from the past and enthroned in the future. The light that followed behind goes on before. The examples might be multiplied. There are those who are cumbered with a load of care. There are those whose lives have to be dragged through temptations which act upon the soul like magnetic mud. There are those whose hindrance is a loneliness unbroken by any familiar friend. There are those whose goings are hampered and entangled by uncongenial attachments. And there are those whose burden is an imperfect body, the very vehicle having, as it were, a broken axle or a broken wheel.

And what shall we say to all these laboring and heavy-laden souls? We will give them the old, sweet, evangelical word, "Drop the collar and take the yoke; accept the partnership of Jesus, and let the fellowship be Divine."

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you . . . and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. 11:28-30).—Sel. by J. D. Miner.

REPORT

Of the Annual Sunday School Conference Held with the Mountain View Congregation, High River, Alta., July 2, 1929

Organization: Mod., Joe Steckley; Asst. Mod., Frank Lapp.

The meeting was opened by singing hymn number 2, led by Owen Hershberger.

The devotion was led by Bro. Isaac Mil-

ler, using II Pet. 1:4-11, after which he gave an address of welcome.

Possibilities Embodied in a Child. Bro. N. L. Detweiler. Depend on his heritage, environment, example, and teaching.

The Sunday School Pupils, the Hope of the Church. Bro. Clarence Ramer. Since the future of the Church depends upon the younger generation and the church is recruited largely from the Sunday school, it is essential that the child be properly instructed in God's Word, brought to a knowledge of sins forgiven, and built up in the most holy faith.

Where Are the Boys? M. Stutzman. This question is one of concern or of despair. A neglect of the first will result in the last. This should be a question of concern to the parents in early age by showing a sympathetic interest in their childish problems and their spiritual welfare. The Sunday school teacher should be concerned about the boys' scriptural teaching and social life. The minister should have the concern in building up the spiritual life of the boys.

Where Are the Girls? Mrs. R. Weaver. In the present age when the tendency of moral laxness and carelessness, immodest and careless use of dress is so prevalent, it becomes more necessary than ever that our girls are protected in the home by teaching modesty, proper use of the body, and the right use of literature; in society by emphasis on modest dress and womanly conduct; in the church by instructing that the body is the temple of the Holy Ghost.

Summary (essay), Lottie Stanton. The boys and girls need the prayers, sympathy, and example of all God's people.

Report of secretary.

General discussion.

Afternoon Session

Song service and devotion.

Children's meeting, Mrs. C. F. Derstine. Subject, **Proper and Improper use of the eyes, ears, and tongue.**

What Phase of a Sunday School Should Receive Most Consideration. M. Gingerich. The spiritual application should receive first consideration. The geographical, historical, and practical points should be stressed to emphasize the former.

How to Interest the Disinterested? Discussed by N. B. Snyder in the absence of the speaker. Get a point of contact. By sympathy, kindness, and patience win them to a realization of their need of the Sunday school.

The Teacher's Responsibility. A. B. Gingerich. The teacher should be a living example of Christian living and piety, teaching the Word in simplicity that the pupils may accept Christ and grow in the knowledge of the truth and grace.

Essay. Alice Eby. The teacher's responsibility to the Master is to present Him; to his pupil, his responsibility is a blameless life; his responsibility to himself is the study and devotional life.

Open discussion.

Evening Session

Song service.

Opening prayer and testimony meeting, J. G. Hochstetler.

What May I Do to Help the Work along? Five-minute talks. Rom. 12:1; 11 Cor. 8:5. The five-minute talks emphasized the points in the subjects of the day.

The closing remarks of the moderator were an appeal for more family worship.

Bernice Harder.
Myrtle Miller, Sec'y's.

LETTER FROM EUROPE

(Continued from page 422)

friend and brother-in-law of Conrad Grebel. Here Bro. Bender and I gained access to the library which contains a large number of letters written to Vadian by Grebel. We saw some of these original manuscripts. It was something of a thrill to see the handwriting and the signature of this humanist whom we now consider as the chief leader of the Swiss Brethren movement.

The same day at Zurich we visited Zwingli's church where the Swiss Brethren movement started, and where Grebel debated publicly with Zwingli. We also stood on the bridge near the old Rathaus, and looked down on the waters of the Limmat where Felix Manz was drowned for his faith. Here is the cradle of our denomination as such.

The following Sunday we drove to Langnau in the famous Emmenthal, whence most of the American Mennonite families originally came. This church has a longer continuous history than any other Mennonite church. We were too late for the beginning of the service, but heard the last part of a sermon by Bishop Gerber. In the afternoon we attended services at the Bommat Church in the country. Bro. Frey preached at this service. After this we enjoyed entertainment and some singing at the Gerber home.

Last week while some of our party were visiting at Basel and others of us were taking a trip to Rome and Naples, Bro. Frey enjoyed a good visit with Bro. Pierre Sommer at Montbeliard. They did considerable house to house visiting, and held one evening service, a very unusual thing among our European brethren.

Last Sunday morning we all attended services at Colmar in Alsace. Bro. Frey took part in this service. Afterwards some of us again enjoyed the hospitality of Bro. Kremer, one of the ministers here.

The next day we visited at the home of Bishop Jos. Widmer near Mulhouse. We saw their church building too. And then yesterday we all drove over to see Bro. Pierre Sommer, in whose home we had a happy half hour. We also visited Bishop Christian Widmer, and saw the foundation of the new church building and the old church in Montbeliard, where Bro. Frey's grandfather attended church.

Our contacts with Mennonite centers are now practically finished. We expect to sail for America, August 3. We are thankful that God has given us good health and has kept us safe so far. Kindest greetings to all.

Paul Erb,

July 24, 1929.

"The Church's one foundation is Jesus Christ her Lord,
She is His new creation by water and the Word,
From Heaven He came and sought her,
to be His Holy Bride,
With His blood He bought her, and for her life He died."

Married

Kauffman—Hostetler.—Bro. Nelson Kauffman of Minot, N. Dak., and Sister Carol Hostetler of Elkhart, Ind., were united in holy matrimony at Elkhart, Ind., on June 10, 1929, Bro. Paul Erb, Hesston, Kans., officiating. May God's blessings attend them.

Kenagy—West.—On Sunday, July 21, 1929, at the Zion church, Hubbard, Oreg., occurred the marriage of Bro. Roy Kenagy and Sister Thelma West, both of the Zion congregation, Bro. A. P. Troyer officiating. May they prove faithful in the service of the Lord in their new relation of life.

Klopfenstine—Troyer.—On July 12, 1929, Bro. Emmet Klopfenstine and Sister Edna Troyer, both members of the Los Angeles congregation, were married at the home of the officiating bishop, Bro. J. P. Bontrager, 1323 West 98th Place, Los Angeles, Calif. May God's choicest blessings attend them through life.

Schrock—Ressler.—On Nov. 29, 1929, Bro. John Schrock and Sister Esther Ressler were united in holy matrimony at the home of the bride's parents, Clarence, N. Y., Bro. C. L. Ressler, father of the bride, officiating. May God's blessings attend them through this uneven journey of life.

Hostetler—Roth.—On July 6, 1929, at the home of the officiating bishop, Bro. A. P. Troyer, near Hubbard, Oreg., occurred the marriage of Bro. Rollan Hostetler of the Zion congregation, and Sister Margaret Roth of the Fairview congregation, near Albany, Oreg. May they prove steadfast in true obedience to their Lord and Master through their journey of life together.

Obituary

Cartwright.—Elnora (Bireley) Cartwright, daughter of David and Emma Bireley, was born at Piqua, Ohio, July 28, 1846; died at the home of her son-in-law, John W. Lewis, Ft. Wayne, Ind., Aug. 2, 1929; aged 83 y. 6 d. About sixty-four years ago she was united in marriage to John Cartwright. This union was blessed with three children (Alice, Harry, and Jessie). Her husband and children preceded her in death. She leaves 1 sister (Mrs. Lizzie Godfrey, Spencer, W. Va.), 1 grandson, and 6 great-grandchildren.

Grove.—Joseph W. Grove, son of Martin H. and Barbara Wenger Grove, was born near Waynesboro, Va., Feb. 24, 1851; died at his home at South English, Iowa, July 25, 1929; aged 78 y. 5 m. 1 d. He leaves his wife, 4 children (Anna, Mrs. Mollie Brower, Mrs. Bertha Suter, and John M. Grove), 11 grandchildren, 2 brothers and 1 sister (Mrs. Barbara Niswander, R. F., and R. A. Grove), besides many other relatives and friends. He came to Iowa when a young man. He was highly respected for his sociability and industry. Funeral services were held at the Church of the Brethren in charge of J. D. Brower of the Church of the Brethren and P. J. Blosser.

Ramer.—Martin, son of Daniel and Elisabeth Ramer, was born near Markham, Ont., Nov. 26, 1889; died in the Toronto General Hospital July 20, 1929; aged 39 y. 7 m. 24 d. He suffered only a few days from appendicitis

and did not survive the surgical operation. He yielded himself to the Lord and was received into the Church at the age of seventeen. In 1915 he was married to Annie, daughter of A. K. Dettwiler, of St. Jacobs, Ont., who, with six children (Jonas, Leonard, Sydney, Elsie, Elvin, and Grace) survives. As a Christian man and a neighbor Bro. Ramer was highly respected. There was seldom a need in the community that did not receive his hearty support. He left a clear testimony for the Lord and said that all was well. He was buried in the Wideman cemetery on the 23rd. The funeral was very largely attended. The services were conducted by the home ministers, Levi Grove and Thomas Reeser, and Benjamin Good of Ohio. Text, Jno. 14:1-4.

Weaver.—Ralph Weaver, only son of Mrs. Josiah J. Miller, was born near Shipshewana, Ind., Nov. 12, 1901; met death by drowning in Shore Lake, July 12, 1929; aged 27 y. 8 m. On Jan. 24, 1920, he was married to Olive Troyer, who with his mother, step-father, half-sister (Alta), 2 step-brothers, 4 step-sisters, 1 grandmother, 1 step-grandfather, 1 step-grandmother, and a number of other relatives, survives to mourn his sudden and unexpected departure. He was widely known and to know him was to be his friend. He was quiet, unassuming, and industrious. His father (Willis D. Weaver) died May 9, 1907. Besides being left fatherless at the age of five, he had several painful accidents in the year 1925. Throughout all his misfortunes he was very patient and complained little. In his youth he united with the Shore Mennonite church, where he was a member at the time of his death. Funeral services were held at the Forks church, conducted by Bro. D. D. Miller and Bro. Y. C. Miller. Texts, Psalms 136; 116:7, 8, 15.

Bair.—Reuben S. Bair was born in York Co., Pa., Feb. 25, 1856; died July 11, 1929; aged 73 y. 4 m. 16 d. Death was due to heart trouble and dropsy. His death came very unexpectedly, since he asked for his dinner about ten minutes before he passed away. In 1880 he was married to Malinda L. Sherrick of Lancaster. To this union were born 3 sons and 3 daughters. Three daughters preceded him in death. He leaves his wife, 3 sons (Daniel, Emanuel, and Reuben Jr.), 1 step-daughter, 18 grandchildren, and 1 great-grandchild. The family has lost a kind, loving father, the community a kind neighbor, and the Church, a devoted Christian brother. In 1896 he was ordained a minister of the Mennonite Church. He served faithfully to the end. Funeral services were conducted at Bair Codorns Mennonite Church by Bros. John H. Mosemann and Harry H. Loose. Text, Jno. 5:35. Interment in adjoining cemetery.

"Weep not, dear ones, though I leave you,
It is but a few days more
Till with Jesus I will meet you,
One by one on that bright shore."

—By the family.

Erb.—Hilda, wife of Addison Erb, died at the Kitchener-Waterloo Hospital on July 27, 1929; aged 33 y. 9 m. 25 d. Death was caused by peritonitis following an attack of appendicitis. She is survived by her husband and three small children (Helen, Frederick, and Ruth); also by her father (Deacon Noah S. Weber), her step-mother, three brothers, and three sisters. She accepted Christ as her Savior at the age of thirteen, at which time she joined the Mennonite Church, of which she was a member at her decease. Her cheerful disposition, fine Christian spirit, and her willingness to serve, will be greatly missed by everyone with whom she came into contact. Funeral services were conducted from their late residence at Waterloo, Ont., at the Mennonite church of the same place, and interment in the near by cemetery, in charge of Bro. Jesse B. Martin, assisted by Bro. Jonas Snider. Bro. Martin delivered a very appropriate and comforting message based on the opening statement of I Peter 2:7: "Unto you therefore which believe, he is precious."

Bro. Snider spoke briefly from John 14:4: "Whither I go ye know, and the way ye know." "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Brenneman.—David Benjamin, son of Ephraim and Anna Brenneman, was born in Johnson Co., Iowa, June 13, 1925; died of acute rheumatic fever, in Genesee Co., N. Y., July 24, 1929. He was taken slightly ill Sunday morning, July 21, but being of a quiet disposition and not apt to complain, not so much alarm was felt; he did not think his condition so serious but that his father could the next morning go to his daily labor; but before noon the next day his condition became such that his father was called and a hurried trip to the hospital begun. When about 15 miles from home, seeing that the end was drawing near, a halt was made by the roadside and here away from the care of a loving mother the end came. But God knows what is best. He leaves father, mother, four brothers (Virgil, Gaylord, Evann and Ivan), one grandfather, two grandmothers, and many relatives and friends. Short services were held at the home of his grandparents near Corfu, N. Y.,

July 25, conducted by Lewis Eichorn, after which the body was accompanied by his father to their home in Johnson Co., Iowa, where services were conducted at the East Union church, on July 27, by Elmer G. Swartzendruber in German and A. C. Swartzendruber and J. C. Brenneman in English.

David dear, thou hast left us;

Oh, how sad it was to part!

But God knows best, and has giv'n thee rest,
And we'll seek to meet thee where thou art.

Blosser.—Mary C. Blosser, daughter of Abram and Mary Beery, was born near Bremen, Fairfield Co., Ohio, April 8, 1849; died July 27, 1929; aged 80 y. 3 m. 19 d. Death was caused by paralysis. She was an invalid the last two years of her life. During all her sickness she manifested a great degree of patience. She was a member of the Mennonite Church, joining at an early age and continuing faithful to the end. She was married to David A. Shatzer Dec. 11, 1877. To this union was born one daughter, Mary Jane. Her husband died Sept. 29, 1879. She was married to Samuel Blosser April 19, 1891. To this union was born one son Samuel. Her second husband preceded her in death May 5, 1908. She leaves to mourn her departure one

son, Samuel R. Blosser, of Lima, Ohio, and one daughter, Mary June Nye, of Lancaster, Ohio; also two step-daughters, Mrs. E. B. Conner, and Mrs. Celia McLandish, both of Bremen, Ohio; also 11 grandchildren, 8 great-grandchildren, and 6 step-grandchildren, two sisters (Mrs. Sam Mills of Ft. Jennings, Ohio, and Mrs. James Llewellyn of Continental, Ohio), with a host of relatives and friends. She has always been interested in the work of the Lord. At the age of eighteen she was a teacher in Sunday school at the Pleasant Hill church of Fairfield County. She with her son and daughter moved to Allen County, Ohio, in 1916, where she resided until the time of her death. In all her sickness she was patiently waiting to be called to her eternal home. She was never known to complain, always appreciative of every kindness shown her. She was a faithful companion and loving mother, always lending a helping hand wherever she was needed. Funeral services were held at the Salem church by Geo. Ross, assisted by Maurice O'Connell and Gabriel Brunk. Burial in adjoining cemetery.

"All is over, hands are folded

On a quiet, peaceful breast;

All is over, pain is ended,

Now dear mother is at rest."

PROGRAM FOR THE MENNONITE GENERAL CONFERENCE AND ASSOCIATED MEETINGS

To be held at the M. B. C. Camp Grounds near Elkhart, Ind.

(Central Standard Time for all meetings)

SUNDAY, AUGUST 25, 1929
FUNDAMENTALS CONFERENCE
O. N. Johns, Moderator, Canton, Ohio

Afternoon

2:00 The Infallibility of the Word, Oscar Burkholder, Breslau, Ont.
Christ, the All-Sufficient Savior, N. A. Lind, Tangent, Oreg.

Evening

7:00 The New Birth, A. J. Metzler, Masontown, Pa.
The Christian Home, J. D. Mininger, Kansas City, Kans.

MONDAY, AUGUST 26, 1929

Forenoon

9:00 Committee on Arrangements Meet at Camp Grounds

Afternoon

FUNDAMENTALS CONFERENCE

Simon Gingrich, Moderator, Wayland, Iowa

2:00 The Law and the Gospel, J. H. Mosemann, Lancaster, Pa.
Principles and Observations of Nonresistance

E. L. Frey, Wauseon, Ohio

Evening

YOUNG PEOPLE'S PROBLEMS COMMITTEE PROGRAM

6:30 Testimony and Praise Service, R. R. Smucker, Tiskilwa, Ill.

7:00 Ten-minute Talks on Present Opportunities for Service:

1. Through Our Church Schools, Paul Mininger, Kansas City
2. Through Our Missions, Irene Lehman, Goshen, Indiana
3. Through the Church, John Mosemann, Jr., Lancaster, Pa.

7:30 Present-day Challenge to Mennonite Young People:

Irvin Burkhardt, Scottsdale, Pa.

8:15 Admonition D. D. Miller, Middlebury, Ind.

TUESDAY, AUGUST 27, 1929

Forenoon

9:00 Committee on Arrangements

EDUCATIONAL PROGRAM

H. R. Schertz, Moderator, Metamora, Ill.

9:00 Christian Education a Factor in Character Building

C. F. Derstine, Kitchener, Ont.

The Educational Problem, A Challenge to the Church

Aaron Loucks, Scottsdale, Pa.

The Requirement to Meet This Challenge

S. C. Yoder, Goshen, Ind.

Afternoon

GENERAL SUNDAY SCHOOL COMMITTEE PROGRAM

1:30 Devotion, Wm. Lauver, Missionary to South America

2:00 Statement by Chairman, Noah Oyer, Goshen, Ind.

2:30 The Child in the Midst, Alma Smucker, Tiskilwa, Ill.

3:00 Apt to Teach, Chester K. Lehman, Harrisonburg, Va.

3:30 The Living Message, George J. Lapp, Manheim, Pa.

Evening

6:00 Sunday School Workers' Meeting

B. B. King, Fort Wayne, Ind.

6:45 Devotional Talk, Jesse Martin, Waterloo, Ont.

7:00 The Task of the Sunday School, E. E. Miller, Middlebury, Ind.
7:30 Let Us Go On, A. C. Good, Sterling, Ill.

GENERAL CONFERENCE

WEDNESDAY, AUGUST 28, 1929

Morning Session—Nine O'Clock

Devotion

Reading of Minutes of General Conference

Conference Sermon

Geo. R. Brunk, Denbigh, Va.

Responses

Appointment of Resolutions and Nominating Committees

Afternoon Session—One-thirty O'Clock

Devotion

Report of Secretary of General Conference, N. E. Miller, Springs, Pa.

Treasurer's Report, J. C. Frey, Archbold, Ohio

Report of Publication Board, Levi Mumaw, Scottsdale, Pa.

Report of Historical Committee, Oscar Burkholder, Breslau, Ont.

Report of Music Committee, C. Z. Yoder, Wooster, Ohio

Address—What Constitutes the Faith of Our Fathers?

Paul Erb, Hesston, Kansas

Evening Session

Workers' Meeting

Sermon

THURSDAY, AUGUST 29, 1929

Morning Session—Nine O'Clock

Devotion

Report of Committee on Revision of General Conference Regulations

J. S. Hartzler, Elkhart, Ind.

Young People's Problems Committee Report,

O. O. Miller, Akron, Pa.

Peace Committee Report, E. L. Frey, Wauseon, Ohio

Address—Christian Standard of Social Purity, C. D. Esch, India

Afternoon Session—One-thirty O'Clock

Devotion

Mission Board Report, S. C. Yoder, Goshen, Ind.

Biblical Principles of Attire and Their Application,

H. B. Keener, Harrisonburg, Va.

Report of Interboard Committee, Daniel Kauffman, Scottsdale, Pa.

Report of Committee on Church Polity, D. H. Bender, Hesston, Kan.

Address—The Value and Place of Discipline, D. H. Bender

Evening Session

Workers' Meeting

Sermon

FRIDAY, AUGUST 30, 1929

Morning Session—Nine O'Clock

Devotion

Report of Board of Education, S. F. Coffman, Vineland, Ontario

Report of General Sunday School Committee, Noah Oyer, Goshen

Election of Officers and Appointment of Special and Standing

Committees

Address—How Indoctinate Our Ministry that They May More

Solidly Stand Together in Promulgating the Faith and Practices

of the Mennonite Church? Daniel Kauffman, Scottsdale, Pa.

Afternoon Session

Any Unfinished Business

Close of Meeting

The above program is subject to change by the Committee on Arrangements or as occasion may require.

D. A. Yoder, Moderator.

N. E. Miller, Secretary.

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

Educational Program, Tuesday forenoon, Aug. 27.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

The M. B. C. Camp Ground, the place where the General Conference is to be held, is located near two main Highways whose general direction is east and west, U. S. Road 20 and Ind. Road 2. Those coming from the east on Ind. Road 2 should leave it at Goshen, turning west on south side of court house and follow signs to grounds about 6 miles west of Goshen. Those coming from west on Road 2 leave Elkhart on Prairie St. and follow signs. Those coming from east on U. S. Road 20 leave Elkhart at Prairie St., and go directly south to grounds. Those coming from the west on U. S. Road 20 leave Elkhart at the viaduct following the road signs south and east. Those coming from the south and west by way of Indianapolis U. S. Road 31 to Lakeville then east through Wakarusa. Follow signs to camp ground.

Parties who wish to come to General Conference by Railroad should notify Bro. Curtis Hoover, Wakarusa, Ind., as to time and place of arrival. Trains will be met at Nappanee for those coming by way of the B. & O., and at Goshen or Elkhart for those coming by way of the N. Y. C.

After consultation with representatives of the Church throughout the various sections the Executive committee has decided on the following method of caring for the people during this session of General Conference:

Breakfast will be furnished free to all visitors at the homes where they are lodged. A nominal charge of twenty cents per meal will be made for dinner and supper which will be served on the grounds.

Committee.

ANNOUNCEMENT

No rooms or cottages are now available during time of General Conference. They have all been rented.

D. A. Yoder, Moderator.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet the week following General Conference. The following dates will be the order of work:

Wednesday, Sept. 4, at 2 o'clock the minister's meeting for arrangement of conference questions. At 4 o'clock the Mission Board will have its business session.

Thursday and Friday, Sept. 5 and 6, the Church Conference will be in regular session.

Saturday and Sunday, Sept. 7 and 8, will be the Workers' Conference. Meetings will be with the Holbrook congregation near La Junta, Colo.

Everybody welcome.

J. R. Shank, Sec'y.

Iowa-Nebraska

The ninth annual session of the Iowa-Nebraska Conference district will be held, the Lord willing, with the West Fairview congregation, located between Milford and Beaver Crossing, Nebr., Sept. 4-6, 1929. The following will be the order of conference session:

Tuesday, Sept. 3, all-day ministers' meeting.

Wednesday, Sept. 4—Thursday, Sept. 5, Church conference will convene.

Thursday, Sept. 5, p. m., Workers conference opens with a Sunday school session.

Thursday, Sept. 5, evening, Y. P. B. M. session.

Friday, Sept. 6, a. m., Sewing circle session.

Friday, Sept. 6, p. m., Mission session.

Friday, Sept. 6, evening, devoted to Children's meeting and round table.

Sermon each evening.

Everybody cordially invited to attend this session of Conference.

From Lincoln going west, one train stops at Milford at 11:45 a. m. From Lincoln going west, one bus stops at Milford at 7:00 p. m. Any one wishing to be met at Milford notify John Troyer, Milford, Nebr. Any one wishing to be met at Beaver Crossing notify Ben J. Roth, Beaver Crossing, Nebr.

Those coming by auto from the east will follow highway No. 38 out of Milford, west four miles, then leave No. 38 and proceed four miles farther to the church. The West Fairview church is located eight miles west of Milford, or five miles east of Beaver Crossing.

Wm. R. Eicher, Secretary.

VICTORIOUS LIFE CONFERENCE
at Manitou, Colo.

Arrangements have been made for a Victorious Life Conference, to be conducted at the Mennonite Church, Manitou, Colo., Sept. 9-16, just following the Missouri-Kansas District Conference to be held with the East Holbrook Congregation, near La Junta, Colo., Sept. 4-8, 1929.

Folks going to Manitou this summer, or to the Missouri-Kansas District Conference, will do well to plan now their trip to attend this Victorious Life Conference and thus receive spiritual refreshment as well.

J. D. Mininger.

ONTARIO SUNDAY SCHOOL
CONFERENCE

The Ontario Mennonite Sunday School Conference will hold its annual meeting with the Kitchener congregation, Kitchener, Ont., Aug. 31—Sept. 2, 1929. The first session will be held Saturday evening, Aug. 31. Because this meeting immediately follows the closing sessions of General Conference, you are cordially invited to include the conference at Kitchener in your plans.

For information as to roads, train schedules, etc., apply to

Oscar Burkholder, Secy.,
Breslau, Ont.

BIENNIAL MEETING OF THE MENNONITE PUBLICATION BOARD

The biennial meeting of the Mennonite Publication Board will be held with the A. M. Congregations in Fulton Co., Ohio, near Archbold, Thursday and Friday, August 22-23, 1929. All members of the Board and Committees associated with this work are requested to be present. Preaching services will be held in each of the churches in the district on Wednesday evening previous to the above dates. Programs will be supplied on request.

Those coming from the East on through train either to Toledo or Wauseon, take trolley car to Pettisville, Ohio; those coming from the West, stop off at Archbold. Arrangements will be made to meet cars and trains if you notify J. C. Frey, Archbold, Ohio, of your coming.

O. N. Johns, Secy.

1929

Young People's Institute

Aug. 22, 23, 24, & 26

The Institute Committee is providing a full program for Thursday, Friday, Saturday and Monday forenoon preceding the coming General Conference. There will be classes in Bible study, Mission study, Young People's Activities, S. S. & Y. P. M. and Summer Bible School methods, Faith, Principles and Activities of the Church, etc., also Discussion Forum periods, outdoor Sunset meetings, platform sermons and lectures in the College Assembly room and time for study, prayer, quiet meditation, social contacts and recreation.

The regular sessions of the Institute begin on Thursday morning at 8:00 o'clock. Attendants should plan to arrive at Goshen on the afternoon previous and report for registration at the College Administration Building. Assignments to rooms and tickets to meals to begin with supper on the evening of the 21st and continuing to Monday evening the 26th will be issued at the time of registration. The Institute fee of \$7.00 provides for meals and lodging during this period and also covers all tuition expense.

For any further information or for attendance application blanks write to Young People's Institute, 8th St. & College Ave., Goshen, Indiana.

Orie O. Miller,
Chm. Institute Com.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, AUG. 22, 1929

(Gospel Witness)
Established 1901

No. 20

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men! Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues."

Wonderful, is it not? It reminds us of what the psalmist says in another place: "When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him." Yes, verily, "Great is the Lord, and greatly to be praised." Through His grace we may shine in His image.

Great reasons have we to praise the Lord. Infinite in grace and power, perfect in purity and goodness and love, marvelous and matchless in all His ways, human tongue can never do justice in praising Him from whom all blessings flow. Yet we should not forget that the highest form of praise to God is that of humble and obedient service to Him.

Have you been keeping up with your Sunday school lessons? To those who have taken time to read and meditate upon the content as well as the text, who have made a faithful study of each lesson, attended Sunday school regularly and thus had the benefit of class discussions, these lessons are unusually interesting. See that you live up to your Christian privilege along this line.

There is a trend against the teaching of the Bible in the common schools. A number of states have declared it "unconstitutional" to do

so, on the ground that the Bible is a "sectarian" book. But somehow it does not seem to occur to these opponents of Bible instruction in our schools that their pet hobby, Evolution, might likewise be sectarian in its aims. The Bible is opposed, not because of its sectarianism, but because it is TRUTH. Whether allowed in the public or not, the young people must be taught the Bible.

Discipline.—There are two ways of meeting difficult problems in discipline. One is to meet them faithfully and courageously and dispose of them in a Scriptural way, the other is to worry over them and let them go by default.

Quite frequently you hear this lamentation: "It is too bad that we must let things go this way; but they are permitting them in other places, and what can we do about it?" Result: You do nothing, and the chances are that in the places to which you refer they will take your do-nothing policy to justify themselves in their liberalism. Why not be faithful in your discipline, obey God in your discipline, and encourage others to be likewise faithful?

Then there are some who object to Scriptural discipline because they prefer to rule in love. They also are in error, both in their failure to obey God and also in their judgment upon God's methods. When that young man came to Christ and inquired after the way of life, Jesus loved him so ardently that He told him a very unwelcome truth. The most unloving thing you can do toward people in error is to exercise a false leniency which helps them to be satisfied with themselves in their error. Jesus says, "If ye love me, keep my commandments." Both love to God and love for our members demand that we exercise faithfulness in discipline and govern our churches in accordance with the letter and spirit of the Gospel of Christ.

MENNONITE GENERAL CONFERENCE

By the time this reaches the eye of the readers the opening activities of the Mennonite General Conference will begin to be in evidence. Those on the ground, whose duty it is to care for the multitudes, will be busy in making necessary preparations and a few meetings, not directly connected with General Conference but held at this time for the sake of economy in traveling expenses, will be either in session or ready to convene. Others, if not already on the way visiting churches or friends enroute, will be getting ready for the trip. With the eyes of the Church turned in the direction of Elkhart County, Indiana, we consider it expedient to give expression to a few meditations that may find a response in other minds.

For the second time in the history of the Mennonite General Conference it will be held some distance away from any Mennonite Church. The first instance was at Harrisonburg, Va., in 1919, when the meeting was held in Assembly Park, the property of the Eastern Mennonite School several miles away from Weavers Church. This time it will be held on the camp grounds owned by the Mennonite Brethren in Christ, where this body has been holding annual camp meetings. The reason this place was selected was because it was better equipped to take care of the crowds than any single church in Elkhart County, at the same time within reach of a number of Mennonite congregations, sufficiently strong, it is believed, to care for the several thousand visitors who are expected to attend.

A new innovation is being tried out this time in that a nominal price will be charged for the meals. This is something which few of us favor voluntarily, but in the light of past experiences most of us prefer this to

that of insistent pleading for money to defray the necessary Conference expenses. As an experiment we are all willing to try it, to see how it works. As for the hospitality end of the question, there will still be plenty of it on the part of the brotherhood in Indiana, who have generously decided that they will take care of the visitors over night and entertain them in their homes over the breakfast hour.

The indications are that this will be a meeting of unusual interest and, we trust, profit to all who come with right motives. There will be a number of important committee reports, and several questions are already listed that will awaken considerable interest. What other questions will be brought before the Conference after the Committee on Arrangements will have completed its work remains to be seen. Then the meetings scheduled to be held before General Conference convenes on Wednesday morning, Aug. 28, as announced in these columns from time to time, ought to prove both interesting and profitable to those who will find time to come a few days earlier and attend them. Moreover, there is just enough "electricity" in the air in which present day issues and problems are involved to add interest and snap to the discussions, even though such issues may not get on to the floor in the form of concrete questions or propositions. Also, from what expressions we have heard from brethren representing several viewpoints makes us confident that a wholesome Christian spirit, spirit of perfect loyalty to God and the Church, will dominate the meeting from beginning to end. Here are a few

Suggestions

that we beg to submit for your consideration:

1. The first question to come up is that of attendance. Who should attend? The experiences of the past few meetings have shown that it will not be necessary to stimulate interest in order to work up a big attendance. That point will take care of itself. On the other hand, even though the crowds sometimes get large, no one interested in the welfare of General Conference or the Church would think of discouraging any interested ones from going. It is an educational center profitable to all interested people. But there is one class of people (the people who come as sightseers) who will certainly not add anything valuable to the meeting—unless they become really interested in the soul-building features of the Conference. People attracted by the entertainment features only should choose some other time for their visiting.

Let only interested, consecrated ones attend.

2. Speaking of interest, the question naturally arises, Where should that be centered? We answer: (1) In the meeting itself, in the things discussed on the floor. (2) at the Throne, around which we should meet daily for supplication. Excepting those who must of necessity attend to the material things connected with the meeting, no one should think of strolling around sight-seeing or visiting over the grounds about the neighborhood, while the meetings are in session. We may greatly help along this line if we individually take ourselves in hand and act consistently, at the same time giving our testimony to the end that others likewise may do the same. This is a time for fasting and prayer, not for feasting and levity and indifference. It is the place where the Lord is to be worshiped, His name hallowed, and His cause promoted; let us do our part and act as the people of God ought to act on such occasions.

3. In all probability the Conference will come to a close about Friday noon, Aug. 30. Let us make our plans to stay there the full time, if possible. As for "the big day," that is as liable to be on Friday as on Thursday or Wednesday. It is hard on the nervous system of any meeting to have the crowds thinning out gradually a day or more before time for going home.

4. Don't get nervous when some phases of the work are under consideration which most people consider dry. Let us remember that General Conference is primarily a conference, a business body, not an entertainment body. It is entertaining enough to those who are interested, but let us remember that many of the most important things to come up in any conference are things which some people consider "dry." That body of people gets most out of a meeting when they have a sufficient interest to listen when facts and figures are being presented to the assembled congregation.

5. Unless you are sufficiently interested in the side meetings to be drawn by them, and if you are not officially connected with the meeting, if you are on hand Wednesday morning Aug. 28, you will be on time for General Conference, for that is the time when the first public meeting of General Conference proper will be held.

6. This is the time when all interested ones should be praying in behalf of the meeting. Pray that the Spirit of God may have His full way in every session of General Conference—not only in General Conference proper, but also in the Mennonite Publication Board at Wanseeon,

Ohio, in the Young People's Institute at Goshen, in the Mennonite Board of Education at Elkhart in the Fundamentals Conference, in committee meetings, in every meeting held at or near that time in the name of the Lord for the furtherance of the cause of Christ and the Church. We are expecting a great time, in the scriptural sense in which that word should be used; let us pray to the end that we may not be disappointed.

7. Let us look beyond the time of General Conference for results. The General Conference was brought into being to serve as a practical help in promoting the cause of Christ and the Church—as a strengthener of conferences, general boards, congregations, church institutions, etc.—not as an end in itself. Let us therefore attend with a view of getting something that will be a help to us in our respective field of labor. Going there with that end in view, and praying earnestly that the Holy Spirit may have His full way with His people throughout the meetings, we may rest assured that our longings will be realized, and the Church greatly strengthened through the coming meeting of Mennonite General Conference.

THE TRUE VINE

Jesus has given us a parable in John 15 about the true vine, Himself and the true children of God. He likens the green branch to a real living child of God, who is living and growing by the grace of God. He likens the withered branch unto a man who has a profession without any fellowship with God.

Now comes the question to me, Am I a sound and live branch? Do I every day get the new spiritual nourishment, grace, and help from God? Or do I live more by past experiences, so that my prayers are a service of duty rather than prompted by love? Do I live as a spiritual Christian, or is it more my own wisdom and a form only with no real fellowship with God? Do I commune with God, so that it is my delight to be in God's presence?

A person can send up prayers to God, but Jesus speaks about waiting upon God until we get strength and grace from Him for our own soul, so that it becomes like a watered garden, overfilled with fruit, and which fills the air with its odor of sweet smells. Do I increase or do I decrease in God? Do I get new nourishment from God every day?—Selected by David Souder.

Now, Now:—Behold, now is the accepted time; behold, now is the day of salvation.—II Cor. 6:2.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 11:13. Do all people receive the Holy Ghost at conversion? Are we supposed to ask for it? An interested inquirer.

1. Please explain Luke 11:13—which reads: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" The passage emphasizes two things: (1) That God is more ready and willing to listen to the petitions of His children than earthly parents are to the requests of their children; (2) that disciples of Jesus or believers (though evil in themselves) had the privilege and encouragement during the earthly ministry of Jesus to ask for the Holy Spirit with the assurance that God would grant them their petitions. We shall find, however, that after Jesus had ascended, or rather after the day of Pentecost, the relationship of the Holy Spirit to the believer was far more real and abiding than during His earthly ministry.

Observe Jesus' own words in the following passages: "He (the Holy Spirit) dwelleth with you, and shall be in you" (Jno. 14:17); "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (Jno. 14:16); "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you" (Jno. 16:7); "Behold, I send the promise of my Father upon you; but tarry (forty-six out of forty-eight occurrences in the New Testament the word is uniformly translated "sit" or "sit down") ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49); "Wait for the promise of the Father" (Acts 1:4). With Jesus' words agrees the significant passage of John who wrote many year after the ascension, regarding the period previous to that event; viz., "The Holy Ghost was not yet given (The German version has it, "was not yet here," and the Greek original, "was not yet"); because that Jesus was not yet glorified" (Jno. 7:39). The later passage (20:22, 23) should not be made to contradict this statement of the apostle. The act referred to was a reminder to the disciples, and hence anticipatory or prophetic.

Now observe Acts 2:1-4: "And when the day of Pentecost was fully come....there came a sound from heaven....and they were all filled

with the Holy Ghost." Peter explains the incident: "Therefore, being by the right hand of God exalted (answering to glorified in Jno. 7:39), and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

2. Do all people receive the Holy Spirit at conversion? The answer is, "Yes." Observe (1) that the Holy Ghost is given when one meets the conditions of salvation, viz., faith and repentance (See Acts 2:38; 11:17 compared with 10:45). In the one case repentance is mentioned; in the other, believing as the condition for receiving the Holy Spirit. Compare Gal. 3:2, where we note that the Galatians had received the Holy Spirit by the hearing of faith; (2) that the promise is "to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39); (3) that "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9); (4) that "God hath sent forth (not will send) the Spirit" into the hearts of His children, thus making them sons (Gal. 4:6); (5) that the Corinthians who were far from perfect were reminded not that they should seek for the Holy Spirit, but that their bodies are the temple of the Holy Ghost (I Cor. 3:16; 6:19) and that hence their conduct should accord with the sacredness of this indwelling; (6) hence, that in the epistles the Holy Spirit is uniformly recognized as indwelling the believer. The instances recorded in Acts 8 and 19 can not consistently be construed to contradict this later uniform teaching of inspired apostles. In the one case the breach between Jew and Samaritan was healed; in the other, disciples of John the Baptist were rebaptized and now became truly members of the body of Christ.

3. Are we supposed to ask for it? (By way of correction, the question should have "Him" instead of "it," since the Holy Spirit is a person. Read John 16:13.). (1) If we have met the conditions of salvation, we should not ask for Him in the sense that He is absent from us, but rather we should believe the inspired testimony that we have the gift of the Holy Ghost. (2) Observe, however, that the disciples (who were already in possession of the Holy Spirit) assembled to pray, and as a result we find that they were all filled with the Holy Spirit (Acts 4:23-31). (3) Note also that Paul prayed that the Ephesians might be strengthened with might by the Holy Spirit in the inner man. Eph. 3:16. (4) Since we are commanded to be filled with the Spirit, it is in order and no doubt highly important that we pray repeatedly for this infilling both for

ourselves and (as Paul did) for others. (5) It should be stated that the Holy Spirit is not given primarily to make believers feel good, to sit round and smile, to go to meeting to testify or shout "hallelujah," but for use in the Master's service.

Let one yield himself to God, exercise the gift with which he has been endowed as opportunity affords with the sole desire to please God and serve his fellow man faithfully and he will become conscious of an indwelling power not his own which is none other than the infilling with the Holy Spirit. J. B. S.

Do the Scriptural statements recorded in Col. 1:23 and Mark 16:20 mean that the Gospel of God's grace had already been preached, or brought to every nation or peoples existing upon the earth at the time the same were written? J. E. L.

These scriptural statements are somewhat difficult to understand, but it is comforting to know that our salvation from sin and its power does not depend on a perfect understanding of what those scripture passages mean. In speaking of "every creature" in Col. 1:23, Paul certainly does not mean to convey the thought that the Gospel had already been preached to every individual upon the face of the earth, because he was aware of the fact that there were very many who at that time had not had the privilege to hear the messages of grace and salvation. Having received of the Lord the gift of prophecy (See I Tim. 3:1-3 and II Tim. 4:1-5), he evidently expresses in that statement the design of the Gospel and its final universal proclamation.

The statement made by Paul relative to the Gospel having been "preached to every creature which is under heaven" may have been prophetic in revealing the extent of the spreading of the Gospel in the future, but expressed in the present tense, as were the statements made by the prophet Isaiah, as recorded in Isa. 53 where he refers to the suffering and death of Christ. Or in using the expression, "every creature," Paul may have had in mind every nation, or every race of humanity on the face of the earth, including the Jews and all the Gentile races.

The command was given by our Lord in Mark 16:15 to "preach the Gospel to every creature and in verse 20 we are informed that "they (the apostles and other Spirit-filled believers) went forth, and preached every where." Not everywhere in all the world, but they preached the Gospel of salvation everywhere that they went, both to Jews and Gentiles in Judea, Samaria, and other countries that were accessible. J. S. S.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

"SURELY I COME QUICKLY" (Rev. 22:20)

By Nellie B. Weber

For the Gospel Herald.

Jesus comes quickly,
Oh hasten away,
And tell to some sinner,
"Oh come while 'tis day;

"For Christ the Lord cometh
At midnight or noon,
And then you must meet Him,
The Infinite One."

Yes, Satan is busy,
He'll say to thy soul,
"To come He delayeth,
The years yet will roll."

But servant of Jesus,
Help lost souls to save,
For 'twas to redeem them
His life Jesus gave.

Let's go, now, my brother,
The ransom is paid,
Oh haste to the rescue
Of souls sin-enslaved.

Go bring them to Jesus,
To learn of His love,
To taste of His goodness,
His mercies to prove.

Oh bear ye the tidings,
Oh hasten away,
For Jesus is coming,
No time for delay.
Waterloo, Ont.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers,—

"The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted." These words came as the expression of new victory, from the lips of one who had made the Lord his trust.

We too rejoice in the consciousness of that living One who hears in heaven, and who does move circumstances to-day, as truly as in the days of David and Esther, if we seek Him in the way which these have. David admitted that he fasted until he was physically weak. Esther, the queen, proclaimed fasting and prayer throughout the Jewish nation; both of which resulted in their deliverance, and doubtless the Lord would crown us with great victories if we had more frequently thus engaged.

Recently it has been our experience to unitedly lay hold of this means in behalf of souls who needed to be liberated from bondage, and the Lord answered in a marvelous way. The

seemingly impossible is still possible with the Lord. What could not the Church accomplish, if she would prostrate herself before God in travail for souls? "Prove me," is His challenge.

The interest at the services and Sunday school is keeping up well for the summer months.

On Sunday Aug. 11, two young people were received into Church fellowship, Bishop C. M. Brackbill having charge of this service. The same evening Bro. Jesse Mack gave us the message, owing to Bro. Graybill's absence.

Pray that the many about us might be brought to the glorious knowledge of Jesus Christ.

Yours for the cause,
Aug. 12, 1929. Emma H. Rudy.

Lancaster, Pa.

(Vine Street Mission)

Dear Readers:—"Thanks be unto God for His unspeakable gift." Truly we have great reason to praise the Lord at all times.

We just closed a series of meetings at this place in charge of Bro. John W. Hess of Akron, Pa.

We received much valuable teaching and the Word was faithfully upheld and taught, whereunto we do well to take heed. Seven souls confessed Christ as their Savior. They need our prayers. Only two of these are from Mennonite homes and need much personal help.

Our Bible school closed Aug. 2 with an enrollment of 308 and an average attendance of 169. Seventy of these did not miss a day, for which they were given a little gift.

We also gave a prize to the one who memorized the most scripture verses. This resulted in "a tie." Two girls memorized 245 verses each and received a beautiful Testament and Psalms.

We trust that the name of the Lord was honored and glorified and all together have been blessed in a definite way through these spiritual feasts we were privileged to enjoy.

We had many visitors during the Bible school, which is always an encouragement to the work.

We are indeed thankful to the neighboring congregations for their support and interest in the work.

May you continue to hold us up to the throne of grace that we may be faithful to our calling.

We still have some debt on the new mission building site. Any one feeling moved to help may send their contribution to Eli G. Reist, Mt. Joy, Pa., for Mission Building Site fund. "Give as you would if an angel awaited your gift at the door;
Give as you would if to-morrow found you where giving was o'er;

Give as you would to the Master if you met His searching look;
Give as you would of your substance, if His hand the offering took."

We trust the Lord may direct you in all your giving and above all we solicit your prayers in behalf of His work.

Yours in His service,
Aug. 16, 1929. D. Stoner Krady.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Lillie F. Lantz

For the Gospel Herald.

Dear Herald Readers, Greetings in His Name:—"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psa. 29:2).

Santa Rosa: Bro. Luayza writes to inform us that Bro. Hector Tobat passed away last week. Thus two members of that congregation have passed over to the Glory Land within a month and Bro. Luayza asks for special prayers that these vacancies may soon be filled. His wife has recovered from her sickness, for which we all praise God.

America: All are well. Meetings are well attended, especially in Meridiano Quinto where the Rutts have services every Saturday afternoon during the winter months.

Tres Lomas: The weather continues very dry with occasional wind and dust storms. Little Doris Swartzentruber is spending the winter school vacation with her parents and Orley, who is very glad to have his sister with him as you can all imagine.

Trenque Lauquen: There is general good health in the Children's Home, Papito and Mamita Snyder being kept pretty busy looking after the material and spiritual needs of their family. Bro. T. K. Hershey accompanied the Brunks to Mercedes and Buenos Aires where they visited several orphanages and the Morris Institutions which are doing wonderful work for the poor and downtrodden in the large city of Buenos Aires.

Pehuajo: The School had ten days' vacation but is now in running order with the pupils all back and they, together with the teachers, are hard at work again. Bro. Litwiller has presented about twenty-five converts, who confessed in the meetings recently held at the branch hall near the Provincial R. R. Station, with New Testaments, from which they are being taught the doctrines of the Bible preparatory to their baptism.

Carlos Casares: Bro. J. W. Shank is looking after the meetings here which are reported as being well attended. The members are working and awaiting the arrival of the Lauvers. Spinal meningitis has claimed several victims here lately, among

them being Lydia the only child of Bro. and Sister Carlos Cavadore who are among the number of very faithful members of our Argentine Church. She was sick for nearly two weeks and the parents could not resign themselves to the will of the Lord until special prayer was held for them and then the needed grace came. Bro. Shank preached the sermon at the house on Saturday evening, Bro. Hershey arriving that night from Buenos Aires, preached in the morning, and Bro. Litwiller had charge of the services at the grave.

Bragado: On Monday, July 8, the Brunks arrived here from Carlos Casares, where Bro. Shank had taken them to meet the members and friends of the mission there. That evening Bro. Brunk related some of his experiences, in far-off India, to a group of members and friends who had been invited to meet the India missionaries, after which we all gathered in the dining room to take a cup of chocolate and visit with them. The next evening Sister Brunk spoke on Work among Widows and Girls. Her talk was very much appreciated by the women present. Of course the talks, being in English, had to be interpreted. Agnes Hamilton was able to do so decidedly well.

On July 10 we accompanied the Brunks and Bro. Hershey to Buenos Aires where we attended to some business and remained to see them off on the "Santos Maru," the Japanese Steamer, which is due to dock in New Orleans about August 9.

Their visit to our stations has revealed to our members and ourselves that the Indian work is very necessary and is fulfilling its purpose of carrying the Gospel to a part of the world that is in dire need of the same.

We all appreciated their visit and feel that it has meant a spiritual uplift for all of us and we are encouraged to press on, although the results are not all that we would like to see after so many years of labor in this land.

May God grant Bro. and Sister Brunk a safe voyage and a pleasant and profitable stay in the homeland and make them a continual blessing to the Church.

Some Things to Pray For

For a spiritual awakening in all our mission stations.

For two Mission Properties and Churches, one in America and one in Bragado.

For wisdom in the operation of the Bible Coach.

For Bibles, tracts, etc., for the Coach.

GOD IS ABLE.

Bragado, F. C. O., Argentina, S. A.

LETTER FROM INDIA

By Mary M. Good

For the Gospel Herald.

The rains have begun again and the plains that had been so dry and parched are beautiful and green. In the same way that the earth revives at this time of the year, the work of the Mission also seems to revive.

The missionaries who were in the hills for the hot season have returned to their work with the exception of Sisters Lehman, Kaufman, Troyer, and Beare, who are still with their children in the hills and will be returning a little later. Bro. Troyer has gone to Darjeeling for a month of rest. The news from Waldo Lehman, who has been in the hospital in Darjeeling for three months, is encouraging. He has been able to get on a wheel chair the past few days and it is hoped that in a short time he can leave the hospital.

The schools have all opened again and we are looking forward to a good school year. We desire that you unite your prayers with ours that this may be a year in which the students and teachers may receive many spiritual blessings. We are praying for a revival among our Christian students this year and also that those who are yet without Christ who are receiving instruction in our schools may be brought to the Savior. Pray that the lives of the Christian workers who are out in lonely places may speak for the Master and that they may be channels through which many may be brought to Him.

A new industrial school for girls who were not able to make normal progress has been started at Ghatula, with Sister Kanagy in charge. A school of this kind has been very much needed for a number of years, and we are very grateful that at last the way has opened for it. It will give better advantages to the girls who can progress more rapidly and also more intensive teaching can be given to the slower ones. The task of beginning a new work of this kind is a difficult one, and we trust that those of you at home will remember it in a special way. To give our children thorough Bible teaching and grounding them in the Christian faith before they leave us is imperative in a land of heathendom. The numbers to be taught are large, and more time is needed for closer personal association with the students.

We recognize our weakness in dealing with the great task before us but we are entering into the work of the new school year in the strength of Him who "is able to do exceeding abundantly above all that we ask or think," and we are trusting Him to

accomplish the desire of our hearts that these may be saved.

Dhamtari, C. P., India.

NOT WASTED

By J. Paul Graybill

For the Gospel Herald.

One morning last week a lady, a faithful member of the Presbyterian Church but an interested attendant at some of our special services at the Mission, called at the Mission to tell us that her sister was at the hospital having been operated upon for a serious case of appendicitis. So serious it seemed to the afflicted sister that she gave some directions for her funeral service in case she would not survive the operation. The sister who came to our door had in her hand half of the July copy of "The Way." It was soiled, she having picked it off the street on the way. This family has a copy of "The Way" mailed to them monthly from the Mission. As she stood telling of her present trials she showed the portion of "The Way" she had found, and pointed to the poem on the last page, entitled, "Prayer, Sweet Prayer." She had received her copy through the mail sometime before, she stated, but this poem read at this time meant so much to her. So this small messenger, being trapped under foot of men was still used of God to comfort this heavy heart. "God moves in a mysterious way, His wonders to perform."

Another case. Last evening (Sunday) as we returned home after having put the car in the garage after the day's work, we noticed four young men standing on a street corner near the Mission. We rather felt that we should hand them each a copy of "The Way," which we had in our hand. We, however, passed by. Yet we could not feel satisfied, so we returned and gave each of them a copy. We are used to getting a chuckle, a smile, etc., from such a crowd, but this time one of them spoke up and said to the others, "Although I do not go to church, yet I—" (we did not understand it all but it probably was something to the effect that he respected these people or that he liked to read this paper.) He then spoke to us stating that he did not receive any for some time and also told us his address, upon our inquiry. Each one received his paper and the one mentioned especially thanked us. "Sow beside all waters." So there may be interest even where not expected.

Will you join us in prayer that as the 4000 messengers of truth go out every month they may have a hearing? May God use every one to His glory and for the help and salvation of many souls.

Philadelphia, Pa.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE DECAY OF THE HOME

Thoughtful men and women of all walks of life are becoming increasingly concerned about the evident breakdown of that which is at the very foundation of our civilization, namely, the home.

This condition becomes the more alarming when one considers that, even though the situation is serious now, it must inevitably become worse unless we have a thorough-going revival of all that is good and true in the old-fashioned home. This is clear when one considers the fact that the present generation is to a large extent living, as someone has expressed it, "on the moral momentum imparted to them by the Christian homes in which they were reared." They in turn have either given up all effort to maintain a Christian home, or have carried it on in such a weak way that the moral impulse so vitally needed by the children in the home has been greatly weakened, if not lost altogether. One wonders what shall become of the children and, more particularly, the children's children of such a home. The imagination is staggered by the utter blackness of the future, unless God is again given His rightful place in the home.

We ask what has caused such a condition of decadence. Many reasons have been put forth, but if the writer has rightly understood the situation there are four outstanding reasons:

I. The modernistic, or more properly, the so-called modern liberal view of theology.

Modern religious liberals glory in the thought that they have been set free from the old standards, both in theology and in life. While they are vaguely troubled (note the recent sermons and articles by Dr. Harry Emerson Fosdick and others) by the moral chaos which is resulting from their teaching, it seems that they have not or will not fully recognize that the discrediting of the Word of God necessarily cuts away the very foundation of all moral standards. The only absolute moral authority must be God, and if He is not supreme and His Word is not dependable, there simply is no other sufficient authority upon which to base moral instruction.

Consequently parents who have either deliberately or unconsciously embraced the new gospel of liberalism (which is not a gospel) have first removed from their own lives that upon which is built the divine impulse which has caused them to maintain a Christian home, and second destroyed the only real basis for the instruction of their children. Even if their own moral standards which they have carried over from their own childhood are sufficient to keep them morally upright in thought and life, they do not have any ground upon which they may confidently give such moral instruction to their children.

II. The neglect of the family altar.

Modern living conditions militate against the regular conduct of family worship. Even the most zealous, earnest-minded Christians find it to be a struggle to maintain the family altar. It requires but a moment's reflection, however, to bring to mind the tremendous values of such a family religion. So many and so great are they that no sacrifice of personal comfort or convenience, no matter how serious it may seem to be, should hinder the head of a household from his faithful effort to maintain regular family worship. The family altars that have been broken down need to be built up again, and every Christian man and woman should determine that, as far as they are concerned, such an altar shall be established and maintained. As Bishop Candler has expressed it, "Domestic virtues flourish in an atmosphere of family worship, and they wither and perish without it."

III. The material prosperity and the resulting luxury which is so common in our day.

It was not an idle use of words by Livy when he said, "Avarice and luxury are the pests which have ever been the ruin of every great state;" or Payson, when he said, "Luxury is the vampire which soothes us into a fatal slumber while it sucks the life-blood out of our veins." We recognize as a vital truth the statement of Joubert that "all luxury corrupts either the morals or the taste." Prosperity has ruined many a life, while adversity has sent many a soul back to seek and to find God. We need to pray with the Scottish poet that heaven may save our lives and our homes "from luxury's contagion, weak and vile."

IV. The unwillingness of many modern women to take their proper and God-ordained place in the home.

There can be no doubt that the Scriptures teach that woman's place is with her family in the home, always provided of course that God has not definitely called and led her into another place of life and service.

A recent writer has expressed it as his opinion that women do not as a rule make good public servants. Their ambitions and interests, he explains, are too personal, adding, "And it is right that this should be so, for home is essentially a personal thing; yet the home is the very basis of our civilization. Once the home is broken up, the whole structure automatically breaks down."

This reason for the breakdown of the home has its roots in the previous reason; namely, a consuming desire for more and more of life's luxuries. In all its ramifications, this desire reaches out in many directions and becomes not only a religious but also a social problem of serious proportions.

Ten years ago it was the almost universal custom that when a girl in business married, she gave up her work and established a home. Today she very frequently keeps her position, with the result that she and her husband jointly earn a salary far in excess of their needs which leads to the buying of many luxuries. This in turn establishes an artificially high standard of living, not only for that particular home, but for the entire social order in which the individuals concerned live and work.

Another phase of the same problem is that such employment is all too often an active deterrent to the God-appointed purpose of having children in the home. And what is equally serious is the fact that home-life is ruined, and the children already in the home are thus set at liberty to live without parental control. Child crime and immorality constitute a modern problem that is staggering. The statistics of our courts establish that beyond question. The decay of the home is recognized as primarily responsible for this condition.

What Is the Solution?

The solution of this grave problem lies in our return to the spiritual conception of a true home with all that is properly understood thereby. And if our country is to return to that true standard, it must be brought there by the believer in the conservative theology. For modern religious liberalism, while heralded by its proponents as the dawning of a new and better day, is after all a religion of despair.

The editor of the *Christian Century*, a liberal religious weekly, recently raised the question whether it is possible to live a Christian life in the midst of an unchristian social order.

He seems satisfied that it is not possible, for he suggests that we consider the entire matter, determine how much below true Christian

(Continued on page 444)

SUNDAY SCHOOL LESSON

Lesson for Sept. 1, 1929—Ezra
7:6-8:16

RETURN TO JERUSALEM

Golden Text.—The hand of our God is upon all them for good that seek him.—Ez. 8:22.

Introductory.—The first thing to bear in mind is that this is not the first return to Jerusalem on the part of the children of Israel after the proclamation of Cyrus to that effect. About three-quarters of a century had elapsed since Zerubbabel and his men started back to their native land to rebuild the temple, as recorded in last lesson. As we noticed at that time, there was serious opposition manifested before the temple was completed, and even after that time the nation was beset with many trials. Another thought to bear in mind is that not all the children of Israel returned to the land of promise—some because of advancing age, some for other reasons. Of those who remained, and of their descendants, there were many who were vitally interested in the success of the cause, among them Ezra the scribe and Nehemiah. From time to time the people in Judah were reinforced by bands of faithful ones from the land of exile, the present lesson telling of one of these movements. To get the full benefit of this lesson the entire story of Ezra and his enterprise must be carefully read. For the present we will confine ourselves to a few thoughts gleaned from our lesson text.

1. **Talent upon the Altar.**—Ezra was a scribe who had gained favor with the king. Qualified to hold high positions, there was no apparent advantage in him forsaking his prospects in Babylon and sharing in the hardships encountered by those of his countrymen who had gone back to Judea. But there was one thing which he valued more than positions of honor and influence. He was, first of all, devoted to God and to the cause of his people. So he was quite willing to make whatever sacrifice was needed for this work. All his talents and opportunities were upon the altar. Then, as now, God holds first claim upon the hearts and service of His people. Ezra had prepared his heart to seek the law of the Lord. So should we.

2. **Fasting.**—Ezra had made all preparations for the journey, but he did not overlook the most important of all things connected with the preparation; namely, that of fasting. The king had supplied him with the necessary material support, but it takes more than the wealth of this

world to complete a successful journey. After the other things had been attended to he proclaimed a fast, and the whole enterprise was committed to Him who alone is able to care for His people in every enterprise in life. The day of ceremonial fasting is past; but the day when we should commit our all to Him from whom all blessings flow, even the abstinence of food at times, is still with us. When it comes to accomplishing great things for God, Christ informs us, "this kind can come forth by nothing but by prayer and fasting."

3. **Trust in God.**—"So we fasted and besought our God for this." For what? The way before them was infested with robbers. The very fact that the king had so bountifully provided them with material things would make Ezra and his company a desirable prey for these robber bands. It was a situation which required real courage. What shall they do about it? Well, we may reasonably suppose that had Ezra requested it the king would have sent a company of soldiers along with him to protect them against all enemies. But this was contrary to Ezra's teaching, to say nothing about it being contrary to the teaching of God. He had assured the king that God would protect them, and now to request a band

of soldiers to accompany them for protection was not quite consistent with this man of God's claims. Ezra did right in putting his trust in God, and to place his entire case in God's hand. He proclaimed a fast, and besought the Lord to protect them against all danger along the way, "and he was entreated of us." God has never betrayed a single trust placed in Him by His people, and never will. "It is better to trust in the Lord than to put confidence in men."

4. **God is Able to Deliver.**—He did this for Ezra, He will do the same for us. The fast completed, Ezra and his company departed for Jerusalem, where they landed in due time. Concerning God's answer to their prayers and trust in Him, Ezra says, "And he delivered us from the hand of the enemy, and of such as lay in wait by the way." As in the case of the three Hebrew worthies in the fiery furnace, of Daniel in the lions' den, and in many other instances recorded in the Bible where the people of God were in great peril, God interposed His strong hand in this instance and kept Ezra and his company free from all harm. Thus did God justify the trust that was placed in Him, and thus will He do for us when we come to Him in faith and commit our all to Him. "The angel of the Lord encampeth round about them that fear him, and delivereth them."—K.

Bible Meeting Topic

SEPARATION AND CONSECRATION II Cor. 6:14-7:1; Rom. 12:1,2

Topic for September 1

MOTTO

"Let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

OUTLINE STUDY

- I. **Separation Prepares for Consecration.**
 1. God wants clean vessels for His service.—II Tim. 2:19-22; Isa. 52:11.
 2. Separation conditional to acceptance.—II Cor. 6:17, 18.
 3. Required separation:
 - a. From the world's lust.—I Jno. 2:15-17; Rom. 12:2.
 - b. From fellowship with the works of darkness.—Eph. 5:11.
 - c. From entangling alliances.—II Cor. 6:14; II Chron. 19:1.
 - d. From worldly and immodest apparel.—I Pet. 3:3,4; Zeph. 1:8; I Tim. 2:9,10; Deut. 22:5.
- II. **Consecration—God's Standard.**
 1. A living sacrifice.—Rom. 12:1.
 2. Yielded members.—Rom. 6:13.
 3. Completely devoted.—I Cor. 6:19,20.
 4. Doing all to His glory.—I Cor. 10:31.
 5. Providing for no lust.—Rom. 13:14.
 6. A chosen people.—I Pet. 2:9.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Separate, Separation."

2. Memorize a Verse from the Outline.
3. Made Clean for God.

For Young People.

1. Separation from the World Essential to Acceptance with God.
2. Marks of the Separated Life.
3. Meaning of Consecration.

For Older People.

1. How to Be Consecrated.

PERSONAL THOUGHT

What does a profession of consecration avail if the life is so defiled and entangled with evil that the Lord will not accept it or use it?

SEED THOUGHTS

"Bought with a price! We are no longer our own. All that we have, and are, belongs to God. It is easy to write this—easy to confess in so many words; but to act upon it, what grace is needed! Not a few seem to limit their ideas of consecration to some special occasion, but the Scriptures always speak of it as a daily—hourly surrender, extending along the whole line of our Christian life."—F. H. W.

Consecration means little if it is not a complete consecration. "Therefore glorify God in your bodies and in your spirit which are God's."

Rom. 12:1, 2.—Consecration of bodies as a living sacrifice must be a "holy" offering "acceptable to God." It cannot be a true consecration without non-conformity to the world.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, AUGUST 22, 1929

Field Notes

Bro. John R. Mumaw of Harrisonburg, Va., preached for the Slate Hill congregation near Shiremanstown, Pa., on Monday evening, Aug. 5.

Bro. S. C. Yoder of Goshen, Ind., preached for the Thomas congregation near Hollsopple, Pa., on Sunday morning, Aug. 4, and performed a similar service for the Blough congregation of the same community in the evening.

A harvest meeting is to be held, the Lord willing, on Aug. 24, at Gingerich's Church, Lebanon Co., Pa. Everybody welcome to attend.

A recent letter from Orrville, O., says: "Just in the midst of evangelistic meetings, O. N. Johns minister." May God give them many souls for their hire.

Bro. Geo. J. Lapp and wife, returned missionaries from India, worshiped with the congregation at Weaver's Church near Johnstown, Pa., on Sunday evening, Aug. 4, Bro. L. bringing the message of the evening.

Bro. David Garber and family of Harrisonburg, Va., are spending some time among friends and brethren in Ohio and Indiana, the brother allowing himself to be used in preaching the everlasting Gospel in a number of churches.

REQUESTS FOR PRAYER

For a mother and daughter who have accepted Jesus as their personal Savior but who, because of opposition, are undecided as to what they should do in the way of seeking a church home; also for a sister who has been recently reinstated in the Church; also for an unconverted husband, that he may be made to see his fallen state and turn to God. S.

A Correction.—In the schedule of committee meetings to be held at or near the time of General Conference, it was stated that the Historical Committee should meet at Goshen, Ind., Monday evening, Aug. 26. The date given should have been Tuesday forenoon, Aug. 27.

Bro. A. S. Horst and wife and Bro. Noah B. Zimmerman and wife, minister and deacon in the Ephrata, Pa., Mennonite Church, are at this writing visiting churches in Ohio, expecting to attend the meetings of the Mennonite Publication Board and Mennonite General Conference.

A letter from Bro. H. N. Troyer, Aurora, Ohio, states that on Sunday, Aug. 11, a number of visitors worshiped with the congregation there. Among them were Bros. H. E. Hostetter, Harper, Kans., and D. B. Groff, Columbia, Pa. He also states that on Aug. 25 the congregation at East Orwell, Ohio, expected to worship with the Plain View congregation at Aurora, instead of one of the ministers from the latter place filling an appointment at East Orwell.

Correspondence

Tofield, Alta.

On Monday, July 29, the writer met Bro. and Sister C. F. Derstine at Edmonton. Bro. D. began a series of meetings that evening that continued until the following Sunday night. It is with deep gratitude to God that we were permitted to enjoy this time of spiritual refreshing. The community turned out in large numbers, so that the house was crowded each evening. The weather was ideal. On Saturday night we had a good rain, but surely the people rejoiced to go through mud on Sunday morning after a long siege of dry weather. The Lord was with us in the person and power of the Holy Spirit to the saving of lost souls. About fourteen confessed the Lord Jesus and decided to stand true to Him. Among this number were some renewals, while others just started out in the Christian life. The congregation as a whole was lifted up and praised God. May God's rich blessings attend what has been done and may we all be true to Him until He comes. Others were under deep conviction, but not willing to yield to the promptings of the Spirit. May God continue to work mightily with them.

On Sunday we had an all day meeting. In the afternoon we had the meeting divided into three parts. Bro. Derstine conducted a men's meeting in the church; Sister Derstine, a women's meeting in one part of the basement; and Sister Fannie Voegtlin a children's meeting in the other part of the basement. These meetings were very interesting and instructive. May God have all the praise and glory for what has been done.

From here Bro. and Sister Derstine went to Carstairs, Alta., to continue another revival. We wish them God's speed and His guidance as they go from place to place.

This has been the driest year since our people live in this part of the country. With continued dry weather and excessive heat our crops are very short, but by no means a failure. After all we have many reasons to praise and thank our heavenly Father for His wonderful love and mercy. His protecting care and guidance all along the way. Harvest is a few weeks earlier than usual. In order to get the short grain some binders are converted to headers by means of a header attachment.

We also appreciated the visit of Bro. A. B. Gingerich of Ontario. He broke the bread of life to us several times. Also Bro. C. C. Steckley of Albany, Oreg., stopped with us over Sunday and preached for us on Sunday evening. We are glad for these visits in the distant northwest. We invite others to visit us.

Our midweek singing is well attended. Bro. M. D. Stutzman is the instructor.

We ask an interest in the prayers of God's people in behalf of the work at Tofield.

Aug. 8, 1929. Jacob Brenneman.

Louisville, Ohio

Greetings to all Readers of the Herald: On last Sunday evening the chorus of our church under the direction of Bro. O. N. Johns sang at the Orrville Church. At this time Bro. Johns opened up a series of meetings which were to continue for one week at that place.

The remodeling of our church is still going on. At present we are having our church and Sunday school at the Church of the Brethren, two miles south of Louisville, they being so very generous as to offer us the use of their church building in the afternoon on Sundays. So our worshiping hours right now are in the afternoon instead of in the morning, Sunday school at 1:30, church services at 2:30.

Our young people are meeting with the Canton Mission people in their Young People's Meetings every Sunday evening, till our building is completed, which will be for some time yet.

Here of late we have been privileged to have a few ministering brethren to visit and worship with us. For three consecutive Sundays we had some minister from another congregation to stop in and give us the message. Their names follow: C. L. Graber of Goshen, Ind., J. S. Gerig of Smithville, O., I. W. Royer of Orrville, O., and H. N. Troyer of Portage Co. We appreciated their visits and messages which contained much food for the soul.

Aug. 13, 1929. Fred Yoder.

Lake Charles, La.

Dear Readers of the Herald. Greetings:—Since our last writing Bro. and Sister E. S. Hallman and daughter Anna, of Falfurrias, Tex., came into our midst. Bro. H. preached three sermons for us, which were very much appreciated. We enjoyed their visit.

Bro. L. S. Yoder from Mississippi also visited us and preached the Word with power. He stayed with us one week. The interest in the meetings was good. The weather was also favorable, but quite warm.

The health is good. People are harvesting the early rice.

We have many things to be thankful for. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Aug. 13, 1929. Sarah B. Leidig.

Flanagan, Ill.

To All Gospel Herald Readers, Greeting:—On Sunday evening, Aug. 4, Bro. C. A. Hartzler was with us and preached an inspiring sermon, basing his remarks on the three words of Jesus: "It is Written."

On the 11th we had an all day missionary meeting. We were glad to have with us the two missionary families Brothers Esch and Miller. Many things were brought before us. The good seed was sown. May God give the increase.

We ask an interest in your prayers for the work at Waldo.

Aug. 23, 1927. Lydia H. Smith.

Harrisonburg, Va.

(Eastern Mennonite School)

Outside of making some general repairs, attending to the usual routine of office work and entertaining visitors occasionally, there isn't much astir at the School at present.

The faculty is somewhat scattered this summer. Some have been attending school in Virginia, Pennsylvania or Michigan; some have been away soliciting in the interests of our School; some have gone to their homes at various places, while others have remained at home here.

There is some building being done in the neighborhood. Several new houses are now being erected which will help to accommodate those families desiring to move into our midst.

At a recent meeting held at Weavers Church, two brethren living in this community were ordained to the ministry; Bro. Chester K. Lehman, our dean, and Bro. Paul Good who had rather recently moved into this immediate vicinity.

The summer is flying swiftly by; and soon we hope to hear the halls and dormitories of the School resounding with the happy voices of old students meeting again, as well as the friendly greetings of many new acquaintances.

Aug. 14, 1929. H. D. Weaver.

Mazeppa, Alta.

(Mount View congregation)

Dear Herald Readers, Greeting in Jesus' name:—I suppose some of the readers have been disappointed by not seeing any news from this part for some time. A letter had been written but for some reason unknown to us must have been lost or mislaid. Therefore I will try to tell you as best I can about our great refreshing time on July 2, 3, 4 when our annual Alta.-Sask. Conference met at our church.

July 2 was the Sunday School Conference which was well attended. The speakers gave some very helpful thoughts for Sunday school workers. Every one who heard was also filled

with the spirit of the day. This was seen in the open discussion when many expressed their feelings.

On July 3 the missionary conference was held. The missionary sermon was preached by Bro. Wolfer of Hubbard, Oreg. Again our hearts were touched by the many missionary talks. Of course not all of the audience gave audible expression to their thoughts but we expressed them in giving liberally of our means. It was the largest collection ever given at our conference. "Freely ye have received, freely give."

Church Conference was held on July 4. Bro. Durr of Martinsburg, Pa., preached to us an inspiring conference sermon. Many were the questions that were discussed and with much promptness and thoughtfulness the conference members were able to get done with their business although they did not take much time to eat their meals or visit with their friends. May we as lay members try to be as helpful as we can to our conference members.

Every evening Bro. Derstine gave a very inspiring sermon. The house was always filled and there was good interest and attention.

There were many visitors for the home folks to take care of. But by careful planning they all found a lodging place. Their natural bodies were also cared for. The noon and evening meals were given in cafeteria style which seemed successful and was commended by all. There were over 100 visitors. They came from the east, west, north, and south. The following places were represented: Duchess, Calgary, Carstairs, Tofield, Guernsey, Montana, North Dakota, Pennsylvania, Oregon, and Ontario. We were truly glad for this attendance and help in the conference and invite our visitors and others back again any time they have an opportunity to visit us.

After the conference Bro. Derstine stayed and held some evangelistic meetings every evening until July 9. These were also well attended. The interest and attention was good and above all the sermons were inspiring for the soul. There were no public results but we shall see them some day, if not here up yonder.

Brother and Sister, you who know the value of prayer, pray for this community because there are many here who have not salvation.

Health in this place is good. Weather is fine. We have had no rain for over a month, but yet the good Lord has given us some crops. Men are busy cutting the yellow grain, although it is not so good and plentiful as other years we surely ought to praise the Lord for so much when

(Continued on page 444)

Miscellaneous

THE CHRISTIAN'S EQUIPMENT

By A. C. Good

For the Gospel Herald.

Paul, in his general exhortation to the Ephesians, is summing up his letter by suggesting that life is a warfare. As the natural man needs an equipment in order to be victorious, so the spiritual man must also be equipped. In this battle of life there is a call for the best, if we would stand against the wiles of the devil. In this equipment we see there is no provision made for the back. The true soldier is never expected to retreat. We meet the enemy face forward to win, is our battle cry. Thank God for every true soldier of the Cross fully equipped there is Victory.

"Loins Girt."—The natural soldier wore a girdle in order that all loose ends of his garments might be securely fastened that he might have freedom of action. Truth seems to be the girdle of the Christian soldier and does not truth free us for action? "Ye shall know the truth, and the truth shall make you free." What liberty! what freedom! we have in the truth of God's Word. In this truth we meet the enemy as Jesus did. "It is written."

"Breast-plate of Righteousness."—The breast-plate for the protection of the heart. We can not hope to successfully meet the enemy if our hearts are not right with God. Here many lose the battle. But it is not our righteousness; "it is the righteousness that is of God by faith," that becomes the soul's defence and permits us to stand before Him in the completeness of His pardon. "Who is he that condemneth: It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Let the enemy point out our weaknesses and imperfections, we seek refuge in the strength and perfection of our Lord.

"Feet Shod."—Such a righteousness brings peace and the soldier becomes the messenger of peace. "Feet shod" suggests readiness and zeal. He is first self-possessing of this wonderful peace, then he must go and tell others. In the world of strife he will meet all conditions of roads, but he is equipped.

"Shield of Faith."—With the shield the soldier could ward off all the deadly darts of the enemy regardless of from which angle they come. So above all, take the shield of Faith. The enemy will make his attacks, we can not always tell from which di-

rection his fiery darts may be hurled; but with the shield of faith we are safe. Faith is the Christian's main defense. "O for a faith that will not shrink, though pressed by every foe." Faith too is the bulwark of the Church. Let the Church whose faith is rooted and grounded in the eternal verities of God's Word not be alarmed at the fiery darts of the enemy. "Jesus saves forever, I shall not be moved. He will leave me never, I shall not be moved. Just like a tree that is planted by the water, I shall not be moved."

"Helmet of Salvation."—The helmet for protection of the head from the eyes up. Salvation is for the head as well as the heart. When the head is unprotected by the salvation that Jesus brings the soldier is in danger of the deadly arrow thrust of the enemy. Knowing Christ experimentally is a salvation that saves both head and heart.

"Sword of the Spirit."—And this sword is none other than "the Word of God." In the battle of life the soldier must use the Word. Paul used it mightily. He said, "The Word is quick and powerful, sharper than any two-edged sword." With this divine equipment the enemy can be unmasked and driven from the field. While the victorious warrior feels a note of triumph in his own soul and he shouts with the voice of the prophet, "Not by might nor by power but by my Spirit, saith the Lord of hosts."

Sterling, Ill.

A FEW QUESTIONS ANSWERED

By D. H. Bender

For the Gospel Herald.

(The following questions were sent us by one vitally interested in them, and we forwarded them to Bro. Bender for his replies. We are quite sure that his thoughts will find a hearty endorsement on the part of loyalists who have given these problems thoughtful consideration, and we are hoping that they will prove profitable to those face to face with the problem of further preparation for advanced work in responsible places.—Editor.)

Has a Mennonite a right to speculate, upon which church Jesus would join, if He were here?

No Mennonite, nor any other human being, has a right to presume on the selection of any earthly institution for membership by the Son of God. While on earth Jesus taught clearly the standards of a church He would patronize. He is unchangeable, not only in character but in recognizing religious standards as well. We have a right to believe that He would live and teach the same standards now as He did then—the full Gospel standard. That He would give recognition to denominations as such is beyond our province

or power to say. Judging from His teachings, it would be extremely doubtful. That He would join to Himself all faithful Christians is assured by the Gospel revelation of Himself. It is much wiser to examine our lives, our knowledge of and attitude toward Gospel requirements for membership in the Church of Christ in order to determine whether we are accepted in the Church He has founded and of which He is Head, rather than to speculate on whether Jesus would condescend to join the particular denomination in which we hold membership on earth.

Are young people of to-day worse than their parents were when they were young?

Judged by the standards of life generally as they apply now and as they applied when their parents were young, I would say, No. But measuring young people now with young people of fifty years ago, in an abstract and absolute sense, I would say, decidedly, Yes. This is especially noticeable along the lines of disrespect for authority vested in parents, Church, and state; in the matter of morals, disregard for the sacredness of the marriage relation, elevated standards in the social life generally, and modesty on the part of both sexes; in the trend toward frivolity, lightness in relation to the house of God and the seriousness of the worship of Jehovah; apparent madness in seeking pleasure, attending the theater, picnics, parties of every sort, "joy-riding," pleasure resorts, sports, and every conceivable device that promises a "thrill." There is more recklessness on the part of the young people in spending money lavishly, and less inclination to "lay by in store" for future necessity. The Bible is almost sacrilegiously dealt with in many of our schools and any and all other institutions as well as in the personal estimate of individuals. To one who has closely studied the trend of the times and the effect upon the constantly changing generation of young people, during the past half century this drift is alarming, almost paralyzing. We wonder with pained hearts what the next generation will be like. But when we turn our attention to the older people, the same tendency is noticed, practically all along the line. Our young people after all are largely what their immediate predecessors make them. What is the answer? The fulfilment of Scripture; the general trend toward the "last days" when the world shall have "waxed worse and worse" to such an extent that it will no longer justify the God of the Universe to keep the "old thing" going. Jesus will come and gather His own to Himself and the

world with its wickedness will be destroyed. What should be our attitude? Strive by God's grace to be faithful, so when Jesus comes, and will scarcely find "faith on the earth" we will be among the remnant that will hear Him say, "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

Suppose a person has his A. B. degree and needs further training for the sake of efficiency in his work; and suppose this is of a specialized nature and can not be procured in a small university; would you advise a conscientious Mennonite to study in a university like Chicago or Columbia? In other words, to what extent would you avoid such institutions because of their liberalism and unbelief?

There is very little choice among the standard universities of the land when weighed in the balances of orthodoxy and fundamental standards affecting the Word of God and the Christian religion. There is liberalism, modernism, and unbelief in practically all of them. It would depend on the nature of the student, the courses he would study, the purpose of his attending the university, and the place and nature of his work after completing his course. For a conscientious Mennonite (as all Mennonites should be) to attend one of these larger popular universities just for the prestige and standing it would give him, is wrong. A loyal Mennonite needs prestige with God and the Church, not the world. It may be that occasions arise, as they have arisen, where it is practically impossible for our young people to get what they need in a sound school. They need the course. They attend one of these more questionable institutions to get what is needed. They go there with their eyes open and their hearts firm in determination to stand true. They get what they need without becoming a part of the general activities and standards of the school. I say, it may be in cases like this that attendance at one of these universities would be justifiable. But generally speaking, I would strongly advise avoiding them. No one is so safe that his own life may not be marred by contact with wrong teaching. Your going to one of these institutions may stand against you, as not all people know your purpose. You would thus weaken your power for good. It may influence others to go who would not be able to withstand error. You would thus fail to testify by your example against questionable institutions, but rather you would support them. "Keep thyself pure." "Let not then your good be evil spoken of."

Hesston, Kans.

A VISIT TO SCOTSDALE AND MASONTOWN, PA.

By Levi Blauch

For the Gospel Herald.

On Saturday, August 3, I took the train in Johnstown, Pa., and arrived at Scottdale at 4:00 P. M. The next morning I was taken to East Scottdale for Sunday school. After the recitation we returned to the regular place of worship. Here we received a real Spirit-filled message. In the evening there was a young people's meeting held at the same place. The subject was Prayer. On Monday morning I went to the Publishing House to worship with those who assemble there morning after morning for devotion. The forenoon was spent in looking through the Publishing House. In the afternoon I looked through the first "Herald of Truth," printed by J. F. Funk Jan. 1, 1864. Thus we see that sixty-five years and seven months ago the first Mennonite Church paper left the press. The first reading matter is a poem entitled "Morning Hymn." This hymn has been sending forth a glorious

sound ever since that time and I hope the sound will never die out.

On Monday afternoon and evening and Tuesday morning there were meetings held in the Scottdale meetinghouse. On Tuesday evening we found ourselves in a well-filled meetinghouse at Masontown, where the Sunday School and Church conferences continued until Friday noon.

At the close of these meetings farewells were given, many for the last time on earth; but if we live as God wants us to live, it will not be long until we can strike glad hands in the world beyond, where partings will be no more and conferences will be unknown. It means much to meet and get acquainted with brethren and sisters during conference week, but what must it mean to meet in the glory world where partings will be unknown, sorrows, tears, and hardships will be past. Oh, what a beautiful home is ready for those who love their Lord. Are we among those who are ready? Have we our lamps trimmed and burning? Are they filled with oil? Brethren and sisters, fare ye well. Pray for me, and that daily.

Johnstown, Pa.

FIFTY MENNONITE LEADERS

XXXII. BISHOP HENRY NICE (1822—1892)

By J. S. Shoemaker

For the Gospel Herald.

Henry Nice was born in Montgomery Co., Pa., April 17, 1822. He spent his boyhood days and the years of his early manhood in the community where he was born.

In the year 1842 he was married to Levina Tyson, who became a very faithful helpmeet to him in all their domestic responsibilities, also a devoted companion in his ministerial labors, in serving the spiritual interests of the Church of which he afterwards became a faithful shepherd and overseer. To this union were born three daughters and four sons, all of whom became identified with the Mennonite Church. The four sons were ordained to responsible positions in the Church: Henry to the office of deacon; Philip and Jonas to the ministry, and John (the youngest son), after having served the Morrison, Ill., congregation a number of years as a minister, was ordained as bishop to succeed his father.

Henry Nice and family moved from Pennsylvania to Medina Co., Ohio, in 1850, where they resided fifteen years. He was ordained to the ministry in 1853. After twelve years of faithful and devoted service in the preaching and teaching of God's Word in Medina Co., O., they moved in 1865 to the State of Illinois

and settled near Sterling, Whiteside Co., where he served the Science Ridge Mennonite congregation as one of its ministers, and where three years later (1868) he was ordained to the office of bishop, which sacred office he faithfully and very efficiently filled until the time of his departure to the spirit world. He had the bishop oversight of the congregations in the northern part of the state.

In the year 1869 they moved into the community a little northwest of Morrison, Ill., where a congregation was organized. They continued to reside at this place until he was called to his eternal home; Feb. 12, 1892, aged 69 years, 9 months, and 25 days.

Bishop Henry Nice was the prime factor in organizing the Illinois Mennonite Conference, the first session of which was held at the Science Ridge Mennonite church near Sterling, May 24, 1872. The following bishops were present: Henry Nice, Morrison, Ill.; Mathias Eby, Freeport, Ill.; Benjamin Hershey, Cherry Box, Mo.; and Daniel Brundage, Versailles, Mo. There were also a number of ministers and deacons present who rendered faithful service in helping to organize said conference. Among the topics or subjects discussed and upon which action was taken, were: "Rules and Discipline," "Nonconformity to the World," and "Nonresistance."

Under the leadership of Bishop

Nice the congregations in northern Illinois were well indoctrinated and built up spiritually in the "faith of our fathers." His influence as a bishop, minister, teacher, and leader meant much in building up Christian loyalty and stability in the Illinois Conference; and his executive ability was such that his counsel was much sought and greatly appreciated by the brotherhood in the territory over which he presided as a bishop and overseer.

When members became disobedient or disloyal to the doctrines of the Church as based on God's Word, he was faithful in administering discipline, thus preserving the purity of the household of faith.

His Gospel messages were delivered in the German language, in a very impressive way, as were the messages of the apostle Paul, "in demonstration of the Spirit and of power" (I Cor. 2:4). His preaching caused sinners to be convicted of sin, and saints to be greatly strengthened in the doctrines of God's Word and to be inspired to live more devoted, loyal Christian lives. He was indeed one of the Master's living epistles.

His influence is still keenly felt among many with whom he came in touch in his Christian work. "He being dead yet speaketh."

Dakota, Ill.

CORRESPONDENCE

(Continued from page 441)

we hear of many places around us where the harvest failed because of drouth or hail. May we thank the giver for all these blessings. "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation" (Psa. 68:19).

Aug. 14, 1929.

A Sister.

Wolford, N. Dak.

(Lakeview congregation)

Dear Readers of the Herald, Greetings:—Since we last wrote from this place we had revival meetings, held by Bro. L. A. Kauffman from Coalridge, Mont. As a result there were six confessions, and the rest of us were strengthened. May we remember them at the throne that they may go all the way.

We are in the midst of harvest, gathering in what God has blessed us with. This reminds us of the time when God shall come and gather in his harvest, for we believe his harvest is almost ripe.

Last Sunday, Aug. 11, we were glad to have some brothers and sisters from Minot, N. Dak., with us. In the afternoon, Bro. Nelson Kauffman of Minot had a meeting with

our young people. We are always glad for visitors. Come again.

Health in general is good.

Pray for us that the work may continue to grow.

Aug. 15, 1927.

Minnie Stoll.

Kitchener, Ont.

Dear Herald Readers. Greetings. Bro. J. N. Durr of Martinsburg, Pa., accompanied by his daughter, Sister Zook, stopped off here over Sunday, July 28, while on their way home from Alberta. Bro. Durr preached at the Bloomingdale Church in the morning and at this place in the evening.

Bro. S. M. Kanagy and wife of Chicago, Ill., came into our midst recently. Bro. Kanagy has charge of the preaching services for 3 Sundays—Aug. 4th, 11th and 18th. Sister Kanagy is conducting the children's services Sunday evenings. We appreciate their services very much. During the week days they are spending some time at Markham and Toronto. Bro. Paul Erb of Hesston, Kans., is expected to be with us on Thursday evening of this week. He is on his way back from his European trip, and is spending several days with the congregations in this county.

The Menmonite Sunday School Conference of Ontario will hold its annual meeting at this place this year, starting Saturday evening, Aug. 31, and ending on Monday evening, Sept. 2 (Labor Day). It is customary on these occasions to erect a large tent to accommodate the crowds which usually attend, but this year arrangements have been made to hold the meetings in the M. B. C. pavilion several miles east of the church near the highway and trolley line where there is very good accommodation for meetings of this kind. There is seating accommodation for about 2000 people, and ample parking room.

Following these meetings it is arranged to continue at the church with a series of meetings in charge of Bro. A. C. Good of Sterling, Ill. Will you pray for God's blessing on these meetings?

Aug. 19, 1929.

Geo. A. Weber.

Scottdale, Pa.

Yesterday, Aug. 18, Bro. I. E. Burkhart preached for us at this place. Our brother and family have been with us the past three summers, during which time he filled our regular appointments at the church most of the time that there were no other visiting ministers around. They are leaving us this week, intending to attend General Conference, afterwards going to Hesston, Kans., their future home, where Bro. B. is enrolled as a member of the faculty of Hesston College and Bible School.

Their stay among us has been greatly appreciated, and they are leaving with the best wishes and prayers of the brotherhood here.

Visitors during the past week include the following: Bro. and Sister David Groff accompanied by Sister Groff's mother of Bareville, Pa.; Bro. and Sister David B. Rohrer of Leacock, Pa.; Bro. and Sister David Garber and son and daughter, John and Ruth, accompanied by Sister Anna May Wenger, Harrisonburg, Va.; Bro. and Sister J. Silas Graybill of Ephrata, Pa.; Bro. J. E. Stoltzfus and family of Parkside, Pa., who were here as guests of the Ressler family; Bro. Clarence Lefever of Kinzer, Pa.; Sister Emma Townsend accompanied by her children, Masontown, Pa.; Bro. Kenneth Berkshire, Masontown, Pa.; Sister Alice Funk, Parkside, Pa.; Bro. and Sister Isaac T. Hollinger and son Leroy, accompanied by their nephew Jacob Hollinger, Lancaster, Pa.; Bro. Elmer Brunk and family of Harrisonburg, Va.; Bro. and Sister Amos Horst accompanied by Bro. and Sister Noah B. Zimmerman and Sister Emma Zimmerman of Ephrata, Pa.; Bro. C. M. Bomberger, Lititz, Pa.; Bro. J. M. Bomberger and son Henry of Elin, Pa.; Bro. E. M. Bomberger of Mt. Joy, Pa.; Sister Margaret Horst of Hesston, Kans., who is returning from an extended visit to Maugansville, Md., and other points in the East. Some of these were on their way to General Conference, visiting at a number of places enroute.

Aug. 19, 1929.

Cor.

THE DECAY OF THE HOME

(Continued from page 438)

standards we are living, then raise our standards as high as we are able to, thus determining an "interim ethic" according to which we shall live until by "a process of increasing attrition, increasing areas" (that is, of the present social order) "can be reclaimed to Christian control." He says, "In the course of time and through like activity, by steadily increasing numbers, the unchristian area of our social order will be progressively lessened, until the day dawns when it shall have disappeared."

How strikingly in contrast to the above is the positive message of the Word of God, and how diligent those of us who believe in the Bible as the Word of God should be in proclaiming its message, and thus bringing to bear upon the hearts of men the true moral standards of God.

—Harold L. Lundquist in "Moody Institute Monthly."

SPECIAL MEETINGS

Mt. Joy, Pa.

Report of the Annual Sunday School Harvest Meeting held Aug. 4, 1929.

Organization.—Mod., Noah Horst; Secy., Elmer Shearer; Chors., Martin Hershey, Leidy Hunsicker.

Order of Program.—Devotion (Psa. 105:1-28), Seth Ebersole; **The Sunday School as a Missionary Agency**, John W. Mellinger; **The Sunday School as a Bible School**, John R. Mumaw; **Jesus Christ as Our Model Teacher**, Christian K. Lehman; **Children's Meeting**, Christian K. Lehman; **Harvest Sermon**, Isaac Brubaker; **Greatest Needs in Sunday School Work**, Martin E. Rutt; **Loyalty under Every Test**, John S. Musser; **Dangers Confronting Our Rising Generation**, John R. Mumaw; **Sermon** (Acts 56:42), George J. Lapp.

Some Thoughts Given.—The Sunday school teachers should prepare the young people for missionary work. We should not be ashamed or afraid to teach the Bible in Sunday school. Our ideal Teacher taught as one having authority, we should also, Christ taught through love. The sowing of good seed is important in the Sunday school work. The best way to be loyal under every text is to study the Bible. There is great danger in letting go of convictions. It is well to warn, but better to teach. Our everyday life is a great influence in helping to reach sinful people.

Secretary.

Bloomfield, Mont.

Report of Missionary Program held near Bloomfield, Mont., July 27, 28, 1929.

Organization.—Mods., Archie Kauffman, David Mullet; Chor., Lina Kauffman.

Order of Program.—**A Lost World**, Carl Kauffman; **Sermon** (II Kings 5:26), Archie Kauffman; **Missionary Sermon** (Jno. 6:38-40), L. A. Kauffman; **Children's Class**, Archie Kauffman; **The Value of a Talent**, L. A. Kauffman; **The Value of a Soul**, Florence Young; **God's Method of Sending**, Floyd Bontrager; **Meeting the Needs of Our District (a) In my own community**, Emmet Harshbarger, Maud Mullet; **(b) In entire district**, Jake Mullet, Lina Kauffman; **The Needed Consecration**, Floyd Kauffman; **Workers' Meeting**, Ar-

chie Kauffman; **Queries**, Carl Kauffman; **Sermon** (Isa. 31:1,2), L. A. Kauffman.

Some Thoughts Presented.—We are responsible for the lost souls about us. Today we have many Naamans—there is sin in the camp. Often the dollar is between our vision and the Lord. The church has no place in the world outside of the salvation of souls. The Lord's work is hindered to a wonderful extent because too many are not willing to give up their own pleasure for the cause. A talent, if used, grows. If its value is not increased it brings condemnation upon us. We are responsible not only for our own souls but also for the souls of others. God's call comes directly—He sends through the church. If the needs of our community are to be met we must find out what they are and seek God's way of meeting them. Consecration and prayer are needed before the needs of the district can be met. We need a consecration which is a living sacrifice. We must not please ourselves but Christ who sent us. God will not excuse us for not serving or for staying away from services because of others. Each one is on his own responsibility.

Lina Kauffman, Secy.

Westover, Md.

Report of the Annual Missionary and Gospel Meeting, held at the Holly Grove Mennonite church, Westover, Md., Aug. 3 and 4, 1929.

Organization.—Mod., Amos Ogburn; Secy., Mabel Hostetler.

Subjects Discussed.—The following subjects were discussed by Bro. Oscar Burkholder: **The Power of Prayer and the Prayer of Power; Signs and Evidences of Present Day Apostasy; What It Costs Now to Become a Christian; What Should be the Present Scope of Our Missionary Activities; A Message to Our Young People; What It Costs Man Not to Become a Christian.** The following were discussed by Bro. Nevin Bender: **The Believers' Privileges as Intercessors; Practical Methods of Teaching the Word; Making the Most of Our Opportunities. God's Word as a Lamp to Our Feet and a Light to Our Path**, George M. Hostetler; **Children's Meeting**, Emma Zimmerman; **Sermon** (Rom. 14:12), Eli Swartzendruber; **Talk to Girls**, Emma Zimmerman; **Talk**

to Boys, Oscar Burkholder; **Quarterly Young People's Meeting.**

Thoughts Presented.—We all have the privilege of being intercessors. There can be no falling away from the faith if we have not been there. Young people have the opportunity of spreading flowers in their parents' pathway. Salvation is a free gift, yet we do not receive it on our own merits. The storms of life strengthen us. The devil is a hinderer of missions. Mission work should not all be done by preachers. Three foundations for true character building: pure heart, pure thoughts, pure actions. The Word is a fountain of saving truth. Its source is from God. It costs more to reject salvation than it does to accept it.

Secretary.

Elida, Ohio

Report of Mission Meeting held at the Central church, Elida, Ohio, July 21, 1929.

Organization.—Mods., Samuel Grieser, M. L. Troyer; Secy., Blanche Brenneman; Chor., Timothy Brenneman.

Subjects Discussed.—**Sermon**, I. W. Royer; **Devotion**, Eli Yoder; **Children's Meeting**, I. W. Royer; **The Mission of the Church**, N. E. Troyer; **My Place in the Church**, Eva Driver; **Devotion**, Henry Mueller; **Workers' Meeting**, S. R. Blosser. **Making the Most of Life**, I. W. Royer.

Thoughts Presented.—Hearing and not doing is a hindrance to spiritual growth. Each individual has an appointment with God. Group responsibility rests on individuals. The first step in mission work is to know Christ yourself. If we ourselves live close enough to God, our dealing with others will leave its influence. It pays to share our joys. The mission of the church is to witness, teach the word of reconciliation to the lost, and pray for the reconciliation of souls. The great emphasis today is: To live the life that expresses Christ. It is one thing to be ignored, another to be separated from Christ. We are the only Bible the careless world will read. We need more love and concern for others. Make the most of life by being the servants of God anywhere He directs. Have a definite aim with a progressive plan. Make the Bible a large part of life. Be determined to do something but never leave Christ out.

Secretary.

VIRGINIA CONFERENCE

The nineteenth annual Mennonite Conference of Virginia met at Springdale Church, Upper District, Thursday, August 1, 1929, at nine o'clock. The opening consisted of song, and the reading of II Tim. 1:1-10 by Bishop John S. Burkholder, followed by prayer.

The moderator, J. S. Martin, read the rules of Conference, after which Bishop A. P. Heatwole gave an address of welcome to visiting brethren.

The Conference sermon was preached by Bishop John H. Mosemann, having for his subject "THE CHURCH"—Matt. 16:18; Eph. 5:25-27.

- I. Christ's Love for the Church.
 - Unto Him that loved us and washed us, etc.
- II. Three Classes. 1. Jews; 2. Gentiles; 3. Church of God.
 - The latter called out from the two former classes.
- III. True and False Professors and Churches.
 1. Wheat and Tares.
 2. Good and Bad Fish.
 3. Wise and Foolish Virgins.
- IV. Authorized to,
 1. Preach the Gospel to Every Creature.
 2. Baptize believers.
 3. Teach the "All Things."
 4. Bind and Loose Souls, Matt. 18:18.
 5. Put away Impenitent Sinners. 1 Cor. 5.
 6. Send Out Missionaries. Acts 13:2-3.
 7. Have Conferences. Acts 15:5-6.
 8. Make Decrees and Decisions to be kept. Acts 16:4.

9. Expect Obedience to these Decisions. Heb. 13:17.
10. Establish Church Government. I Cor. 12:28.

V. Three Institutional Governments Sanctioned in Scripture.

1. The Home.—"Children Obey your Parents." Eph. 6:1.
2. The State.—"Let Every Soul be Subject unto the Higher Powers." Rom. 13:1.
3. The Church.—"Obey them that have the Rule over You." Heb. 13:17.

VI. Government Implies.

1. Law—Rules—Regulation Discipline.
2. Those who are Governors and Rulers.
3. Those who are Governed.
4. Subjection to whatever Rules and Regulations that are made not in Violence to the Scriptures.
5. What is the Duty of the Brotherhood?—Obey.

VII. Importance of.

1. Love; 2. Peace; 3. Unity in Conjunction with Discipline.

VIII. Warnings.

1. To Unruly.
2. To Sinners.
3. To Heretics.
4. To Those who Depart from the Faith.

After the sermon the bishops bore hearty testimony to the message given, and also presented reports of their respective districts. Testimony was also given by a number of visiting ministers and deacons, as well as reports by some of the ministers located in out-lying districts.

The Moderator called attention to the fact that we had lost one member since last Conference in the death of our deacon brother, S. M. Burkholder. He also stated that two ministers (Chester K. Lehman and Paul Good) and two deacons (James H.

Shank and Byard Layman) had been ordained since last Conference, all of whom are recognized as members of this Conference body.

The forenoon session closed by prayer, led by Bishop J. M. Shenk, song, and the benediction by Bishop David Garber.

Thursday Afternoon

The devotional was conducted by Bishop S. H. Rhodes. The moderator requested the bishops to appoint a resolution committee which was as follows: J. L. Stauffer and R. W. Benner.

A report of the Doctrinal-Discipline Committee was given by Bishop Geo. R. Brunk. It is moved and seconded that we accept the report and that the committee be retained until the work is completed.

Question 1.—Does this Conference encourage other than congregational singing?

Resolved, that it is the sense of this Conference that the Scriptures encourage congregational singing and we look with disapproval upon any innovation or practice that will weaken or undermine congregational singing in our regular public worship. Eph. 5:19; Col. 3:16; Matt. 26:30; Ex. 15:1-2.

It is requested that Conference express itself with reference to the publication of the "Sword and Trumpet," permission of which was granted in a previous session.

Moved and seconded that we as a Conference body express our appreciation, and endorse and encourage the work of the Publication Committee of the Sword and Trumpet, so long as the policy is in harmony with the principles and standards of the Bible as interpreted by this Conference.

The Conference treasurer's report was read and accepted.

Question 2.—What is the mind of this Conference in reference to the ownership and operation and patronage of the aeroplane, by our members, under present conditions?

This Conference recognizes that the aeroplane has a distinct commercial, military, and scientific value. Inasmuch as some of our members are tempted to own, operate, or ride in aeroplanes for commercial and entertainment purposes, and inasmuch as the present status of the aeroplane involves an unnecessary risk which is not justifiable for a Christian from a Biblical standpoint, and inasmuch as such patronage often involves desecration of the Lord's Day and disobedience to parental wishes, therefore be it

Resolved, that this Conference advises our people to conform their conduct and practices in such a way as will bring honor and glory to God (I Cor. 10:31; Col. 3:17); and, further, we feel that the ownership of an aeroplane involves an expenditure of money that is not consistent with Christian stewardship.

The report of the General Board of Missions and Charities was given by E. R. Brunk. Accepted.

Question 3.—Does this Conference approve of the delivery of milk or other products on Sunday to regular customers?

This Conference does not approve of the delivery of milk or other products on the Lord's Day as a general practice, believing that such a practice is a desecration of the Lord's day.

A report of the Aid Plan Board was given by its secretary. Accepted.

Conference adjourned by song, and the benediction by Bishop J. M. Shenk.

Friday Morning

Friday morning session opened at 8:30 o'clock by song, the reading of Col. 3, by Bishop Lewis Shank and prayer.

A report of the Virginia Mennonite Board of Missions and Charities was given by Jos. W. Coffman. Accepted.

Question 4. The Mission Board desires the sense of this Conference with reference to holding an annual mission meeting in connection with Conference for the purpose of presenting the problems and needs of our mission activities to the whole Church.

Moved and seconded that the preliminary meeting of Conference be moved to Wednesday A. M. and the afternoon and evening be devoted to a fundamentals and mission meeting to be tried out in connection with our next Annual Conference. Carried.

Moved and seconded that the Arranging Committee select its own time of meeting for the next Annual Conference. Carried.

Bro. Levi Yoder requests a conference membership letter of good standing. Moved and seconded that the request be granted. Carried.

In view of the fact that a conference letter has been presented to this Conference by Bro. Aldus Brackbill, it is moved and seconded that the matter be dealt with in harmony with our resolution to question number six in conference of 1926, his church letter having been recognized by the Middle District.

In the absence of Bro. A. D. Wenger, the president's report of the Eastern Mennonite School was given by Bro. Chester K. Lehman. Accepted.

On motion the following four brethren were reflected as members on the Board of Trustees of the Eastern Mennonite School for a period of four years: S. H. Rhodes, John Alger, John E. Heatwole, and N. E. Miller.

Question 5.—Owing to the fact that many influential brethren and in some instances entire congregations have been swept away by the tide of worldliness and liberalism, and yet continue to hold

their voice and position in General Conference, what should be the attitude of the Virginia Conference toward the General Conference?

After discussion, it was moved and seconded that the question be deferred for another year, awaiting further developments.

A report on India Investigation was given by the committee. Moved and seconded that we accept the report and that the committee be retained. Carried.

Question 6.—In view of the feeling on the part of some of the members of the General Mission Board and of the General Educational Board, that board members do not have sufficient opportunity to affect the policies of said boards, would it be in order for this Conference to appeal to the General Conference to make such provisions in the organization or workings of said boards as shall give every board member an equal share in formulating and controlling the policies of the boards of which they are members?

After some discussion it was moved and seconded that the question be carried over for consideration at a future session. Carried.

Question 7.—What would this Conference advise or recommend in the way of safeguarding our boys and girls of high school age against the pernicious, demoralizing influences, morally and religiously, which they meet with in attending our public high schools?

Moved and seconded that the question be tabled, and that a committee be appointed to consider the question and report at next Conference. Carried.

Moved and seconded that the following Brethren be appointed on the above-mentioned committee: S. H. Rhodes, Geo. R. Brunk, and Daniel Shank.

A report of the Evangelistic Committee was given by J. E. Suter. Accepted.

Question 8.—Should not this Conference encourage the holding of Bible conferences, prayer meetings, and vacation Bible schools in its congregations?

Resolved, that we encourage the holding of Bible conferences, prayer meetings, and summer Bible schools, under the careful supervision of the ministry, wherever practicable, to the end that our people may have more opportunity to grow in grace and knowledge of the truth.

Moved and seconded that the Executive Committee of Conference provide suitable blanks for use by the bishops in making their annual reports. Carried.

Bishop A. P. Heatwole requests permission of Conference to ordain a minister, if they see a sufficient need for such in his community. Carried.

Next Conference to be held at the Lindale Church, Lower District, at the usual time of year.

Moved and seconded that the moderator appoint a committee to arrange for the fundamentals meeting. Carried.

The minutes of the present Conference were read and approved, after which Conference adjourned by song, and a benedictory prayer by Bishop John S. Burkholder.

The following bishops, ministers and deacons were in attendance:

Bishops 10

*John S. Burkholder, Chamb'g, Pa.	L. J. Heatwole, D. Enterprise, Va.
*J. M. Shenk, Elida, Ohio.	S. H. Rhodes, Harrisonburg, Va.
*J. H. Mosemann, Lancaster, Pa.	David Garber, Harrisonburg, Va.
Geo. R. Brunk, Denbigh, Va.	Wm. Jennings, Concord, Tenn.
Lewis Shank, Broadway, Va.	A. P. Heatwole, Waynesboro, Va.

Ministers 30

W. S. Brubaker, H'burg, Va.	*David Mosemann, Lancaster, Pa.
John R. Mumaw, Harrisonburg, Va.	J. Early Suter, H'burg, Va.
E. P. Heatwole, Waynesboro, Va.	*John Grove, Greencastle, Pa.
Wilmer Geil, Broadway, Va.	R. W. Benner, Roaring, W. Va.
Lewis Showalter, Broadway, Va.	Hiram Weaver, Job, W. Va.
Leonard Jones, D. Enterprise, Va.	Jasper Smith, Job, W. Va.
Joseph Shank, Broadway, Va.	Perry Shank, Broadway, Va.
A. W. Hershberger, H'burg, Va.	Joseph H. Weaver, Crimora, Va.
J. L. Stauffer, Harrisonburg, Va.	E. C. Shank, Waynesboro, Va.
Chester K. Lehman, H'burg, Va.	Melvin J. Heatwole, Dayton, Va.
Paul Good, Harrisonburg, Va.	*Daniel Brunk, Lyman, Miss.
A. B. Burkholder, Harrisonburg, Va.	Samuel Shank, Broadway, Va.
A. D. Heatwole, Dayton, Va.	J. S. Martin, Hinton, Va.
H. B. Keener, Harrisonburg, Va.	Wm. Heishman, W'ville, W. Va.
Jos. W. Coffman, Dayton, Va.	Jos. W. Geil, Broadway, Va.

Deacons 12

*Charles Kolb, Spring City, Pa.	Elias Brunk, Harrisonburg, Va.
T. J. Wenger, Fentress, Va.	J. H. Shank, Mt. Crawford, Va.
Timothy Showalter, Br'way, Va.	Charles Grove, Lyndhurst, Va.
J. P. Wenger, Harrisonburg, Va.	Enos E. Heatwole, Dayton, Va.
Byard Layman, Harrisonburg, Va.	*Ezra Weaver, Cumberland, Pa.
Amos H. Showalter, W'boro, Va.	French White, Job, W. Va.

* Indicates Visitors.

H. D. Weaver, Secretary.

Married

Yoder—Yoder.—On Sunday evening, July 28, 1929, Bro. J. Oliver Yoder and Sister Allie Yoder, both of West Liberty, Ohio, were united in marriage at the home of the officiating minister, Bro. N. E. Troyer. Peace and prosperity be to their pilgrimage.

Book—Hershey.—On Aug. 7, 1929, Bro. Harold K. Book of the Paradise congregation and Sister Cora R. Hershey of the Erb congregation were united in marriage at the bride's home, Bro. Isaac H. Brubaker officiating. May the blessings of God attend them through life.

Graybill—Hiland.—On Aug. 12, 1929, at the home of the bride's parents near Doylestown, Pa., Bro. Silas Graybill of Ephrata, Pa., and Sister Rebecca Hiland were united in holy marriage by Bro. A. O. Hiland, uncle of the bride. May the Lord's richest blessings attend them through life.

Boll—Moyer.—On July 27, 1929, Bro. David Boll of the Erb congregation and Sister Edna Moyer of the Hernley and Gantzes congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Manheim, Pa. May God's blessings attend them through life.

Mayer—Keener.—On July 27, 1929, Bro. Norman Mayer of the Hernley and Gantzes congregation and Sister Ethel E. Keener of the Erisman congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Manheim, Pa. May God's blessing attend them through life.

Bauman—Hertzler.—On Aug. 8, 1929, Bro. Samuel K. Bauman of the Weaverland congregation and Sister Rebecca H. Hertzler of the East Petersburg congregation were united in marriage at the bride's home, Bro. Isaac H. Brubaker officiating. May God's blessings attend them through life.

Shank—Strickler.—On Aug. 15, 1929, Bro. Norman M. Shank of the Millersville congregation and Sister Mary B. Strickler of the Chestnut Hill congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker. May the blessings of God attend them through life.

Herr—Mylin.—Bro. George K. Herr and Sister Irene M. Mylin, of near Willow Street, Pa., were united in marriage at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa., Aug. 10, 1929. May our kind heavenly Father bless them in their new relationship.

Bauman—Snyder.—On Aug. 8, 1929, Bro. Ernest K. Bauman of the Weaverland congregation and Sister Grace E. Snyder of the Landis Valley congregation were united in marriage at the home of Bro. and Sister Jacob Hertzler, Bro. Isaac H. Brubaker officiating. May the blessings of God attend them through life.

Weaver—Weldy.—At the home of the officiating minister, Bro. Silas Weldy, Bro. Paul Franklin Weaver of the Yellow Creek congregation and Sister Nina Viola Weldy of the Holde-man congregation were united in holy matrimony. May the blessings of the Lord attend them through a long and happy life in His service.

Obituary

Brubaker.—Mary M., wife of Jacob E., Brubaker, Sr., was born Nov. 30, 1864; died July 10, 1929; aged 64 y. 7 m. 10 d. She is sur-

vived by her husband and the following children: Jacob E., Henry E., Daniel E., Jonas E., Elmer E., Mrs. John L. Hess, and Mrs. Elam Musser. She was a dear, loving mother, and a faithful member of the Kraybill and Mt. Joy, Pa., Mennonite Church. Funeral services were held July 13, at the home and at the Mt. Joy Church. Interment in Kraybill's cemetery.

"All is over, hands are folded,
On a quiet, peaceful breast,
All is over, toils are ended,
Now dear Mother is at rest."

Linder.—Lydia (Krabill) Linder was born near Maximo, Ohio, April 1, 1860; died at the home of her brother, John Krabill, on the old homestead July 16, 1929; aged 69 y. 3 m. 15 d. She was married to Christian Linder in 1889. Her husband preceded her in death three years ago. She leaves one brother (John Krabill) two sisters (Mrs. Anna Conrad and Mrs. Joe Conrad) and many relatives and friends. At the age of fifteen, she united with the Mennonite Church, in which she remained faithful to the end. She had a lingering illness, and the last weeks she was in great misery; but on the morning of July 16 she quietly passed out. Funeral services were held in the home (because of the church being in repairing) and were in charge of Bro. U. N. Johns, assisted by Brethren Alvin Hostetler and John D. Miller. Text, Jas. 5:11. Interment in the church cemetery.

Jantzi.—Daniel R. Jantzi was born in Oxford Co., Ont., Aug. 5, 1882; died in Perth Co., Ont., July 2, 1929; aged 46 y. 10 m. 28 d. In early life he accepted Christ as his personal Savior and was received into church fellowship in the East Zorra A. M. Congregation. He was an active worker in the church and loyal to his Savior to the end which came very unexpectedly. He was working with the carpenters and fell from the barn roof. He died thirty-seven hours later, never fully regaining consciousness. On Nov. 16, 1905, he was married to Catherine Schlegel. This union was blessed with three children: Henry, Selma (wife of William Schumm), and Selma (wife of Aaron Ruby). These with their mother mourn the loss of a beloved husband and father. He also leaves 2 grandchildren, 4 brothers, and 5 sisters. Funeral services were held at the East Zorra A. M. church, conducted by P. Boshart, C. Schultz, Jacob R. Bender, and D. S. Jutzi.

Wanner.—Clarence S., son of Jacob and Leah Wanner, was born Jan. 2, 1916; died at the doctor's office, Brownstown, Pa., July 14, 1929; aged 13 y. 6 m. 12 d. His death came very suddenly. Shortly before going to the doctor's office the boy suffered an injury while cranking an automobile when the engine backfired. The crank struck him and caused a dislocated wrist. While the physician was preparing to give attention to the wrist the boy expired. The youth was under an anesthetic at the time of his death. He leaves his sorrowing parents, 6 brothers and 4 sisters (Amos, Aaron, Mrs. Lester Gockley, Mrs. Elmer Walters, Mrs. Rufus Wenger, Mrs. Clarence Heffner, Samuel, Jacob, Milton, Harry, and Noah). Funeral services were held at the home, conducted by Bros. Amos Horst and A. A. Landis. Interment in adjoining cemetery.

"Fare thee well, the ties must sever,
That on earth we formed with thee,
Fare thee well, but not forever,
Thy loved face we yet shall see."

Martin.—Mattie S., daughter of Henry S. and Mattie R. Martin, was born in Lancaster Co., Pa., Jan. 21, 1905; died of diabetes July 22, 1929; aged 24 y. 6 m. 1 d. Her death came very suddenly. Although she had been in failing health for about seven months, she was bedfast for only a few days. She accepted Christ at the age of fifteen years and united with the Weaverland Mennonite Church to which she

remained a faithful member until death. She leaves her parents, 6 brothers and 6 sisters (Mrs. Luke Weaver, Mrs. Daniel Weaver, Carrie, Samuel, Henry, Leah, Walter, Lydia, Charles, Edith, and Earl). One sister preceded her in death. She also leaves her fiancé, a loving friend. She was of a loving disposition and won for herself many friends. Her sickness was borne patiently and she confessed her readiness to go to her eternal home. Why God called her home so early in life we cannot understand. We ask God for grace to say, "Thy will be done." Funeral services were conducted at the home by Bro. John Sauder and at Weaverland by Bros. John Sauder and John W. Weaver. Text, Luke 8:52. Interment in adjoining cemetery.

"Heaven retaineth now our treasure,
Earth the lovely casket keeps,
And the sunbeams love to linger
Where our lovely sister sleeps."

—By the Family.

Miller.—Eli N., son of Noah Y. and Susana Miller, born in Lagrange Co., Ind., April 9, 1872; died July 25, 1929; aged 57 y. 3 m. 16 d. He was the second oldest of a family of nine children. In early youth he accepted Christ as his Savior, united with the Forks Mennonite Church, and always lived a consistent Christian life. On Jan. 11, 1895, he was married to Polly Miller. Four children were born to this union. His wife and two children preceded him in death. In 1905 he was married to Amanda Hostetler. Eight children were born to this union, five of whom are living. He was sick for several months with a complication of diseases, the real cause of his death being heart trouble. He well realized that his end was near and made all arrangements for his departure. With his family gathered around him, he admonished them how to live so that they may meet their Savior. He leaves his sorrowing wife, 7 children (Mrs. Ralph Stutzman, Amasa, Mrs. Herbert Swartzendruber, Blanche Marie, Edna Susana, Nona Ruth, Verda May), his aged mother, 1 brother (Allen H., Amasa M., Oliver, and Osior), 4 sisters (Edna Summers, Nora Heiser, Lovina Studer, and Fanny Srock), 2 grandchildren, besides many other relatives and friends. Funeral services were held at the Bethel Mennonite Church, Ashley, Mich., conducted by Bros. Henry Weldy, D. D. Troyer, and George H. Summer. Interment in the North Star cemetery.

Yoder.—Maud Umble Yoder, daughter of S. E. and Priscilla Allgyer, was born near West Liberty, Ohio, Aug. 9, 1887; died at the Grant Hospital, Columbus, Ohio, Aug. 3, 1929; aged 41 y. 11 m. 24 d. Early in life she confessed Christ and united with the Oak Grove Mennonite Church. She was a faithful and loyal supporter of the various activities of the Church. In Jan. 2, 1912, she was married to Daniel C. Yoder. To this union were born six children: Geneva, Richard, Marie, Jay Warren, Everett, and Daniel Junior. Following a brief illness she decided to undergo an operation for the removal of the goiter which was causing her trouble. She was reluctant to leave her family, but was anxious to have it over. She left home on July 20, very hopefully assuring her family that she would soon be back. All efforts at the hospital seemed futile. Her suffering was intense, but when reminded of the prayers of friends and loved ones she seemed to take courage and new hope. She never seemed to doubt the possibility of her recovery. No medical aid was successful, all plans being thwarted by her increasing weakness and constant suffering. She leaves (besides her husband and six children) father, mother, and four sisters (Mrs. N. E. Troyer, Mrs. E. M. Yoder, Mrs. A. R. Eschleman, and Mrs. J. G. Baumgartner), and 3 brothers (Roy, Maurice, and John). Funeral services were held at the Oak Grove Church, in charge of Bro. A. I. Yoder. Interment in West Fairview Cemetery.

GENERAL CONFERENCE

The Mennonite General Conference is to meet, if the Lord will, near Goshen, Indiana, Aug. 28, 29, 30, 1929. Other meetings to be held in connection with General Conference are as follows:

Fundamentals Meetings, Sunday afternoon, Sunday evening, and Monday afternoon, Aug. 25, 26.

Committee of Arrangements for General Conference, Monday and Tuesday, Aug. 26, 27.

Young People's Problems' Committee Program, Monday evening, Aug. 26.

Educational Program, Tuesday forenoon, Aug. 27.

General S. S. Committee Program, Tuesday afternoon and evening, Aug. 27.

First Session of General Conference, Wednesday morning, Aug. 28, to continue until the completion of Conference work, probably closing Friday noon, Aug. 30.

Committees who desire to meet in connection with these meetings are requested to write to Bro. S. C. Yoder, Goshen, Ind., for an allotment of time and place of meeting, stating the length of time desired for their work and giving the names of those who compose the committee.

N. E. Miller, Secy.

The M. B. C. Camp Ground, the place where the General Conference is to be held, is located near two main Highways whose general direction is east and west, U. S. Road 20 and Ind. Road 2. Those coming from the east on Ind. Road 2 should leave it at Goshen, turning west on south side of court house and follow signs to grounds about 6 miles west of Goshen. Those coming from west on Road 2 leave Elkhart on Prairie St. and follow signs. Those coming from east on U. S. Road 20 leave Elkhart at Prairie St., and go directly south to grounds. Those coming from the west on U. S. Road 20 leave Elkhart at the viaduct following the road signs south and east. Those coming from the south and

west by way of Indianapolis U. S. Road 31 to Lakeville then east through Wakarusa. Follow signs to camp ground.

Parties who wish to come to General Conference by Railroad should notify Bro. Curt's Hoover, Wakarusa, Ind., as to time and place of arrival. Trains will be met at Nappanee for those coming by way of the B. & O., and at Goshen or Elkhart for those coming by way of the N. Y. C.

After consultation with representatives of the Church throughout the various sections the Executive committee has decided on the following method of caring for the people during this session of General Conference:

Breakfast will be furnished free to all visitors at the homes where they are lodged. A nominal charge of twenty cents per meal will be made for dinner and supper which will be served on the grounds.

Committee.

CONFERENCE ANNOUNCEMENTS

Missouri-Kansas

The Lord willing, the Missouri-Kansas Conference will meet the week following General Conference. The following dates will be the order of work:

Wednesday, Sept. 4, at 2 o'clock the minister's meeting for arrangement of conference questions. At 4 o'clock the Mission Board will have its business session.

Thursday and Friday, Sept. 5 and 6, the Church Conference will be in regular session.

Saturday and Sunday, Sept. 7 and 8, will be the Workers' Conference. Meetings will be with the Holbrook congregation near La Junta, Colo.

Everybody welcome.

J. R. Shank, Sec'y.

You will not measure your civility by people's bank accounts.

ONTARIO SUNDAY SCHOOL CONFERENCE

The Ontario Mennonite Sunday School Conference will hold its annual meeting with the Kitchener congregation, Kitchener, Ont., Aug. 31—Sept. 2, 1929. The first session will be held Saturday evening, Aug. 31. Because this meeting immediately follows the closing sessions of General Conference, you are cordially invited to include the conference at Kitchener in your plans.

For information as to roads, train schedules, etc., apply to

Oscar Burkholder, Secy.,
Breslau, Ont.

EASTERN MENNONITE SCHOOL

Opening day—September 11, 1929.

Bible School offers a two-year elementary course of high school grade and a two-year advanced course of college grade. Both courses serve as an excellent preparation for Christian workers, missionaries, and ministers.

Junior College offers two-year course. If a few minor adjustments can be effected, State accreditation is promised for the coming year. No students have suffered loss in transfer of credits to other institutions. It is the settled policy of the School to give only such courses that we can conduct with the thoroughness and proficiency required of standard college instruction. Courses are offered in the Departments of Art, Bible, Biology, Chemistry, Education and Psychology, English, Geology, German, History and Social Science, Latin, Mathematics, and Philosophy.

High School offers standard four-year course. In addition to the regular subjects usually taught in high school a wide choice of electives is offered in Art, Book-keeping, Agriculture, Home Economics, Oral Expression, Vocal Music, etc.

Official Transcripts of high school and college records should be sent direct from the proper officials to the Dean.

Faculty composed of sixteen well-trained teachers and staunch defenders of the Faith, who believe that the Church School should be a servant of the Church.

We crave an interest in the prayers of the brotherhood as the duties of another school year are taken up.

For further information write to
Eastern Mennonite School,
Mennonite Station,
Harrisonburg, Virginia.

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BOOKS JUST OFF THE PRESS

FIFTY BIBLE STORIES

By Ella Zook

Twenty-five Old Testament—Twenty-five New Testament

The author says "The Bible abounds in wholesome and interesting stories that are relished by the child mind. The best thing about a Bible story is that when the child inquires, 'Is it true?' we may answer, 'All Bible stories are true.'"

It is the child's rightful heritage to become familiar with the stories given in the Bible. It seems that the author understands child life to the extent that she has been able to particularly adapt these stories to the child mind, making them interesting and instructive. In reading a book of this nature, the children will learn to appreciate the Bible as an interesting book of true stories and it will not seem hard for them to understand its message. Profusely illustrated, 196 pages.

Green Cloth Binding, each, 65c; Dozen copies, \$6.50.

TRUE LIFE STORIES

By Oscar Burkholder

The stories in this volume are select ones that have appeared in "The Youth's Christian Companion" during the past few years. The simple, appealing, and convincing manner of the author in presenting his stories to the reader has won the admiration of a very large number of people, both young and old.

We feel certain that every youth will delight in the reading of these stories because of their interest, and will gain from such reading inestimable help in the development of Christian character. And further, we feel that even readers of mature mind will find much joy and help in these true life stories. 78 pages. Size 5 1/4 x 7 1/2 inches.

Decorated Cloth Binding, each, 50c; Dozen copies, \$5.00.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, AUG. 29, 1929

(Gospel Witness)
Established 1905

No. 22

EDITORIAL

"Purge out therefore the old leaven, that ye may be a new lump."

"Blessed are the merciful; for they shall obtain mercy."

These two scriptures need to be kept in mind when it comes to the problem of church discipline.

The burden of the first is to point to the path of righteousness, purity, holiness, clean living, on the part of both individuals and congregations.

The burden of the second is to remind us that if we would be kept in the manifold grace of God it is needful that we pattern after Him in loving kindness and tender mercies toward erring creatures.

The admonition found in the first scripture quoted says, in substance: Go straight; "keep thyself pure;" keep the congregation pure; for to tolerate sin in the Church without making an honest effort to root it out means that sooner or later the whole lump will be leavened, the whole body contaminated with sin and lost in apostasy.

The second scripture reminds us that there is a right and a wrong way of going about the task of doing the Lord's bidding. Not only must we be right technically but also right spiritually; for "the letter killeth, but the Spirit giveth light." In patterning after God, let us be partakers of His longsuffering, His mercy, His love, as well as His righteousness.

The situation at Corinth was deplorable. There was a man, apparently in good standing or at least not seriously molested in his membership, who in vile sin had outstripped even the heathen in that he was living with his father's wife. Paul re-

buked the church there severely for allowing such things to go uncorrected, and commands them to make quick work of this case. You tolerate sin in the Church, and you invite a condition later on in which the entire body is leavened with the same and grosser sins which you tolerate. For sin is not only contagious but progressive, getting more violent and putrefying the longer it is allowed to remain. Not only will that kind of a church realize sooner or later that "a little leaven leaveneth the whole lump," but in its leavening process the membership will become "like unto the heathen" and keep on in their drift until they become "worse than the heathen." The remedy is found in the apostolic admonition: "Purge out therefore the old leaven that ye may be a new lump."

In maintaining the purity of the Church we need to go about this task in the Spirit of God as well as in obedience to His Word. In all of God's dealings with sinful men He manifested a longsuffering which is quite as pronounced as is His righteousness. Not only does He deal with His people righteously but also so mercifully. Our Lord's parable of the unmerciful servant, recorded in the eighteenth chapter of Matthew is typical of God's attitude toward the erring; both while in error and after they become penitent. This spirit is reflected in all of our Savior's actions and teachings while among us. In the Lord's Prayer the only thing that He mentions afterwards is: "If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive you." In all our dealings with the erring, let us endeavor to deal with them in the same spirit in which our longsuffering God deals with us. "Blessed are the merciful; for they shall obtain mercy."

This spirit of longsuffering while faithfully maintaining the standards of righteousness and purity is not only God-like but is also productive of best results. It is the wisdom of the Almighty, and we know that He makes no mistakes.

Is the Mennonite General Conference an advisory or a legislative body? This question is sometimes raised quite frequently when this general Church body is discussed. As we look at it, both from the standpoint of what it has done and as to what we think it ought to do, it is both advisory and legislative.

As an advisory body it is to serve as an aid to our district conferences, general boards, and other Church institutions and activities along the lines of suggestions and advice in all problems in which the Church as a whole is interested, or in all matters in which it is appealed to by said organizations. The General Conference has put itself on record as being against interfering with the local work of district conferences in matters purely local, confining itself to matters pertaining to problems affecting the whole Church.

But even in advisory matters its work is legislative as well as advisory. Legislation may be either advisory or mandatory. When it comes to authoritative legislation implying more than mere advice, we find illustrations of that in such General Conference papers as that of "Mennonites on Military Service," adopted at Yellow Creek Church in 1917; "Christian Fundamentals," adopted at Sycamore Church in 1921, and other matters in which our conferences and loyal members generally are glad to follow the leadership of General Conference. So long as there is a harmonious working together on the part of all interested in our General Conference it makes little difference whether its work is considered advisory or legislative, or both.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—1 Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

THE TRUE ELEMENTS OF PRAYER

By Lydia Stutzman

For the Gospel Herald.

Men ought always to pray, and not to faint.—Luke 18:1.

The effectual fervent prayer of a righteous man availeth much.—Jas. 5:16.

Prayer is talking to God. We ask God just what we want. We sometimes hear the remark, "I just can't pray." Right there is a good place to start. First, we want to ask God for grace. I do not believe there is any one who can not say, "Lord, increase my faith that I might grow in grace and in the knowledge of our Lord and Savior Jesus Christ." It takes faith and grace to believe in an unseen God.

In Mark 11:24 we find one of the precious promises of Jesus: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In Jas. 1:5, 6 we read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 Jno. 4:22). "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (1 Jno. 5:14). Prov. 15:29 shows the difference between the wicked and the righteous: "The Lord is far from the wicked; but he heareth the prayer of the righteous." We could point you to scripture after scripture, to God's promises and great love and mercy, but time would fail us and then we would have to say like the song we sometimes sing, "The half has never yet been told."

How often should we pray? 1 Thess. 5:17 says, "Pray without ceasing." Does this mean that we must be praying all the time? We should be in a prayerful state. Prayer is sometimes required of us unawares; so in our weakness, by the help of God, let us put forth every effort to do His most holy will.

Christian parents should not fail to pray for their children and that in their presence. I once heard the

following incident related: A father and son were putting up hay. The son was on the hay rake and for some reason the horses ran away, seriously injuring him. They soon found out his condition was hopeless. The father remarked: "Son, shall I pray for you?" Through the evil spirit he grasped his father tightly around his neck, and said, "No, father, you never prayed for me before and you don't need to now." A remark like that of our own flesh and blood would almost take us to our grave immediately. To think that their blood would be required at our hands for only the mere reason of lack of prayer.

We can pray wherever we are. We do not want to forget what Matt. 6:6 says, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy father, which seeth in secret, shall reward thee openly." "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

Must we always be in a kneeling posture to pray? I believe that if there were more prayers sent to the throne of grace by way of the knees, there would be more prayers answered. I am afraid that the prayer of one who is too proud to get down on his or her knees would be too proud for God to answer. "God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

With these few words by the direction of the Holy Spirit, I hope and trust that the power of prayer may be revealed to some one more clearly. "Pray without ceasing."

A PECULIAR PEOPLE

By John Schrock

For the Gospel Herald.

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God.—11 Tim. 3:1-4.

For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth.—11 Tim. 3:6, 7.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.—1 Jno. 2:15, 16.

Pride goeth before destruction, and an haughty spirit before a fall. Better it is

to be of an humble spirit with the lowly, than to divide the spoil with the proud.—Prov. 16:18, 19.

The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—1 Jno. 2:17.

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt. 7:13, 14.

There are those who claim to be Christians who do not want the preacher to talk about hell. I think it is just as necessary to talk about hell as to talk about heaven. These are two places in either of which people will meet after their death. One or the other of these places will be our home. If you choose heaven for your home, give your life wholly into Christ's hands and obey Him and He will take you there. To go to hell, all you need to do is to disobey Christ in one thing.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy" (1 Pet. 2:9, 10). "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15). They are trying to deceive God's people by trying to look as nearly like the sheep (God's people) as they can. Any seed that you put in the ground, if it grows, will bring forth the same kind of fruit that you planted: so it is with man. Whatever he has in his heart, that kind of fruit will show forth when it gets ripe. You may take bark from one tree and put it on another tree, but that will not change the fruit. It will be the same tree. First get the inside of man right, and it will show on the outside.

If we had our minds centered on heavenly things and were praying for the minister, I do not think we would see the flowers on the rostrum that draw some people's attention away, so that they do not get the full benefit of the Word of God which is preached. Satan always tries to put a stumbling block in the way. He is very cunning in all his work to deceive God's people.

Kansas City, Kans.

AS IT WAS IN THE DAYS OF SODOM

(Gen. 19; Luke 17:28-29)

Bishop Rhinelander of the Episcopal Church, makes these momentous, but true statements, regarding the evil age in which we are living: "Amusements, immodesty in dress,

looseness in sexual relations, bestiality and crime as the chief attractions in theatrical shows and photo plays, unbridled license and extravagance in all things, are so much the established order of the day, that the most respectable among us have ceased to even shrug our shoulders. There is evidence of a definite anti-Christian drift which seems to be increasing in rapidity of force and movement." How much like Sodom this sounds.

YOUNG WOMEN!

I know of a large department store where a number of young women are employed. One morning one of them came in with so little clothing on, that one of the proprietors took her by the arm and led her to the door, and said: "Go home, young woman, and put on some clothes before you come to work."

Young lady, do you believe the body is sacred in God's sight, and has been ever since Adam and Eve donned their fig-leaf suits, and is not intended for exposure? Do you know that when you dress in a style that exposes the temple of God, you are the subject of all kinds of uncomplimentary remarks, having the gaze of vulgar eyes centered upon you? And do you know you are arousing the weaker nature in young men? Men are all descendants of Adam, and are not made of wood. I verily believe there will be men in hell who can look in the face of some young woman and accusingly say: "Your manner of dress and conduct in my presence was the cause of my downfall." young lady reader, will it be you?

Surely it is a sad comment on the awful drift of the times, when we look at the ordinary dress worn by women to-day, and remember that even a harlot would not have been permitted to wear such attire on the streets only a few years ago. Such attire was worn then by that class only, and then only in their own private rooms or apartments, which they did to stir up the base desire of the opposite sex. Many of the older citizens of Los Angeles remember well the so-called crib, or red-light section, the only place where such attire was permitted, but to-day to save your life you can hardly tell the harlot from some church members, and it is sad to say some of these folks profess to have the Holy Spirit.

In the name of common sense and decency, what EXCUSE (there is absolutely no reason) can a professing Christian woman have for dressing in a way to excite the baser desires of men? Why not abstain from the very appearance of evil?

Why should any woman expose her person to the gaze of the world any more than a man should expose

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Columbia, Pa.

(Mennonite Mission)

Dear Herald Readers, Greetings:—"Great is the Lord, and greatly to be praised" (Psa. 48:1). The work at this place is going on with good interest. Many of the children who had been away for the summer are coming back again and are getting ready for public schools. This increases our attendance at Sunday school.

One of our converts is confined to the hospital with a slight stroke of apoplexy, but is improving. He needs your prayers.

The writer, wife, and son John just returned from a trip to Ohio. We stopped at the Southwestern Pa., conference at Masontown and attended a very inspiring meeting. From there we went on to the Canton Mission and Cleveland. On Sunday we worshipped with the congregation at the Plain View church. We surely wish to praise God for His protecting care. We were received with much kindness even by those who were strangers to us.

As we saw the beautiful scenery over the mountains, the words of Isaiah came to our minds, "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).

himself? Why is it that the exposing is always done by the woman?

THE TEMPTER

It would seem that the woman is still bent on dragging man down; she was the one who first tempted man, and she is still at the same old game.

Among the many laws God gave to humanity there is one which forbids women to wear men's garments. "The woman shall not wear that which pertaineth unto a man...for all that do so are abomination unto the LORD thy God" (Deut. 22:5).

The immediate design of this prohibition was to maintain the sanctity of that distinction of the sexes, which was established by the creation of man and woman. Every violation or wiping out of this distinction is "an abomination in the sight of God."

—Sel. by a Sister.

Prayer meetings have been well attended. We have been able to get into a number of homes. Some of the needs are potatoes, all kinds of vegetables, clothing, and especially shoes. A number of homes could be reached by supplying these necessary things. The father of one home beat his wife, who had him arrested and put in jail. There are five small children, the youngest being only nine days old. They have no support. By our limited means we try to help what we can. The mother is willing to work as soon as she is able.

Any who feel that they would like to spend a day or more with us in visitation work are welcome. We encourage them to come and get in real touch with the work. I am sure they will receive a blessing.

Remember us at the Throne,

The Workers,

Aug. 20, 1929. per. David B. Groff.

Washington, D. C.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7). This has been a precious promise to me as a Christian worker. Surely we are living in a day of trouble. As I get out into different homes and learn conditions I can not help but conclude that the real happy home are few. What people need is more of the good old Gospel that will save sinners.

As we were visiting in a certain home we were impressed with the testimony of the husband. He said if any one were to come to him and ask him where to find a Christian he would not know where to tell him to go, for he only ever knew one Christian in his life and that was his father-in-law. This man and his wife have a good conception of what it means to be a Christian, but they have not been to any religious services for some time. We invited them to our services and had the pleasure of seeing them there a few weeks ago. They hardly had words to express how much they appreciated the Gospel message that morning, also the simplicity of the service and the people. We are sorry that they are moving some distance out of our section, for their home seems like an open door.

The Mission Board has appointed Sister Martha Mosemann, Lancaster, Pa., as another full time worker for the field here. We had been praying the Lord of the harvest for some time for another worker and we praise Him for the answer. Sister Mosemann expects to be here by September 10.

Since our last letter we enjoyed visits from brethren and sisters from Kansas, Nebraska, New York, Pennsylvania, Ohio, Virginia, and Cana-

da. Among them were the following ministers that filled preaching appointments: Bro. Christian Lehman, Lancaster, Pa.; Bro. Oscar Burkholder, Breslau, Ont.; and Bro. J. M. Shenk, Elida, Ohio.

The attendance in Sunday school has been a little less the last few Sundays, since quite a few of our people are away.

We continue to beg an interest in your prayers.

In His Service,
Aug. 1, 1929. Esther Histand.

Marietta, Pa.

(Mennonite Mission)

Dear Gospel Herald Readers:—The work here is encouraging. Our attendance in Sunday school has been very good. We have a regular attendance of 110. The children are bright and well behaved.

At present we have six under instruction for membership. In one home the mother, father, and two sons are applicants. A real joy has come into their hearts, manifesting itself on their very countenances. One of the young men is at present in the hospital with a sore hand, but is improving slowly. Mission work certainly pays when we come to consider the value of one soul. Are we doing our part? Can the Lord depend on us? Are we burdened for lost souls? We are labourers together with God. We are truly thankful for the hearty support.

Singing school has closed until Sept. 12, at which time the Elizabethtown class will meet with us. We extend a hearty welcome to all.

Every Tuesday evening we meet at the mission at seven o'clock and go out on the street to sing, after which we come back to the mission for a prayer meeting. These meetings prove encouraging, as we have been able to have some come out who were never there before. We invite all who can to come and help in this work.

The Lord willing, we expect to have an all-day meeting on Thanksgiving Day. The program will be announced later.

May you continue to pray for the work at this place that it may prove a real blessing in this town.

Aug. 20, 1929. David B. Groff.

Reading, Pa.

(12th and Windsor Sts.)

Dear Readers of the Herald, Greeting in Jesus' Worthy Name:—"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints" (Psa. 149:1).

Our summer Bible school closed on Friday, Aug. 16. This was our first experience in Bible school work at this place. We were well pleased with the attendance and the order

of the school. The average attendance was 82, which was good considering the small amount of canvassing that was done. The school was divided into seven classes, two primary classes taught by sisters Alice Keeler and Lizzie Musser with Myra and Ruth Stultzfus assisting, and the higher grades were taught by J. Paul Sauder, Noah Good, Ella Good, Mary Shenk, and the writer. We are sure that some lasting impressions were made, and the Lord has promised that His word shall not return to Him void.

The week end meetings were well attended and soul inspiring messages were given. The speakers were Elmer Martin, A. A. Landis, John Bressler, J. S. Mast, Paul Graybill, J. W. Hess, and John W. Weaver.

On Sunday afternoon, Aug. 18, we had a children's program in which the Bible school children took part. They recited scripture verses, answered questions on Old Testament characters, and on the life of Christ, and a few of the older ones gave some essays.

The visitors at Bible school were Paul Graybill and family, Emma Rudy, Barbara Herr, Philadelphia; D. Stoner Krady and family, Anna Winters, Nora Harper, from the Lancaster Mission; A. L. Bowers and family, Anna Ebersole, Jennie Ebersole, Souderton; Aaron Gehman, Alleghenyville, Pa.; Elam Hartz and family, and sister Stultzfus of Morgantown.

We are planning to have an all day meeting on Thanksgiving Day with a series of meetings following.

We had the pleasure of placing about 35 of our Sunday school boys and girls in country homes this summer. We want to take this privilege of again thanking those who so kindly opened their homes to these children. We have the evidence that this was the means of creating a greater interest in the work of the Mission, both here in the city and also in the congregations where these children were placed. The average attendance at Sunday school for the past three months was 109, the highest attendance for the summer months that we ever had.

Continue to remember the work in your prayers. In His service,

Aug. 21, 1929. J. B. Gehman.

Ephrata, Pa.

(Cocalico and Pleasant Retreat Stations)

Dear Herald Readers, Greetings in the Master's Name:—Considering the time of the year, the interest has been exceptionally good. Brethren George Good and John S. Hess preached for us Aug. 4 and 18 respectively.

On Aug. 11, we had an all day Sunday school meeting at Pleasant Retreat. The house was well filled. Good interest prevailed. Among the speakers were, Bros. John W. Hess, John S. Hess, and John W. Weaver. The weather was not so pleasant, but the response was good.

Bro. and Sister Lapp visited us at Cocalico. Sister L. conducted children's meeting. The children enjoyed the stories of Indian life. Bro. L. gave us a very helpful message. We wish the richest blessings of God upon them. Let us all pray for the Church that she may go forth and work for the Master till He comes again. "O give thanks unto the Lord; for he is good: for his mercy endureth forever" (Psa. 106:1). May we all stand as one united body that the world may see that we have been with Jesus.

Pray for the work at this place that souls may be won for His service.

Aug. 22, 1929. Daniel S. Stauffer.

Pond Bank, Pa.

Dear Herald Readers, Greetings of Love:—The Lord has been sending showers of blessing upon us, both natural and spiritual.

On Tuesday evening, Aug. 13, our revival meetings started with Bro. J. C. Clemens, Lansdale, Pa., in charge. Five precious souls stood for Christ the first night. There were twelve confessions in all. We praise the Lord for manifesting His power in this way.

On Aug. 18, we had an all day meeting. Bro. Lloyd Croyle, Johnstown, Pa., had charge of the Sunday school lesson. Bro. Clemens spoke on, Christian Conduct, and Bro. J. Irvin Lehman, The Future Church. In the afternoon, Bro. Frank Brilhart, Scottdale, Pa., conducted Children's meeting. A number of our local brethren then gave talks. The last subject was, The Sunday School as a Soul Winner, by Bro. Clemens. We enjoyed all the subjects very much, and praise the Lord for this spiritual feast.

We need your prayers at this place.

Yours in His glad service,

Aug. 20, 1929. Lydia Brumbaugh.

WEEKLY LETTER FROM SOUTH AMERICA

(July 24)

By Lillie F. Lantz

For the Gospel Herald.

Dear Herald Readers, Greetings in Jesus' precious Name:—The continued cold and dry weather has brought an epidemic of influenza. One hundred and twenty died and were buried in one cemetery in one day in Buenos Aires and on account of the hygienic

conditions the National Schools have been ordered closed until August 5, thus making four weeks without school. With all these interruptions the meetings in our missions are progressing very slowly.

Bro. Luayza writes from Santa Rosa to let us know that all are well again, including the baby that had been very sick for several days. We are all glad to hear this. The rest of the missionaries are well and are enjoying the company of their children who are now home from school on account of the holidays.

From America comes the news that several of the members are moving to other towns on account of their relations or work and of course Bro. and Sister Rutt will feel the added responsibility of looking after the absent ones. Pray for them that they may have the wisdom and grace necessary to look after these members.

The meetings in Meridiano Quinto and America are encouraging, with 50 persons at the last meeting and the S. S. attendance increasing slowly.

One of the converts who buys and sells vegetables has been giving her testimony at the houses where she has business and in this way she has found people who are interested in the Gospel and desire tracts and other literature.

Some Things to Pray For

For the members who move to other towns so that they may be as lights and the beginning of work there, as the need is so apparent.

For the vegetable woman that she may prove faithful and honest in all things.

For the people who have recently bought Bibles or Testaments that the Spirit may enter into their lives and that they may be born again.

For the health of all the missionaries and workers so that the work may go on.

Bragado, F. C. O., Argentina.

A LETTER FROM SANKRA INDIA

By Florence Friesen

For the Gospel Herald.

This year we spent the hot season in Landour where the children are in school. We have enjoyed many spiritual blessings, besides having an opportunity to get better acquainted with the boys' teachers and matrons, and other missionaries.

The rains came on early in June and we have been having a very fine rainy season so far. The fields and gardens all look their best. We rejoice with the farmers, for their lot is not easy at best and if the farmer

suffers then certainly the poorest classes are in want.

We have several in our congregation who are extremely poor. They all came in famine time and chose to be Christians and stay in the congregation. Bro. Ramsingh was energetic and trying to earn a comfortable living for his large family. But for two years he has been afflicted with rheumatism. Medicine helps him, but he cannot get rid of it and his joints are getting quite stiff and he is more or less helpless. His wife cannot get out to earn much as she is needed in the home so they are dependent on charity. They need our prayers.

Bro. Balli is almost blind. He is thin and tottering. The marks of sin are on his body. But he has confessed Christ and is trying, in his weak way, to live up to the best he knows. As long as he can do something we cannot allow him to sit idle and live on charity. He chops wood for the missionary. Poverty and the habit of taking things makes it hard for him to resist temptation and giving him employment is a real loss to the missionary. But he must be helped. He needs spiritual help too.

Bro. Dukalu and his wife got along well enough in their earlier years but famine overtook them and in their declining years it is hard to keep the wolf from the door. They are trying to serve their Master and live up to the light they have. May we also intercede at the Throne for them.

We were very sorry to close the Roadside Clinic for the hot season, as that is the best time of the year for the people to come. We wondered what the outcome of it would be, but the first week out proved to us that the people were ready to come back. Even before we went out several walked in long distances to find out how soon it would be reopened. Others said they had been going to the regular meeting place for two weeks and insisted that we had returned late. The first week we treated ninety-six patients and the second week one hundred and sixty.

One mother brought her little son about four years old. He had his head covered as they sat and listened to the singing and preaching. Then she gave him a Sunday school card that we had given out and they talked about it. I dreaded to hear the truth about that healthy, fine looking little boy, for I was afraid that he would never see. Yes, sure enough, the poor little fellow had sore eyes for nearly two months, and the worst had happened! Now it is too late to do much, if anything. Should we have stayed at home to help this little fellow and others? Would they

have come in time had we been here? We do not know but it hurts to think of that poor child being blind the rest of his life, and he is only one of many.

They all seem to be as interested in the Gospel messages as ever. Week after week as we see them eagerly drinking in the messages we ask ourselves this question, "Why do they not become Christians?" Caste is one thing that holds them, we know. But the power of God is greater than any power of this world and we must, in faith, believing in His promises, intercede for them.

Pray for us that we may, through the power of the Holy Spirit, bring Light to these needy ones with whom we come in contact week after week, and pray for them that they may receive it and accept Jesus Christ as their Lord and Master.

Sankra via Dhamtari, India.

ITEMS OF INTEREST FROM KANSAS CITY

By J. D. Mininger

For the Gospel Herald.

"I always watch the Herald for activities concerning Kansas City Missions." Thus writes one of our "prayer partners" in a distant state. Knowing there are many others like-minded, we append herewith some items of interest.

Since our last correspondence, revival meetings were held at our Midway mission with Bro. E. F. Hartzler, Marshallville, Ohio, as evangelist. Interest and attendance were good. The last evening of the meetings six persons were baptized and received into church fellowship. These had confessed Christ previous to the meetings. One of these was a man sixty years of age who had been a great sinner. His wife found the Lord about sixteen years ago in connection with the work here. Sister Vera Hallman said it was worth her trip from South America to Kansas City to hear this man testify to the saving grace of our Lord Jesus Christ. (She had known him in his ungodly condition.) Other applicants are under further instruction.

Our Summer Bible School at Midway was conducted the same time these meetings were held. Teachers were E. F. Hartzler, Ruth Mininger, Lois Diller, Bessie Smith and the writer. One new feature of the Bible School was a daily class for adults taught by the writer. The Sunday evening following the close of the Summer Bible School, a special program was rendered by the School, with exceptional interest and attendance.

Sister Anna Schweitzer, matron of
(Continued on page 457)

Family Circle

EMPTY SEATS

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair, with the morning paper. "A doctor who is out day and night can't be expected."

"No, I made jelly yesterday, and I'm tired. I'm faithful enough to stay at home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done to-day to weaken the kingdom of God?"

The voice came from a suspicious looking personage seated on a throne of human skulls. Around him was gathered a crowd of terrible beings, each with a crown of fire, in which gleamed some names, such as malice, envy, pride, hatred and kindred passions.

"We have been busy to-day, making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one.

"I induced one good man to slip to his store and fix up his books," said another, with a horrid grin.

"Good!" said the king. "He'll soon give up the Sabbath altogether."

"I was able to get one devoted young man to visit some old friends," said one imp.

"I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labeled "Pride."

"And I made several poor women who were hungry for God's Word stay at home to repine over trials. Satan just said to them, oh these rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon." That way I kept many poor people home whom the rich would have been very glad to see."

"That is one of the best ways to cheat poor people out of Heaven that I know of," answered the king with approval.

"I induced a good many men and women to think they were not strong enough to go out," said one called, "Indifference." "Of course, all these men will be at their business tomorrow, even if they feel worse. But they could not go to church where they would have no special mental or

physical strain. And the ladies would have been able to clean house or go calling, but I made them think they couldn't walk to church unless they were perfectly well."

"Very Good," said the king, with a sulphurous grin. "Sunday headaches might often be cured by getting out in the air, and backaches forgotten by thoughts drawn to higher things. But you lying imps must use every weakness of the flesh to help make empty seats."

They all smiled, for in their kingdom "lying" was a great compliment.

"To make ladies think that their servants need no Sunday privileges is good," suggested one.

"Very true," said his superior. "As long as we can get Christian people to cause or allow men and women to work during work hours, we can keep many empty seats in churches, and man and women away from God."

"I'm the weather imp," said one gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp or too hot to venture out to church. It is enough to make even gloomy majesty laugh to see these people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"Confidentially," answered the king, "when I find a Christian who has no more concern about weather Sunday than Monday—determined to make as much effort for spiritual gain as he would for worldly profit—I just give him up. It's no use to try to drag back the man or woman who goes to God's house in all kinds of weather." The sender can praise God for this.

"I'm able to do a good deal with some of the ladies of the congregation," spoke up the imp labeled "Fashion of this world." "I can make some people stay at home because the new hat did not come, or because their clothes are out of style, or they have not gotten a new cloak."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks, who are hardly worth getting into the kingdom of his Satanic majesty, but I have a plan that empties seats of the workers in the church."

"That is just what we want," said the king.

"I make these people overwork on Saturdays. For instance, I make some good man the preacher depends upon, or some devout Sunday school teacher, to make Saturday the busiest day of the week. I just keep him rushed with neglected things till late at night and then he oversleeps or is sick the next day, and can't get out."

"Splendid plan!" cried Satan.

"Yes, it works well with delicate women. If they clean house, or have Saturday company, they can be kept at home without knowing they have broken the Sabbath the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imp," his majesty said waimly—for his breath was a flame of fire. Preachers may work and pray over their sermons all week, but there will be no results in preaching to empty seats. One of the most important things we have to consider is how to keep people away from churches on Sunday, your plans are excellent, but I might suggest another good point. All preachers have human imperfections—some fault of manner or speech. Get Christians to criticize their pastor, especially before their children. If you can stir up a spirit of fault-finding against the preacher, or among the members, it will help empty seats. People who get mad at each other do not care to go to church together. If the seats are empty, the minister may be a saint and preach like an angel to no purpose. See the result of your labor on High Street Church to-day. Not only did the 200 people who stayed at home lose a blessing, but each empty seat did its work against the Lord's kingdom. The preacher made unusual preparation, and went with his heart on fire, but the empty seats chilled him, and he did poorly. There was a special collection, but the best givers were away, so it was a failure. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir that makes a successful church. It is the church members always being there that draws in the unconverted, and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul which, if he does not shake off, I will foreclose on the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath: "I'll go to church, if it is only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this empty seat." She has kept her word, and influenced many others to let nothing trifling keep them from God's house; and one "down-town" church has begun to grow, and will soon be a great power from God, because of no "empty seats."—A Tract. Sel. by a Sister, Lititz, Pa.

SUNDAY SCHOOL LESSON

Lesson for Sept. 15, 1929—Neh.
8:1-12

TEACHING THE LAW OF GOD

Golden Text.—The entrance of thy words giveth light.—Psa. 119:130.

Introductory.—Our last two lessons were about Ezra and Nehemiah. In this lesson we have these two great men of God working together. Their cause was a most worthy one—that of teaching the law of God. As we read this description we are reminded of a typical Bible conference of the present time, where the law of God is studied, explained by consecrated teachers, and the sense given. As we look at the congregation in this case we are impressed with the fact that not only had they competent teachers, but that the crowd manifested an interest and a devotion that we may well pattern after.

Reading the Law (1-6).—The walls of Jerusalem having been rebuilt and other reforms instituted, Nehemiah set himself to work to indoctrinate his people. He gathered his people together "as one man," and they besought Ezra the scribe to bring them the law of Moses. Ezra did so, and before that assembled multitude of men and women he read the law, gave the sense distinctly, and found a warm response. There was in evidence a remarkable interest and the strictest attention. Ezra blessed the Lord, and from the body of people there came the response, "Amen, Amen." As Ezra opened the book the people stood up. Afterwards they bowed their heads, with their faces to the ground. There was manifested a reverence which is strikingly absent in many so-called religious meetings of to-day.

Explaining the Law (8,9).—Ezra and his assistant teachers, the Levites, did more than simply read the law. It was no mere formal meeting. "They read in the book in the law of God distinctly, and gave the sense, and caused them to understand." Notice the three distinguishing characteristics of their teaching: (1) distinctly; (2) gave the sense; (3) caused them to understand the reading. So impressive was it that "all the people wept." But they were quickly comforted and exhorted not to weep, as this was a holy day unto the Lord. It brings to our minds a few things which should not be forgotten. When the Word of God is brought in living power before the people it can not but impress them with the fact that they are in a holy place. An emotionless crowd is an indication of a lack of power. And though the message from God's

Word may bring forth tears, on the part of God's people they should be tears of joy rather than of grief—on the part of sinners, tears of penitence because of sins; on the part of saints, tears of joy and gladness because of the manifest grace and goodness of God.

The Joy of the Lord (10-12).—The teaching having come to an end, the people were encouraged to take nourishment for the body. They had for hours, in a position that meant exhaustion for the body, enjoyed a feast for the soul; let them now enjoy a feast for the body. "Go your way," said the leaders, "eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength."

Do you wish that you might have had a part in that meeting? You may have similar meetings to-day, if you meet the conditions. In the first place, the multitude was supplied with teachers who were consecrated, capable, filled with the Spirit of the living God, handing out their messages from the depths of their experience. Then the people were reverent, worshipful, intensely interest-

ed, ready to drink from the stream of living waters from the Fountain of Truth. Where you have that kind of a gathering you need not wish yourselves back several thousand years but may have a continual feast right at your home door.

The people were of a meditative frame of mind. "All the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them." It was a time of genuine satisfaction, having had an experience that brought a deeper joy into the soul than anything the world has to offer. And what is more, such experiences may be a perpetual thing here, foretastes of still more joyful experiences in that of which it is written, "At thy right hand are pleasures forevermore."

"The ears of all the people were attentive unto the Book of the law." Quite a model congregation that. The people showed their reverence for the Book of God by standing up when Ezra opened it. We ought not to worship the Bible, for the Bible is not God; but we ought to regard it with a respect and attention that we give to no other book, for it is the voice of God. Listening to the Word produces the profoundest conviction of sin."—Torrey.

Bible Meeting Topic

RESPONSIBILITY OF THE CHURCH TOWARD CHRISTIAN STUDENTS

II Cor. 12:14; Prov. 22:6

Topic for September 15

MOTTO

"Teach them thy sons, and thy son's sons."

OUTLINE STUDY

- I. The Church is the Guardian of the Christian Home.
 1. Giving instruction to Christian parents.—Eph. 5:21-6:4; Tit. 2:1-10.
- II. The Home and Church Have Obligations to the Youth.
 1. Directing their minds in proper study.—Deut. 6:6,7; 11 Tim. 3:14-17.
 2. Providing good examples for them.—Tit. 1:5-11; 1 Pet. 5:3.
 3. Safeguarding them from dangers.—11 Tim. 4:5; 1 Tim. 4:6.
 4. Making helpful corrections and regulations.—Gal. 6:1; 1 Tim. 5:17-21.
 5. Making sacrifices for their future good.—11 Cor. 12:14,15.
 6. Passing along useful experience.—11 Tim. 1:5; 11 Chron. 17:3.
 7. Praying for them.—Eph. 6:19; Lam. 2:19; Col. 4:2.
 8. Training them in useful trades.—Tit. 3:14.
 9. Perpetuating the work of the Lord by committing the work to the faithful ones.—11 Tim. 2:2.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Youth."
2. Learning to be Useful.

For Young People.

1. The Church as the Guardian of Youth.
2. What the Church Owes to Christian Students.

For Older People.

1. Opportunities of Serving Christ by Encouraging Youth.
2. Obligations which the Church Has as God's Steward.

PERSONAL THOUGHT

As a member of the body of Christ I am interested in the welfare of the Christian student and am responsible to do all in my power for his proper development.

SEED THOUGHTS

If we work upon marble, it will perish, if on brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of our fellow-men, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

Thelwall thought it very unfair to influence a child's mind by inculcating any opinions before it had come to years of discretion to choose for itself.—I showed him my garden, and I told him it was my botanical garden.—"How so?" said he; "it is covered with weeds." "O," I replied, "That is only because it has not yet come to the age of discretion and choice.—The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice to soil toward roses and strawberries.—Coleridge.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, AUGUST 29, 1929

Field Notes

An all day meeting is to be held
at the Vine St., Mennonite Mission,
Lancaster Co., Pa., Sept. 2.

Harvest Home services are to be
held at the Vincent church, Spring
City, Pa., Saturday afternoon, August
31.

An all day Sunday school meeting
is to be held at the Hammer Creek

Mennonite Church, north of Lititz,
Pa., Aug. 31, 1929.

Bro. E. S. Hallman of Falfurrias,
Texas, preached for the Holdeman
Church near Wakarusa, Ind., on Sun-
day evening, Aug. 18.

Bro. J. W. Weaver of Union Grove,
Pa., filled an appointment at Stahl
Church near Johnstown, Pa., on Mon-
day evening, Aug. 19.

Bro. I. F. Swartz of Blooming
Glen, Pa., preached for the congre-
gation worshiping at Vineland, Ont.,
on Sunday morning, Aug. 18.

A Bible Meeting is scheduled to
be held at Strickler's Mennonite
Church, Lancaster Co., Pa., Aug. 31,
and Sept. 1. All are welcome.

Bro. Harry Diener of Haven, Kans.,
conducted a series of meetings recent-
ly at the Lower Deer Creek Church
near Kalona, Iowa. Good interest is
reported.

An appointment was made at Oak
Grove Church near West Liberty,
Ohio, for Bro. Aaron Mast of West-
over, Md., to preach on Friday eve-
ning, Aug. 23.

Bro. J. A. Heatwole of La Junta,
Colo., preached for the congregation
worshiping at Eastern Mennonite
School on Sunday morning and eve-
ning, Aug. 18.

Bro. D. H. Bender and wife spent
the week end over Sunday, Aug. 18,
in the vicinity of Palmyra, Mo. While
there Bro. Bender preached at Pal-
myra and Hannibal.

The Lord willing, a Christian
Worker's Meeting will be held at the
First Mennonite Church, Altoona,
Pa., Saturday evening, Oct. 5 and all
day Sunday, Oct. 6.

Bro. B. B. King of Ft. Wayne, Ind.,
has spent some time recently in eas-
tern Pennsylvania, conducting a ser-
ies of meetings at Elverson, and fill-
ing appointments in several congre-
gations.

A Two-day Bible meeting is to be
held at the Manheim, Pa., Menno-
nite Church, Sept. 14 and 15, 1929.
Brethren Amos W. Myer and S. G.
Shetler are the principal speakers on
the program.

A man eighty-eight years of age
was received into church fellowship
in Fulton Co., Ohio, on Sunday, Aug.
18. Though in the evening of his
earthly pilgrimage, he heeded the call
of opportunity.

Two of our ministers, Bro. J. D.
Risser of Hagerstown, Md., and J. F.
Bressler of Lancaster, Pa., were op-
erated on recently for appendicitis.
Our prayers are for their speedy and
complete recovery.

Bro. Milo Kauffman of Hesston,
Kans., closed a series of meetings
at East Union Church, Tuesday eve-
ning, Aug. 20, with good interest. A
number of souls stood for Christ dur-
ing the meetings.

Brethren S. E. Allgyer of West
Liberty, Ohio, and D. D. Troyer of
Goshen, Ind., worshiped with the
congregation at the Mennonite Mis-
sion in Detroit, Mich., holding forth
the Word of life.

Brethren H. B. Keener and Early
Suter of Harrisonburg, Va., accom-
panied by Sisters Keener and Suter,
left home Aug. 19 for a few days' visit
previous to their attendance at
Mennonite General Conference.

Bro. David Garber of Harrisonburg,
Va., preached at Oak Grove Church
in the morning, at Crown Hill Church
in the afternoon, and at Sonnenberg
Church in the evening—all in Wayne
Co., Ohio—on Sunday, Aug. 18.

There was a meeting of the Execu-
tive and Mission committees of our
General Mission Board at the Ad-
ministration Building, Elkhart, Ind.,
on Wednesday, Aug. 21. All the mem-
bers of both committees were present.

Bro. R. R. Smucker and wife of
Dhamtari, India, stopped at Vineland,
Ont., over Monday night, Aug. 19.
Before a small but interested body of
brethren and sisters, Sister Smucker
gave an interesting talk on customs
in India.

The opening services in the new
Shore Church near Shipshewana, Ind.,
were held on Sunday afternoon, Aug.
18, Brethren D. D. Miller and D. J.
Johns bringing the message. In the
evening the pulpit was filled by Bro.
Ray F. Yoder.

A very interesting, and we trust
profitable meeting of the Mennonite
Publication Board was held near
Archbold, Ohio, on Thursday and Fri-
day of last week. There was a good
attendance, both on the part of
Board members and of others.

The congregation worshiping at
Crown Hill Church near Marshall-
ville, Ohio, enjoyed an interesting all
day meeting on Sunday, Aug. 18. Be-
sides people from the home com-
munity, there were present a number

of brethren and sisters from distant congregations.

Bro. William Jennings and wife of Knoxville, Tenn., accompanied by several other members of their family, spent a few days with friends and relatives in the vicinity of Sterling, Ill., previous to their attendance at General Conference in northern Indiana this week.

Bro. R. R. Smucker of Tiskilwa, Ill., conducted evangelistic meetings in two churches near Markham, Ont., Aug. 4-18. Sister Smucker, who with their two sons was also present part of the time, also gave valuable talks on the work in India. By these labors the church was encouraged and several confessed Christ as their Savior.

The following visitors stopped at the Publishing House last week: Bro. and Sister E. O. Brubaker and Sister Anna M. Musser, Elizabethtown, Pa.; Bro. and Sister Franklin M. Gable and son, Austin F., York, Pa.; Charles and Annie Sellers, York, Pa.; Bro. and Sister Geo. A. Coss, Maugansville, Md.; Bro. and Sister W. A. Whisler, Waynesboro, Pa.; Sisters Amanda Snader and Alice R. Kemrer, workers at the Millersville, Pa., Children's Home; and Bros. Moses Snader and David K. Herr, East Earl, Pa.

Correspondence

Amenia, N. Dak.

Dear Herald Readers, Greetings:—On Sunday, June 16, a number from here had the privilege of attending an all-day mission meeting at Detroit Lakes, Minn. On the evening of the same day Bro. Levi Miller of Missouri preached for the congregation here.

The following week a number attended the Dak.-Mont. conference at Kenmare, N. D. On June 27, Bro. R. R. Smucker came to Ameniam and preached for us evenings, also gave a mission talk on Sunday afternoon and evening. One young soul confessed Christ during the meetings, and was received as a member into the church by water baptism on Sunday afternoon, Aug. 11. May she ever live true and faithful. We very much appreciate visits from ministers, and any one else who may come this way.

We have had very little rainfall this summer, but crops are fair considering the small amount of rain we have had.

Most of the harvesting is finished and threshing has begun.

Aug. 15, 1929.

Cor.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting:—On June 1, Bro. John S. Hess of Lititz, Pa., came to our church and conducted a series of evangelistic meetings. Much interest was shown by the community and the services were well attended. The Word was preached "in demonstration of the Spirit and of power." Nine young souls accepted Christ as their Savior and were baptized and received into the church on Sunday, July 14, by the bishop, Bro. Warren G. Bean.

Special appointments were made for Bro. Geo. J. Lapp of India on July 18, Bro. John L. Stauffer of Harrisonburg, Va., on July 24, and Bro. A. C. Walls of Grantsville, Md., on Aug. 10. Bro. Isaac W. Geigly of the Bowmansville church, and Bro. A. S. Horst of Ephrata, Pa., preached for us at our regular services on July 21 and Aug. 11 respectively. We appreciated these visits very much and wish them God's blessing in their ministry for Him.

Harvest Home services are announced for this place on Saturday afternoon, Aug. 31.

In His name,
Aug. 19, 1929. John W. Kolb.

Ephrata, Pa.

(Landis Valley congregation)

Dear Herald Readers—On Aug. 10, Harvest Home services were held at this place. An inspiring sermon was preached by Bro. A. A. Landis. Text, Lev. 26: 4.

On Aug. 18, we had the pleasure of having Bro. George Lapp of India with us, also Bro. Frank Martin, Weaverland, Pa. Bro. Lapp gave us some very interesting facts which remind us of our opportunities and bring to us greater responsibilities.

We are glad for the many visiting brethren and sisters from various places who worship with us. The following visiting ministers preached for us during the last few months: June 9, Bros. Elmer Martin and Christian Lehman; June 23, Bros. Elias Landis, John Snively, and Abraham Risser; July 7, Bro. Ira Hershey, July 21, Bros. Esaias Witmer, John Sauder; Aug. 4, Bro. Christian Martin. We invite them all to come again.

We are looking forward to a series of revival meetings to be held here in November.

Yours in His name,
Aug. 20, 1929. M. E. H.

Lake Charles, La.

A Friendly Greeting to All Herald Readers:—We again have many reasons to be thankful for the many blessings we have received from our heavenly Father. On Aug. 18, Bro.

L. S. Yoder closed a two weeks' series of meetings—one week at the community chapel and one week at Moss Bluff. The attendance was good and the Word was preached in simplicity and power. The messages were food to the believer and brought conviction to the unbeliever. There was only one confession, but if one person is truly saved, it is worth more than the whole world. The angels in heaven rejoice over one sinner that comes to repentance. The seed was sown and we hope and trust that it will bring forth much fruit in due season.

Bro. and Sister A. C. Brunk of India stopped with us over Sunday, Aug. 18. Bro. B. gave two interesting missionary talks—one at the chapel and one at Moss Bluff. We are always glad to have brethren and sisters stop with us in passing by this way.

We ask an interest in the prayers of God's people.

Yours in the Faith,

Aug. 20, 1929.

E. G. and Anna Leidig.

ITEMS OF INTEREST FROM KANSAS CITY

(Continued from page 453)

the Children's Home, returned after a visit to friends and relatives in Colorado and Kansas. Her visit gave her an opportunity for a much deserved rest.

Bro. and Sister C. D. Esch and three children were here last week and filled an appointment at Argentine. A good sized and attentive audience listened to their inspiring program.

Last Sunday morning the usual preaching service was dispensed with and, in accordance with previous arrangements, a victorious life program was rendered by the young people of our congregation. This meeting proved to be instructive, edifying, inspirational.

Preparations are under way for the opening of the Week Day Bible School for the coming winter. Pray with us that God's "directive will" may be done regarding it in every detail.

Sunday, Aug. 18, if present plans carry. Bro. W. M. Smith and others of his family intend to visit his aged mother near Nevada, Mo.

Bro. R. P. Horst and family will leave, Lord willing, Monday, Aug. 19, for General Conference. It is their plan to stop with relatives en route in Iowa, Illinois, and Indiana. Bro. Horst is a delegate to General Conference from Mo.-Kans. conference district.

Miscellaneous

THE LAW OF LOVE

Straight through my heart this fact to-day,
By truth's own hand is driven:
God never takes one thing away,
But something else is given.

I did not know in earlier years,
This law of love and kindness,
I only mourned thro' bitter tears
My loss in sorrow's blindness.

But, ever following each regret
O'er some departed treasure,
My sad, repining heart was met
With unexpected pleasure.

I thought it only happened so!
But time this truth has taught me,
No least thing from my life can go,
But something else is brought me.

It is the law, complete, sublime,
And now with faith unshaken,
In patience I but bide my time,
When any joy is taken.

No matter if the crushing blow
May for the moment down me,
Still back of it waits love, I know,
With some new gift to crown me.

—Sel. by David Souder.

OUR MOST SUBSTANTIAL MEMBERS

J. G. Greenough, in his book, "The Cross in Modern Life," says: "The real power of the Church has always been in the heroic, self-forgetting, saintly lives that it produced." Looking back over the history of our own denomination and even in your own experience and observation have you not found this true? It was not those who gave the most money, nor even those who were present when some work was to be done in the home who had the most to do with making you "strong in the Lord."

It was those who spoke kindly even if administering needed rebuke; those whose prayers seemed to go direct to the throne of God as they knelt at your bed-side during your sickness; those who mingled their tears with yours when sorrows came to you in seemingly double measure; those to whom you could tell your problems and be very sure that they would receive their best attention and advice; those whom you could always trust with your most solemn secrets; those in whose presence you always felt that the Holy Spirit was also near; those who always warmed your heart,—it was this class of people who had much to do with the moulding of your character and fostering in you a desire to live close to God and to carry this same spirit to other hearts and help them. Those from whom you received this help likewise had been helped by people of the same class; and so the work has gone on for ages.

Others may have spoken to you many time and tried to help you, but there was no warmth there and their labors did not bring fruit in you. Their work perished. These latter people are not much benefit to a congregation, but the former classes are now, and from the time of Christ to the present have been the real power of the Church and workers for God.

Strive, by much prayer and obedience to the directions of the Holy Spirit to belong to the former class. If the Prairie Street Church had 300 such members, their influence would be greatly felt in this city, and even throughout the conference district. What enabled Paul to say "Your faith is spoken of throughout the whole world?" "I pray that your love may abound more and more?" "We give thanks to God... since we heard of your faith in Christ Jesus, and the love which ye have to all the saints?" Read these references again, imagining that Paul was writing to the Prairie Street Church. Could he truly say the same thing? Read them a third time and imagine that he wrote thus to you personally, would it be the truth? Are we excusable with anything less? Let us settle that matter with God while we kneel before Him, being satisfied with nothing less than His whole will.—J. S. Hartzler in weekly letter to his congregation.

HOW CAN THE YOUNG PEOPLE'S MEETING HELP THE CHURCH TO CARRY OUT THE GREAT COMMISSION

By William Miller

For the Gospel Herald.

The Young People's Meeting is a place of training for young and old, especially for young people. First, we should study the Scriptures. "Search the scriptures, for in them ye think ye have eternal life and they are they which testify of me," are Christ's words. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." It is necessary that all should study; for how can we tell something we do not know? We must first study earnestly and prayerfully with the purpose in our hearts to get out of the Word of God the message that is intended for us.

It seems to me that the carrying out of the Great Commission is for every true Christian. "Go ye"—that means **you** and **me** and all. Of course, we can't all be teachers or preach the Gospel, but I do believe it is meant that every one of us as Christians should live a devoted Christ-

like life. We should be good examples or patterns, an example of the **believers** in Christ.

This means young people as well as old. Paul in writing to Timothy, a young man, writes—"Let no man despise thy youth; but be thou an example of the believers." And farther on in the same verse he says in what way: "in word, in conversation, in charity, in Spirit, in faith, in purity." That means much. And Paul also writes following, "Till I come, give attendance to reading, to exhortation, to doctrine."

As before said, the Young People's Meeting is a place for training, especially for young people, as they have in a general way not had so much experience along that line.

Many can and do write wonderful essays, which is very fitting, and enables us to get to the place where we can give our thoughts without reading them. And I believe we should press forward more to that end, that we may learn to speak our thoughts more plainly and thoughtfully, and train our minds to work while we are speaking so we can give what God has revealed to us in the shortest and most intelligent way.

Perhaps in our everyday life our friend or neighbor might ask a question of this sort: "Why are people baptized?" "Why is it necessary?" "What is meant by being born again?" "Why can I not just live a good moral life and be heir to eternal life?" Would we be able to give a complete and sound scriptural reply? Sometimes we have an opportunity to only say a few words to some wayward soul at the right time to make the person stop and realize just what he or she is doing. Do we do those things? or are we lacking in what to say or how to express it?

As we all study together, giving our thoughts and listening to others, it prepares us for better service in the Church and thus we can be of more use in helping to carry out the Great Commission.

I believe also that it brings young people closer to the older ones. It creates a closer feeling, a fellowship one with another. It brings and helps to unity. We all know that if we harmonize and are in unity it causes a remarkable growth and strength in Christian activities.

I once heard a Christian man make this expression "We should at all times be prayed up." I at first didn't know what he meant, but he went on to say that all Christians should at all times be in such a condition or preparedness that were they asked to lead a prayer that they could come before the Almighty Father in praise and adoration, in thankfulness and give Him due honor.

"Let the word of God dwell in you richly, in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). I believe we are blessed for taking earnest part.

In young people's meetings young people learn to respond to responsibilities that are placed upon them, and by taking active part, will prepare them for better future service to God.

There are undoubtedly many other ways in which young people's meetings help the Church carry out the Great Commission, but I believe it is and should be each true Christian's aim to become better acquainted with God's Word by diligently studying and to increase and exercise our talents (regardless of how small or great they are) by active service in witnessing for Jesus Christ. And also to win our fellowmen to Christ and help one another in Christian service. It is also well to remember to seek first the kingdom of heaven, and lay up treasures in heaven and not on earth.

Let us also not forget to do as Paul commanded the Ephesian brethren (Eph. 6:11): "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." If we use that "Christian's armour," it will help us along in every walk of life.

Rensselaer, Ind.

THE MORAL CONDITION OF THE WORLD IN THE LAST DAYS

By Mary Yordy

For the Gospel Herald.

In Genesis we learn that the moral condition of man in general was and is about the same. Before the flood it seems that it was no different from what it is at the present time. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The whole earth was corrupt and full of violence. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all" (Luke 17:26-29).

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:1-7). They were a people of corrupt minds, resisting truth, purity, virtue, religion.

A. W. Wilson said, "Old Rome in her worst days never harbored such conditions of vice as are prevalent in our highest social circles at the present time; never in any period of the world's history have moral conditions of man been so low as now." "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). Even to the end of time there will be occasion for the same complaint. As in Noah's day, the world will grow no better. Bad as moral conditions were in the past ages, they seem no better at the present time with all the knowledge and culture. No doubt it will be worse at Christ's coming. Prophets speak of wars and people

clamoring for peace when there is no peace. While the message of peace is being proclaimed, the nations are arming themselves as never before. Wars are progressing almost continually. International complications are constantly arising.

It seems that the people at the present time are living as in Jas. 5: 5, 6. We have lived in pleasure and wealth and have forgotten that it was God who gave us power to get wealth and have heaped up treasures for the last days. Such mad rushing for making money quickly and vast fortune of wealth and hoarding of treasures were never witnessed before. Men will take most any means of obtaining it, regardless of the rapid increase of poverty it brings to others. Nothing seems too heartless for greed or covetousness to obtain its end. They disregard all rights of others, seemingly heedless of the needs of the poor and the great world about them. They seemingly live for luxury and pleasure, thinking only of themselves, forgetting their responsibility to God or their fellow men. But God's people should be patient in this age. "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (Jas. 5:7, 8).

Flanagan, Ill.

FIFTY MENNONITE LEADERS

XXXIII. BISHOP SAMUEL COFFMAN

(1822—1894)

By L. J. Heatwole

For the Gospel Herald.

This faithful servant of the Mennonite Church was born near Lewisburg, in Greenbrier Co., West Virginia on June 2, 1822, and departed this life at his home near Rushville, Rockingham county, Virginia on Aug. 28, 1894. He was married to Frances Weaver Nov. 11, 1847. His service as bishop for the Middle District came with the beginning of the Civil War period which was a most trying time for the Mennonite Church in Virginia.

Because of the positive and staunch position it became necessary for a Church leader to maintain and hold at such a time, he was at times threatened by the military authorities that it was thought best to withdraw from the associations of his home and friends in the Shenandoah Valley to Pennsylvania where he remained for a sufficient time for the sentiment of those who threatened

him to abate to such degree that he was again permitted to return and to resume his duties as bishop.

Though his predecessor, Bishop Martin Burkholder was the first to carry the Mennonite faith into West Virginia, it was Bro. Coffman who was its first Bishop to penetrate the state to the west side of the Alleghenies. His long horesback journeys and many visits made to many homes in this section enabled him to establish a wide acquaintance and form a host of friends. He had the remarkable gift of memory that he never forgot the names of each boy or girl or grown-up person that he first learned to know in these homes.

He frequently made the trip to Greenbrier county, West Virginia, the home of his youth and early manhood to comfort and encourage the scattered remains of the Mennonite Church of that section. In company with his wife he made occasional visits to Lancaster, Montgomery and Bucks counties in Pennsylvania where he established a wide acquaintance among all the congregations and the people generally. He also journeyed

(Continued on page 464)

OHIO MENNONITE SUNDAY SCHOOL CONFERENCE

THEME: Christian Stewardship.

TEXT: "It is required in stewards that a man be found faithful."

MOTTO: "Be Thou Faithful."

Minutes of the Thirty-fifth Annual Ohio Mennonite Sunday School Conference, Held at the Midway Church, Near Columbiana, Ohio, July 30, 31, and August 1, 1929

The congregations of Midway, North Lima, and Leetonia entertained the Conference in a most creditable way. The location and arrangement of the tent was practically ideal. The accommodations were splendid and the management efficient and orderly in every respect. The hospitality of the brotherhood was conducive to a sympathetic Christian fellowship and was greatly appreciated by those who attended the Conference. The attendance was a good average, not exceeding a thousand people. The order was exceptionally good, and the spirit of the Conference was uplifting and challenging. The special choruses from the various congregations added to the interest of our young people, and were enjoyed by the older folks as well. The Conference was marked on every hand by frankness, sincerity, and seriousness—and it can truly be said that it was practical and inspiring.

The following program was carried out:

TUESDAY EVENING

CONFERENCE SESSION:

Meeting called to order by P. R. Lantz, Chairman.

Invocation, E. M. Detweiler.

Organization: A. J. Steiner was elected moderator.

O. N. Johns was appointed to have charge of singing.

Scripture Lesson, 1 Cor. 3:9-23, Letha Brunk (substitute).

(Scriptures assigned were to be memorized.)

Prayer, A. I. Yoder.

How Make This Conference Practical and Inspiring.

1. E. M. Detweiler.

2. Phil. Frey.

The Meaning of Christian Stewardship, P. R. Lantz.

Saved to Serve, Maurice O'Connell.

Benediction, J. A. Ressler.

WEDNESDAY MORNING

Delegates' Meeting.

CONFERENCE SESSION:

Special Songs.

Devotion.

Scripture, Luke 12:32-48, Nettie Glick.

Prayer, E. B. Stoltzfus.

The Sunday School Superintendent as a Steward, Norman Bauman.

The Superintendent's Reward, Elmer Hilty. Open Discussion.

Committees Appointed:

Resolutions: Paul Yoder, J. S. Umble, Elmer Hilty.

Nominating: I. J. Lehman, A. I. Yoder, Mahlon Krabill.

Minutes read and approved.

Secretary's Report read and accepted.

Bible Study: Some Social Teachings of the Bible (S. S.

for Fourth Quarter 1929), E. E. Miller.

Prayer, S. C. Yoder.

WEDNESDAY AFTERNOON

Children's Service, conducted by Uncle J. A. and Aunt Lina.

Delegates' Meeting (at same time as Children's Service).

Special Songs.

Prayer, C. Z. Yoder.

Treasurer's Report read and accepted.

Offering for Expense—\$160.00.

Scripture, Titus 2, Blanche Brenneman.

The Sunday School Teacher as a Steward, John Umble.

Footprints and Sign Boards, I. W. Royer.

Prayer, A. J. Steiner.

Group Meetings:

Adult Teachers and Superintendents, Leader, John Umble.

Primary Teachers and Superintendents, Leader, Katie Smucker,

assisted by Arthur Detweiler.

Parents and Adults (Reading and Teaching in the Home).

Leader, Ed. Zook, assisted by Lina Ressler.

Young People (Christian Education and Service). Leader, O.

N. Johns, assisted by Noah Oyer and Chauncey Smucker.

WEDNESDAY EVENING

Fellowship Hour. Bible Study, Book of Matthew (S. S. Lessons), J. N. Smucker.

CONFERENCE SESSION:

Prayer, Alvin Miller.

Special Songs.

Scripture, Eccl. 11:9-12:7, 13, 14, Carl Hostetler.

Securing an Education in High School, James Steiner.

Securing an Education in a Christian College, Pearl Detweiler.

Stewardship of Self, Mary Royer.

Prayer, I. W. Royer.

The Present-day Social Order and Our Young People, E. E. Miller.

Consecration Service, led by E. E. Miller.

Benediction, O. N. Johns.

THURSDAY MORNING

Group Meeting for Y. P. B. Meeting Workers, led by J. N. Smucker, assisted by Mahlon Krabill.

CONFERENCE SESSION:

Devotion and Song.

Prayer, Jay Eberly.

Report of Group Meetings:

Young People, Chauncey Smucker.

Parents and Adults, E. B. Stoltzfus.

Primary Teachers and Superintendents, Arthur Detweiler.

Adult Teachers and Superintendents, C. D. Brenneman.

Special Song.

Scripture, 1 John 2:12-17, Glenn Zimmerly.

Prayer, Elmer Byler.

Conserving Our Young People, Noah Oyer.

Special Song.

Passing the Mantle, O. O. Miller.

Prayer, P. R. Lantz.

THURSDAY AFTERNOON

Missionary Service for the Boys and Girls, Aunt Lina and Ruth Miller.

Delegates' Meeting (at same time as Children's Service).

CONFERENCE SESSION:

Song.

Scripture, Romans 10:8-17, Estella Yoder.

Prayer, D. M. Freidt.

The Missionary As a Steward, E. A. Shank.

Native Workers:

In South America, Selena Gamber.

In India, Ruth Miller.

Offering For Native Worker in India, \$310.51.

Explanation for Indian Native Worker's Support, I. W. Royer.

Special Prayer and Thanksgiving for the Offering, S. C. Yoder.

Special Song.

India, Its Plains and Hills, J. A. Ressler.

The Stewardship of the Church, Sanford Yoder (substitute).

Prayer, A. J. Steiner.

THURSDAY EVENING

Fellowship Hour, "Commit Thou to Faithful Men Who Are Able," conducted by Noah Oyer. Talks by C. Z. Yoder, D. S. Yoder, Orpha Troyer, John L. Horst.

CONFERENCE SESSION:

Devotion.

Business:

Adoption of Resolutions.

Election of Officers.

Song Service.

"Feed the Flock of God," Alvin Miller.

The Church and Peace in a Restless and Changing World, O. O. Miller.

Special Song.

Scripture, 11 Cor. 5:9-21, Christiana Miller.

Sermon, The Day of Reckoning—"For We Must All Appear Before the Judgment Seat of Christ," E. E. Miller.

Closing Remarks by the Moderator.

Doxology.

Benediction, A. J. Steiner.

The program was interspersed with songs and choruses by members from the following congregations: Sonnenberg, Oak Grove (Wayne Co.), Orrville, Walnut Creek, Beech, and North Lima.

Some of the song leaders during the Conference were: Harvey Metzler, I. B. Witmer, C. Z. Yoder, C. K. Hostetler, Alvin Miller, E. P. Gerber.

The Children's services were full of interest to the older people as well as to the boys and girls.

The reports from the group meetings revealed an interest in a number of practical problems and questions of Home, Sunday School, Church, Y. P. B. M., and School.

The Fellowship Hours were instructive, inspiring, and impressive.

All the speakers were present except two. The Executive Committee feels to praise the Lord for the response and coop-

eration of all who shared their service in the program. Thank you all.

SECRETARY'S REPORT

Number of Sunday Schools	40
Number meeting every Sunday	29
Number reorganizing at New Year	37
Number of officers	219
Number of teachers	568
Total Enrollment	7218
Average Attendance	5412
Number of:	
Cradle Rolls	4
Beginners Departments	17
Primary Departments	29
Junior Departments	19
Intermediate Departments	11
Home Departments	2
Pupils under 9 years	1261
Pupils between 9 and 16	1070
Non-church members over 12 years	286
Pupils of non-Mennonite Parentage	437
Number of church members	(5863) 3888
Number of Teacher Training Classes	5
Number completing the courses	43
Number of Teachers' Meetings	13
Number of Sunday-school Libraries	20
Number of volumes	1741
Number of S. S. taking Missionary offerings	30
Number of S. S. using Investment or Savings Funds	29
Number of Mission Study Classes	4
Number observing Missionary Day	30
Number of Vacation Bible Schools	2
Number of Mission Sunday Schools	2
Amount of Offerings for Supplies	\$3849.03
Amount of Offerings for Missions	10157.67
Total	\$14006.70
Number of Sunday Schools using:	
Words of Cheer	32
Beams of Light	26
Youth's Christian Companion	27
Number of S. S. pupils received into church fellowship	219
Number of Y. P. B. Meetings	33
Number of Y. P. B. M. using topics of our General Com.	31
Number of Junior Meetings	28
Number of local S. S. and Mission Meetings	14
Number of S. S. Normals and special Meetings	3
Pupils under 16 who read Bible through	91
Entire Number who read Bible through	418
Per cent of Homes that have Family Worship	50%

TREASURER'S REPORT

Tent Fund	
Balance Aug. 14, 1928	\$345.42
Interest	14.00
Total Balance	\$359.42
Peace Fund	
Received from Sunday Schools	\$ 22.65
Paid to Peace Committee	22.65
No Balance	
India Native Worker's Fund	
Offering at 1928 Conference	\$357.15
Paid to Eli D. Yoder for Worker	357.15
No Balance	
South American Native Worker's Fund	
Balance on Hand, 1928	\$ 86.94
Received from Sunday Schools	600.52
Interest	3.00
Total Receipts	\$690.46
Paid to Eli D. Yoder for Worker	660.00
Balance, July 28, 1929	\$ 30.46
Relief Fund	
Received	\$ 1.00
Paid Out	1.00
No Balance	
Expense Fund	
Receipts:	
Balance on hand Aug. 14, 1928	\$190.79
Received from 1928 Conference	198.98
Received from Sunday Schools	202.44
Interest	7.57
Total Receipts	599.78

Disbursements:

Expense for 1928 Conference	143.10
Expense for Executive Committee	30.00
Secretary for Time	48.00
Postage, Stationery, Printing	64.60
Donation—General S. S. Committee	75.00
To J. S. Umble, Historian	50.00
For Song Leaflets	37.50
Total Disbursements	448.20
Balance	\$151.58
Total Receipts—all funds	\$2030.46
Total Disbursements—all funds	1489.00
Total Balances of all Funds 1929	\$541.46

Auditing Committee: Paul Yoder, Jonas Cullar.

SUMMARY OF DELEGATES' MEETINGS

Four meetings were held during the Conference. A brief statement of the work by the chairman—Reading of minutes by the Secretary—Seasons of devotion in each session.

The committee appointed to draw up rules and regulations for use and care of tent at our last conference reported the following:

That all former actions relative to the use and care of tent be repealed and the following rules be adopted—

1. The Tent shall be in direct charge of the Executive Committee of the S. S. Conference.

2. The Executive Committee shall appoint a brother who shall be responsible for the general care of the tent, such as erecting, storing, etc. This representative shall be present and direct the work when the tent is erected or appoint some competent person to take his place.

3. The tent shall be used only within the state and by organizations and congregations of our own denominations.

4. Any of the general organizations of our church holding their Conferences or Meetings within the state shall have the privilege of the use of the tent providing they bear the expense of transportation.

5. Should any of our congregations within our S. S. Conference district desire the use of the tent for religious meetings they may secure it under the following rules—

(a) The congregation shall assume all incidental expenses, such as transportation from and to place of storage, carfare for tent manager, for its erection, etc., and shall be responsible for the care of the tent while it is in their charge.

(b) They shall erect, transport, and store the tent under the supervision of the tent manager.

(c) They shall pay the treasurer of the S. S. Conference the sum of \$30.00 as an erection charge and \$5.00 per day as a rental fee.

(d) In case of accident or storm and the tent is damaged the congregation using it shall pay 20% of the cost for repairing the same.

6. The tent, when erected shall at all times be guarded, day and night.

7. Should any questions arise at any time relative to the tent, not covered by the above rules and regulations, they shall be left to the decision of the Executive Committee until further action may be taken.

The report was accepted by vote of delegates.

By request of the Executive Committee the delegate body reconsidered the resolution passed last year assuming the support of a native worker in India which was to be taken from the Annual Missionary offering of the Conference. The delegate body voted to continue the support and raise the money in the same way and at the same time as the support of the native worker in South America. (See resolution below.)

Report of Book Committee:

Following are the list of books recommended--

1. In the Heart of Savagedom, Stuart Watt.
2. Stories of Home Folks, Mabel Hale.
3. Ideals for Earnest Youth, A. I. Rabb.
4. Miriam the Gypsy Girl.

Report accepted and committee retained.

The Executive Committee recommended that Article 5, section 2, of the constitution be changed where it reads: "The Moderator shall be elected yearly by the Conference at the opening session," to read—"The Moderator shall be appointed by the Executive Committee with the counsel of the local people entertaining the Conference." Further, recommended that the word Conferences be changed to Conference where it implies our Merged Church Conferences.

Recommendations accepted by vote.

O. O. Miller, member of our General Conference Peace Committee, gave a brief report of their work. The delegate body

voiced their appreciation of the work and voted to continue their support financially.

The Nominating Committee recommended the following candidates:—

Secretary for three years—I. W. Royer, Paul Yoder.

Executive Committeemen for two years—Elmer Hilty, E. M. Yoder, Phil. Frey, and Perry Smith.

By vote of delegates it was decided to recommend to open Conference for election I. W. Royer, secretary for three years, and Elmer Hilty and Phil. Frey, Committeemen for two years. (Later elected by Conference).

Report of the Historian—Some progress was reported and further help solicited.

Report accepted and Brother Umble asked to continue his work.

Report of the Y. P. B. Meeting Standards Committee.

The following Standards which were recommended for trial at the 1927 Conference were discussed in a special Group Meeting of Y. P. B. Meeting officers and all delegates of the S. S. Conference:

1. Definite enrollment.
2. Accurate record of duties performed.
3. Junior Meetings—separate when advisable.
4. Provisions for song development.
5. Regular meetings of Y. P. B. officers.
6. Provision for expressional activities.
7. Definite peace, missionary, and temperance instruction.
8. At least one yearly consecration meeting.
9. Directed home Bible readings.

The discussions led to the appointment of a committee to draw up a report. The committee consisted of J. N. Smucker, Mahlon Krabill, I. B. Witmer, Noah Oyer, and John L. Horst. The committee offered the following:

We recommend the adoption of the Standards for use in our Y. P. B. Meetings. We further recommend that these Standards be submitted to our Y. P. B. Meeting Topics Committee.

Report and recommendation accepted. (See resolution below).

Brother Arthur Detweiler reported on conducting a few examinations in Junior departments of the Sunday School for the purpose of testing the pupils on Bible knowledge and the teachers on their effectiveness of teaching. The delegate body voted to give Brother Detweiler the privilege to conduct such examinations wherever acceptable in our district.

Resolutions were presented to the delegates and recommended to Conference. (See below).

The delegate body represented 32 Sunday Schools consisting of 25 bishops, ministers and deacons, 23 S. S. superintendents, and 23 elected delegates. Total 71.

A number of visiting ministers and Sunday-school workers were in attendance from neighboring Conferences.

THE SUNDAY SCHOOL CONFERENCE

Supports:

A Native Worker in India at \$365.00 a Year.

A Native Worker in South America at \$660.00 a Year.

Donates:

To our General Conference Peace Committee \$25.00 a Year.

Encourages:

Teachers' Meetings.

Bible Study Classes.

Teacher Training Classes.

Mission Study Classes.

Singing Classes.

Children's Savings and Investment Funds.

Observance of Missionary Day Third Sunday in November.

Sunday School Libraries.

Sunday School Normals.

Vacation Bible School.

Special Course in Doctrinal Study in Sunday School.

Supplemental Work.

Organization of Sunday Schools at New Year.

A Well-organized Young People's Bible Meeting.

Family Altar.

Reading the Bible Through.

STANDING COMMITTEES of the Conference for the year are as follows:

Book and Library: A. I. Yoder, West Liberty, Ohio; E. O. Hilty, Marshallville, Ohio; Paul Yoder, North Lima, Ohio.

Executive Committee: P. R. Lantz, Chairman, 2 years, Wooster, Ohio; I. W. Royer, Secretary, 3 years, Orrville, Ohio; I. J. Lehman, Treasurer, 1 year, Columbiana, Ohio; D. S. Yoder, 1 year, Bellefontaine, Ohio; O. N. Johns, 1 year, Canton, Ohio; E. O. Hilty, 2 years, Marshallville, Ohio; Phil. Frey, 2 years, Archbold, Ohio.

RESOLUTIONS

Whereas, the Midway, North Lima, and Leetonia congregations have extended to this Conference their cordial hospitality

and so generously provided for our comfort and entertainment, and

Whereas, Curtis Stall furnished the use of building blocks, and

Whereas, Troyer Bros. furnished the use of lumber and transportation of same to and from the grounds, and

Whereas, Wick Frey furnished chairs, and

Whereas, Sheriff Adam Stone provided a deputy to handle traffic at the entrance to the grounds, and

Whereas, the Columbiana Pump Manufacturing Co., furnished an electric pump, and

Whereas, Walter Firestone donated the use of light bulbs, and

Whereas, Frank Shaw provided space for conference tent, and

Whereas, the Beaver Telephone Co. installed a telephone, therefore be it

Resolved, That we, the Ohio Mennonite S. S. Conference, assembled at Midway Church near Columbiana, Ohio, this first day of August, 1929, extend our heartfelt thanks to the above-named contributors for their services in promoting the success of this Conference and that we instruct our secretary to forward a copy of these resolutions to each.

Whereas, a number of appeals have come to our Executive Committee for advanced teacher training study, and

Whereas, we have nothing to recommend from our own denominational publications, be it

Resolved, That we request our General Sunday School Committee to provide or recommend courses acceptable among our churches.

Whereas, the delegate body accepted the Young People's Bible Meeting Standards as suggested by the standards committee, be it

Resolved, That the Conference adopt these standards, and be it further

Resolved, That these standards be submitted to our general Y. P. B. M. Topics Committee for their consideration, urging that some form of standards be drawn up for our Young People's Meetings in general.

Whereas, the delegate body recommends that this Conference repeal that part of the resolution relative to raising the fund for the support of a native worker in India and that instead of lifting an annual offering such fund shall be cared for in the same manner and in connection with the support of the South American native worker, therefore be it

Resolved, That both funds be included in the annual apportionment.

NOTES

The Bible cannot be thrust at young people. The door to their hearts must be opened by the key of the Spirit.

The practical thing the world wants is food for the soul.

Our message will inspire others if we believe it ourselves.

I have not come to this Conference to find the weak places for the purpose of tearing them further but if there are any to help to repair them.

Life and all we have is a stewardship committed to us by God. "For ye are bought with a price."

A Sunday-school teacher has the highest opportunity given to any individual; he is a steward of the mysteries of the grace of God.

After Christ visited him, Zacchaeus got busy and straightened up his old life.

When we are saved we receive power and become witnesses. When Philip found Christ he brought Nathanael.

The men that brought the man sick with palsy to Jesus did not fail to hold their corner because of worldly attractions or hard work. Hang on to your corner lest the man in the blanket rolls out.

It is a far greater service to put twenty men to work than to have the ability to do the work of twenty men.

It is not so important where we work but how.

The problem of discipline in the Primary Department is vital and important. Parent-teacher meetings might help in the solution.

Results of the Superintendent's labors, such as growth in his own Christian life, the bringing of children into the Church, the steady growth of the Sunday school and interest in missionary activities on the part of the Sunday school, are rewards for his service; but the noblest reward is the eternal one given by God Himself.

It is the superintendent's place to prepare the teachers to study their lesson—not to study it for them.

As human contacts have been multiplied the need for adjustments has also been multiplied.

The moral teachings of Jesus cannot be separated from His religious teachings. The Golden Rule aside from the Gospel is not sufficient.

The Gospel makes a changed personality in a changed individual with changed desires.

Jesus' method was social redemption through individual re-

demption. The dynamic for social reform is the Gospel. It makes us want to share Christ's love.

Many of us are so absorbed in details that we cannot see principles; cannot see the forest for the trees.

It is more important to know that we are on the Lord's side than to substantiate our work by saying the Lord is on our side.

God has always worked with imperfect people and He always will.

The Sunday-school teacher is a steward of the spiritual nurture of the Sunday-school pupils and of the message of salvation to them.

Human nature has not changed but surroundings have. A boy now knows before he enters high school all his grandfather ever knew in books.

Pupils do not want to be pumped full of moral ideas by a teacher who shows no other interest in them. Young people need a model instead of a critic.

Young people are sign boards pointing to the future. The older people have made their footprints; we are following them. Where are those going who are following you?

We who have been forgiven a million dollar debt by Jesus often hold a five-cent grudge against our neighbor.

More people stay out of the kingdom on account of negligence than on account of deliberate decision against it.

If the High School student no longer believes in God and His reckoning he will have no restraint of conduct or passion. The home is largely responsible for safeguarding the student.

In a Christian college we are in a realm of ideals, although not in an altogether ideal place. The Christian college helps us to find ourselves, and our place for life.

God is the owner of our lives. We are the stewards, and it is our duty to administer them as the owner desires. Stewardship of self means a life yielded to God and His Spirit; a willingness to be somebody or nobody just as God wishes.

If we recognize that there are problems we are on a way to a solution.

Young people do not need to doubt Christianity because men of high positions are not Christ-like. Christ is greater than officials.

You can't avoid bad thoughts but you can avoid lingering over them.

Freedom is based on certain fundamental laws of moral and spiritual harmony.

More unhappiness is due to selfishness than to any disease.

It is a law of the spiritual life that the things we try to keep we lose.

Some of the greatest storms in the life of young people are:

1. The storm of doubt.
2. The storm of moral crisis.
3. The storm of material prosperity.

Go to Christ and you will always find a solution to problems and perplexities.

You can do nothing greater than to live a consistent Christian life right now and here.

Christian education is education plus a fuller appreciation of Christ.

Problems are not a sign for fear but a challenge to go on. The privilege of solving them is God-granted.

The early church had hardly begun before problems came up that threatened its very existence.

Our question is not only creeds and faith; but when we have

conserved our faith and ideals whom will we have conserved to keep our faith and ideals?

The tide drawing the young people from Christ is strong but they can remain true because the compass is the same.

A definite program for youth should include instruction, service, worship, and recreation.

There is continual transfer of responsibility from the older to the younger. We are concerned as to how the mantle passes, what kind of mantle passes, and to whom it passes. Three things which the older generation should pass on to the youth are:

1. Our concept of God's Word as totally inspired and applicable to all of life's problems.
2. Loyalty to what we do believe, even to death.
3. A freedom between the individual and the Holy Spirit.

Do not be too sure that you are the only one that is right.

Jesus brought the Gospel but many people do not know it. Perhaps they will not find out because I did not fill my mite box, or did not use my quarter.

A missionary must be a steward of obedience, order, the Gospel, and charity.

A missionary should not aim to gather personal friends at the expense of the Gospel.

Catholicism was brought to South America. The people were disappointed with it, so they turned to politics. Hence the natives do not trust foreigners because of political hatred. Due to this condition native workers can do more effective work among the people.

The Indian native worker brings problems because he is not equipped, but we can not get along without him. He can get in closer contact with the people.

God put the highest mountains in the world only 800 miles from the burning plains of India. India's plains are plains of hard work. The climate of the hills is cool and refreshing. It is less expensive to send missionaries to the hills to regain their strength than to keep them on the field till they are broken in health and must go home never to return.

Thirty-five years ago we had no college, publication board, or missions in India or South America. The presence of these today, has brought great opportunities for stewards.

You can not drive lambs into the fold—you must lead them.

In a changing world we need that which is not changing.

Peace can only be guaranteed through allegiance to the Prince of peace.

It is as important to witness for peace in time of peace as to stand firm in times of war. Our witness will be effective in times of war if it has been so in time of peace.

We should witness by peaceful living. It is easy to join pacifist movements and fail to live peaceably with neighbors, in the home, community, and church.

There is nothing more tragic than when individuals fail to make use of opportunities to meet the passing judgments of life.

The final judgment will be made on the basis of the Judge Himself according to the witness we carry out. We are not without opportunity for preparation.

Mutual surrender is the only basis of true love. Jesus Christ has surrendered His life; we must surrender ours.

The basis of judgment is individual but it is for all.

The good soldier of Jesus Christ will not have fear, but joy when the only Judge shall judge all nations.

I. W. Royer, Secretary.

Katherine Royer, Assistant.

Married

Bachman—Dontrich.—On Aug. 10, 1929, Bro. Harry E. Bachman of the Strasburg congregation and Sister Maude K. Dontrich of the White Horse congregation were united in marriage by Bro. C. M. Brackbill, Kinzers, Pa. May the rich blessings of God attend them through life.

Lehman—Baumgartner.—On Aug. 18, 1929, at the home of the officiating minister, Bro. I. J. Buchwalter, near Dalton, Ohio, occurred the marriage of Bro. Daniel Lehman of the Bethel congregation, near West Liberty, Ohio, and Sister Ruth Baumgartner of the Oak Grove congregation, near Smithville, Ohio. May God's blessings attend them.

Obituary

Martin.—Mary Ethel, infant daughter of Bro. and Sister Dale Martin, was born and died Aug. 5, 1929. Brief funeral services were held at the home of the grandparents, Bro. and Sister

Alph. Martin, Aug. 7, in charge of Bro. A. J. Steiner. Interment in the North Lima Mennonite cemetery.

Sensenig.—John W. Sensenig died at his late home near New Holland, Pa., after several years of suffering; aged 58 y., 10 m., 25 d. He is survived by his wife, 3 sons, 1 daughter, 2 brothers, and 3 sisters. Funeral services were held at Martindale, Pa., July 24, conducted by Bros. John Sander and A. A. Landis.

Hurst.—Isaac S., son of Jacob and Mary Hurst, was born Oct. 11, 1921; died after a brief illness at the home of his parents, near Union Grove, Pa., July 22, 1929; aged 7 y., 9 m., 11 d. He is survived by his parents, grandparents, brothers, and sisters, besides a large number of friends. His older brother preceded him in death a little more than a year ago. Funeral services were held at the home by Bro. John Sander and at Waverland church by Bros. I. B. Good and John W. Weaver. Text, Psa. 30:5.

Nolt.—Leroy G. Nolt, son of Bro. and Sister Noah Nolt, died at his late home near Bareville, Pa., Aug. 5, 1929, after a lingering illness of tubercular trouble. He is survived by his wife,

2 sons, parents, aged grandfather (Michael Nolt, deacon of the Groffdale congregation for many years), aged grandmother, besides a large number of friends. He accepted Christ in his youth and remained faithful to him till death. Funeral services were held at Groffdale, Aug. 7, in charge of Bros. Benj. Wenger and John W. Weaver. Text, 1 Cor. 15:55-57.

Eby.—Susanna Eby died Aug. 10, 1929, of cerebral hemorrhage; aged 87 y., 9 m., 10 d. She is survived by 2 sons (H. Martin Eby and S. R. Eby), 11 grandchildren, and 21 great-grandchildren. Services were held at the Greville, Pa., Mennonite Home by Bro. John B. Senger and at the Paradise Mennonite church by Bros. C. M. Brackbill and J. B. Senger. Interment in adjoining cemetery.

"Rest on, dear mother, your labor is o'er."

Your willing hands will toil no more;

A faithful mother, true and kind,

No friend on earth like you we'll find."

Hess.—Anna S. Hess, widow of Pre. Jonas H. Hess, was born Jan. 15, 1843; died of a complication of diseases, July 24, 1929; aged 86 y., 6 m., 9 d. She was failing for about four months. She was a daughter of the late Christian and

Catherine (Snyder) Frank, being the last of the family. She leaves the following children: Kate Musser, Christian, Fannie Betzner, Henry, Ellen Charles, with whom she resided near Lititz, Pa. She is also survived by 15 grandchildren and twenty great-grandchildren. Funeral services were held at Herr's church, in charge of Bros. Noah Landis and John S. Hess. Text, Heb. 11:11.

Miller.—Amy Lucile, daughter of David S. and Fanny Miller, was born Oct. 16, 1918; died Aug. 4, 1929; aged 10 y. 9 m. 18 d. One sister preceded her to the spirit world. She leaves mother, 3 brothers (Delton, Thomas, Max), 1 sister (Naomi), 1 grandfather, 2 grandmothers, 3 uncles, 4 aunts, and many other relatives and friends. Amy was of a quiet, obedient nature, and greatly endeared herself to those who knew her. We weep but with the blessed assurance that she has gone to Him who washed us from our sins in His own blood. Services were held at the Clinton Frame church near Goshen, Ind., in charge of the home ministers. Interment in Miller cemetery.

Head.—Jesse M. Head was born Jan. 3, 1895; died at the Mary Rutan Hospital, Bellefontaine, Ohio, June 13, 1929; aged 34 y. 5 m. 10 d. He underwent an operation for mastoid trouble, which was followed by meningitis and peritonitis. Death ended many days of patient suffering. On Jan. 5, 1918, he was united in marriage to Hazel M. Stutzman, who with two children (Boyd and Doris) remains to mourn the loss of a beloved husband and father. He also leaves an aged father who lives in the home and will miss his loving care. In early manhood he united with the Mennonite Church. Funeral services were held at the South Union church, June 16, in charge of Bros. A. I. Yoder and John Good.

Heyerly.—Daniel A., oldest son of John and Katie Heyerly, was born near Albany, Oreg., Aug. 25, 1902; died near Eddyville, Oreg., July 4, 1929; aged 26 y. 10 m. 9 d. He was instantly killed when his car was overturned as a result of hitting a rock in the road. He united with the Mennonite Church in his youth. He had a kind disposition and was loved by all who knew him. He was never known to speak evil concerning any one. He leaves father, mother, grandfather and grandmother (Pre. Daniel Erb and wife), 8 brothers, 3 sisters, 4 aunts, and 3 nieces, besides a host of other relatives and friends. Funeral services were conducted at the home by Bro. Allan Good and at the Fairview church by Bros. C. R. Gerig, A. P. Troyer, and N. A. Lind. Texts, Psalms 39, Isa. 53, 11 Kings 20:1. Interment in Knox Butte cemetery.

Shellenberger.—John Shellenberger was born in Juniata Co., Pa., Feb. 15, 1848; died at Harper, Kans., Aug. 9, 1929; aged 81 y. 5 m. 24 d. On Dec. 25, 1873, he was united in marriage to Fanny Snively. To this union were born 4 sons and 1 daughter. His wife preceded him in death thirty-nine years ago. Three sons also died in infancy. On Dec. 22, 1892, he was married to Martha E. Kurtz, who preceded him in death nine years ago. In youth he accepted Christ as his Savior and united with the Mennonite Church, remaining faithful till death. He is survived by his daughter (Eva Ramer, Duchess, Alta.), one son (Adam E. Harper, Kans.), 1 step-son (E. E. Heersberger, Wichita, Kans.), and 11 grandchildren. One step-daughter (Ida Wells) preceded him in death in July, 1928. He was in failing health the past year. He endured his suffering with patience, often desiring to depart.

Heik.—John G. Heik was born in Lancaster Co., Pa., Feb. 1, 1861; died Aug. 13, 1929; aged 65 y. 6 m. 12 d. In early life he moved with his parents to Wayne Co., Ohio, where he lived the remainder of his life. On Dec. 18, 1888, he was married to Katie Musser. To this union were born four sons. He leaves his wife, 4 sons

(John, Dayton, Raymond, and Chancey), 8 grandchildren, 1 brother, 2 sisters, and 2 half-sisters, besides a large circle of other relatives and friends. He united with the Oak Grove Mennonite church and remained faithful until death. He was patient in his affliction and suffering. Funeral services were conducted by Bros. C. Z. Yoder, Jesse Smucker, and J. S. Gerig. Text, Psalm 23, John 12:23. Interment in Oak Grove cemetery.

"Sunset and evening star,
And on clear call for me!
And may there be no moaning of the bar
When I put out to sea."

Beck.—John G. Beck was born near Archbold, Ohio, May 8, 1851; died at his home in Henry Co., Ohio, Aug. 8, 1929; aged 78 y. 3 m. On Dec. 21, 1882, he was united in marriage to Regina Reigsecker. To this union were born 5 sons and 3 daughters. About eighteen months ago he first noticed a sore on his face, which developed into a cancer, causing him much pain and intense suffering at times; but all through his lingering illness and affliction he took it patiently and put his full trust in his Savior. He leaves his wife, 8 children, 10 grandchildren, 5 brothers, 2 sisters, and a host of other relatives and friends. At about the age of twenty-five he confessed Christ as his Savior and united with the A. M. Church, of which he remained a faithful member until death. Funeral services were held Aug. 11, at the Central A. M. church, conducted by Eli Rupp in German and S. D. Grieser in English. Interment in Eckley cemetery.

"Softly and peacefully he passed away
From earth to heaven to make his stay;
Long and patiently he waited for the call,
And now in heaven he is waiting for us all."

Grieser.—Henry, son of Christian and Catherine Grieser, was born in Baden, Germany, May 12, 1848; died Aug. 12, 1929 at the St. James Hospital, Pontiac, Ill.; aged 81 y. 3 m. His parents died when he was in tender years. At the age of seventeen he with his brothers and sisters came to America, locating in Illinois. On Feb. 22, 1874, he was united in marriage to Elizabeth Smith. To this union four sons were born. He leaves 4 sons (John, Henry, August, and Chris, with whom he made his home the last few years), 12 grandchildren, 1 brother, and many other relatives and friends. His wife and one grandchild preceded him in death. In early life he confessed Christ as his Savior and united with the Mennonite Church. Later he drifted away from God and the Church, but during his illness he renewed his covenant with God, made peace with his fellowmen, and requested communion, after which he said he was ready to go. Funeral services were held from the home of his son by Bro. D. W. Slagel and at the church by Bro. Rowe from Chicago and Bro. J. D. Hartzler. Interment in Waldo cemetery.

Schertz.—Annie Schertz, daughter of Peter and Magdalena Gingrich, was born Aug. 22, 1845; died July 20, 1929; aged 83 y. 10 m. 29 d. She was the last of a pioneer family to depart this life. Her father was taken by death when the family (6 daughters and 1 son) were all small. The mother had many hardships to face, but it is remarkable how she kept her children together, sacrificing much for their welfare. She was married to Christian H. Schertz on March 11, 1869. To this union were born 5 daughters and 2 sons (Alvina Imhoff, Lucinda, Edward C., Lena, Susie, Anna, and Willie). Her companion departed this life July 1, 1928. She also leaves two adopted children (Evelyn and Mark Schertz), 7 grandchildren, and 1 great-grandchild. She united with the Mennonite Church in her youth and remained faithful until death. She will be greatly missed by her family. She was a kind and loving mother and always had a pleasant greeting and smile for all those who came in contact with her. Her sympathetic nature will long be remembered in the home, the

church, and the community. Funeral services were in charge of Bros. H. R. Schertz and A. A. Schrock.

Riehl.—Ada (Stoltzfus) Riehl was born Feb. 10, 1901; died July 16, 1929, from a complication of diseases; aged 25 y. 5 m. 6 d. She was a member of the Millwood A. M. church and is survived by her husband and two little children, Jean Ellen and Virginia Mae, besides a number of other relatives and friends. She is also survived by her mother and the following brothers and sisters: Mrs. Carrie Stoltzfus, Elsie, Paul, Lena and Aquila. She was a cheerful, kind and affectionate mother, and will be missed by her wide circle of friends, but most of all in the home, which is now bereft of a wife and mother. We cannot understand, but God in His great plan saw best to remove her to the courts above. We are again made to realize the uncertainty of life, and the suddenness with which death may come, but we mourn not as those who have no hope, as we know she was preparing to meet her God, and her many loved ones gone before. Funeral services were conducted from her late home by Amos B. Stoltzfus, and at the Millwood A. M. church by John S. Mast and John A. Kennel. Texts, Psalm 55:6; 116:7.

"However painful it may be
To know that she is gone,
The thought is sweet that we may see
Her in that Heavenly home."

FIFTY MENNONITE LEADERS (Continued from page 459)

to Tennessee and was instrumental in establishing the congregation near Knoxville. He also visited churches in most of the Middle states of the west and in Canada. It was his custom on his return to give his home congregation the benefit of interesting accounts given in detail of his experiences while abroad.

It is doubtless recalled by many of his former acquaintances that his first-born son was Pre. John S. Coffman who was the pioneer evangelist of the Mennonite Church in the United States and Canada.

Dale Enterprise, Va.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 23

MENNONITE GENERAL CONFERENCE

The sixteenth meeting of the Mennonite General Conference was held Aug. 28-30 in the tabernacle on the camp grounds owned by the Mennonite Brethren in Christ situated within convenient distances from Elkhart, Goshen, and Wakarusa, Indiana. There was a record attendance, apparently, for the crowd at some sessions seemed larger than that at Belleville, Pa., two years ago. There were the usual number of side meetings held during the few days previous to General Conference. The Mennonite Publication Board held its regular biennial meeting at the Central A. M. Church near Archbold, Ohio, Aug. 21-23, and, the day following, the Mennonite Board of Education held its annual meeting at Elkhart, Ind. The Fundamentals Conference, held in the tabernacle on the camp grounds, and various committee meetings were among the meetings held just previous to the Conference. The reason why these meetings were held at this time was the matter of economy in traveling expenses, since those responsible for them were drawn this way by General Conference. We shall not attempt a writeup of these meetings, since they have been and will be noted in these columns from time to time.

Aged Pillars.—On Sunday afternoon, Aug. 25, soon after services were begun, two sturdy young men were seen leading an aged father in Israel to the platform. This aged brother, now far past his ninetieth mile-post in life and rearing his head toward the century mark, was as feeble in body as he had been robust in his younger years. It was John Funk, pioneer publisher in the Mennonite Church, and an active minister before most of us were born.

That evening another aged pilgrim, not quite so feeble as Bro. Funk and somewhat younger, yet tottering enough to impress us that he was approaching the sunset of life, came into the assembly room and took a-front seat. It was Jonathan Kurtz, one of our oldest bishops who is still strong in faith and spirit though weak in body. Both of these aged brethren were prominent leaders in the organization of Mennonite General Conference more than thirty years ago.

Then we looked around and saw a number of other aged pillars of faith, both men and women, all above threescore years and ten, some of them above fourscore. Among these we might mention the names of the following, all of whom are bishops: D. J. Johns, J. M. Shenk, Andrew Shenk, J. N. Durr, J. S. Shoemaker. We thank the Lord for the bodily presence of these aged pilgrims who, after a long record of service, are still here to encourage us to press on and follow in their steps.

"Young Men for Christ," is an encouraging expression often heard. They were in evidence in the several sessions held. Most of the ministers present have been called to the ministry (a few of them born) since General Conference was organized. The tame orthodox ring that characterized the messages from our older brethren was distinctly in evidence in the messages from several of our young men who spoke from the platform. Take care of our young people. Upon their shoulders will soon rest the responsibility of "bearing the burden and heat of the day."

The conference sermon, delivered by Bro. Geo. R. Brunk, proved to be a keynote address. The message was one that every loyalist could heartily approve, and no one who honestly differed from the speaker in the doctrinal standards could justly take offence. In all the addresses heard before the Conference it was the rule to stand loyally by the full-Gospel standard, and to hold it forth in language as generous as it was true to the Gospel of Christ.

Since the organization of General Conference in 1897 there has been no pronounced opposition against it within the Church. But in what little opposition there was there has been a gradual shifting in the source from which such opposition came. At the first it was felt on the part of those most conservative in their views that our General Conference might be made an instrument through which the Church would be led into worldliness. But as one meeting of the General Conference after another proved itself loyal to the conservative standards, this form of opposition gradually vanished while the opposition from the liberal elements became correspondingly greater. While the General Conference has proved itself a powerful factor in the Church as a unifier in faith and life and a promulgator of the whole-Gospel standard at home and abroad, if it were to go out of existence now it would not change a single issue before us, for this central body has been but a mouthpiece of the dominant faith and thought-life of the Church.

And here lies the secret of the power of General Conference among us. Instead of its being our master, it serves as our spokesman. Once every two years we come together from all parts of our great Gospel field and consider together the doctrines and issues before us. The fact of substantial unity is evident from the other fact that most of the resolutions adopted by General Conference have been adopted by unanimous vote. When a meeting voices our sentiments and convictions it commands our approval and support.

Another thing that helps people recognize and appreciate the work of any institution or organization is that it voices our convictions in the most enlightening and convincing way. This fact has not been lost sight of by our Resolutions Committees as well as members of our General Conference.

How often should a congregation adopt a new song book or church hymnal? Should the same book be used in all public services—Church, Sunday school, young people's meetings—or should a separate book be used for each of those different forms of religious activities? These and other questions were heard and discussed before both the Mennonite Publication Board and the General Conference. Two lines of thought were brought out: (1) We should encourage congregations not to make changes too often. Too often good songs or hymns are cast aside before they are thoroughly learned. We get most out of our singing when the songs we sing have become so familiar that they have become part of our system. (2) In view of the fact that some of our congregations have discarded Life Songs and have purchased other books containing some songs that are out of harmony with what we believe to be Gospel standards, and in view of the fact that only part of the old songs are being sung by most congregations and new songs of superior merit have come into use, it would be a good thing to look forward to a new book, "Life Songs No. 2," in which the best songs in our present "Life Songs" should be retained and the best of the new songs added. General Conference gave a sympathetic hearing to the first line of thought set forth, but because it recognized the merits of the second line of thought noted above, it endorsed the idea of getting out "Life Songs No. 2." It will probably be several years before this book will be published.

A Few Figures.—An idea of the size of the General Conference may be had by examining a few figures, most of which were given out just before conference closed.

Over 7600 people registered during the meetings. This includes both visitors from a distance and the people of the home community. It is not likely that nearly all people registered. It

is estimated by some that the highest number in attendance at any one time must have been about 7000 or 8000.

The expenses of the Conference, amounting to something over \$3000, were borne by means of a nominal charge on the meals served and by a single collection that amounted to something over \$700. Altogether there were more than 13,000 meal tickets sold.

There were present 67 bishops, 157 ministers, and 53 deacons, not including the twelve or more visiting ministers from other denominations. This was the second highest number of ministers ever registered at any of our conferences, the highest being 62 bishops, 183 ministers, and 61 deacons at Belleville, Pa., two years ago.

It is estimated that there were about 2000 automobiles on the parking ground.

In point of size, this is the way it looks as seen through the eye of man. More important still is the way it looks as seen through the eye of God. We were counted on earth; will we also be counted among those in heaven?

* * * * *

The local organization, called into being to take care of the crowds, worked admirably. At first it seemed like a tremendous task, but as time went on it became more and more evident that the organization was equal to the occasion, and at the close of the meeting we had the satisfaction of knowing that all the needs of the crowd had been met, and not a single accident of any consequence was reported. It was a splendid object lesson on the importance of consecrated coöperation. But while credit for this justly belongs in part to both hosts and guests who so faithfully coöperated in this work, let us not forget the sovereign hand of God to Whom many petitions had been offered that He might overrule in all things and keep us from harm and danger to both soul and body.

* * * * *

Loyalty.—The slogan of loyalty was heard ringing through many of the public addresses, as well as in the conversations of many in that serious-minded crowd of worshipers. And this word was not used in any partisan sense. The body of people present had come to have their souls refreshed in the stream from the Fountain of living waters, and in this they were not disappointed.

Speaking of loyalty, let us not forget that all Heaven-approved loyalty centers in God. We want to be loyal to the Church only as the Church is loyal to God. We want to "obey them that have the rule" over us, as they obey Him Who is the Center of all authority. When Paul said, "Be ye followers of me, even as I also am of Christ," he sounded the keynote of Christian loyalty. May the same note of loyalty heard and felt at our recent General Conference be felt and practiced continually throughout the Church.

* * * * *

Where does deliberation end and quibbling begin? is a question that came to our mind as we heard what different ones had to say with reference to some of the proceedings of General Conference. On the part of many of the delegates there was a disposition to look into the depths of every question brought before the Conference. This gave rise to many questions, and many remarks of matters of detail as different questions came up for consideration. Some commended this thoughtfulness, others called it "quibbling." As we view the question, in all deliberative bodies there is less danger from quibbling than there is from being half asleep when important measures are passed. We have noticed also that where there is a wide-awake spirit and a careful consideration of every detail of the matter under consideration the result is not only better and wiser conclusions but also a better feeling than where things are passed through a meeting in a haphazard way with probably most of the people not knowing what they are voting on.

* * * * *

The revision of the Constitution of our General Conference took up several hours of work of the delegate body. When we speak of the "delegate body" we mean the assembled body of

bishops and delegates chosen by the several district conferences to represent them in the general body. For the sake of expediting business which is of a more or less routine nature, there were two sessions of this delegate body held, while the large congregation of other people present enjoyed a feast of good things in the tabernacle, in a meeting led by consecrated brethren who were appointed for that purpose. But to return to our subject. This new constitution, which had been in the hands of a special committee for several years, was carefully gone over, discussed point by point, and we believe that the work of General Conference will mean more for the Church because of the painstaking care exercised in adopting it.

* * * * *

General Problems Committee.—This is the name of a new committee called into being by this Conference. It is the duty of this committee to acquaint itself with conditions existing in all the institutions existing under the Boards operating under the auspices of General Conference, to study all general problems affecting the peace, unity, and general welfare of the Church as a whole, and to bring reports to each session of General Conference. There is a general feeling that we already have more committees than we ought to have to maintain a simple organization. But the need for this committee was pronounced enough to move the General Conference to call this one into being. The value of this committee will depend largely upon how faithfully its members apply themselves to the task set before them and how heartily all concerned with join in the spirit of prayerful and brotherly coöperation in the work of bringing about best results.

* * * * *

One of the striking features of the Conference was the number of strong addresses that were given on stirring themes during the few days we were together. These addresses were especially marked during the Fundamentals Conference, and the sermons and messages delivered during the first two days of General Conference. The fact that most of the routine work was taken care of in the delegate body, left more time for inspirational meetings in the main auditorium. An unusually attentive crowd attested to the fact that these addresses were not only appreciated but that the body of worshipers came together for the purpose of worshiping God and profiting by messages from the Word of God.

* * * * *

Do not expect too much from this meeting. We are hoping that the spirit of the meeting may be carried into all of our congregations, and that the harmony in evidence there may be in evidence throughout the Church. But the really substantial things are done in the home fields rather than in special meetings. Though all the speakers at this meeting might have spoken "with the tongue of men and of angels," unless we in our home congregations will put to practice the good things that we heard all this speechifying would amount to the same as if it had been mere "sounding brass and tinkling cymbal." Conferences are a powerful aid only as the spirit of such conferences is carried into the home congregation.

* * * * *

But we may expect great things from God if we apply ourselves faithfully to the tasks set before us, look to Him for guidance, obey His voice, and make good use of our stewardship. If the Lord delays His coming and we are spared that long, we hope for a similar gathering of worshipers and counsellors two years hence. In the meantime let us apply ourselves faithfully and diligently to the end that our home congregations may become stronger and better, and that the entire Church may become more solidly united, and more aggressively loyal, and more efficient in winning souls for the Master.

* * * * *

Not the least among the good things accomplished through this gathering was the encouragement which many of our congregations got through friendly visits from brethren and sisters in other fields. The congregations in northern Indiana were favored with messages from visiting ministers the Sunday before General Conference, and most of them enjoyed a like favor the Sunday after. The same may also be said concerning some of the

congregations in adjoining states. Not only ministers, but other workers as well, contributed to the well-being of congregations and of homes thus favored with visits. Quite a number stopped on their return trips with special meetings, especially with the Sunday school conference at Kitchener, Ont., and the all-day meeting last Sunday in Fulton Co., Ohio. Here at the Publishing

House we were very grateful for the presence of many visitors coming and going, and we are certain that the same is true of many other places. Such interchanges of visits heightens the blessings of Christian fellowship and encourages many to press on in the way. To God be the glory while we rejoice in this fellowship. May we seek to do His holy will.

PLEASING GOD

"For he had this testimony, that he pleased God" (Heb. 11:5).

When at night you lie down to rest,
And memory begins review
Of the hours of opportunity
And the work you've tried to do,
If a ghost of selfish motives
Haunts you all the way;
What poor recompense is paid you
For your services that day.

Maybe the inventory shows you
That you're worth a great deal more,
By the accumulation of money
And other things in store;
But, that ghost, how awful!
As he sits upon it all,
Spoils for you its blessings;
The honey turns to gall.

Better, when the day is ended,
Some failures to declare
Of the things you've undertaken
And the loads you've tried to bear,
If a Presence, unseen, but surely
On your pillow lays a hand,
And this testimony is whispered,
"God is pleased with you, My man."

Maybe records say you are poorer
Than you were at early dawn
In the things that men count worthy
Of their strength of brain and brawn,
But the pages of the angel
Will a different record run,
And a richer man will make you
When you hear your God's, "Well Done."

—F. B. Raines.

THE SIN OF SUPERSTITION

By John C. Wenger

For the Gospel Herald.

Superstition is irrational fear of or reverence for the unknown, mysterious, or supernatural; or a popular belief in the power of omens, signs, charms, etc. It is a powerful element in the lives of many people. It has cast a perpetual gloom over the lives of some and even caused others to commit hideous crimes. The farther down in the social and religious scale we go, the more prevalent it becomes, but it is surprising how much superstition the average man has. As to its prevalence consider how much the powwowers, astrologers, fortune tellers, palm readers, and other quacks of a similar nature are patronized.

Its harm is not only religious but social, due to the worry, useless labors performed, gossip occasioned by it, and crimes committed because of it, not to mention many grudges due to it.

As to its sinfulness, God saw fit

to strongly warn against it, sometimes ridicule it. "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee" (Isa. 47:13). "And I will cut off the remnant of Baal from this place, . . . and them that worship the host of heaven upon the housetops" (Zeph. 1:4, 5). "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Lev. 20:6). "Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines" (Isa. 2:6).

Planting and sowing according to signs is also included. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer or a consulter with familiar spirits, or a wizard, or a necromancer" (Deut. 18:10, 11). "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:23).

"All these inquisitive and superstitious arts are strictly forbidden by the law of God, all wherein any conjurations or invocations of the devil are used; in a word, all the black art, and all superstitious ceremonies made use of by magicians, sorcerers, enchanters, witches, wizards, necromancers, exorcists, astrologers, soothsayers, interpreters of dreams, fortune tellers, casters of nativities, etc., in practising their diabolical arts, whether it be to hurt mankind, or to procure their health, or any other advantages."—Cruden.

Our brethren in India, who are but one generation removed from heathendom and rank superstition, need our prayers that God may help them overcome their superstitious fear of idols. We also need to pray that we may cleanse our own lives of this sin by the strength of our Lord Jesus Christ. "Ye shall know the truth, and the truth shall make you free."

Telford, Pa.

A poor man is rich with contentment.—a rich man poor without it.—Charles Dickens.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.—Titus 3:9.

Please explain II Pet. 2:2, 3. Have these verses anything to do with life insurance. A sister.

The verses read as follows: "And many shall follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not."

To get the full meaning of this stinging rebuke it is necessary to read the verse preceding, which refers to the false teachers bringing in "damnable heresies," chief among which is that of "denying the Lord that bought them." Primarily this applies to false teachers—men who, posing as champions of Christianity deny the Christ of Scripture—"Modernists," we call them at the present time. Their "pernicious ways" are in evidence whenever and wherever we see them occupying easy chairs and holding lucrative positions, often the pulpits and college chairs in orthodox Christian churches.

As for life insurance, it applies only where promoters of life insurance practice the ways herein described. This is often the case, as the zeal of agents in persuading the people to care for their own according to I Tim. 5:8 is in many cases inspired by the liberal commissions paid them for their work. But while this is true of many agents, when it comes to finding scriptures that oppose life insurance in principle we should quote scriptures which more directly apply to this subject. II Pet. 2:2 refers to covetousness, but this is often in evidence among proponents of worthy as well as unworthy causes.

For texts, direct and indirect, bearing on the subject of life insurance, read Jer. 49:11; Psa. 37:25; 118:8; Heb. 13:5; Matt. 6:19-21; I Tim. 5:1-8; Gal. 6:10; Jer. 17:5-7.

Our aim in life must be higher than that of our unsaved friends about us. We must set our standards high, for we can never rise higher than our ideals.—A. S. Horst.

Preacher's Page

THE PREACHER'S TASK

Do not despair if all your toil seems vain,
Who sows in tears shall surely reap in joy;

Your seeming loss shall turn to richest gain,

If in the task high courage you employ:
Go forth and preach the truth with hearts made bold,

Like those first prophets in the days of old.

Yours is the glorious work of preaching Christ

In all His fullness—length, depth, breadth and height—

A love so boundless that it sacrificed
The greatest gift to bring men life and light;

Is there a higher, nobler task on earth
Than publishing glad tidings of new birth?

Go forth, O valiant preacher of the Word,
Baptized afresh into the Spirit's power.
Declare the message that your soul has heard,

So shall your toil bring blessing to mankind,

And those who seek the truth shall surely find.

—Robert C. Bodker.

SERMON OUTLINES

Five Sitting Places of the Lord

1. On a well—weary, resting, with leisure to speak to one soul. Conversion (John 4:6).

2. In a Ship—Using the place of ordinary toil as a pulpit. Consecration (Luke 5:3).

3. In a House—How is Christ treated as our "Unseen Guest?" Contrast (Luke 7:36-50).

4. At a Table—Shut in with His own; taking a meal with them. Communion (Lu. 22:14; Song of Sol. 1:12).

5. On a Throne—Suggesting a finished work and triumph over every foe. Coronation (Heb. 1:3).

"Made to sit together in heavenly places in Christ Jesus" (Eph. 2:6).—W. Luff, in *The Witness*.

The Science of Prayer

If a thing is truly scientific it must stand two tests. First, if the processes are perfectly followed, the results will always be certain and invariable. Second, if there be failure, the cause can be traced to faults in the processes.

1. The Certitude of Prayer (Matt. 7:7, 8; John 21:22; Matt. 24:33; John 10:35; Mark 14:49).

2. The Test of Failure (James 4:2).

3. When then are the Elements in Right Asking?

(a) Every petition must be in the name of Jesus Christ (John 14:13; Matt. 11:27; Luke 10:22; John 3:35; 13:3; 16:14).

(b) The petitioner must be identified (John 15:8, 16).

(c) Personal communion with and obedience to Christ (John 15:7; 1 John 3:22).

(d) Prayer must be made in faith (Mark 11:24; James 1:6).

(e) Prayer must be in the Holy Spirit (Jude 20; Gal. 5:16; James 4:2).

—James Watt.

THE NEED OF DOGMATISM (I Cor. 14:7-9)

Many to-day are afraid of the word dogmatism. A small boy thought it meant a dog's disease and to be compared with astigmatism and rheumatism! Others associate it with mysticism, liberalism, modernism, Russellism, etc. The truth is, however, that John 3:16 is the outstanding interpretation of the meaning of dogmatism which has never been an easy path for men of conviction and moral courage based upon God's infallible Word. Foxe's Book of Martyrs is but one proof apart from the sacred Scriptures. "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize and sailed through bloody seas?" Most people plead for dogmatism in morals. They demand it when it comes to the sixth, seventh and eighth commandments. The commercial world will listen to nothing else than one hundred cents on a dollar and thirty-six inches to a yard. Why play fast and loose in matters of saving faith?

Dogmatism is but another expression for militant Christianity. "Take unto you the whole armor of God—The Sword of the Spirit—the Word of God—Watch and Fight and Pray.

"My soul be on thy guard, ten thousand foes arise." Dogmatism according to the dictionary means "marked by a positive assertion." It suggests authority. The ten commandments, Sermon on the Mount, the Golden Rule, purity and sincerity of the individual life are all set upon the basis of dogmatism and do not suggest milk and water or an adulterated moral standard. Spurgeon once said, "There's not enough martyr blood in the Christian Church to fill a thimble." One of the Catholic Cardinals recently said, "The Protestant Church has lost its fighting spirit." This should be accepted on the basis of Eph. 6:10-17 and does not refer to church scraps and bitterness among so-called brethren.

The dogmatic note needs to be sounded as touching the sin question. Quoting from a religious periodical, "Time to Tell of Sin:" "One thing can hardly be missed by any open-eyed preacher—the times call for the practical elimination of every sermon topic except one—Sin! The theology appropriate to this hour is above all else the theology of sin—God's hatred of it, God's pity for it, God's salvation from it, God's inexorable justice upon it—all in the light of the mercy, love and atonement of Jesus Christ. A man ought to tremble before the wrath of God if he stands up in the pulpit to-day and fails to

preach against sin." In this respectable age a minister takes his life in his hands when he denounces sin, especially in high place among those who wear "gold rings" (James 2:2, 3). "All have sinned." Sinners by nature, as well as practice. It is safe to assert, though often unpopular, that there can be no salvation apart from sacrifice. "Without the shedding of blood—no remission." "Neither is there salvation in any other for there is none other name—." Salvation by character is a misnomer, except as we wink at materialism. Dogmatism finds its level in the supernatural. The virgin birth—take dogmatism away at this point, "then are we bastards and not sons." The verbal inspiration of the Scriptures. The incarnation, regeneration, literal resurrection and Christ's return. Dogmatism fits in with all God's revelation to man. There is no experiment. A "Thus saith the Lord" settles all debate.

There should be no misunderstanding concerning the "judgments of God which are true and righteous altogether." If always the pulpit had sounded the dogmatic note as touching the judgments of God, men might cease their defiance of Almighty God who says "Though hand join in hand the wicked shall not go unpunished."

Malcolm J. McLeod brought a dogmatic message before some theological students. His theme was "The Ministry Which our World Demands." He said that the greatest danger threatening organized religion is the decline of the pulpit. The minister must be a man, a student, a preacher, and a messenger. He must not change the message; that is not his business. The message does not belong to him. He belongs to the message. He does not possess the Truth, the Truth possesses him. "The first work of the preacher is not to secure social justice, but to make men socially just. That was Christ's propaganda and it worked. It always worked," he said. "Let a man tell not his doubts but the truth he has found," he urged. "Let him preach Christ, and let him rejoice in the privilege of declaring God. WHAT WE NEED TO-DAY IS THE POSITIVE GOSPEL. THE WORLD IS SICK OF NEGATIONS. What an opportunity is yours to-day, to preach the unsearchable riches of Jesus Christ!"

There must be some reasons for the absence of this note of authority, especially as it pertains to the pulpit. Worldliness like a rip tide has swept over many pulpits. Entangling alliances, unequally yoked together with unbelievers, habits and practices, sins, of the deepest dye. The world looks on and blasphemes when they discover the minister's hands

red with the blood of his fellow man. When ordained men make a mock of the seventh commandment and then pronounce the benediction. When Delilah creeps in and the prophet (?) of God finds his locks shorn. The dogmatic voice of the Lord God of Hosts must be recognized as interpreted in Matt. 7:21-23. Modernism has robbed us of the dogmatic note. The ministry backed up by laymen must get back to a full-hearted allegiance to authority of the Scriptures, "the only infallible (dogmatic) rule of faith and practice." Mr. Carroll speaks as "alarming" the waning membership in Protestant Churches. Even H. E. Fosdick says, "Religion in the United States is in a badly muddled state. If the watchman on the walls of Zion be not stone blind and deaf he must now hesitate long before crying 'All's well.'"

This dogmatic note must be sounded in the home. The home is a divine institution. The decay of the family altar speaks for itself. The nation can rise no higher than its Christian homes. Parents, guardians have a prior obligation in matters of Christian training and example. There is such a thing as dogmatic blood as the foundation of the home. It is also true that God's Word was dogmatic when He said, "When I see the blood I will pass over you."

The greatest need to-day in the realm of Christian education is the dogmatic note. It goes all through our public educational system. Then in the name of God and His Christ why climb up some other way and be classified as thieves and robbers? Christ has said it and it must be true, "I am the way and the truth and the life—" "He that followeth me shall not walk in darkness but shall have the light of life." All this and more calls for a dogmatic type of consecration. "Who then is willing to consecrate his service this day unto the Lord?" In the midst of present-day apostasy—may God keep us true to the FAITH.—Walter E. Edmonds in *The King's Business*.

GOLF AND WORSHIP

Not content with having forced the moving pictures on the professed church, and with having filled its pulpits with practical infidels, the worldly element of that body is slowly but surely inveigling it into actual Sunday desecration.

"CONCORD, N. H., May 12—Found: A solution for church-going golfers! A service held here at 7:30 A. M. to-day by the South Congregation Church, for men and women who planned to play golf or make automobile trips later in the day, was attended by 60 persons. The number

was twice that of those who usually attend the regular summer Sunday morning service, the Rev. Carl B. Bare, the pastor said. The innovation will be continued."

Reader, we do not wish to be misunderstood. We believe in the general law of adaptation, ourselves. For instance, if we were in a community that would not attend our service in the morning but would at night, or vice versa, we of course, would adapt ourselves to their capacity for spiritual things, and do the best possible to get them saved. But this refers to the unsaved, to non-professing sinners, and to mere professors of religion.

This preacher referred to above, adapts his morning service to the convenience of his OWN MEMBERS, that they may more conveniently have their game of golf on Sunday. What perfect compromise with irreligion and wickedness.

With all their desire for independence of thought and action, these Modernist preachers have the least of initiative and leadership when an acute situation arises. They do not lead, but follow. They are cowardly, truckling, and afraid of their membership.

The Catholics too, have their early mass, and then do as they please the remainder of the Sabbath. Golf and the automobile are damning their thousands. Reader, if your automobile is used for aught but in the service and worship of God on Sunday, you are a Sabbath breaker. We do not believe a true Christian has any time on Monday for golf, to say nothing of the Lord's holy day.—J. W. H. in "Burning Bush."

THE CHURCH AND DRAMA

The writer as a resident minister has received an advertisement in the form of a letter recommending a theatrical performance. This was mailed to him by what purports to be a minister of the Gospel in endorsement of the play. We quote from the letter:

The first play to be sent out of New York with the specific recommendation of the Church and Drama Association is a revival of Sardou's "Diplomacy," produced by Geo. C. Tyler, with an all-star cast containing several of the finest artists on the American stage. The play itself has been famous throughout the world for fifty years and is universally accepted as one of the masterpieces of the French dramatic craftsman. Among the actors and actresses assembled in this all-star cast are Margaret Anglin, Frances Starr, Helen Gahagan, Cecilia Loftus, Georgette Cohan, William Faversham, Rollo Peters, Jacob Ben-Ami, Charlie D. Coburn, Tyrone Power and George Renavent. The production has been made by one of the foremost of our American managers, George C. Tyler, who delighted the country last year with his all-star revival of "Treasure of the Wells."

This production of "Diplomacy" needs no recommendation and is certain to be very popular. But the Church and Drama Association wishes it to be regarded as an example of the quality and calibre that may be sustained in future theatrical productions, provided that the leading citizens in each of our major cities will demonstrate by their enthusiastic patronage the fact that they really want the finest type of drama.

While the above is supposed to have been dictated in New York, we notice that it was in reality mailed from Boston, where the show is giving its performances. This means that the theatrical producer himself mails this circular letter out urging ministers to invite their flocks to be sure to "flock" to the particular show house where the show having ministerial endorsement is playing.

We are not so severe as to charge an open conspiracy between the two, nor do we charge absolute insincerity on the part of ministers in their effort to elevate the standard of the stage.

We do charge, however, that this is a pretty business for a supposed Gospel minister to be in and it has some appearance, at least, of a mutual agreement for mutual profit. We do not hear of the stage mailing circular letters urging the world to attend the church.

There is about as much sympathy between the true church of Christ and the so-called moral plays as there is between Uncle Sam and the Bolsheviks of Russia—none at all. The one is spiritual, holy and heavenly-minded; the other is worldly, wicked and only devilish.

Reader, it is these so-called educational and moral plays that deceive souls.—J. W. H. in the *Burning Bush*.

ONLY A DAY AT A TIME

"How long must I lie in bed, Doctor," plaintively asked a young twelve-year-old girl, after enduring the torture of the setting of a broken bone. "Only a day at a time," cheerfully answered the wise physician, after a moment's hesitation.

Hoping these few words may be of value to those of our readers who perhaps are looking ahead and constantly endeavoring to pierce the veil of pain and suffering, there may be in store for them, and trying to live a life time in a moment. When sick and laid aside from active duties, let us remember, "Sufficient for the day is the evil thereof."

Therefore let us not try to look into the future, but let us earnestly strive to learn the lesson God wants to teach us through suffering, and from even our pains and aches secure some precious treasure to be laid up in Heaven. And let us only live a day at a time.—Sel.

Family Circle

I MUST LIVE CLOSE TO GOD

By Ruth M. Garber

I must live close to God,
Tho' wild the night and dark,
For high rise wind and wave
To shatter my frail bark.

I must live close to God,
The hosts of night assail
To blast my trust in God;
Yet now He will not fail.

I must live close to God,
My strength has often failed,
My eyes pierce not the mist;
My nerve in blast has quailed.

I must live close to God,
His wisdom all doth scan,
His power has ne'er yet failed,
And mighty is His plan.
Harrisonburg, Va.

DELIVERED FROM PRAYER- LESSNESS

Sel. by Millie Showalter

The greatest stumblingblock in the way of victory over prayerlessness is the secret feeling that we shall never obtain the blessing of being delivered from it. Often have we put forth effort in this direction, but in vain. Old habit, and the power of the flesh, our surroundings with their attractions, have been too strong for us. What good is it to attempt that which our heart assures us is out of our reach? The change needed in the entire life is too great and too difficult. If the question is put: "Is a change possible?" our sighing heart says "Alas, for me it is entirely impossible!" Do you know why that reply comes? It is simply because you have received the call to prayer as the voice of Moses and as a command of the law. Moses and his law have never yet given any one the power to obey. Do you really long for the courage to believe that deliverance from a prayerless life is possible for you, and may become a reality? Then you must learn the great lessons that such a deliverance is included in the redemption that is in Christ Jesus, that it is **one of the blessings of the New Covenant which God Himself will impart to you through Christ Jesus.** As you begin to understand this, you will find that the exhortation, "Pray without ceasing," conveys a new meaning. Hope begins to spring up in your heart, that the Spirit—who has been bestowed on you to cry constantly, "Abba, Father"—will make a true life of prayer possible for you. Then you will hearken, not in the spirit of discouragement, but in the gladness of hope, to the voice that calls you to repentance.

Many a one has turned to his inner chamber, under bitter self-accusation that he has prayed so little, and has resolved for the future to live in a different manner. Yet no blessing has come—there was not the strength to continue faithful, and the call to repentance had no power, because his eyes had not been fixed on the Lord Jesus. If he had only understood, he would have said: "Lord, Thou seest how cold and dry my heart is: I know that I must pray, but I feel I cannot do so; I lack the urgency and desire to pray."

He did not know that at that moment the Lord Jesus in His tender love was looking down upon him and saying: "You cannot pray, you feel that all is cold and dark: why not give yourself over into My hands? Only believe that I am ready to help you in prayer; I long greatly to shed abroad My love in your heart, so that you, in the consciousness of weakness may confidently rely on Me to bestow the grace of prayer. Just as I will cleanse you from all other sins, so also I will deliver from the sin of prayerlessness—only do not seek the victory in your own strength. Bow before Me as one who expects everything from his Savior. Let your soul keep silent before Me, however sad you feel your state to be. Be assured of this—I will teach you how to pray."

Many a one will acknowledge: "I see my mistake; I had not thought that the Lord Jesus must deliver and cleanse me from this sin also. I had not understood that He was with me every day in the inner chamber, in His great love ready to keep and bless me, however sinful and guilty I felt myself to be. I had not supposed that just as He will give all other grace in answer to prayer, so, above all and before all, He will bestow the grace of a praying heart. What folly to think that all other blessings must come from Him, but that prayer, whereon everything else depends, must be obtained by personal effort. Thank God I begin to comprehend the Lord Jesus is Himself in the inner chamber watching over me, and holding Himself responsible to teach me how to approach the Father. This only He demands—that I, with childlike confidence, wait upon Him and glorify Him. Brethren, have we not seriously forgotten this truth? From a defective spiritual life nothing better can be expected than a defective prayer life. It is vain for us, with our defective spiritual life, to endeavor to pray more or better. It is an impossibility. Nothing less is necessary than that we should experience that he who "is in Christ Jesus is a new creature; old things have passed away; behold,

all things are become new." This is literally true for the man who understands and experiences what it is to be in Jesus Christ.

Our whole relationship to the Lord Jesus must be a new thing. I must believe in His infinite love, which really longs to have communion with me every moment, and to keep me in the enjoyment of His fellowship. I must believe in His divine power, which has conquered sin, and will truly keep me from it. I must believe in Him who, as the great Intercessor through the Spirit will inspire each member of His body with joy and power for communion with God in prayer. My prayer life must be brought entirely under the control of Christ and His love. Then, for the first time, will prayer become what it really is, the natural and joyous breathing of the spiritual life, by which the heavenly atmosphere is inhaled and then exhaled in prayer.

Do you not see that, just as this faith possesses us, the call to a life of prayer which pleases God will be a welcome call? The cry, "Repent of the sin of prayerlessness," will not be responded to by a sigh of helplessness, or by the unwillingness of the flesh. The voice of the Father will be heard as He sets before us a widely opened door, and receives us into blessed fellowship with Himself. Prayer, for the help of the Spirit to pray, will no longer be in fear of an effort too great for our power; it will be but falling down in utter weakness at the feet of the Lord Jesus, to find there that victory comes through the might and love which stream from His countenance.

If the question arises in your mind: Will this continue? and the fear comes: "You know how often you have tried and been disappointed"—faith will find its strength, not in the thought of what you will, or do, but in the changeless faithfulness and love of Christ, who afresh has succored you and assure you that those who wait on Him shall not be ashamed.

If fear and hesitation still remain, I pray you by the mercies of God in Jesus Christ, and by the unspeakable faithfulness of His tender love, dare to cast yourselves at His feet. Only believe with your whole heart—there is deliverance from the sin of prayerlessness. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1: 9). In His blood and grace there is complete deliverance from all unrighteousness, and from all prayerlessness. Praised be His name for ever!—Andrew Murray.

Needmore, W. Va.

SUNDAY SCHOOL LESSON

Lesson for Sept. 8, 1929—Neh. 6:4-21

NEHEMIAH REBUILDS THE WALL OF JERUSALEM

Golden Text.—The people had a mind to work.—Neh. 4:6.

Introductory.—Nehemiah was a companion character with Ezra. The lessons we learn from their lives are quite similar. Like Ezra, he stood in high favor with the court, being the king's cup-bearer, and like Ezra he put the cause of the Lord before any other cause. He had only to know that his help was needed in Jerusalem, and he was ready to go. The story of his leadership in building the wall of Jerusalem is quite thrilling, and should be read over and over again by every worker for the Lord. After you have read the first few chapters in the book of Nehemiah, we invite your attention to the following extracts from the lesson before us:

1. "So built we the wall."

Their work was beset with many trials and carried on in the face of greatest opposition. But they kept right on, and were finally able to say, "So built we the wall." Notice the expression, "WE." Hero worshipers might be inclined to give Nehemiah all the credit, and there is no question but that he was the inspiring genius that encouraged the rest of them to keep at it. But he was not only modest enough but also truthful enough to give the credit to WE—himself and all the rest who followed his leadership. From their example we are encouraged to believe that as long as we are faithful to God, trust Him for all things, and keep free from entangling alliances with the enemies of God that our labor will "not be in vain in the Lord," no matter how great the opposition may be.

2. "The people had a mind to work."

That was the secret of their success. They had set their mind to the task of accomplishing the great work ahead of them. And so intently were they set on this that they had neither time nor inclination to listen to the entreaties or threats of the enemies of God who were equally determined that this work should fail. Given a body of people who have a mind to work, and this mind upon the altar of the Lord, and you can look for but one result: SUCCESS.

3. "...from that time forth...."

Nehemiah tells of the determined opposition of the enemy. They had tried schemes, ridicule, gloomy prophecies, threats, but to no avail. The people kept right on, and the walls

were going right up. Now that it dawned upon the enemy that all these means had failed they began to set about in earnest to defeat the work. They must fight against these people and drive them away from their task. But even in this they were thwarted in their purpose. Nehemiah knew that the Lord was with him. He divided his workers—one-half to do the work, the other half to beat off the marauders. Result: the work went right on, in spite of all opposition. In our dispensation we are instructed that "the weapons of our warfare are not carnal," but at the same time given to understand that they are "mighty through God." Turning to Eph. 6:10-18, the Christian's weapons are found enumerated. While we want to be workmen "that needeth not to be ashamed," we also want to wield these spiritual weapons, knowing that the great Captain of our salvation will never suffer us to be defeated.

4. "Our God shall fight for us."

Unaided by a higher Power, Nehemiah and his men would have been as unable to defend themselves as

against the adversary as Christ would have been to cleanse the temple had He been a mere man without the power of God back of Him. But with God on their side, it was impossible for either Nehemiah or Christ to fail. Nehemiah had the trumpeteer to stand by his side, so that at the least evidence of danger he might give the word, the trumpeteer sound his trumpet, and the soldier report for duty. He did his part, and did it well. When man does his share, God is always ready to do His. Let us never undertake a single battle for the Lord without a trust in Him that He will do our fighting for us.

5. "The work is great and large."

So it was then, so it is to-day. They were successful then, by the grace of God we may be equally successful to-day. Millions are dying to-day without even a knowledge of Christ. To us is committed the task of going "into all the world and preaching the Gospel to every creature." It is great, it is large; but by the grace of God it may be accomplished. Shall we do our part? "Sure, I must fight if I would reign; Increase my courage, Lord. I'll bear the cross, endure the pain, Supported by thy Word."—K.

Bible Meeting Topic

A CHAPTER OF JESUS' PARABLES (Jr.)—Matt. 13

Topic for September 8

MOTTO

"Blessed are your eyes, for they see and your ears, for they hear."

OUTLINE STUDY

- I. The Place Where Jesus Taught.—Matt. 13:1, 2.
- II. The Parable of the Sower.—13:3-9.
 1. Seed on the wayside.
 2. Seed on stony ground.
 3. Seed among thorns.
 4. Seed on good ground.
- III. Why Jesus Taught by Parables.—13:10-17, 34, 35.
- IV. The Parable of the Sower Explained.—13:18-23.
- V. The Parable of the Tares.—13:24-30.
- VI. The Parable of the Mustard Seed.—13:31, 32.
- VII. The Parable of the Leaven.—13:33.
- VIII. The Parable of the Tares Explained.—13:36-43.
- IX. The Parable of the Treasure Hid in a Field.—13:44.
- X. The Parable of the Merchantman Seeking Goodly Pearls.—13:45, 46.
- XI. The Parable of the Drawnet.—13:47-50.
- XII. The Value of Being Taught Things of the Kingdom of God.—13:51, 52.
- XIII. Jesus in Nazareth.—13:53-58.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Parable."
2. Relate the Points of One of the Parables.
3. Explain the Parable of the Sower.

4. Explain the Parable of the Tares. For Others.

1. Lessons from the Parables for Us.

PERSONAL THOUGHT

Lord give us eyes to see and ears to hear the mysteries that are revealed through Thy Word.

SEED THOUGHTS

"Shepherd of tender youth,
Guiding in love and truth
Through devious ways,
Christ, our triumphant king,
We come Thy name to sing,
And here our children bring
To shout Thy praise."—Selected.

"Only stay by His side
Till the page is really known,
It may be we failed because we tried
To learn it all alone,
And now that He would not let us lose
One lesson of love
(For He knows the loss,)—can we refuse?"
—F. R. Havergal.

MEDITATIONS ON THE TOPIC

I. Opened Eyes and Ears of the Heart.—Not all of Jesus' hearers had their heart ready to receive Jesus and the truth He gave. They followed Him to find fault with all that He said and did. Jesus saw that they could not understand His teaching but took wrong meanings out of what He said. Then He changed His way of teaching so that those who wanted to understand could have the truths explained while the others who hardened their hearts could not take hold of what was said to find fault with it. He spoke in parables. To learn the meaning of them takes spiritual understanding and a willingness to honor Christ and obey all His teaching.

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THURSDAY, SEPTEMBER 5, 1929

Field Notes

A Harvest and Sunday School Meeting is to be held at the New Holland, Pa., Mennonite Church Sept. 14, 1929. Every one is welcome.

Bro. Denton Martin, our faithful bishop in the Washington Co., Md., district, is reported to be suffering from sciatic rheumatism. We are praying for his early recovery.

Fourteen congregations in the surrounding community had a part in serving as hosts at Mennonite General Conference held near Goshen, Ind., last week. They did their part well.

Last Sunday was the time for the beginning of a series of meetings at Salem Church near Smithville, Ohio, with Bro. Milo Kauffman of Hesston, Kans., in charge. Pray for the meetings.

If previous arrangements were carried out, Bro. E. W. Kulp of Bally, Pa., is conducting a series of meetings at Bank Church near Harrisonburg, Va. The prayers of God's people are solicited.

Two conferences, the Iowa-Nebraska and the Missouri-Kansas, will be in session about the time this reaches the eye of the reader. We hope to acquaint our readers with happenings at both these places next week.

A very satisfactory meeting of the Mennonite Board of Education, held at Elkhart, Ind., Aug. 24, is reported. The Board is grappling with some vital problems, and our prayer is that it may succeed in all its undertakings.

Change of Address.—Bro. Geo. J. Lapp and family, who have been spending the summer at Manheim, Pa., will be located at 3435 Van Buren St., Chicago, Ill., until further notice. All mail should be addressed to them as above.

Bro. Daniel L. Horst, for many years a deacon at the Reiff's congregation near Maugansville, Md., died very suddenly as a result of a stroke on Aug. 22. May the Lord comfort the bereaved, and raise up other workers to fill the ranks that are rapidly being thinned by the Grim Reaper.

The biennial meeting of the Mennonite Publication Board, held at Central A. M. Church near Archbold, Ohio, Aug. 22 and 23, proved to be an inspiring meeting. The addresses delivered were inspiring and well received. A fuller report will be published in these columns as the way opens.

* REQUESTS FOR PRAYER *
* In behalf of a young daughter *
* who has recently confessed Christ *
* that she may be submissive to her *
* Lord and the Church through all *
* the hindrances and persecutions that *
* confront her in her home and com- *
* munity. *
* For an only daughter who has *
* backslidden and for many years has *
* neglected to come to the house of *
* worship. *

* lished in these columns as the way *
* opens. *

An unusual interest was manifest in the fundamentals conference held on Sunday afternoon and evening and Monday afternoon just preceding the Mennonite General Conference. Though the speakers of the program were far removed from each other geographically, in faith and spirit their hearts touched and the Gospel ring was heard throughout the messages.

Saturday evening, Sunday, and Monday, Aug. 31-Sept. 2, were devoted to Sunday School Conference of the Ontario district, held at Kitchen, Ont. It was expected that quite a number who attended the General Conference held near Elkhart, Ind., would be in attendance. Evangelistic meetings were announced to follow immediately after conference, conducted by Bro. A. C. Good, Sterling, Ill.

The Young People's Institute held at Goshen College from Aug. 22-26 proved to be both interesting and

profitable to those who attended. There were 128 enrolled students, besides many visitors who were in the community and took advantage of the opportunity of attending some of the classes. Bro. Ernest Miller was director of the work and he was assisted by a faculty of Christian workers from many different sections of the Mennonite Church. The student body also represented many different states and provinces.

On Sunday morning, Aug. 25, services were held at all the fourteen churches in the region of Elkhart and Goshen, Ind., where the Mennonite General Conference was held last week. Visiting ministers took part in all of the services. The following is a list of the churches and the ministers who took leading parts in the services:

Elkhart, Joe C. Driver, Simon Gingerich.
Goshen, J. S. Shoemaker, S. F. Coffman.
Yellow Creek, J. C. Clemens, John W. Weaver.
Holdeman's, E. F. Hartzler, Amos Horst.
Clinton Frame, H. N. Troyer, Irvin Lehman.
Clinton Brick, Aaron Mast, J. M. Nissley.
Middlebury, S. G. Shetler, Ira Eigsti.
Nappanee, J. D. Mininger, Milo Kauffman.
Shore, Oscar Burkholder, T. U. Nelson.
Maple Grove, A. I. Yoder.
Forks, C. F. Derstine.
Salem, Abner Yoder, Moses G. Gehman.
Olive, Chester K. Lehman, Abram J. Metzler.
Emma, L. J. Burkholder, J. M. Kreider.
Various other appointments were also held in the community on Friday and Saturday evenings preceding.

Correspondence

Midland, Mich.

(Midland congregation)

Dear Gospel Herald Readers:—On July 23, Bro. James Bucher of Daviess Co., Ind., came here to hold meetings for us. The meetings closed Aug. 6. The interest was good and as a result there are four applicants for baptism. There were also a number of confessions and reconsecrations.

On Aug. 20 we had with us two of our missionaries to India, Bro. and Sister C. D. Esch. They were accompanied by three of their children. They conducted an interesting meeting. May God bless them to His honor and glory. Let us remember them in our prayers, especially when they sail for India again in October.

Quite a number from here had the privilege of attending the General Conference held near Elkhart, Ind.

We are having dry weather. Health is fair.

Remember this congregation in your prayers.

In His service,

Cora Wyse.

Harrisburg, Oreg.

Dear Herald Readers, Greetings in Jesus' Name:—We have many reasons to be thankful to our heavenly Father.

Bro. L. C. Hostetler of Shelbyville, Ill., who so faithfully labored among us for the past two months, left for home, Aug. 5, stopping in Iowa and Woodford Co., Ill., before going home. Bro. Milton Hostetler and wife accompanied them. May the precious seed sown by him spring up and bring forth much fruit. Seven precious souls gave their hearts to God. Bro. Hostetler stayed a week longer than he expected in order to help our aged bishop, Bro. J. C. Hostetler, to instruct converts in the faith before baptizing them. On Aug. 4, they were baptized and taken into church fellowship. May God keep and protect them from the evil one.

We have been having quite a few visitors this summer. Mahlon T. Yoder and wife of Kalona, Ia.; Mrs. Nathan Jones and children of Indiana; Samuel Kropf, wife, and three children of Shelbyville, Ill., are here at present.

Aug. 19, 1929. Mrs. Andrew Yoder.

Freedom, Mo.

Dear Herald Readers, Greetings in the Name of Jesus:—On Sunday morning, Aug. 4, meetings started at the Lane church and continued for two weeks, closing Sunday night, Aug. 18. There was good attendance. The interest and attention were also good. We must remember that this is a union church with very few of our members in regular attendance; yet the last few nights the house was filled. Bro. King declared the truth very emphatically and distinctly, but it was favorably received. We thank God for the open doors, giving our people access to the homes of the people of this community. Because of invitations being repeated there were more than could be accepted. There was no idle time for our workers here. We are glad for two confessions as one result of this work. They are the father and mother of a home where Christ was not known. The mother had heard about a God and thought she had either read or heard about such a place as hell. Bible stories were strange things to the children. Will you pray with us that Christ may be a living reality in the hearts and lives of these parents. It was encouraging to hear this father say that he had read the Gospel of John not many days after it had been given to him and was ready to read it again. It was also encouraging to hear that his appetite for tobacco was gone after he had surrendered to the Lord.

We are sorry that in spite of much conviction there was not more manifest yielding to the will of God. Let us pray that conviction may continue and that yielding may yet follow.

We enjoyed the presence of the brethren, Leroy and Fred Gingerich and sisters Charity Gingerich and Mary Hollsopple of Versailles, Mo. They were with us for the last day of the meetings.

We were loath to see our friends and workers leave. We felt the need of them here.

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

Aug. 20, 1929. E. C. Bowman.

Lyman, Miss.

Dear Herald Readers, Greetings:—On Sunday Aug. 11, Bro. E. S. Hallman, wife, and daughter worshiped with us. Bro. Hallman preached a very good missionary sermon in the morning service. In the evening Bro. and Sister A. C. Brunk from India spoke to us concerning their work there.

The day was a real missionary day. We expected Bro. Brunks to speak to us again Monday night, but due to a hard rain we had no services. We were grateful for the one service and message they brought us.

Bro. Miller from Holmes Co., Ohio, preached for us Sunday morning, Aug. 18.

We especially appreciated ministers in the absence of Bro. L. S. Yoder. He had been at Lake Charles, La., holding meetings but returned home Monday.

Sister Myrtie Brunk and daughters, Mary and Zelma, came from Harrisonburg, Va., last week. We welcome them into our midst again.

Sister Gladys Brunk returned to Harrisonburg, Va., with her grandfather, D. S. Brunk, to again take up her school work at the Eastern Mennonite School.

We ask an interest in your prayers for the work at this place.

Aug. 21, 1929. Martha Hershey.

Strasburg, Pa.

Greetings of Love to All Herald Readers:—On Aug. 4, we were privileged to have with us Bro. Amos Horst and family of Ephrata, Pa. Bro. H. brought us a very inspiring sermon.

Our aged deacon, Bro. Keener, is able to be at worship again. He was absent from us for quite a while as the result of a fall.

Sisters Lydia Krieder and Anna Hess are both improving rapidly at the Sanitarium, where they have been

for several months. Sister Hess has been dismissed at this writing.

Sister Beatrice Hershey and Bro. Hallman of Texas worshiped with us over Sunday. Bro. H. gave us a very interesting talk.

We ask an interest in your prayers in behalf of the work at this place.

Yours in His Name.

Aug. 22, 1929.

A Sister.

Mt. Joy, Ont.

Dear Herald Readers, Greetings in Jesus' Name:—This morning Bro. L. W. Hoover spoke to us from the words, Men of the world have their portion in this life. The message was very instructive and helpful.

On Aug. 4, Bro. R. Smucker opened evangelistic meetings at the Elmira church and on Aug. 12, at the Wideman church. The meetings continued a week at each place. Sister Smucker spent one week of this time in Waterloo Co., after which she joined Bro. Smucker here. Sister Smucker each evening previous to the sermon gave us a talk on the customs and habits of the people of India. These meetings were very helpful and we feel that the life to live as held forth by our returned missionary is the practical Christian life. These meetings closed Aug. 18, with four confessions and several reconsecrations. May these continue faithful even unto the end is our prayer. We feel grateful to our Bro. and Sister Smucker for coming into our midst and bringing India so close to us. May the Lord help us to do our part in the evangelization of the lost in that field. We pray that Bro. and Sister Smucker may continue to enjoy the guidance and protection and the comforting presence of the Holy Spirit that they may again be used of Him to bring many more into the fold of Christ.

The work at this place is moving along nicely. Sunday school is well attended. Young People's Bible Meeting meets every Tuesday evening. We expect to have a singing class soon for the benefit of our singing. May the Lord continue to direct us by His Spirit is our prayer.

Aug. 25, 1929. W. A. Wideman.

Filer, Ida.

Dear Readers of the Herald:—We have been enjoying good health in this community. Weather has been warm with cool nights. Again threshing is almost completed. The yield is good. Other crops are promising a bountiful harvest. We had a good supply of water for irrigation, for all of which we are very thankful.

Last Sunday, Aug. 18, we enjoyed having a number of visitors with us. Bro. Elam Horst and wife of Vir-

(Continued on page 477)

Miscellaneous

WHERE THE HYMN, "ROCK OF AGES," CAME FROM

Rock of Ages, cleft for me,....Psa. 62:5-8.
Let me hide myself in Thee;....Ex. 33:22.
Let the water and the blood....Jno. 5:6.
From Thy riven side which flowed

Jno. 19:34.

Be of sin the double cure;...II Kgs. 2:9, 10.
Cleanse me from its guilt and power;

Isa. 1:18.

Not the labor of my hands

Jno. 5:30 (first clause).

Can fulfill the law's demands, Matt. 5:17, 18.
Could my zeal no respite know,

Psa. 69:6 (first clause).

Could my tears forever flow,....Psa. 6:6.
All for sin could not atone,....Heb. 10:5, 6.
Thou must save, and Thou alone;

Heb. 10:8-10.

Nothing in my hand I bring,....Isa. 55:1.
Simply to Thy cross I cling;....Gal. 6:14.
Naked, come to Thee for dress;

Rom. 13:14 (first clause).

Helpless, look to Thee for grace;

Phil. 4:13.

Foul, I to the Fountain fly;.....Psa. 51:7.
Wash me, Savior, or I die.

Jno. 13:8 (second clause).

While I draw this fleeting breath,
Psa. 103:15, 16.

When my eyelids close in death,
Eccl. 12:3, 7.

When I soar to worlds unknown,
Jno. 14:2, 3.

See Thee on Thy judgment throne,
Matt. 25:31.

Rock of Ages, cleft for me,
I Cor. 10:4 (third clause).

Let me hide myself in Thee,....Psa. 17:8.
—Sel. by Harriet Castor.

THE CHURCH'S WORK IN DISTRIBUTING LITERATURE

By A. B. Christophel

For the Gospel Herald.

Give attendance to reading.—I Tim. 4:13.

I. The Importance of Literature.

One bit of advice that Paul gave to Timothy was that he should "give attendance to reading." In reality it was God's advice to one of His chosen workers. The advice implies two things: (1) It is good to read much; (2) It is even more necessary to be very careful to read the right kind of literature. Rather one good book properly read than many poor books, or one good book not properly read. The literature of any age or group of people is a mirror of its tendencies. "If the literature of the home can be controlled, the well-being of the Church and nation are guaranteed." The decline or rise of literature of a group of people and the decline or rise of the group itself go hand in hand. "Literature nourishes youth, entertains old age, adorns prosperity, solaces adversity, is delightful at home, and usable abroad." It is the immortality of speech and thought, for by it the thoughts of ages past are preserved until the present time. Literature is the greatest moulder of thought and sentiment in human

power. Schools perform an important part, but the basis of schools is literature; the pulpit wields unspeakable power, but the basis of real pulpit power is the greatest of all literature—the Bible—illuminated by the Holy Ghost. During the World War it took a long time to arouse the sentiments of the nations, and not until the newspaper syndicates began to throw their entire forces into the work of publishing articles and pictures could the sentiment be fully aroused. No less an authority than the head emeritus of the Department of Political Science in Indiana University points out that large armaments are producers rather than preventers of war, and that real righteousness is the surest guarantee of peace. "Reading maketh a full man" (Francis Bacon). Full of what? Full of the things he reads. Analyze the reading material of people who are confused in their theology, and it generally develops that the material has been confused and tainted. Two churches had nonresistance as a tenet of their faith. When war came, the literature of the one became wavering, while that of the other remained true and certain. In time of stress the former collapsed completely; the latter, in a general way, upheld her testimony throughout.

II. Kind of Literature Needed.

There are four standards to be applied to all literature. (1) Is it true? (2) Does it provoke thought? (3) Does it provoke action? (4) Is it Scriptural? The type that provokes thought is like a rudder; it guides the mind and the soul. The type that provokes action is like the oar or the sail it carries the mind and soul in some direction. The type that provokes correct thought and action, guides and carries the soul to higher and higher planes of living. From the angle of the Bible, literature falls in four classes: (1) Unscriptural, (2) trying to reconcile the Bible to "science falsely so-called", (3) trying to reconcile "science falsely so-called" with the Bible, (4) unqualifiedly sound. Real science does not need to be reconciled to the Bible; the two are in accord. A type of classes 2 and 3 is the attempt to harmonize the Evolutionary theory with the Bible by calling the six days of Genesis six 1000-year days. (Cf. II Pet. 3:8.) If God could create the world in six 1000-year days, why could He not create it in six 24-hour days? So many times when attempts are made to explain the miracles of the Bible in some "scientific" way the explanation is just as unusual and seemingly impossible as is the Biblical explanation itself. Truth is usually simply stated. The Bible is wonderful for its simplicity and brevity in stat-

ing truth. When it requires too many words to explain some plain Bible teaching, it may be that unbelief is being buried by an avalanche of words. One mark of real education is the ability to put great truths into simple language and much truth into few words. "The standard of literature as to purity and exactness of style is the Bible."

III. Benefits of Literature to the Church.

1. Our church periodicals are "acquainters." Through the "news" departments, we may learn to know a great deal about people and work in far distant lands even on the opposite side of the globe.

2. Our periodicals are unifiers. If properly directed, they may be the means of unifying the efforts of the church.

3. Our periodicals are the means of bringing the best thoughts of the best minds into our very homes. It is not often our privilege to hear our ministers from distant places, but through periodicals we may do even better,—have their messages, while sitting in our rocking chairs.

4. Church literature is the means of putting into quite permanent form the thoughts and sentiments of many years. Speech is after all rather transitory; "what has been written is written."

5. Church literature diffuses the best among all parts of the Church. A Mennonite audience (in ordinary services) of more than five hundred is the exception; by church periodicals, a number of thousands may easily be reached.

We believe that it can be safely stated that literature has been the greatest human agency that was used to bring the Church to her present state—greater than any other existing agency. "and yet there is room" for improvement.

IV. The Relation between the Church and Her Literature-producing Agencies.

The various institutions of the Church are her servants. As servants they should "obey their masters in all things." The various institutions of the Church reflect the wishes of the entire Church, not of just one group. And they should be able to diagnose the needs of the Church and endeavor to direct the wishes accordingly. Our literature, as well as all other agencies, should endeavor to lift the "low places" of the various portions of the Church to a level with the various "high" places and lift all places to the Bible standard. The Church may rightfully expect that her various "servants" should teach and practice the doctrines and ideals of the Bible and of the Church. In

a number of instances the Bible has told us what kind of people to place into positions of service and responsibility.

In a general way, the first qualification is faithfulness—full of the faith of God, and reliable; the second qualification is ability to do the particular work required. A doctor cannot hope to build up his practice while the victims of his good intentions are being hauled to the cemetery, much less can he hope to succeed while the victims of his trickery and dishonesty are being thus transported. Faithfulness is the foundation for service; knowledge and ability, built thereon, produce the beautiful structure. But a building is no stronger than its foundation. The enemies of the Church have no more place in her ranks of workers than has a member of the opposing forces in the ranks of an army while in warfare.

V. Means of Advancing our Literature Agencies.

1. The various periodicals and publications should be supported and used. If all the members of the Church were as faithful in using the various kinds of literature as are the various agencies that produce them, a great many fault-findings would cease. Whenever, especially in public services, other kinds of literature are used and advanced, it gives the impression that our own is not quite good enough. The more diligently our various institutions are supported, the more rapidly they can be enlarged and be prepared for greater service.

2. The worthy poor of the Church should be supplied by local congregations, or mission boards in case of mission stations. Our Publishing House meets us halfway in offering half rates in case of donations; it seems only right that local congregations should meet the other half, instead of expecting them to come all the way.

3. Tract distribution should be enlarged. One of the greatest obstacles rural workers meet is false sects; and in many cases these false sects entrench themselves by means of literature distribution. Let us utilize these possibilities for good rather than allow the enemy to use them to undermine the Church.

4. Every congregation should have a literature representative. To him "profits" should be secondary (the advancing of good literature should be the chief aim), but the Publishing House is very reasonable and considerate in making proper remunerations. It should be the duty of the representatives to keep before the minds of the people the best literature that is being produced.

5. Literature of special interest may sometimes be placed into the homes from the treasury of the Church. As a rule, people are willing to give if properly taught and if they are given their "money's worth." It is mission work to properly indoctrinate and supply proper literature just as much as it is to carry the Gospel message to far away places.

6. Board members should serve as a "point of contact" between the district they represent and the agencies producing literature. Faithful men and women who know and are vitally interested in literature should represent the Church in this work. They should make it their duty to bring the Church and the institutions in question as close together as possible.

7. The publishing interests, as well as all other interests, should be remembered in fervent prayer, and,

if matters are not as they should be, by Christlike entreaty. It is a common human quality that harsh criticisms are met with resentment, and a "moving away." If the energy that is worse than wasted in gossip and carping criticisms were directed in prayer and friendly entreaty, there would be a great deal less occasion for criticisms. If it were possible to see the trials that subjects of criticism must often undergo, a change in attitude on the part of their critics would often come about.

* * * * *

People will read. Reading is one of the most important ways of developing the mind and the character. May we heed the advice of God—"give attendance to reading." Be careful to read the right kind of material.

Goshen, Ind.

FIFTY MENNONITE LEADERS

XXXIV. BISHOP JOHN K. YODER

(1824—1906)

By A. I. Yoder

For the Gospel Herald.

The subject of this sketch was born in Mifflin Co., Pa., Jan. 21, 1824. His grandfather, who was a native of Switzerland, came to this country with his parents in 1761. They located in Berks Co., Pa., where the grandfather of the subject of this sketch was bound out to a farmer until he was twenty-one years of age to help pay their expenses to this country. He was married to Magdalena Yoder, not a relative, and in 1784 moved to Mifflin County, where they raised a family of three sons and five daughters. The oldest of these, John, was the father of John K. Yoder.

So far as our records as well as traditions imply, he was of a race of strong, sturdy, and determined qualities, who for some generations had been members of the Amish Mennonite Church.

John K. Yoder was married to Lydia Zook who was a descendant of Moritz Zug, a native of Germany, who came to this country in 1742. Said Moritz Zug was a near descendant of some who suffered for the faith as recorded in the Martyrs Mirror. He was ordained to the ministry in Mifflin County, May 5, 1850. He moved to Ohio, near Orrville, in 1855, and in 1859 was ordained bishop of the Oak Grove congregation, Wayne County. He served in this capacity until prevented by the infirmities of age. Not long before his departure he expressed himself to the effect that he would be happy to

serve his Savior twenty years longer.

I believe we are safe in saying that few, if any, left a greater impression on the Amish branch of the Church, from Pennsylvania and parts of Canada to Nebraska, during the time of his active ministry. He assisted in the organization of congregations throughout the middle West as well as in the ordination of bishops, ministers, and deacons. He had frequent calls to assist in the adjustment of difficulties in the various congregations.

In his office as bishop, which he considered a sacred trust, he was strict and rigid in discipline, by some considered too rigid as an executive. The manifestation of an arrogant or disloyal spirit in a controversy would sometimes result in quick decisions or judgments. His decisions were generally correct and where it was shown that he erred, he was willing to make a voluntary confession of his mistake.

He was strictly conservative in his work of maintaining the scriptural standards and principles of the Church, but in the manner of conducting the work of the Church he took a progressive attitude. We notice that he was among the first in the district to encourage the building of church houses, building the first one in his congregation in 1862. He early advocated the work of the Sunday school, the first being organized in his congregation in 1871. Young People's Bible Meeting was organized in 1890. He took an active part in the organization of the conference of the Amish Mennonites of America, the first meeting, if I am rightly informed, being held in his congregation in 1862. Later he wa

active in the work of the district conference.

His work as a minister, in accordance with the time was altogether in the German language, but when conditions called for a change he was tolerant and sympathetic toward the use of the English.

In his home, social, moral, and business relations he seems to have met admirably the requirements of a bishop as set forth in I Tim. 3:1-7. He was of a pleasing and cheerful personality. We can well remember how we looked forward to his occasional visits in our home.

His work in his home congregation was not without a share of severe trials and sometimes factional differences—sometimes from conservatives, who in one instance withdrew because they objected to the use of a meetinghouse; in another instance a liberal faction withdrew because the Church through her councils insisted that all members dispose of their brewery or distillery interests within a year. The separate bodies thus formed were thus disbanded but they resulted in losses to the Church with its attendant grief to the parent body and her leaders.

Notwithstanding some losses of that nature, the church prospered under Bro. Yoder's leadership and increased in numbers from around three hundred members at the beginning of

his work to more than six hundred before it was turned over to his successors. In the meantime members from that congregation had helped to swell the membership in many other congregations farther west.

He had only a common school education in both English and German, but having a retentive mind and being given to much reading he was well informed in general lines and well versed in the scriptures, as well as in the history and literature of the Mennonite faith.

In the pulpit he seemed perfectly at home. He had a commanding personality and a strong voice. He never failed to interest, and his speech was convincing and in manifestation of power. The writer recalls an instance where one who heard him preach could not understand the German language. Some one remarked to this person: "You couldn't understand today." "No," he replied, "but I could feel it." A contemporary says, "He was a leader among leaders; a man whose life testified to his preaching."

Two sons, C. Z. and D. Z. Yoder, were ordained in the same congregation; also a young brother, C. K. Yoder, later of West Liberty, Ohio.

He peacefully passed away, Aug. 1, 1906, at the age of 82 years, 6 months, and 10 days.

West Liberty, Ohio.

for I have never eaten anything that is common, or unclean." Quickly the Lord responded, "What God hath cleansed, that call not thou common."

Here let us observe that some good, conscientious, spiritually-enlightened men may at times be mistaken in their judgment and attitudes. And, what is more, these good men sometimes make the mistake of disobeying and even attempting to instruct the Almighty God whom they profess to obey without reservation. A similar error was made by Ananias on the occasion of the Lord's sending him to baptize Saul of Tarsus. So great a terror had Saul proven himself before that time that Ananias remonstrated with the Lord, reminding Him of what a terrible persecutor Saul had been, giving that as a reason why he did not believe it wise to go about him. In a similar spirit Peter refused to eat of this ceremonially unclean flesh, though he recognized the voice as coming from the Lord.

The lesson we get from such instances as these is that we should under no circumstances question the Lord or shrink from obeying His voice. We have a right to question, sometimes, whether certain things that come to us are of the Lord, but when once we know that it is the Word of God, let all human questionings instantly cease. The Bereans acted nobly in questioning whether the message brought by Paul and his companions was of the Lord, so they "searched the scriptures daily" to find whether the things that they heard were true. In defence of a similar motive John tells us to "try the spirits whether they are of God" (I Jno. 4:1). But under no circumstances, when once we are enlightened and know the will of God, are we justified in setting up our own judgment against it.

There are times when we actually think that a certain thing is right where an honest, open-hearted and open-minded study of God's Word would convince us that we have been wrong. A good conscience is a good thing, and should never be violated; but when we are moved by this conscience to assume attitudes and believe things which are contrary to the Word of God this ceases to be a good conscience. Ananias did right, and Peter did right, after being convinced that the opinions they held were contrary to the Word of God, to give up their views and accept the views of God Himself. Let us follow their example.

There are a number of things which the Bible teaches us to reverence which many in their own self-righteousness and self-importance assume to deny or denounce. Let us

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

REVERENCE FOR GOD'S PLAN

By Daniel Kauffman

For the Gospel Herald.

TEXT: What God hath cleansed, that call not thou common.—Acts 10:15.

This is the language of God, spoken to Peter on the occasion of his remarkable vision in the house of one Simon the tanner, calling him to Caesarea to open the door of the Gospel to the Gentiles.

There was in the city of Caesarea a Roman centurion who in some way got under the influence of God's Word. So devout was he that his prayers reached the Throne (as prayers offered up in sincerity and faith in God always do) and God directed Cornelius to send men to Joppa to find one named Peter who would tell him what he should do.

Here it may be well to call attention to the fact that God's rule is

to work through human instrumentality. God might have told Cornelius how to be saved just as easily as He could tell him to send for Peter to tell him how; but this was not God's plan. His design is that the Church should be the bearer of the everlasting Gospel to a lost and sinful world, and Peter was but carrying out his part of the Church's great commission.

God never does anything by halves. If He answered the prayers of Cornelius, He also enlightened the man who was to bring him the message. So He appeared to Peter in the form of a vision. In this vision he saw all manner of four-footed beasts and other animals, and a voice said, "Rise, Peter; kill, and eat." Peter was very zealous of the law. His loyal heart rebelled at the idea of eating flesh that was ceremonially unclean, and he very promptly said, "Not so Lord;

name a few of them by way of illustration.

Marriage

This is one of the most sacred things mentioned in the Bible. Instituted in the creation and commanded in both Old and New Testaments, its sacredness is held forth in Scripture wherever it is mentioned. "Marriage is honourable in all" (Heb. 13:4). "What God hath joined together, let not man put asunder" (Matt. 19:6). "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify it....let every one of you so love his wife even as himself, and the wife see that she reverence her husband" (Eph. 5:25, 26, 33).

Notwithstanding this direct teaching in these and many other scriptural testimonies, there are many who lightly esteem this sacred ordinance—husbands and wives "fighting like cats and dogs," children failing to give godly parents the reverence due them, divorces granted by the hundreds of thousands and yearly on the increase, "companionate marriages" advocated without shame, and other shocking scriptural violations which are not only irreverence and disobedience to God and disrespect for this sacred institution but also ruinous to the rising generations. Many will be the souls and wails in an endless hell because this sacred bond which God has sanctified is called "common" by many people. It is even true, as Paul prophesied, that there are some who are "forbidding to marry" (1 Tim. 4:3)—which Paul points out as being one of the signs of the "perilous times" to be seen toward the close of the present dispensation.

(Concluded next week)

CORRESPONDENCE

(Continued from page 473)

ginia, and Harvey Siegrist and family of Pennsylvania, who are on their way to Oregon and California, stopped here; also Bro. and Sister Abr. Good of Nampa, accompanied by Bro. Good's parents, Bro. and Sister Henry Good, his brother, Crist Good and his sister, Lizzie Berry and son, from Elida, Ohio, who are on their way home after several weeks' visiting at Nampa. They took part in the services both morning and evening.

Bro. and Sister David Schlaugter and family and Bro. Albert Flyenberger of Wayland, Ia., also stopped here several days to visit relatives.

We invite any one else coming through here to visit us.

In His service,

Aug. 25, 1929. Mrs. J. E. Slatter.

Kalona, Ia.

(East Union congregation)

Dear Gospel Herald Readers, Greetings:—Tuesday evening, Aug. 20, marked the close of a two weeks' series of meetings, conducted by Bro. Milo Kauffman of Kenmare, N. D. The attendance was good every evening except one, when it rained and the rain and mud prevented many from attending. We praise the Lord for young men like Bro. K. who are bold to declare the whole Gospel. There were a number of confessions. As a result we have a class for instruction to which we hope more will yet be joined. Sinners were warned, saints strengthened in the Christian faith, and prayers were answered.

"The Lord hath done great things for us; whereof we are glad" (Psa. 126:3).

Aug. 26, 1929.

Cor.

Garden City, Mo.

(Sycamore Grove congregation)

Greetings to All Herald Readers:—"Bless the Lord, O my soul, and forget not all his benefits."

On Sunday morning, Aug. 18, Bro. Maurice Yoder of Hesston, Kans., preached for us, using for a text, Isa. 28:16.

On Wednesday evening, Aug. 21, Bro. E. Z. Yoder of Hubbard, Oreg., spoke to us from Jno. 14:6; and again on Friday evening from Matt. 5:8.

On Sunday morning, Aug. 25, Bro. A. P. Troyer also of Hubbard, Oreg., gave us many helpful admonitions, basing his remarks on 1 Cor. 13:8. In the evening Bro. Yoder addressed more particularly the young people, using for his text, Eph. 6:1-3.

We feel grateful indeed for these words of encouragement. We heartily invite any others who may be passing through here to stop with us. Pray for the work. In His Name,

Aug. 26, 1929. Alice Hershberger.

Birch Tree, Mo.

Dear Herald Readers:—As a small number of God's people we feel to say with the Psalmist, "Thy vows are upon me, O God. I will render praises unto thee." Feeling the sacredness of these vows produces responses of praise.

The third Sunday of July, Bro. C. D. Esch and wife brought messages of truth from God's Word and interesting reports of the work in India. They were with us almost a week. We feel that India is closer to our heart responses because God granted us the blessings of these missionary touches.

Sister Edith Ebersole, formerly a worker at the Children's Home in Kansas city, is with us for some time. We are glad for her help. Bro. Henry Hostetler, wife, and two

daughters stopped over night in our community and the day following made visits. Although their stay was short, we appreciated it much and would urge any brethren coming near us to stop.

Bro. Roy Cowan conducted a week's meetings with the people at Black Pond. Good interest was shown and the working of the Spirit manifest, but none were willing to yield. Continue to pray for these people.

The Lord willing, Bro. Benjamin Detwiler, wife, and two daughters will spend the winter at Hesston, Kansas. This will take from our small band four workers. We are praying that God will supply the needed help. We have faith that He will.

Continue to pray for the work.

Yours in His glad Service,

Aug. 26, 1929.

Cor.

Kansas City, Kans.

(Mennonite Children's Home)

Dear Brethren and Sisters, Greeting in the name of Him who was willing to be made a little lower than the angels that He should taste death for us and make our salvation perfect:—At present the Home is experiencing an unusual state of quietness. All the children are in the country at Versailles and all the workers except two are enjoying a change at different places.

Sister Mabel Schrock, who has been helping us this summer has taken up work in a private home; Sister Salome Johnston, who spent most of her summer between school doing our cooking and canning for us, has gone back to McPherson to teach the same school she had last year.

We are enjoying visits from those who are going to and from conference. It is always encouraging to have people stop with us.

We are expecting one or two new workers to help us soon.

Just now there are 31 children under the care of the Home. Most of them are of school age. One thoughtful young sister, who, we feel, has been praying for us, surprised us by having her little girl friends help to make a large number of handkerchiefs. They surely will be a help in starting our little girls to school. The work was done so neatly that we were made to think this must be a band of little Dorcas girls.

We are glad that our Christian friends are praying for us.

Aug. 28, 1929.

The Workers.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' name:—The Lord who is continually loading us with the good

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ILLINOIS MENNONITE CONFERENCE

The Conference was called to order by the moderator, C. A. Hartzler. The devotional was led by A. A. Schrock, reading Phil. 2:1-18. After the roll call the report of last year's conference was read and approved.

Resolutions Committee: I. W. Royer, C. L. Graber, Ed. Oyer.

Appointments

General Mission Board, A. C. Good.
Publication Board, J. S. Shoemaker.
District Mission Board: H. R. Schertz, Ezra Yordy.
Local Board for Home Mission: Geo. Shoemaker, J. D. Hartzler.
Local Board for Peoria Mission: Ed. Oyer, C. E. Martin.
Local Board for Home of the Aged: S. D. Schertz, Ben Springer, J. A. Garber, Joe Orendorf.
Delegate to Dakota-Montana Conference, J. A. Heiser.
Sunday School Executive Committee: S. M. Kangay, Ezra Yordy.
Sunday School Conference Secretary, John L. Harnish.
Board of Education, H. R. Schertz.
Church Conference Secretary, Ed. Oyer.
Church Conference Treasurer, J. A. Garber.
Nominating Committee: S. E. Graybill, C. A. Hartzler.
Delegates to General Conference: H. R. Schertz, Earl Miller, John L. Harnish.
Committee of Arrangements for General Conference, J. A. Heiser.
Moderator for Next Conference, Ezra Yordy.
Assistant Moderator for Next Conference, Simon Litwiller.
Two Additional Members on Executive Committee: A. C. Good, J. D. Hartzler.
Two Additional Members on Program Committee: Tilman Smith, Homer Springer.

Miscellaneous Business

The Hopedale congregation had 1000 tin cups and 1000 spoons which they wished to present to the Conference, which gift was gladly accepted and it was further decided that the Conference Treasurer have the care of same when not in use.

Moved that we place ourselves on record as a Conference, favoring a young people's institute and that we will encourage the same in our respective congregations.

Moved that Samuel Gerber with the congregation at Goodfield and the Executive Committee of Conference act as they see best in supplying the ministry for this congregation.

Moved that the work at Cullom be left to J. A. Heiser and the Executive Committee with power to act as they deem best.

Moved that Ira Eigsti and J. D. Hartzler represent this Conference in working in co-operation with General Conference in the Young People's Problems Committee.

The Historical Committee gave a report of their work and it was moved that the committee be authorized to instruct the Publishing House to print 1200 copies of the History of the Mennonite Churches of Illinois, and that the books be paid as they are sold.

Moved that all visiting ministers from other church districts be extended full privilege of Conference.

Moved that our Conference Treasurer be instructed to pay the treasurer of General Conference one cent per member in our Conference District.

Recommendations Offered by the Historical Committee

1. We recommend that a picture of each Mennonite church building, each mission building, and the Home for the Aged, in our Conference District, appear in the book entitled, "History of the Mennonites of Illinois."

2. We recommend that the biographies of all bishops, ministers and deacons, including those who have labored with us in the past and those who have gone on to their reward, be incorporated in the book.

3. We recommend that the ministers of our congregations appoint some one to urge the purchase of the book in every Mennonite home in their respective congregations.

Report of the Old People's Home

The workers are: J. D. Smith, Supt; Mattie Schertz, Matron; Martha J. Garber, Asst. Matron; Kathryn Unsicker, cook; Edna Unsicker, practical nurse; Ida Weaver, helper; Peter Zehr, janitor and worker.

The average number of inmates from Jan. 1, 1928, to Jan. 1, 1929, was 28. At this date there are 34 inmates.

Average cost per inmate for the year 1928 was \$309.00. Total expenditure for the Home from Apr. 1, 1928, to Apr. 1, 1929, was \$8775.69. Total receipts, \$8787.93. Balance credit for the year, \$12.24.

Condition of inmates in the Home follows: blind, 3; invalids, 3; partly helpless, 6; such as need home help, 7; rheumatics, 5; convulsive, 3. The others can help themselves fairly well. Ages of inmates: From 80 to 90, 6; 70 to 80, 18; 60 to 70, 7; 50 to 60, 3; 38 to 50, 1. States represented: Ohio, 4; Illinois, 17; Indiana,

7; Iowa, 2; Kansas, 1; Pennsylvania, 2; Michigan, 2. In this past year there were only 2 deaths.

We have been especially blest with good health in the Home. Praise the Lord. We had the doctor only a few times in the last part of the year.

The live stock property is also on the increase. We have now 8 head of heifers and cows, 22 hogs and pigs, 490 chickens. This little farm consists of 6 acres of pasture, 4½ acres of alfalfa, 1½ acres of pumpkins, ½ acre of potatoes, the rest is in vegetables, besides 5 acres which include orchard, barnyard lots, and houseyard.

We have many reasons to praise God for His goodness and wonderful works among men. J. D. Smith, Supt.

Report from Peoria Mission

Another year of mission work has gone into history. It has had its times of rejoicing, as well as its trying problems. There seemingly is a marked decline in manifested interest in spiritual things in general. This, no doubt, is caused by inroads of modernistic teaching in the thought life of the general public.

The work of the Mission in general has been carried on as usual. Of the most important lines of work we might mention the Sunday school, preaching service and young people's Bible meeting, home department, cottage prayer meetings, etc. Evangelistic meetings were held during the year. The congregation was greatly strengthened. There were two confessions. Our teaching force in the Sunday school is made up entirely of home talent. Outside the three stationed workers there is no one here of Mennonite parentage, but they are those of the city who heard the Gospel, believed its precious truths, and became new creatures in Christ. Some of these had to be drafted into service as teachers before they were in the Church very long. Almost without exception they are making good teachers.

A few other projects are under consideration which will be launched as soon as thought advisable.

Our vision of the future is hopeful, though we see there is much hard, patient, and diligent work to be done, to succeed in building a city church which will be a real lighthouse for God and will be "holy and without blame before Him in love."

Gratefully submitted, Earl Miller.

No written report was given of the Home Mission.

Report of the District Mission Board

At our Church Conference a year ago, action was taken that the Executive Committee of Conference should work conjointly with the Executive Committee of the District Mission Board toward locating Bro. Conrads at Pleasant Hill. The chairmen of these committees, C. A. Hartzler and S. R. Good, were appointed to make investigations with the assistance of Bro. Conrad. This resulted in Bro. Conrads locating at Pleasant Hill, about the middle of August. A furnished house was rented at \$25.00 per month. With the assistance of other faithful workers living near by attendance and interest increased in the services. The average attendance is around 60.

A missionary conference was held with the Roanoke congregation at the Eureka high school building Thanksgiving Day with good attendance and inspiration. At a meeting of the Board at the time Bro. Conrad presented the need of a church building at Pleasant Hill. A committee composed of J. A. Heiser, Asa Ropp, and J. D. Conrad, was appointed to investigate and report to the Executive Committee, which they did at a special called meeting of the Executive Committees of the Church and Sunday School Conferences at the Old People's Home on March 25, 1929. At this meeting A. H. Leaman presented the opportunity of a preaching point in the north part of Chicago and the following action was taken—Moved that we as a District Mission Board lend our support to the establishing of a preaching point in Chicago and obligate ourselves to furnish \$20.00 per month for a period of two months.

We crave an earnest consideration of these matters and the assistance of the Church Conference in bringing them to the rightful solution. John L. Harnish, Secy.

Church Conference Treasurer's Report

Receipts	
Last report June 16, 1928, Cash on hand	\$ 37 78
Received from congregations by freewill offering	195 18
	<hr/> \$232 96
Disbursements	
Paid A. L. Buzzard for meals at Hostetlers	\$ 5 00
Publishing House for printing conference reports	10 35
J. A. Heiser trip to General Conference	32 00
J. A. Heiser two trips to Cullom \$2.50 each	5 00
J. A. Heiser trip to Executive Meeting at Eureka	5 50
J. A. Heiser trip to Cullom	3 50
A. L. Buzzard trip to Executive meeting at Eureka	5 00
John L. Harnish trip to Cullom	4 00
Ed. Oyer trip to Cullom	3 00
For printing conference programs	9 75
For postage	1 05
	<hr/> \$84 15

Balance on Hand

\$148 81

J. A. Garber, Treas.

Report of the Congregations for the Year

There are 16 congregations in the district. There are 11 bishops, 17 ministers, and 9 deacons. Evangelistic meetings were held in 13 of the congregations; in 6 there were other special meetings held. 98 were received into the church by baptism, 28 by letter, and 4 were reclaimed. There were 21 lost by death, 18 by letter, and 5 by withdrawal. 10 congregations reported an increase, 3 remained the same, 3 reported a decrease. Net increase in membership, 54. Total membership, 2241.

Tuesday Evening

The opening address was given by the moderator, C. A. Hartzler, who emphasized the importance of always keeping close to the Word of God. This Conference should be made real nourishment for the soul. In all our church work we should be very careful that we do not add to or take from the Scriptures.

The conference sermon was preached by S. C. Yoder. Text, Isa. 8:20. In carrying on the Lord's work we must not let our own opinions govern us, nor should they always be expressed. If we do not have knowledge it is an indication that we are not walking in righteousness. We are ambassadors for Christ. Christ's consuming passion was for the souls of men. Reconciliation between God and fallen man has been committed to the Church. He did not give us the authority to judge others but to make His love and mercy known, and to lead men into a fuller, deeper and nobler life. Jesus gave the great commission to go into all the world and tell of His great love and all that believe shall be saved. It is the work of the Church to nourish and strengthen the weak, such as are but babes in Christ. Paul says, "He gave some, apostles; and some, evangelists; and some, pastors and teachers; . . . for the work of the ministry, for the edifying of the body of Christ." The strength of the Church does not depend upon numbers, but in her faith in a living God. The development of the Church is largely the result of the experiences of present and past generations. There are three ways by which our lives may be governed:

1. By the written Word.

2. By underlying principles of that Word.

3. By interpreting the early Church. Those who lived when Christ lived could better understand Him and appreciate more fully His great love for a fallen world.

Testimonies were given by the following brethren: J. S. Shoemaker, D. D. Miller, I. W. Royer, C. D. Esch, Samuel Gerber.

Subjects Discussed and Resolutions Passed

The Greatest Need of the Church To-day, J. D. Hartzler.

Exposition of II Tim. 4:1-5, J. S. Shoemaker.

Greatest Incentive for Loyalty to Jesus Christ, S. M. Kanagy.

Exposition of I Cor. 13, A. C. Good.

Exposition of I Peter 5:2-4, Samuel Gerber.

Signs Which Indicate the Near Coming of Jesus Christ, D. D. Miller.

Exposition of Titus 2:11, 12, Ezra Yordy.

How Lead our People to Become a Real Light to the World, Simon Litwiller.

Exposition of James 5:4, 15, J. A. Heiser.

Contending for the Faith, C. D. Esch.

As it has pleased our heavenly Father to take from his labors our fellow minister, Bro. Jacob Zehr, we bow in humble submission to His will, and hereby express to the bereaved family our deepest sympathy and pray the Lord to comfort them and to raise up some one else to carry on the work in his part of the Church. Be it

Resolved, That this resolution be placed on the minutes of our Conference and that a copy of the same be sent to the bereaved family by the secretary.

Since the expository teaching of Scripture has proved a helpful feature of this Conference program, and since many words of appreciation have been expressed in favor of this method of teaching, be it

Resolved, That we as a Conference encourage our ministry to do more expository teaching and preaching.

Whereas, the Scriptures clearly teach that the mission of the Church is to do the will of Jesus Christ and to carry forward His program as outlined briefly in the Great Commission (Matt. 28:19, 20), and since the greatest need of the Church today, is more humble, whole-hearted consecrated lives, and since the greatest incentive of loyalty to Christ is a full appreciation of His atoning work, and of the fact of His personal return, be it

Resolved, That we urge these truths to be taught and impressed upon the members of all our congregations so that more effective work may be done for Him, and that His flock may be preserved pure and undefiled and loyal to Jesus Christ.

Since there are many teachings and theories afloat, concerning the second coming of Christ, bringing confusion to many, be it

Resolved, That we encourage people to hold themselves to the Scriptures that Jesus is coming again (Acts 1:11), exact time uncertain (Mark 13:32, 33), heeding the following admonitions: "Be not soon shaken" (II Thess. 2:2), "Take heed that no man deceive you" (Matt. 24:4), "Watch ye therefore" (Mark 13:35), "Be ye also ready" (Matt. 24:44).

Lastly, Be it our purpose to pray for one another and encourage one another in contending for the faith once delivered to the saints, so that we may continue to be lights in the world in word, example, and deed.

Resolved, That we, the Illinois Mennonite Church Conference in session at the Harmony church near Roanoke, Ill., express our thanks and appreciation to the Metamora congregation and neighboring brethren and sisters for their generous hospitality and splendid accommodations in providing for our comforts and needs while in their midst, to Garber and Bachman Co., for furnishing provisions at a very reasonable rate and the loan of dishes, to Erwin Phiifer for furnishing the stoves at a small rental, to E. E. Douglas for the use of the wire for electrical wiring at a reasonable charge, and the tent manager for his splendid and congenial service.

The following bishops, ministers, and deacons were present:

Bishops

John Nice
J. S. Shoemaker
S. M. Kanagy
C. A. Hartzler
Samuel Gerber
A. A. Schrock
Ezra Yordy
J. D. Hartzler
Simon Litwiller
J. A. Heiser
C. D. Esch

Ministers

S. E. Graybill
A. C. Good
Ira Eigsti
A. H. Leaman
Jonas Litwiller
John Harnish
Daniel Zehr
Daniel Nafsinger
Ben Springer
Peter Garber
Peter Schertz
H. R. Schertz

Daniel Slagel

Joseph Becher

A. L. Buzzard

Noah Oyer

I. W. Royer

C. S. Schertz

Deacons

J. V. Fortner

H. V. Albrecht

Daniel Deeter

S. R. Good

Ed. Oyer

E. A. Rediger

Eli Brunk

An offering was taken, amounting to \$119.94.

After a few closing remarks by the moderator and the singing of the hymn, Praise God from Whom All Blessings Flow, Noah Oyer led in a closing prayer. A. L. Buzzard, Secretary.

Married

Miller—Eichelberger.—On Aug. 18, 1929, Bro. Joseph Miller of Hopedale, Ill., and Sister Esther Eichelberger of Emden, Ill., were united in marriage at the Hopedale Mennonite church, Bro. Simon Litwiller officiating. May the Lord's richest blessings be theirs through life.

Snader—Wadel.—On Aug. 24, 1929, Bro. Clarence M. Snader of the Ephrata congregation and Sister Florence C. Wadel of the Lancaster congregation were united in marriage at the home of the officiating minister, Bro. N. L. Landis, Neffsville, Pa. May God's blessings attend them through life.

Eigsti—Abrahams.—On Aug. 15, 1929, at the home of the bride's uncle, C. J. Weimer, Pekin, Ill., Bro. Mahlon C. Eigsti of the Pleasant Grove congregation, Tremont, Ill., and Sister Dorothea M. Abrahams of the Peoria Mission congregation, Peoria, Ill., were united in mar-

riage, Bro. Samuel Gerber officiating. May the blessings of God accompany them through life.

Obituary

White.—Sallie Z. White was born March 6, 1845, and died at the home of her son-in-law at Gladly, W. Va., Aug. 13, 1929; aged 84 y. 5 m. 7 d. Over a year ago she was received into the Mennonite Church. Her husbands and only child preceded her in death. She is survived by 9 grandchildren and 15 great-grandchildren. Funeral services were conducted by Bro. Hiram Weaver on Aug. 14. Text, Psalm 132:14.

Stutzman.—Mattie Stutzman (nee Kuhns) was born April 16, 1865; died June 27, 1929, near Wood River, Nebr.; aged 64 y. 2 m. 11 d. She leaves husband, 1 son, 11 step-children, 52 grandchildren, 4 great-grandchildren, 4 brothers, and 4 sisters, besides a host of friends. She united with the Mennonite Church in her youth in which faith she died. She was united in mar-

riage to Aaron Stutzman, March 6, 1903. Funeral services were conducted by Bros. D. L. Lapp, Nick Burkey, George Miller, and J. E. Zimmerman. Text, Psal. 90, Rev. 14:13.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, pain is ended,
Now dear mother is at rest."

—By father and children.

Lapp.—Annie M. Lapp, daughter of the late Benjamin and Christiana Lapp, was born Nov. 21, 1881; died Aug. 9, 1929; aged 47 y. 8 m. 18 d. Death was due to tetanus which resulted from stepping into a nail. She was taken to the Lancaster, Pa., General Hospital, where all was done that loving hands could do, but all to no avail. On Nov. 17, 1903, she was married to David Lapp. To this union were born 6 children, 4 sons and 2 daughters. One son died in infancy. She is survived by her husband and the following children: John B., Benjamin, Rachel, Elmer, and Anna Mary. The following brothers and sisters also survive: John L., Pe-

ter J., Elias B., Aaron S., Ben F., Mrs. Aaron P. Beiler, Abner M., Mrs. Jacob Patterson, Mrs. S. S. Boshmangle. She was a faithful member of the Amish Mennonite Church for many years. She will be missed in the home and church. Funeral services were held at the house by John A. Stoltzfus and at Millwood church by John A. Kennel and George W. Beiler. Interment in Kurtz cemetery near Spring Garden.

"We miss thee from our home, dear mother,
We miss thee from thy place;
A shadow o'er our life is cast—
We miss the sunshine of thy face."

Krupp.—Deacon Henry C. Krupp was born in Montgomery Co., Pa., April 17, 1848; died at his home in Souderton, Pa., June 19, 1929; aged 81 y 2 m. 2 d. Death was due to inflammation of the bowels and old age. He was twice married. His first wife was Elizabeth Nice, daughter of Pre. Henry Nice, Franconia, Pa. She passed away about thirty years ago. Later he was married to Lydia F. Hunsberger. He was the first deacon of the Souderton Mennonite Church and served faithfully in this office for thirty-eight years. He was at the head of the Sunday school for about thirty-five years. He was treasurer of the Eastern Mennonite Home, Souderton, Pa., from its organization till the time of his death. He is survived by his widow and 1 son (Benjamin N.), also 5 grandchildren, 14 great-grandchildren, and 2 brothers (Benj. C., and John C.). Funeral services were conducted at the home by Bros. Jacob M. Moyer and Elmer B. Moyer, and at the Souderton Mennonite Church by Bros. Jonas J. Mininger, Jacob M. Moyer, and Abram G. Clemmer. Text, II Tim. 4:6-8.

Far from affliction, toil, and care,
The happy soul is fled;
The breathless clay shall slumber here
Among the silent dead.

—His son.

CORRESPONDENCE

(Continued from page 477)

things of life, is all along the way providing extra benefits for us to enjoy, of which we have a few in mind.

Saturday afternoon, July 20, we had the privilege of worshiping together in a harvest meeting service. July 30 to Aug. 2 our conference was in session. All enjoyed a spiritual feast of good things. There were services each evening.

Bro. Martin Weaver and family of Jonestown, Pa., were here over Aug. 19. Bro. Weaver preached at Hildebrand's in the morning, at Valley View at night.

Bro. Amos Weaver and wife, with others of Kinross, Ia., spent a short while visiting friends and relatives here.

Bro. J. A. Heatwole of La Junta, Colo., preached for us on the night of Aug. 21. He was on his way to Indiana for General Conference. His text was, "Be of good cheer."

Sister Haynes of Knoxville, Tenn., and son Leon, spent a few days with us recently.

These are some of the blessings we have had to enjoy, yet a feeling of sadness steals over us when we say, "Good-by," but then on the other hand, we can rejoice to know that there is a meeting place where part-

ings never come. Let us all continue to strive for that home.

Health among us is about as usual. May God's blessings abide with all our readers. Keep praying for the work, that laborers may increase and the Lord's work go on until He comes.

Aug. 30, 1929. Maggie M. Driver.

Creston, Mont.

(Mountain View congregation)

Greetings in the Name of Our Blessed Savior:—We again have multiplied reasons to thank and praise the Lord for the many blessings He has bestowed upon us.

Our community has been blessed with quite a number of visitors during the summer. Among them was Bro. Isaac Miller of Mazeppa, Alta. We were privileged to hold our communion services while he was in our midst. We hope that all who had the privilege of partaking of the sacred emblems are better fitted for the Master's service.

Bro. Eli Hochstetler of Wolford, N. D., gave us a short visit. He preached a profitable sermon while with us.

The week following the Alberta-Saskatchewan conference, Bro. and Sister Menno Gingerich and daughter of Mazeppa, Alta., and Bro. and Sister Derstine of Kitchener, Ont., came into our midst.

On July 10 a series of meetings began at this place in charge of Bro. Derstine. They continued until Sunday evening, July 14. The meetings were well attended. We were reminded of our duty and encouraged to go forth in God's service with a greater zeal and live closer to our Lord and Master.

The work of enlarging the church house has been completed. Bro. Derstine preached the dedication sermon on Sunday morning, July 14. The house was well filled.

We are glad to say that Bro. and Sister John Bachman and son have recently moved into our community. We are expecting another family in the near future.

Pray for us that we may stand faithful and true to God and His Word.

Aug. 29, 1929. Cor.

THIS MOMENT

(Psa. 46:1)

He's helping me now—this moment,
Though I may not see it or hear;
Perhaps by a friend far distant
Perhaps by a stranger near,
Perhaps by a spoken message
Perhaps by the printed word.
In ways that I know and know not,
I have the help of the Lord.

He's keeping me now—this moment,
However I need it most;

Perhaps by a single angel,
Perhaps by a mighty host;
Perhaps by the chain that frets me,
Or the walls that shut me in.
In ways that I know and know not
He keeps me from harm and sin.

He's guiding me now—this moment,
In pathways easy or hard;
Perhaps by a door wide open,
Perhaps by a door fast barred.
Perhaps by a joy withholden,
Perhaps by a gladness given.
In ways that I know and know not,
He's leading me up to heaven.

He's using me now—this moment,
And whether I go or stand,
Perhaps by a plan accomplished,
Perhaps when He stays my hand;
Perhaps by a word in season,
Perhaps by a silent prayer,
In ways that I know and know not,
His labor of love I share.

—Anna Johnson Flint.

ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario Amish Mennonite Sunday School Conference is to be held with the East Zorra Congregation, near Tavistock, Ont., on Sunday afternoon, Sept. 8 and Monday, Sept. 9. All are cordially invited. Chris Gascho, Secy., Baden, Ont.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

SEPTEMBER 5, 1929

Interests of our Mission Activities

EDITORIAL

Israel!

It is said that Frederick the Great (some say that another monarch asked the question) once wished his spiritual adviser to give a proof of the truth of the Bible in a single word. The good man replied, "Israel."

No better argument could have been presented. Over against every assault of infidelity, in reply to every sneer of agnosticism, sounding loud into the ears of indifference, calmly answering the blandishments of heresy in Christian guise—in contradiction to all of these is the one unanswerable argument—Israel.

We have been studying some of the Israelite characters of the Old Testament in our Sunday school lessons. If you are inclined to look at these lessons from the point of view of the missionary, you will see the missionary character running thru the series. We are apt to center the missionary arguments of the Bible around a few texts in the New Testament. It is proper that we cherish the plain teaching of Matt. 28:18-20; Mark 16:15, 16; Acts 1:8; and Rom. 10:8-15. But the Book of Jonah teaches modern missions as forcibly as does 11 Cor. 5:14, with a lot of judgment for disobedience thrown in extra. Daniel and his three companions were missionaries for their God in a strange land, and God honored their testimony in a most marvelous way.

Read the Hebrew prophecies with the missionary message in mind. It is wonderful. God sent the message to the nations thru His chosen people. His people were to remain sep-

arate and apart. They had every advantage in doing so. Their separation was one of many conditions which would save them from God's consuming wrath—and separation was indispensable in the plan of God. If it is permissible to speak of minor points of ceremony, there seem at times to have been some such that God for a time overlooked. But when once Israel began to amalgamate with the heathen nations round about them, then Israel lost her testimony and Israel—what happened to Israel? Did the nation perish from off the earth? NO! God's judgment fell in mercy and that's why Israel stands to this day as a proof of the truth of God's Word. Israel is still on the earth, possibly more numerous to-day than at any other time in the history of the Hebrew race.

Begin reading Deuteronomy at the beginning of the 28th chapter in a good reference Bible, and read thru to the end of the 30th chapter, looking up every reference. Let your mind run down thru the Bible history of the Jews—or rather the people of Israel—their affliction under the hand of their enemies when they forsook God, their restoration when they called upon Him in true repentance, their exaltation, their banishment from the land God had promised to them as a perpetual possession, the restoration of a remnant, their rejection of the Messiah, the destruction of the Holy City, and their dispersion, a dispersion from which they have not returned to this day—after nearly nineteen hundred years.

What terrible things they have suffered thru these centuries! At many times during this time there was not a land on the face of the earth where

they could legally live openly. Within the memory of even our younger generation there have been wholesale massacres of Jews in lands supposed to be Christian! And when the Western governments protested, the reply was, in substance, "Prevent crime in your own land against people of your country—we'll manage our own subjects in our own land in our own way!" And yet the Jews are here, living a life of testimony to the truth of God's eternal Word! Every time you go to town and buy a hat from a Jew you see a living proof that God is true to His Word.

Not long ago I was talking with a Jew about his people and he said something like this: "Put a Scotchman, or an Irishman, or a German, or an Englishman, or a Scandinavian into any place in the United States or Canada and in a generation or two they all cease to be Europeans but become Americans and Canadians. But for two thousand years the Jews have been scattered over the face of the earth—and still they are Jews. God still remembers His people." As we were coming from Galilee to Jerusalem we picked up a Jew from one of the Balkan states. He had his home somewhere in Galilee and wanted to go to the Holy City. Our driver asked the permission to take him along. We consented. We asked the Jew what he thought of Jesus. His reply was significant. (He was not a Christian Jew—just a Jew): "I believe that Jesus of Nazareth was and is the Messiah. But the fullness of the redemption has not yet come in (Die Voelligkeit von der Erloesung is nach nicht herein gekommen)—he spoke in German). A Jew out of the furnace of the affliction of the World War, where Christian hated Christian and Jew murdered Jew, to say

a thing like that! No wonder he added, "When the fullness of the redemption has come in there will be no more hatred and war and envy and bloodshed, for all will be love and peace." God's Word is true! God is remembering His people.

Even under the Mosaic Law God made provision for a man or woman of the heathen world to come into the land and communion of His covenant people and be one with them. Altho the law of separation was stern and severe, there was provision for union with the heathen without violating the law of separation—by the heathen becoming a Hebrew. The Hebrew could never save the Gentile by adopting the Gentile laws and religion, but he could bring to him a knowledge of the true God and invite him into the fold of God. Such was the testimony of the true Israelite in the times of Moses, Samuel, and Isaiah. Such is the testimony of the true Christian to-day.

Need we emphasize the importance of separation in preserving Israel as a nation? Need we examine its causes and results? Need we draw a comparison between Israel of old—and to our day—and our own people? Is not the comparison and the contrast too evident to need any expression in a place like this? Perhaps you have read as far as I can hold the interest of those who have even read thus far—you know a long article is in grave danger of being omitted or skimmed over—but I really want you to make a few comparisons, so I risk the length of the article. Israel had a testimony for God maintained by separation. Israel was blessed of God while she remained separate. Mennonites were blessed of God while they remained separate. Israel was mercilessly persecuted by her enemies. Mennonites were persecuted and martyred for their faith. Israel flourished in spite of enemies while they remained separate and true to God. Mennonites in a new land flourished marvelously while they remained separate. Israel lost their prosperity when they mingled among the nations and worshiped the idols of their neighbors. Mennonites lost their testimony when they lost their separa-

tion, and retain their testimony only as they retain their distinctions from the world. If we want to remain a missionary people—and who would utter even a whisper to say we do not wish so to remain?—we must remain a separate people, distinct, apart, in contrast with the world round about us. We need not tell the world very much about wherein this separation consists. If we are living the peculiar Christ life the world will see and know it. The most unpopular life in the world of wickedness to-day is the life out and out for God, and that is the only life that will count as a testimony for God.

Every time you see a Jew, an Israelite, do not despise him, do not mock him, do not consider yourself in a class above him. Think of him as a testimony to the truth of God's Word—and as God has dealt with Israel, so He will deal with you!—and me.

HOW EFFECT A GREATER CO-OPERATION BETWEEN THE MISSIONARY AND THE NATIONAL WORKER

By T. K. Hershey

For the Gospel Herald.

If we look up the definition, we will find that some valuable ideas spring out of the meaning of the word Co-operation. "Co" means, with, together, jointly, in conjunction with. "Operate" means, "to perform a work, labour, to produce an effect."

Our question is then:—How can the missionary in conjunction with the national worker, so work that unitedly they will produce an effect?

1. **Love his National worker:**—The missionary must love his national worker. He must show by his action that he has him and his interests at heart; that he has no other motive in coming to his country than to promote the cause of Christ. Our love for our native help must be more than words; it must be felt. They must feel that a sacrifice for them would be our delight. We must prove our love by our actions.

2. **Inspire Confidence:**—The missionary in order to produce an effect in their mutual efforts, must do all in his power to inspire confidence in the national. Faith in what we do or say is what is needed, and is accomplished by always keeping our word. Avoid discussions of the differences of countries. Let them boast of theirs

if they want to, they will feel better for having done so, but if we do so it may hurt and hinder confidence. At all costs inspire confidence.

3. **Due Honor:**—The Bible teaches us that, we are to give honor to whom honor is due. It is absolutely essential for their help, to give the national due honor when it is due them. Not eulogize but, "words fitly spoken are like apples of gold in pictures of silver." We all feel inspired when someone tells us they were inspired or helped by what we did or said. Especially is this true when it comes from our superiors. I suppose Onesimus felt pretty warm toward Paul on reading what he had written to Philemon about him, "a brother beloved." "If he has wronged thee put that to my account." I imagine that Onesimus would have been ready to give his life for Paul. That is a real blending together, the kind needed between missionary and national worker. Paul made Onesimus love him, that is what we must do.

4. **Not to domineer:**—As missionaries, we must do all we can to break up the idea that we are to domineer. We must not act like lords; as if we are the whole thing. We should so work with the national worker that he will not look upon us as boss, and him as the peon, (laboring man). We all know that because of our having charge of the funds, there is danger that the national worker may come to look upon us as rulers, and them as slaves. We must break up the domineering idea by ceasing to domineer.

5. **Vision of the need:**—I believe the way to get the most help and co-operation from our native help is to give them a real vision of the need. If you have gotten him to love you, he will love what you love, and want to do what you do, and will imitate you. Then it is when you have co-operation; a working together that will produce an effect. We must strive to get rid of the idea that some national workers have, that they are employed by the Mission, or come to look upon their work as any other employment they might secure elsewhere. They must get the vision that they are employed in the service of the Lord, and that money should be the second consideration in enlisting under the banner of King Immanuel. We must get them to feel the burden of a lost soul. But this must be felt and seen in us. Water will not rise higher than its source. A national worker in the realms of service and spiritual living, usually does not rise higher than his spiritual instructor.

We must take time and sit down and talk over the work to be done. Talk of the district that we are re-

sponsible for, methods of work, types of persons to deal with and how deal with them. This will help give the national worker a vision of the need.

6. **Prayer:**—Last we must get down on our knees with our helpers. My experience these 20 years in mission work has taught me that there is no better way to co-operate with the native worker, after speaking with him of the need, than to get down on my knees with him, praying for and about the work to be done.

In conclusion the best way to bring about the desire "to work with" our national worker "to produce an effect" is as I have herein suggested.

1. Love him.
2. Inspire confidence in him.
3. Give him due honor when it is due him.
4. Break up the idea that we are here to domineer.
5. Give the national worker a vision of the need, the field and lost souls.

6. Last but not least, after talking about the things to be done pray through with him to victory.

By so doing we will get the national worker to understand us, get our view point, and will have a desire to co-operate with us. Then and only then will there be a real flowing together of spirit and purpose and a oneness so much needed to bring about a real co-operation between the missionary and the national worker.

DOES IT PAY TO PREACH TO THE ILLITERATE

By P. A. Friesen

For the Gospel Herald.

Recently we called at one of our poor Christian homes. Both husband and wife were at home. The husband was working in their little garden. The wife was busy cooking the evening meal.

When we entered the little courtyard, they both came to meet us and were very glad to have us come and visit them. Since it was cooking time and dark and smoky inside, they offered us a seat on their bed outside the house.

Our attention was first called to the extension built to their little house. They then showed us the inside and it was nice and clean as though they had been looking for company that day.

This couple, like many others, lost every thing during the last famine and they have had a hard time starting again. The husband has sore eyes and his vision has been very much impaired. Both he and his wife always work hard wherever they can find work, and the Lord has blessed their efforts.

Seeing all this I asked if they

were sorry that they became Christians when they did. They said that they had never regretted it once, and what they were telling us they were also telling their relatives. They said that the Lord had been very good to them.

I next wanted to know how they were getting on spiritually, and they told us that they trusted in the Lord fully. "But how do you have family worship, neither of you can read the Bible?" The husband said, "We cannot read the Bible and we can not pray like you do but we pray in the language we talk and the Lord hears us." "But how do you know that He hears you?" He answered again, "I know God hears us. I can first prove it by this: there are many poisonous snakes in this neighborhood and many of our neighbors have had snakes in their houses. We have never had one come into our house since we live here. We ask the Lord in the evening to keep these snakes away and I know it is a direct answer to prayer. Another proof that the Lord hears us is this: You know we are not servants in the Mission. Sometimes you give us work and sometimes we must hunt work elsewhere. We ask the Lord to help us and He does. Just a few days ago I had another definite answer to prayer. One of my relatives from Kanker State came to see us. When he went home he asked me to go along because he was afraid to go through the jungle alone. I took him home and on my way back as I was alone in the jungle, I met face to face with a big tiger. I thought my end had come. I told the Lord that if it was His will He should save me from this tiger. I told Him that I trusted Him and I believed He would save me. When I looked up I saw the tiger walking out of the path into the jungle, and I walked on rejoicing that the Lord had heard my prayer."

He also told us that he had brought a new lamp and he wanted his stepson, who is now reading in the fourth class, to read the Bible with them every evening when they had prayers.

We rejoiced with them and all united in a word of prayer which finished our visit in this poor Christian family's home. On the way home we said to each other, "It pays to preach to the illiterate ones in our villages." Pray for the thousands of illiterate people in the villages of India.

Sankra, C. P., India.

If we should be mocked by the world let us be mocked for Jesus' sake.—J. A. Heiser.

God never calls us anywhere unless He goes on before and prepares the way.—C. C. Culp.

JOY AND SORROWS OF OUR BIBLE WOMEN

By Elizabeth Kniss

For the Gospel Herald.

Here at Mohadi we have four Bible Women. They have many pleasant experiences as well as some not so pleasant. They are happy because they are in God's service. They rejoice that they have learned to know their Savior who gave His life for them and they are happy that they can go and tell others about this wonderful Savior. We go with them as much as possible in their visitation work. This is much encouragement and help to them.

The ignorant people with whom we work can understand the Bible women much better than the missionary as our Hindi speaking is after all somewhat broken. And these people, many of them do not understand real Hindi. They speak the dialect. So even though we do go along we must let the Bible Women do most of the teaching. Often when we talk the Bible Women have to tell them what we have said. But our presence seems to help the Bible Women.

Their work is much more pleasant too when the people listen well. In most homes they do listen well, and we receive a hearty welcome in most homes. But there are some exceptions. Some people will say, "We don't have time" or "we don't have any desire to listen." These are experiences not so pleasant.

The Bible Women also get much help from the Annual Workers' Normal. Here they get new ideas and receive much good food for their souls. They always come home with new inspiration.

Our women here all have families. This is another of their joys. In this, too, they make a sacrifice. Any true mother enjoys her home and family duties. But the Bible Women rise early, clean their houses, make their bread (whole wheat flour or rice flour mixed with water and salt then browned on an iron pan without grease) and tea, then come to the bungalow for morning worship. They are ready to go out by seven o'clock.

This is the rainy season and they have some extra difficulties during this time. There are not so many villages that they can get to and there are several that they go to with difficulty. They must wade through streams and walk on narrow rice banks (which are often very slippery) they slip off and down they go into the water filled field.

The Bible Women need our prayers daily. Will you join us in daily prayer for them and for the lost souls with whom they work.

Dhamtari, C. P., India.

SOUTH AMERICAN MISSION PAGE

July, 1929

"The best definition of a saint is that he is one who makes it easier for other men and women to believe in God. This is supremely true of Jesus Christ. By his life, death and resurrection He has verified God, and has made it easier for all mankind to believe in Him."—Cairns.

Should it not be the ideal of the missionary, so to live that his life will be a beckoning call to the Christian world to follow the Master? The other day a native said to us, almost innocently it seemed; "How much better it would be if there were more missionary pastors here to carry forward the work. The life of the missionary inspires more confidence and gives less place to jealousies in the churches." After thinking over this remark, we wonder whether this could be said of all of us. There should be a glow of confident faith, a meekness of spirit but a firmness of character; a breadth of sympathy, an open heart, and withal intelligent thinking and spirit-guided decision. Oh that our lives might always tell men that Christ is all in all!

It was just the other day that sweet little Lidia was taken away from the home of brother Carlos, the first man to be baptized in our Argentine Church. She was the only child, so dearly loved by her father and by all who knew her. In the beginning of her long sickness her parents thought they could not think of parting with her, smiling, lovable as she was. But as the days went by and the stern fact of approaching death faced the parents, they had to grip themselves for the conflict. How the church prayed for Lidia and for her parents; how we wrestled with God to do His will, and if possible spare Lidia. But in time we knew that God's will meant her withdrawal from our midst. On one of the last days of her earthly sufferings her father bent over the tiny bed and said: "Darling, can it be true that our longing to keep you has made God leave you here to suffer until we are willing to let you go?" The next day she passed away. A wonderful calm was manifested by both father and mother. Christ spoke to them and all was well. We praise God for the firmness and faith of this fine Christian brother.

General News Items

The Bible school and day school had ten days mid-year vacation. This gave time for the overworked teachers to have a little rest. The work

began again on the 16th of the month.

Brother and sister Litwiller and family spent several days in Tres Lomas during the school vacation. They brought back Doris Swartzen-truber who will continue her school work in the mission school.

J. W. Shank and two sons spent several days on the Hamilton estancia during vacation.

On Friday, July 5th, the missionaries had a get-together day. The purpose was to have this one opportunity to be together while brother and sister Brunk were here. At the noon hour all ate of a lamb and pig

O, LOVE LIKE THIS

Go view the cross at Calvary,
Where Jesus died for you and me;
See there love's overflowing tide,
Come from His hands, His feet, His side.

O love like this was never known,
The love that Jesus Christ has shown;
The love that bro't Him from His throne,
To die for you, to die for me.

'Twas in our place condemn'd He stood,
The pure and spotless Son of God:
By His own stripes He healed each wound,
No love like this was ever found.

His love will welcome all who come
From far-off land to father's home;
Will put away our every sin,
Will cleanse our hearts and keep us clean.

His love will lift from miry clay,
Will place us on the rock to stay,
When everything on earth shall fail,
Will bear us safe within the veil.

—Selected by Eva L. Yost.

roast prepared in the regular native style. The program of the day was informal. A question box was prepared and most of the time was spent in listening to the answers of these. Brother and sister Brunk had the greater number to answer. It was a most pleasant day for all of us.

Brother and Sister Aldine Brunk
Visit Our Missions

We consider it a rare treat to have had a visit from representatives of our sister mission in India. They spent four weeks with us, spending some days at every station. We tried to give them as definite an impression of our field as possible. They saw the native homes and heard through interpreters some of the thoughts given by the people themselves. They talked at all of the stations, giving much appreciated messages regarding the mission in India. Through their visit we were enabled to see the similarity of many of our problems and

the contrasts in many conditions and customs between the two countries.

On the 13th they set sail for New Orleans. Long before this reaches the readers of the Herald they will have set foot in their own land if the Lord wills them a safe voyage. We bid them God speed, hoping that their visit will have brought them as many joys as it brought to us.

WEEKLY NEWS LETTER FROM
SOUTH AMERICA
(July 30)

By Lillie F. Lantz

For the Gospel Herald.

Dear Herald Readers:—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

The past week has been full of blessings for us. Rosa, one of the members here, and I have been out with tracts and offering for sale Testaments and Bibles. We found many who seem interested, others who are afraid to have the Word of God in their possession because of what the priest says.

One young girl told us that she has done all that she knows or has learned to do in the Catholic Church. She has even carried small images of saints in her pockets with the hope that they would in some miraculous way enable her to pass the examinations in the Normal School. but it was in vain. She failed and now says that she does not have faith in anything. We had an opportunity to point her to Christ as her personal Savior who never fails us even when we have failed.

Twelve Bibles and a number of Testaments were sold and we talked with a number who need your prayers that their spiritual eyes may be opened to see the Truth and their hearts touched so that they will accept it.

The attendance is not so large during these cold evenings. The Sunday school attendance is increasing. Last Sunday two little boys walked from five miles in the country. One used to live in Bragado with his grandfather. He said that next Sunday he will bring more along.

Bro. Hershey writes to tell us that in Trenque Lanquen they have some grave problems to solve. (This is true in all the stations.) It appears that the devil is dissatisfied with the efforts put forth by the missionaries and seeks to cheapen the work in the eyes of the world. We know that he is not asleep, for we see his angels in human form all around us.

Tomorrow, all the workers, missionaries and natives, will meet, D. V., in Tres Lomas for prayer and consultation about the best way to meet some of our problems.

PRAY for the Sunday school scholars of the Argentine, for the teachers, and for the Bible readers; for all the workers and missionaries and a spiritual awakening at home and abroad. "Occupy till I come." Let us heed these words of our Master until He comes.

Bragado, F. C. O., Argentina, S. A.

SECRET OF POWER

By Selena Gamber

For the Gospel Herald.

Col. 1:29: "Whereunto I also labour, striving according to his working which worketh in me mightily." Whether for life or service the secret of power is the indwelling presence of the Son of God.

Before the day of Pentecost the disciples knew Jesus as a Savior and friend who lived and worked outside of them. When He was up on the mountain they had no power to cast out the devil. When He was sleeping in one part of the storm tossed boat their faith failed and they were afraid. When He was in one part of the house being tried and Peter in another he had no courage to confess Him.

He had promised them that He would pray the Father and He will give them another comforter to abide with them forever. When the promise was fulfilled on the day of Pentecost it changed everything for those desolate disciples. Peter preached a powerful sermon, souls were saved and added to the Church. When Peter and John went up to the Temple they saw the lame man and healed him. When the people saw what had happened they ran to them and greatly wondered. Then Peter said, "Why look ye so earnestly on us as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified His Son Jesus." The Christ who healed the sick, raised the dead, and stilled the storm had come to work through them and use them by the power of His Spirit.

Paul says, "I laboured more abundantly than they all, yet not I." Perhaps this "yet not I" explains much of the weakness and failure in Christians to-day. Perhaps we are acting upon our own well thought out plans; to us they seem perfect and we forget to seek to know His will. We are so busy that there is no time for Him to work through us.

When John the Baptist was with his disciples he saw Jesus. He told them to follow Him. He says, "He must increase but I must decrease. The natural man must go down that Christ may be exalted. Christ exalted in us means fullness of power in life and service because He who

lives in us and works through us is the Almighty One.

How can we avail ourselves of the life of holiness and power of the indwelling Christ? Paul says "I live by faith." Just as we once took His word that our sins were laid on Jesus, just so are we to take His simple word for the indwelling of the living Christ. Eph. 3:17, 19, "That Christ may dwell in your hearts by faith...that ye might be filled with all the fullness of God."

In II Cor. 13:5 Paul calls us to examine ourselves; not as to our works nor as to our holy living because these are the results of Christ's indwelling and not the pre-conditions of it. It says examine yourselves whether ye be in the faith. Paul had the faith in Christ to trust Him with himself. He says, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

Perhaps we did consecrate our lives to Him and He came to abide within us. His abiding there brought us much blessing; but why do we not enjoy those blessings still? Perhaps it is because we let other things enter and He was crowded out. We need to practice the presence of God continually. As we recognize that air is necessary for our physical existence; we do not see it yet we act as if it were about us and we realize it. In this simple way of faith we need to take God at His word and we will have victory and power in our lives and service.

Then there is that precious promise that if we believe we can ask whatsoever we will in His name and He will answer. Prayer is the channel through which blessings flow. If we feel the lack of power in our lives and service and cannot understand this secret of power let us ask Him to unfold it to us. Jesus spent much time in prayer, especially did He go apart when special trials and work approached Him. We need to know the source of power and our access to it, then day by day, moment by moment draw from that inexhaustible fountain then our lives will be a blessing to those about us and an honour and glory to God, and we will have joy in serving.

Goshen, Indiana.

THE SPANISH GOSPEL MISSION VALDEPENAS, SPAIN

(The following is an extract from a report given by Percy J. Buffard, September, 1928.)

Since writing the last report, I have received Mr. Hulbert's account of his tract-distributing journey; lack of space will not allow me to give it in full, but I give the following extracts:—

"During the month of May, Sr. Vacas and I made a tract-distributing tour to the South. We find it convenient on these journeys to work from the circumference of the village to the centre, so that when the authorities find out it is too late to undo the work. We distributed some thousands of tracts, not to speak of the colportage work done, and in one village where the Gospel had never been preached we held a public meeting in the Inn that night.

"At Torres, in the barracks of the Civil Guards, a conversation something like the following occurred between the guard and Vacas: 'Good morning; I am not leaving this place until you buy this book.' 'What do you mean?' 'Simply that I stay here until you buy this book.' 'But you must go—in the first place, we do not want the book, and in the second, the wife of one of the guards is seriously ill—dying in fact—and we cannot be bothered now.' 'But this book is precisely for such a case; it says that the prayer of the faith shall save the sick; now you go and see if she is not better already.' Away went the guard, and in a short time came back to say that there was some improvement. 'There, what did I say,' said Vacas, 'Prayer is a powerful thing! God willing, she will get better if you will put your trust in Him and not in the saints.' To make a long story short, the Guards thought the whole thing next to miraculous and bought the Bible, while someone else bought a Testament. Later on in the day Vacas called again, and found the patient better and everyone highly pleased.

Mr. Hulbert also speaks of his leaving Infantes on July 2, and asks for special prayer for his new sphere of labour in Alcazar de San Juan. If funds allow, we hope to visit frequently the stations in the Infantes district. In Carrizosa and Alcubillas a house has been offered to us for meetings, and in Cozar, the young man, Primitivo, will be carrying on meetings as usual, probably two preaching services in the week, a Bible-study meeting and a Children's meeting. Mr. Hulbert says of him, "He is all out for souls;" would that this could be said of all of us. We have visited there once or twice since Mr. Hulbert left, and I give a brief report from Sr. Augustin concerning one of these visits. "We had a good meeting in Carrizosa and then went on to Cozar where we had the joy of distributing a number of tracts and Gospels and held three meetings. In the second meeting the house and street were full and we had much blessing; in spite of being so crowded, the people listened well. For the third meeting one of the neighbors offered

us a large courtyard and installed electric light on purpose; a very large number of people came together, the spirit of God was working and we felt much joy. We also had the joy of holding a meeting for children attended by about forty. May God bless these meetings that they may lead to the salvation of souls, and may He give us more and more desire to work and labor in seeking the lost."

A fortnight later Sr. Aguilera and Sr. Villar paid another visit and also held good meetings.

In Ubeda there is still considerable persecution. Two of our friends in the district are wanting to get married, and as there has never been in the history of the town a civil wedding, the authorities have been placing every obstacle in their way. I have asked Sr. Aguilera to give a brief report of this; it is as follows, though somewhat abbreviated:—

"On my last visit to the town of Ubeda I rejoiced to see the firmness of the brethren in spite of all the difficulty they constantly have to face; just now some of there are suffering from fanaticism of the authorities. A young man, Suarez, at the beginning of the year presented the documents necessary for the civil marriage, and these were duly passed, but when presented to the judge for him to sign, he refused to do so, saying that as he was a Roman Catholic he would not sign the documents for the celebration of the civil marriage. In view of this our young friend asked to see the judge. An interview was granted and he begged the judge to sign the document according to law, as the delay was causing him considerable inconvenience. The judge replied in more or less the following words; 'I cannot allow you to get married by civil law, I am a Roman Catholic, and although I know that the law authorizes you, I shall do everything I can to prevent the marriage being celebrated. If you wish, I will return all the money you have spent and I myself will accompany you to the Church and we will marry you immediately without expense; on the other hand, if you persist, I do not know when you will get married, as I will do everything in my power to prevent it.' Since then there has been continual trouble; again and again the documents have been presented and some little fault or other found with them and fresh documents demanded. When it was proved that the documents were in order, the authorities made excuses on the ground that they had never had such a case and did not know what to do! Things are still in the same position, and our young friend is being molested and the delay in marrying is causing consider-

able difficulty. Only a real hero could triumph under such trials. Another friend, Sr. Lopez, is suffering in the same way on account of his daughter who is a member of the Church. She is wanting to get married and the same difficulties have been placed in the way. We do not doubt that at last the authorities will be obliged to conform to the law, but meanwhile our young friends are suffering loss, vexation and insults without number, and only the power that in this very country sustained the first Christians to give their lives as martyrs could sustain our brethren and maintain their faith in the midst of such difficulties! Oh my dear country, when will the day arrive for thy perfect liberty! Otherwise the work continues very much as usual; the meetings are well attended and we hope that the arrival of Srta. Irene will prove a new and efficacious means of proclaiming the precious message of life to many needy souls. I beg the prayers of all the brethren interested in this place, for every day the need is greater both for those of us who preach and for the people who listen. Brethren pray for us."

I mentioned briefly in the last report a visit of Srs. Aguilera, Gracia and Vacas of the Colporteurs' conference at Granada. Since writing that, I have received an account of that visit. A few extracts from it may be of interest. He says: "From the 7th to the 12th of June we rejoiced in some precious and rich Christian experiences and blessings. We left Valdepenas at ten o'clock in the morning and arrived at Granada at seven in the evening, and during the next three days, meetings were held morning and evening full of rich and profitable teaching. The meetings had been arranged by the agents of the British and Foreign Bible Society, in order to study the best way of spreading the Word of God and at the same time to have a few days of spiritual growth and fellowship. Both W. H. Rainey and Sr. Araujo, the Spanish agent of the Society, showed the great gifts they have for carrying on this work that has been entrusted to them. The brotherly and unselfish spirit displayed by Mr. Rainey, as well as his tactful way of presiding over the meetings, made a great impression on me. Some of these meetings were so important that I shall never forget them, and I trust that they will produce precious fruit in favor of Evangelical work, seeing that the spread of the Word of God is one of the most efficacious means for evangelizing this needy country. On the 11th we visited a town nearby where we held a fine meeting. I had also the opportunity of taking

part in the Conference at the request of Mr. Rainey and Sr. Araujo. On the 12th we left Granada at five o'clock in the morning and arrived at Valdepenas at midday with not even a puncture during the 160 miles' journey. The same evening special meetings was held in Valdepenas in which Mr. Rainey and Sr. Araujo gave helpful messages."

There was a long article in a Spanish Evangelical paper, "Espana Evangelica," concerning these meetings; it may be of interest to you if I give one or two paragraphs. "The evening of Saturday began with an address on the 'Life of Faith,' at which the Evangelist, Don Miguel Aguilera, of the Valdepenas Mission, in an interesting manner related his adventures during a journey to England made in faith and almost without money. We all profited by the lesson that we ought to trust in reality the protection and guidance of our Heavenly Father; the illustration of the 'Child and the Statue' we shall not soon forget.... After the Conference, in the car of the Valdepenas Mission, Mr. Rainey and Sr. Araujo went to Asquerosa, where a numerous and attentive audience listened intently to the addresses of the above-mentioned brethren and of Sr. Aguilera; the exhortation of the latter, full of moving illustrations, made a deep impression. In the same 'Morris,' the speakers continued their journey to Valdepenas where on the 12th a splendidly attended meeting was held. Valdepenas is one of the centers opened to the Gospel by the work of the Colporteurs, and by a fortunate coincidence there were in the meeting Srs. Benito and Vacas, who thirteen years ago gave the first Gospel addresses in the town.

The work in Santa Cruz is very encouraging; the brethren there are most keen on winning souls and are doing all they can to spread the Gospel. The builder and his son, also the blacksmith, to whom I have referred before, are outstanding in this work, and we felt the time had come to ordain them as elders, so on Sunday, Aug. 12, we held a meeting there for this purpose. Owing to a mistake in the announcement, comparatively few of the friends were present, but though it was a small meeting we were very conscious of the Lord's presence, and there was a deep feeling of solemnity in the meeting as we spoke of the responsibility of guarding, guiding, and feeding the flock. Please pray for our brethren that they may be given all needed grace to go on from strength to strength.

You may remember I spoke of the opening in Almuraidel through the work of the builder and his son. A

few Sundays ago I took some of the friends from Santa Cruz to visit the people in this place who had offered their house, and we had a very profitable conversation with them. They are a large farmer family of grown-up sons and daughters, and are in a good position; they seem intensely interested in the Gospel, though not yet converted, and we would value prayer that they may soon be convicted of sin. On another Sunday I took some of the brethren from Santa Cruz to Castellar. Some of you may remember that in this town we have held good meetings in times past, but owing to the tremendous persecution, Sr. Patricio and his wife, who had professed conversion, gave way and had their child baptized in the Roman Church amid public rejoicings. This was a deadly blow to the Gospel there, and since then we have been unable to do anything, but Patricio and his wife have sincerely repented this step, and in spite of much fanatical opposition, have been giving a good testimony. As the people are now beginning to forget the incident of baptism, we thought it was time we could perhaps do something more in this town, but decided to work as quietly as possible, and asked our brother to invite just two or three neighbors in for a little meeting. About eight or nine came in altogether, and though it was a small meeting we had a precious time; the blacksmith gave his testimony, showing how by the grace of God he had been changed from a gambler, blasphemer, cruel father, and bad husband, to a devoted husband and loving father and a respectable, God-fearing man. He spoke with power and all were impressed, so much so that when I got up to tell them briefly the story of the cross and the wonderful love of God, it was not long before nearly all were in tears; it was one of those meetings, I think, that will leave its mark for eternity. Another Sunday I took the brethren from Santa Cruz to the town of Torrenueva, about six miles from Santa Cruz, where interest had been aroused through them a few years ago. Here again we had a good meeting and the people seemed intensely interested. There is an open door in this town, as both the parish priest and his coadjutor have given a very bad testimony. The coadjutor a year or so ago made an assignation with a married woman, who, however, informed her husband. He told her to say nothing to the priest but to let him come. He then hid in the house, while his wife received the priest, but once inside, the man came out from his hiding-place and gave the priest such a terrible thrashing that he was in bed for two months

afterwards. This, of course, was known all over the town, but he is still in office. The parish priest, according to what I was told, has denied in private conversation the existence of God and is noted for his foul mouth. Of course, I have not been able to prove this by personal experience, but we heard it from at least half a dozen persons, so that I think there is no doubt, unfortunately, that it is the truth, and these are the so-called "Ministers of Christ"—poor sheep with such shepherds!

In Valdepenas the work is going on as usual. The meetings are fairly well attended for this time of the year, and there seems a good spirit among the members. A few Sundays ago we had the joy of seeing one young man come boldly out for the Lord. I have asked Miss Brown to give an account of the work in the Sunday school and among the women, so I need say no more concerning this. It is as follows:—

"To write a report of the work at this time of the year is not an easy matter if progress is to be judged by numbers. Many of our people are away harvesting so that the numbers at all the meetings have dropped, but real progress is not so judged, and we are glad that the continued faithful witness of the lives of many of our Christians shows progress in the Christian life; we know that a few fully consecrated lives are of greater service to the Master than many lukewarm, half-hearted Christians.

"The work among the women is very encouraging; the weekly sewing meeting is held in the house of Sra. Margarita, who is now in charge. To attend a meeting at this time of the year is often a real effort to some, and we have had as many as twenty-five come to listen to the Gospel message. Some of them are unable to attend the Sunday services, so that this is the only opportunity they have of hearing the Word. We believe that the Lord is working in the hearts of many, and hope they will have courage to confess His name.

"The Sunday School.—Although the numbers in the Sunday school have dropped, the interest is as keen as ever; the average attendance now is sixty. We have had the pleasure of welcoming back Bautista, the son of our Colporteur, Sr. Augustin Garcia; he comes to us from the Bible Training Institute in Barcelona and is a keen Sunday school worker. He has now become teacher of the elder boys; he was once a boy in our Sunday school, so will you pray definitely that God will use this young servant of His to bring other Sunday school boys to the feet of Christ. The girls receive instruction

from Don Pedro, the ex-priest, who for the time being is in charge of the school. The little ones have a room apart and are taught by one of our Church members, Pepa Garcia, assisted by Noemi Aguilera, daughter of Sr. Aguilera. As we look into the faces of these children we wonder what they will become. Will you pray with us that the teachers first being taught of God may so teach that these may become the harvesters of tomorrow in the Lord's vineyard?

"The Gospel meeting for women held in our house still continues; between thirty and forty attend. We have had some helpful and happy times and have felt the power of the Holy Spirit in our midst; although we cannot record any definite conversions, we know that the faith of some has been strengthened and they have been helped to carry the Gospel message to their neighbors and so witness for Christ; this often results in persecution, but we are glad that so far they are standing firm. The morning Bible reading is proving a blessing to some that come; about six or seven gather with us to study the Word. What a joy it is to hear some of them express a thought on the chapter read, or choose a favorite hymn! So that while friends at home are praying with us for these dear women, the Lord is quietly working as He did in the case of Lydia, opening their hearts to receive the Word."

I am sure you will be glad to know that Sra. Carmen Padin's sentence of imprisonment has been commuted to banishment from her town. As many Roman Catholics have denied the fact of this case, I venture to give a few extracts from an article appearing in "Espana Evangelica" for July 26: "We are sorry that we have not been able to obtain what we had asked or hoped for, but it is better than nothing, and the fact that now Sra. Carmen can live among brethren and friends in the faith, although not in her own home, has completely changed her situation....but we shall not cease to work in order to obtain a remission of the sentence of banishment....Two years ago the Evangelical Alliance received news that a sister of El Grove, Carmen Padin by name, had been condemned to two years, four months and one day's imprisonment for having said in public that the Virgin Mary had other sons besides the Lord Jesus. The Alliance then appealed to the Supremes Tribunal to get the sentence quashed, but the case was lost and the prisoner was brought to the Segovia prison in July, 1927. Her daughter immediately solicited pardon for her mother, and the Alliance seconded this by all the means with-

in its power, and last autumn this was granted, subject to the signature of the King, which was not given until July 17, 1928. The Evangelical Alliance paid all the expenses of the appeal and also for the return journey of Sra. Padin to Pontevedra, where she had to appear before the tribunal in order to hear the decision of the court as to the place in which she has to spend the remainder of the period of exile."

Persecution seems to be as strong as ever in Spain. I have just heard from a missionary working in the northwest, who says: "We have had a shameful overriding of all justice in that a faithful, zealous brother of thirty-five years' Christian life (all his brothers and sisters and two daughters, as also his deceased parents, being Christians) had to go to hospital; fourteen hours before he died, and two hours after I had seen him in a confused state and incoherent in his speech, the priest professed to confess him and receive him into the 'Church,' etc.... The family brought him home, and he died. I fear there is no hope of having a funeral to bury him where his parents and other children are."

In Santa Cruz, just recently, an incident has occurred which has caused very unfavorable comments even among many who are not in our favor. The baby grandson of the builder, Sr. Ramon, was very ill, and the doctor said that the only chance of saving him was to provide a wet-nurse; a woman was found who was willing to perform this function, and started to nurse the child, but the lady employer of her husband, a very "devout" Roman Catholic, told the husband that if his wife did not give up feeding the child she would dismiss him. He pointed out that it might mean the child's death, as the doctor had said that was the only hope of saving him and a change of foster-mother might have disastrous consequences; but she replied that that made no difference, let the child die if he would!

So that Rome neither respects the dying nor the rights of helpless children. Do you wonder that sometimes we missionaries, who are constantly coming into contact with incidents of this kind, speak rather heatedly against the awful system of the Church of Rome? We acknowledge that there is a good deal of good in Roman Catholic teaching; it has been our privilege also to meet some sincere devoted souls, members of the Roman Catholic Church, with whom we could have spiritual fellowship, but the whole tendency of the system, where it is unchecked by Evangelical influence, is to corruption, extortion and idolatry. Please be much in pray-

er that the glorious light and liberty of the Gospel of our Lord Jesus Christ may be spread abroad throughout the length and breadth of this benighted country.

(We found a devoted group of workers here. We wish there were hundreds more in Spain and elsewhere.—D. P. Lantz.)

DO THE WORK OF AN EVANGELIST

(The following is a sermon preached by Bro. Isa Bakhsh in the Hindi language at the Sunderganj church, August 19, 1928. Bro. J. N. Kauffman transcribed it in English as it was delivered.)

"I charge thee.... watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.—II Tim. 4:1-5.

These words were given by the apostle Paul to Timothy. It will be profitable to know something of Timothy's life. His father was a Greek and his mother, a Jewess. They lived in Lystra in Asia Minor. The Jews were God-fearing people and the Greeks were idol worshipers. Timothy was a lad when Paul made his first missionary journey to Lystra. At Lystra Paul came as guest to this house. It is said that at that time Timothy's father was dead. When Paul was persecuted at Lystra, Timothy saw it. He thought, Why is this persecution and hardship and affliction being endured?

When Paul made his second journey, he again tarried at Timothy's house. Timothy recognized Paul and recalled the fearful incidents that had occurred during his first visit. Timothy considered him a hero. Paul taught this family concerning the things of God and about the new faith which Jesus had founded. He also told them about his own personal experiences. When he was about to leave he considered Timothy qualified to assume heavy responsibility in the Church. Timothy desired to accompany him and share his joys and sorrows even though he warned him that there would be great difficulties and hardships to overcome. Timothy seemed to be alive to this fact. He accompanied Paul for about eleven or twelve years, during which time he gained much experience and learned much from Paul in his missionary journeys. Paul testified after many years of experience, that Timothy was firm in the faith and loyal to God. Paul had from the very beginning a great desire to prepare Timothy to assume responsibility in his stead when he was gone. Timothy remained faithful to the end.

Paul had a great love for Timothy. He used to call him his "son." He

wrote two important letters to him, giving special instructions and commands. His last instruction for him was the text mentioned above. He urged him to "do the work of an Evangelist."

This was the responsibility that Paul wished Timothy should undertake bravely after his death. In these years Paul taught him how to overcome and face difficulties; he encouraged him with his own spirit and life so that he could admonish him as mentioned in the text.

Paul gave his own wonderful experience and testimony, saying, "I have fought a good fight, I have finished my course, I have kept the faith." "You have seen and known some of the experiences of life. It is before you. Follow it. Do the work of an evangelist fearlessly and undauntedly."

What work did Paul assign to Timothy? It was this, "Do the work of an Evangelist." Preach the Word of God. Watch thou in all things. Suffer afflictions. It is a good thing to be a ruler, or an inventor, or a discoverer. But to assume any worldly professions and responsibilities is not difficult compared with this great work. From God's Word we learn that the preaching of the Word is the greatest thing in the world. The world looks upon the various professions and callings with favor, but it does not deal with this work so favorably. It looks upon it with the greatest hostility and unfriendly spirit. It is all-important to preach. It is not a mere form or singing of hymns in villages.

Let me tell you the difficulties a bit more vividly. There are many obstacles in the way of the preacher. Some come from the preacher himself. Some come from the Church to which he ministers. Some come from the devil and the world with much force. A doctor is welcomed on account of the fact that he is able to help people in sickness. A school teacher is also welcomed open-heartedly and with reverence, for he is able to impart knowledge to his pupils. But how about the preacher? Are people willing to welcome him and listen to him and appreciate him? No! Thousands of enemies are ready to oppose and interrupt him and if possible, to persecute and kill him. The work of a preacher is not simply to give knowledge or to teach worldly wisdom, but to "win" men for God. He has to deal with men's souls. If any man should undertake to "win" men with the help of sword and by brutal method he would be able to bring thousands but it is not so with the preacher. He cannot use the devil's methods.

Now I come to the question, What is the work of preaching? How shall the preacher do his work? What methods should he adopt and follow? There are several ways: (1) By his life. He must give his life daily in keeping with the Word to show a right example and in order to soften mens hard hearts. (2) By testimony. When Peter was called before the Sanhedrin and asked to explain why he filled this big city with his preaching in the name of Jesus, he replied that he could not stop preaching, for he could not but speak the things which he had seen and heard. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (3) By preaching. (4) By Christlike character. Preaching must be done with wisdom and tact, not in a show of personal power. These ways are also difficult. A coward cannot do it, neither a man who is in the power of the world, nor he who is constantly thinking of accumulating money by hook or by crook. Only he who has consecrated his life to God and has immense love for dying souls is able to do it. This kind of man is a true missionary.

Let me cite an example of a pious man who was filled with the power of God, and was ready to suffer all for God. Such a man was Stephen. He considered his death as nothing in bearing testimony for his Lord Jesus. While he was bearing witness for Jesus, his enemies saw how his face shone like the face of an angel. When his enemies heard his testimony, they were cut in their hearts, gnashed on him with their teeth, and finally stoned him to death. The brave man of God said nothing against his enemies but instead prayed for them saying, "Lord, lay not this sin to their charge."

As Elijah gave his spirit to Elisha, so Paul also infused his own spirit into Timothy, and Timothy, who was said to be fearful and timid at first, became a brave man to assume such responsibility.

Take another example of a man who was filled with the spirit of the power of God. From the prophecy of Ezekiel it is known that God sent Ezekiel as His messenger and admonished him not to be afraid. He said, "I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house" (Ezek. 3:8, 9). Such a type of man can very well undertake the preaching of the Word of God.

Now I draw your attention to the

text again, where it says, "Suffer afflictions and do the work of an evangelist." Why have I depicted the preaching of the Word of God as so difficult? Young people, brethren and sisters, as He called Timothy and as He called Ezekiel, so every one of us is called to this work. God will help us, no matter what the conditions around us may be. However discouraging conditions may be, the work is for you to do. Sometimes it seems that the sky is entirely darkened with thick clouds, i. e., conditions seem very unfavorable, or a big mountain like the Himalayas stands in our way, but we should have patience and courage to overcome the difficulties that come to us.

Let me tell you in brief the present conditions which surround us here in India. In every respect, our country seems to be most degraded and deplorable, even in the matters of religion. For the last several thousand years India has reached the zenith of religion and is exercising a great deal of control over the masses of people. It has fortified this land with innumerable strong temples, full of gods and goddesses and other paraphernalia of the false religion. Every city, town, village, tank, road, and even forest is full of them. Now it for us to raze this stronghold of Satan. There should be ten churches here in Dhamtari instead of one. Go to the villages and meet the enemies. We are few, we are poor, but we can do the preaching in spite of these difficulties, for God is with us.

Oh, brethren, gird up your loins and get into action. It is necessary for us, the people of this land, to lose our lives in order to win their souls. If I would ask you what you were going to do as a life work some would say, "I am going to farm," others, "I am going to teach," and still others would mention other professions, but, regardless of what our worldly pursuits may be, we must be engaged in the work of preaching. Be a brave boy, be a brave girl, as Timothy was brave. Say, "I am ready to give my life to God."

The true and right method to adopt and to follow I have explained to you. Our Lord Jesus Christ and His followers and prophets followed the same path to save sinners. You know how Jesus as well as others had to suffer and we must be willing to follow in the same path. God calls you to undertake this great work. We cannot undertake to assume this responsibility unless we have love for the dying souls of sinners. The man who really loves, is willing to brave overwhelming difficulties.

Dhamtari, C. P., India.

AN ADVENTURE AMONG THE JEWS

"Will you undertake it?"

The question was asked of a young Jew who had met Christ on the way and had heard His call "Follow Me." College and seminary had given him preparation for service. Earnest and eager he asked for an opportunity.

It came to him in a community of seventy thousand Jews, mostly socialists, in the neighborhood of Humboldt Park, Chicago. The coming of this multitude of strangers had driven far afield the members of the Eleventh Presbyterian Church located in that district. Beside their abandoned church edifice David Bronstein stood that summer day in 1921 and weighed that question.

He knew well what it meant: standing alone in an alien community being misunderstood by his own people, enduring incessant toil, encountering hours of loneliness and disappointment and anxiety. But he knew also his resources. There stood beside him One who said, "Lo, I am with you alway." He caught visions of hostility changed to friendship, of lives made glad through a newfound faith, of homes blessed by the coming of a gracious Friend. Seeing all and understanding all, he answered with a smile.

"I will."

That is how Peniel Community Center, Chicago, was commenced, and how David Bronstein began his adventure for Christ in that great city.

It was July. On the streets about were hundreds of girls and boys having nowhere else to go and having nothing worthwhile to do. Beside the church was a large, vacant, enclosed lot. To this young man of vision the first approach to that community was easy. A billboard announced that the lot would be open in the morning as a playground. One hundred and fifty children flocked in, and parents came to express their heartfelt gratitude for this gracious ministry of helpfulness. A Daily Vacation Bible School followed, with a full program—Scriptures and all. The enrollment was two hundred and twenty.

Thus hundreds of doors in the community were opened to the missionary and his helpers. In the fall the children and young folks, whose hearts had been won by the summer activities and the friendly interest of the workers, were gathered into classes of various sorts, in all of which definite religious instruction was given.

For the adult Jews of the community, many of whom were radicals and who loved discussions on

the questions of the day, an Open Forum was opened for the presentation of religious issues. Professors from the seminary and leading ministers of the city came to discuss with these wide-awake Jews such themes as the "The Being of God," "The Atonement," "The Person of Jesus," "Judaism and Christianity," and "The Right of Christians to Propagate Their Faith."

Professors and ministers soon made the discovery that these Jews were acute thinkers and earnest seekers after truth. One bright young minister said after one of his experiences at Peniel:

"Before I go down there again I am going to re-study my theology."

Hundreds of Jews for the first time were brought face to face with the great truths of Christianity and the claims of Jesus Christ.

So responsive were the people of the community to the ministry of Peniel that the facilities of the old building soon became quite inadequate and plans were made for more suitable quarters. In 1925 an additional building was erected with a number of rooms for various meetings and activities. This building in turn is now filled to capacity and plans are being made for further extension.

Come to Peniel at any time, Sunday or week-day, and you will be sure to find something going on. On my last visit I attended a meeting of the missionary society of one of the city churches and the Jewish women of the neighborhood. I learned that a different society arranges for such gatherings each month. Coffee and cake are provided and a program.

Mr. Bronstein gave out a number of hymns from a Yiddish hymn book, in which the members of the missionary society could join in English. An earnest Gospel address then followed which was listened to with eager attention. When the refreshments were served each Gentile Christian sat beside a Jewish sister and sought to become a friend.

This mingling of Gentile Christians with their Jewish neighbors has been most fruitful. The notion prevalent among the Jews that Christians hate them has been completely removed, and the women look forward eagerly to these pleasant meetings. A postcard announcement will bring together thirty-five or forty of them at any time. The influence of these gatherings upon the women of the churches has been equally salutary. They have learned to know and love their Jewish sisters, and to take a heartfelt interest in the work of Peniel. They have formed an "Auxiliary" which cooperates enthusiastically

ly with the Board and the Presbytery in its support and provides two thousand dollars a year toward maintenance.

Many other activities center in this modern House of the Interpreter. A Sunday-school in which all the teachers and officers are Jewish young people who have been won for Christ and trained in Peniel deserves a whole page for itself. Mrs. Peck's Mother's Bible Class on Tuesday afternoons where Jewish women—a dozen of them—come regularly for nothing else but the study of the Bible, the Queen Esther Club for girls, and a score or more other groups of young and old afford constant opportunities for Christian influence. Even the classes in English for adults become occasions for discussing the deeper things of life.

To people who are possessed of sincere love and a passion for service every occasion affords an opportunity to interpret Christ either by word or kindly deed. Mr. and Mrs. Bronstein also make their home a center of light and of friendly ministries, often inviting a number of Jewish people for a meal. At the table he tells them that it is the Christian custom to thank God for food and he asks them to be silent as he bows his head to pray. After the meal they gather in a front room, and one of the company who is a Christian and a favorite musician leads in singing some stirring hymns and directs the conversation into religious channels which gives him an opportunity to tell what Christ has meant to him. Or another Jew, who has found the Way of Life and who loves Bible study, suggests that they spend a little while in the study of the Scriptures. From these informal affairs it has come about that six or seven families meet regularly in each other's homes. After the meal each one takes a Bible and they have a season of real Bible study.

Mr. Bronstein said: "Just last Friday night we were at an orthodox home. The sabbath candles were lit. The challah—the sabbath white bread—and the gefilte fish were on the table. When we sat down I got a spiritual thrill as the man said, 'We will ask Mr. Bronstein to thank God for the food.' In such ways we realize how widespread is the influence of Peniel in our community."

You should hear some of these Jewish young people and adults talk about Camp Gray! There a secluded section of this beautiful summer spot has been set apart for the work of Peniel. Nestled away in the wooded dunes, groups of tired mothers with little children, of girls, boys and young people—over a hundred of them last summer—under the trees

beside the rippling waters gained not only the rest they needed, but new conceptions of life and new thoughts of God.

Mrs. Peck thus describes one memorable scene when the mothers were in camp. "With consummate tact Mr. Bronstein introduced the daily Bible talks after breakfast, leading step by step to a frank presentation of Christ as the Savior of Jew and Gentile. Out on the pleasant verandah the women gathered around him, showing the deepest interest, many of them leaning forward in their chairs eager to hear every word."

Through these eight years the Open Forum has continued to hold its interest and influence. The capacity of the room was utilized to the full by the addition of twenty-five chairs. Even then on many Fridays twenty-five or thirty stand listening at the door, as there is no room within.

In the discussions that follow the addresses and lectures there are many evidences of their influence. One night, following a course of addresses on the "Fundamentals of Christianity," the speaker made an appeal to his Jewish audience to begin the great adventure of fellowship with Christ. One Jew in his remarks afterward said: "We Jews are proud that we have given to the world a character like Jesus. I accept His teachings and His spirit, although I cannot believe in His divinity." Another said, "I want to make a confession. There used to be a time when I hated Christ, and spoke against Him on the street corners, but now I hate Him no more. I love and live by His principles."

It was in connection with this forum that Louis H. Aronson, the leading socialist orator of Chicago, was brought into contact with the teaching of the New Testament and came under the spell of Christ. So profound was the impression made upon him that he was led after a period of Bible study to offer himself as a student for the ministry. He has recently completed his course of preparation in the seminary and today he is preaching the faith that once he sought to destroy.

It is never easy to tabulate the results of work for the Jews. In many cases converts face the ostracism and persecution of their people, and hesitate to make open confession of their faith. So the seventy or more who in connection with Peniel have avowed their faith in Christ and who by their courage, enthusiasm and loyalty demonstrate the reality of the new life they have found, by no means represent all the results of this most interesting service. The indi-

rect results are beyond all computation. Hundreds of men, women and young people have learned to know and esteem Jesus. Indeed Peniel has spread a spiritual leaven through that whole community, a leaven which is being scattered to many other parts of the city. Our missionaries have seen hostility changed to friendship. No rabbi in that great community has won so much respect and love as the devoted leader of this truly Christian Center. This does not mean that there is no opposition. There is. At times it is quite pronounced. But the most ardent defenders of Peniel are the Jews themselves who know it best. They recognize its power for good and bear eager testimony to what it has accomplished in the spiritual upbuilding of their community.—The Missionary Review of the World.

THE INDIAN'S VISION OF THE TWENTY-THIRD PSALM

The Indian language is not easily subject to translation, and in their intercourse with one another the various tribes use a sign language, more or less universal, which they have evolved. The following is the translation of the twenty-third Psalm, which can be easily interpreted in sign language:

The Great Father above is a Shepherd Chief. I am his, and with him I want not.

He throws out to me a rope, and the name of the rope is love, and he draws me to where the grass is green and the water is not dangerous and I eat and lie down satisfied.

Sometimes my heart is very weak and I fall down, but he lifts me up again and draws me into a good road. His name is Wonderful.

Sometime, it may be very soon, it may be longer, it may be a long, long time, he will draw me into a place between the mountains. It is dark there, but I will not draw back. I will be afraid not, for it is there between these mountains that the Shepherd Chief will meet me, and the hunger I have felt in my heart through this life will be satisfied. Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean on.

He spreads a table before me with all kinds of food. He puts his hand upon my head, and all the "tired" is gone. My cup he fills till it runs over.

What I tell you is true, I lie not. These roads that are away ahead will stay with me through this life, and afterwards I will go to live in the "Big Teepee" and sit down with Shepherd Chief forever.—Selected by Harriet Castor.

FROM OUR MISSION STATIONS

Job, W. Va.

Dear Readers, Again God has been with us and blessed us. He is ever mindful of His creatures.

Since the appearance of our last letter in the Herald many things have happened at our little mission station. I shall try to enumerate some of the most interesting events.

We were very much surprised to have Julia, Mary, and Michael Sape visit us. The sisters lived here for a number of years, but now Mary is working in private home near Meyersdale, Pa., and Julia in the Grantsville, Md., Children's Home. Michael and his boy friend came on a visit from near Pigeon, Mich., where they had been working, and brought the girl here to visit us.

On June 29, after a two-weeks' visit at her home, Caroline Lehman returned with her brothers, John and Kenneth Lehman. Her brothers remained with us over that Sunday.

Brother Weaver was called to Roaring to finish the revivals that were started by Bro. Nissley. On the Fourth of July Bro. Weaver was called to the mission home to see his daughter, son-in-law and grandson (Mabel, Howard, and Eldon Stahl). He brought with him from Roaring, Sisters Lora Heatwole and Nellie Coffman and Bro. Daniel Lehman. On the following Sunday he again came home to help take care of the Sunday services. This time he brought Sister Rhoda Benner with him.

We had a very good two-weeks' Bible school at Horton, from July 8 to 19. There was a total enrollment of eighty-three. The average attendance and interest was good and we feel that this session opened the way for further work.

Shortly after Bible School Bro. and Sister Weaver went to Harrisonburg, Va., to prepare for and have the sale of their personal property. During their stay in Virginia Bro. Weaver attended the Virginia Conference.

Saturday evening, Aug. 3, Bro. Eli and Sisters Hannah, Catherine and Alice Heatwole arrived at the Mission Home for a short stay. They assisted with the Sunday school work. Early Monday morning the visitors started back to Harrisonburg, taking with them Sisters Vada Heatwole and Josie Kiser, who planned to spend a few days at their homes, also attending Virginia Conference.

Saturday, Aug. 10, Bro. Weavers and the two girls returned, bringing with them Bro. Etter Heatwole who conducted a revival at the Pennington school house. As a result of these meetings two precious souls

were baptized and taken in the church.

Bishop S. H. Rhodes, Deacon Bayard Lehman and Sisters Verdie Alger and Anna Brunk of near Harrisonburg, came to be with us and the folks at Roaring for a little while, during the communion season at the four places here. Most all the members were able to come to communion and seemed to enjoy the services.

Other visitors here recently were Caroline Lehman's brother Daniel and his wife, who were on their wedding trip. Also Bro. Warren Kratz, a former laborer in this field for about four years.

At the time of this writing Bro. Weaver is attending General Conference and we believe receiving thoughts that will help him in the work here.

Aug. 28, 1929. A Worker.

Tampa, Florida

(1409 Ida St.)

Dear Herald Readers, Greeting in the Master's name:—On Aug. 18, nine precious souls were baptized and received into fellowship. They all had a desire to be baptized in the river and so we granted their wish and went with them to the Hillsboro river which flows through the city, and administered baptism to them there. May they be faithful in their Christian life unto the end. All but two were Spanish. It was reported to us that a few more desire to have baptism. We shall look into the matter and if favorable these may be baptized before we return to the north.

The pain of my heart is that we have to leave this little flock without a pastor. There are now twenty-eight members here. They are mostly strangers to the faith but have taken to it willingly. Constant care and teaching are necessary if they may be expected to thrive and get along as members of the body of Christ and continue as such.

The report is that Bro. John Senger may come back for the winter. We hope he may and that the good Lord may provide a pastor for the place by the time Bro. Senger leaves again in the spring.

We cannot foretell the future but there seems to be an open door here now, which should be entered with a will and with much consideration, for these people have accepted the faith in full and are so anxious to have their children built up in the faith. They are begging to have a school by the church that their children might be led the right way.

There is also a strong request that a plot of ground might be obtained for a burial ground; in our late trip through the central part of Florida we visited with a family whom we

knew well years ago in Pennsylvania. They were much concerned that a graveyard might be secured at this place, giving evidence of what their mind is and where they would want to be buried, if there was burying ground connected with the Mennonite church at this place. Bro. Byer just lately received a check of a sum that is really encouraging as to the amount and also, that the Lord is leading in this matter. We have been inspired to mention this, for if the Lord is leading He will also stir up the hearts of a sufficient number of the brotherhood to contribute towards so needful a cause, when they know about it.

I would like to state a few reasons here for having a burying ground with the church; first, many people are too poor to bury in a regular chartered cemetery as they have them about the cities; second, where people bury their dead there their minds and hearts are; third, a cemetery with a church especially when situated like this church here, will have quite a missionary feature connected with it in drawing people to the church; again, there is a scattering effect when families of a church body bury here and there. A public cemetery with no church connections has no missionary drawing to any family whoever they be who bury their dead there. These people here who have so lately taken up the faith do so much depend upon us for help and guidance in all matters concerning soul and body.

There have been no deaths among this group and for that reason also it is of importance that there should be such a place secured soon, for life is uncertain and people who are not connected with any church will often turn to the church that is near and to people who are sympathetic. A little girl who had been a regular attendant at the Sunday school here was killed in an auto accident. The parents wanted the Mennonites to bury her, but there was no preacher

and no burying ground and so they had to apply to others to help them in their sorrow.

As we came through a town by the name of Bowling Green we stopped at a cemetery and stood beside the grave for a little while of a sister of the faith buried there many years ago. We thought it might be a consolation to near relatives, especially sons and daughters, to know that the tomb of their mother is and has been visited by brethren and sisters who travel that way. Sister Anna Kauffman directed us.

These conditions and facts move the heart of the writer very much, for I am aware that people in their well arranged communities are not conscious and have not a real impression concerning the needs in fields like these. Churches, preachers, two or three or more behind the pulpit every Sunday, at funerals a dozen or more at times, but here and other places not one at times to give spiritual help and comfort; well kept cemeteries with endowment funds for continual keeping and money for about everything needed all around and friends to assist on every occasion, these are blessings to be thankful for and to remind us of the goodness of God in bestowing upon us such blessings.

Maybe some of you who read this letter written by a brother in weakness and deepest concern will allow your hearts to be touched also and help to pray that the good Lord may find a shepherd for this place. If you are moved to contribute towards a plot for a burying ground you will please send the contribution to Eli G. Reist, Mount Joy, Pa., stating what it is for. May the Lord bless you.

This likely will be the last letter from this place. We expect to leave here on Sept. 4. Letters should be directed to us as follows:

Aug. 31 to Sept. 4, 1308 W. 4th Ave.,
Knoxville, Tenn.;

Sept. 4 to Sept. 8, Harrisonburg, Va.,
c-o E. M. S.;
Sept. 8 to Sept. 12, Newville, Pa.,
c-o Jos. Burkholder;
After Sept. 12, address New Holland,
Pa.

Mercy and blessings according to
Psa. 103:17-22.

Sincerely in His service,

Aug. 19, 1929. Noah H. Mack.

Detroit, Mich.

Dear Readers, Greetings:—We are enjoying good health at this place. We have enjoyed the presence of a number of visitors this summer. Among them were Bro. and Sister Beck and Bro. and Sister Summers of Ashley, Mich. Bro. Summers preached a very helpful sermon. Bro. and Sister Swartzentruber of Flint, Mich., also visited us. Bro. S. talked to us about their work in Flint. Bro. and Sister C. A. Brillhart and family, and Sister Mabel Bittinger, Scottdale, Pa., were here recently. Bro. and Sister Ralph Smucker from India told us some very interesting things about their work there. Bro. Allgyer and Bro. Troyer were here Aug. 18, and preached very helpful sermons. Sisters Miller and Yoder from Indiana were also with us Aug. 18.

Bro. and Sister King and family and Sister Pearl Smith had an accident last week on their way to Ohio. The car turned over into a four foot ditch. No one was hurt, which proves God's guiding hand over them.

We had a three weeks' term of daily vacation Bible school. There were one hundred and one children enrolled and seven teachers. Sisters Nellie Miller and Alice Housour of Indiana were among the teachers. We appreciated their work among us.

Some of the young brethren from Goshen, Ind., are still with us. They have worked untiringly. We appreciate their work.

May God's blessings be with you all.

Aug. 22, 1929. Mrs. Evelyn White.

FINAL REPORT

Of the Mennonite Woman's Missionary Society

To the Women and Girls of the Sewing Circle:

In this letter you will find the final report of the Women's Missionary Society, including the annual report of the treasurer, and also the report of the disposition of funds on hand May 16, 1929.

	Balance Apr. 1, 1928	Received	Disbursed	Balance Mar. 31, 1929
Foreign Missionary Support Fund:				
General	\$ 507 00	\$ 16 40	\$ 340 70	\$ 182 70
India General	1513 96	224 20		1738 16
Mary Good	35 35	281 65	300 00	17 00
Ruth B. Miller	299 94	419 17	450 00	269 11
S. A. Missionary	118 35		118 35	
Missionary Children's Support		31 50	31 50	
General Foreign Fund		17 24	17 24	
India Medical Fund		107 84	107 84	
India Bible Woman's Fund		84 00	84 00	
S. A. Bible Readers		89 56	57 56	32 00

S. A. Dispensary and Medical Equipment		39 10	39 10	
Expense Fund	490 56	132 22	95 01	527 77
Literature Fund:				
Monthly Letter Fund		3 00		3 00
Prayer Booklet Fund	100 02		79 35	20 67
Study Book Fund	29 72	11 10	6 74	34 08
Total	\$3162 23	\$1456 98	\$1727 39	\$2891 82
Minus Transfers		207 94	207 94	
Net Receipts and Disbursements		\$1249 04	\$1519 45	

AUDITOR'S REPORT

West Liberty, O., May 11, 1929.

To Whom It May Concern:

This is to certify that I, the undersigned, have this day examined the Treasurer's Books of the Mennonite Woman's Missionary Society, checked the receipts and disbursements, and compared the accounts of the various banks with the Treasurer's account to March 31, 1929, and found them correct.

(Signed by)

BESS J. KING.

FINAL DISPOSITION OF FUNDS

In view of the fact that the Woman's Missionary Society as such, has given place to the new organization to be effected under the General Mission Board, the Executive Committee of the Woman's Missionary Society met in session at the home of Ruth A. Yoder on May 17, 1929, and made plans for the disposition of the balances on hand plus the interest (\$69.48), due Sept. 1, 1929, as is shown in the following report:

FINANCIAL REPORT, APRIL 1, 1929—MAY 16, 1929				
	Balance Received		Disbursed	
	Apr. 1, 1929		May 16, 1929	
Foreign Missionary Support Fund:				
General	\$ 182 70	\$	\$ 182 70	\$
To Mary Good Fund			\$162 24	
To Ruth Miller Fund			20 46	
India General	1738 16		1738 16	
To India Science Hall			\$1467 40	
To Mary Good Fund			270 76	
Mary Good	17 00	437 00		454 00
Ruth B. Miller	269 11	20 46		289 57
India Building Fund	67 33	548 24	615 57	
To Dhamtari Babies Home				
India Science Hall		1501 40		1501 40
Dhamtari Babies Home		650 00		650 00
S. A. Bible Readers	32 00		32 00	
Expense Fund	527 77	35 05	527 77	35 05
To Monthly Letter Fund			3 50	
To India Building Fund			473 77	
Literature Fund:				
Monthly Letter Fund	3 00	3 50	6 50	
Prayer Booklet Fund	20 67	17 00	37 67	
To India Building Fund			\$37 67	
Study Book Fund	34 08	9 25	43 33	
To India Building Fund			\$36 80	
Total	\$2891 82	\$3221 90	\$3183 70	\$2930 02
Minus Transfers		3088 17	3088 17	
Net Receipts and Disbursements		\$ 133 73	\$ 95 53	

You will notice that \$1467.40 was transferred from the India General Missionary Support Fund to the India Science Hall Fund. This is money contributed by the Ontario Branch and by their consent was thus transferred. They have given in addition, \$34.00, which a little more than completes the necessary funds to build the India Science Hall.

Most of the money for the Dhamtari Babies' Home came from accrued interest.

The amount of \$35.05 was left as an Expense Fund for the new organization.

REPORT TO GENERAL BOARD

A summary report was sent by the Executive Committee of the Woman's Missionary Society to the Mennonite Board of Missions and Charities, in session at Garden City, Missouri, May 19-21, 1929, in which among other items, the beginnings, purpose and work of the organization are briefly stated.

Since it may be of interest to many of you the report is herewith given:

To the Mennonite Board of Missions and Charities, in Session at Garden City, Missouri, May 19-21, 1929

The work of the Woman's Missionary Society has been going on for twelve years. For a number of years prior to this time Sister Clara E. Steiner, with a deep seated conviction had spent much time and effort in investigation, correspondence, and conference with individuals and groups, preparing the way for a woman's organization in the Mennonite church, in which she saw a sphere of usefulness for the women and girls of the church that was in large measure lying dormant. She sacrificed time, effort, and money, in the face of discouragement as well as encouragement, and through her persistence and wisdom the foundation and existence of a woman's organization came into being and has functioned up to this present time.

The purpose of the organization has been to enlist the women and girls of the Mennonite Church in prayer and efforts for home and foreign missions, to acquire and diffuse the information needed, to collect money and other gifts for the support of home and foreign missionaries and mission work and for the promotion of the spiritual and temporal welfare of those among whom they labor. It has also been our purpose to work as helpers of the General Mission Board, and other agencies of the Mennonite Church organized for missionary and benevolent purposes.

Through this organization it has been possible to get in touch with all the different circles in the various states and Canada, which has at times proved very effective in different projects which have been set forth and executed.

It has never been the intention of the organization to undertake any project without consultation with some brother or brethren in authority in the Mission Board.

Of the more than \$30,000.00 which has been received and held by this organization, less than one-tenth has been disbursed other than through the General Treasurer of the Mission Board.

While to some it may seem superficial to have had monthly letters and other publicity and informational help, we are confident that the money expended brought in far greater returns than could otherwise have been hoped for. There must be knowledge of a situation and conditions before a response can be expected.

Because of faulty assumptions and hasty conclusions, problems have been created and confidences have been shaken. To ease some of this criticism the General Mission Board appointed a committee to have charge of the Sewing work of the circles. This, with the Woman's Missionary Society already existing, led to confusion and misunderstanding. Because of misunderstandings and because the General Mission Board had already appointed a committee to have charge of the sewing work of the circles, at a meeting of the Executive committee of the Woman's Missionary Society with a committee appointed by the Mennonite Board of Missions and Charities, the Executive committee of the Woman's Missionary Society, at the suggestion of the General Board committee, and subject to the approval of the branches working with the Woman's Missionary Society, gave over the further planning and work of their organization to the General Mission Board, or such other persons as they would see fit to sponsor it.

After a meeting with a committee appointed by the General Conference, to confer with the Executive Committee of The Woman's Missionary Society the committee appointed reported the proposed plan to the General Mission Board in session at Walnut Creek, Ohio, in 1928. The General Mission Board asked the present organization to continue to function until the Annual Board meeting of 1929, when a Woman's Missionary committee to be composed of seven women, is to be appointed by the General Board. This they have done and now at this time, in view of what has been stated, the Woman's Missionary Society gives over the responsibility and work of this organization to the General Board, and those whom they choose to carry on the work, thanking them for the privilege they have had of supporting Mrs. Friesen, Nellie Warye, Mary Good and Ruth B. Miller, missionaries to India; and of furnishing money for the following building in India:

The Girls' Primary School, the India Native Teachers' Home, the Untainted Boys' Home, and for the Orphans' Home Isolation Ward at West Liberty, Ohio, and as a last request we ask the privilege of giving the money, six hundred and fifty (\$650.00) dollars for building the Dhamtari Babies' Home.

We also thank you for the privilege of giving materially to other phases of work in India and South America, as the India Medical Work, Bible Women, Missionary Children's Support, South American Dispensary and Medical Equipment, South American Bible Readers, and of supplying some of the missionaries with a few conveniences as, a bicycle, cook stove, adding machine, typewriter, etc.

We are very grateful to the faithful sisterhood. We have learned that an urgent need presented to them brought forth from them a liberal response, and have noted with interest that the two years in which the largest contributions came in were two years when stronger appeals were made, and larger gifts were needed. We have also noted that the years when the gifts were small were those in which there was no special need presented for which to work.

Not only through the giving of money, has the sisterhood showed its strength and willingness, but also in the gathering together of garments and supplies for various institutions.

The Secretary of Literature has found a growing and fruitful field which she is convinced is very essential in the building up of strong, useful talent for the cause of missions.

As the Executive Committee of the Woman's Missionary Society, we hope that the faithfulness, the willingness, and the dependability of the women and girls of the Mennonite church may be respected and utilized and that there may be a larger vision of the great task of making Christ known among men, and a more real appreciation that we all are "workers together with God."

Signed by

Mrs. M. C. Cressman, President.
Mrs. M. Nahrang, Secretary.
Ruth A. Yoder, Treasurer.
Mrs. J. S. Gerig, Member.

REMARKS

The funds on hand are being given over to V. E. Reiff, Treasurer of the General Board, to be disbursed as stated above.

The further work of the women and girls is to be carried on by the committee appointed by the General Board. This committee will no doubt organize itself in the near future.

Thanking you for the confidence you have shown me as treasurer, and for the faithful support you have given, I am,

Sincerely yours,

Ruth A. Yoder, Bellefontaine, Ohio.

July 15, 1929.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for July, 1929

General Mission Fund		Sugar Creek Cong Ia	36 50
Lydia Stoltzfus	5 00		1806 48
Madison Co S S Ohio	7 25		
A Bro Mo	10 00		
Pleas View S S Okla	21 00		
Forks Cong Ind	42 65		
Gulphaven S S Miss	5 42		
Mr & Mrs L R Troyer	14 00		
Science Ridge S S Ill	12 95		
Martins Cong Ohio	20 00		
South Union S S O	43 02		
Per Eli D Yoder	11 80		
Mt. Zion Cong Mo	1 00		
Penna Cong Kans	16 00		
Alta-Sask Dist Conf	143 26		
West Zion S S Alta	10 73		
Cresston S S Mont	29 75		
Kaufman Cong Pa	4 66		
Lower Deer Cr Cong Ia	30 42		
Daytonville Cong Iowa	14 12		
Liberty Cong Iowa	10 48		
West Fairview Cong Nebr	65 00		
Fairview Cong N D	5 00		
	523 51		
INDIA		Missionary Children Support	
General		Nappanee S S Ind	40 00
Belleville Cong Pa	15 00	Cullom S S Ill	43 00
Pleas Grove S S Ill	14 75	Fairview S S Mich	70 00
A Bro Mo	10 00	Weaver S S Penna	12 50
A Bro and Sister Ill	25 00	Pacific Coast Miss Meeting	
Oak Grove & Pleas Hill		Children's Offering	6 36
Congs O	40 00	Middlebury S S Ind	7 55
Amandus Hooley Estate	7 50		179 41
Alvin Schantz	20 00	Evangelist Support	
Hopedale Cong Ill	40 00	A Sister Penna	1 00
Central Cong Ohio	12 50	Holdeman Y P M Ind	5 00
Beech Cong Ohio	17 81	Manitou Cong Colo	25 00
Leetonia S S Ohio	20 20	A Brother Pa	15 00
Palmyra Cong Mo	8 90	Bally & Boyertown Con Pa	6 00
Pleas Valley Cong Kans	17 00	Vineland Y P M Ont	10 00
La Junta Cong Colo	11 25	Hagey-Wanner Y P M	
East Holbrook Cong Colo	16 04	Ontario	30 00
Mt Zion Cong Mo	1 00	Middlebury S S Ind	25 00
Line Lexington Cong Pa	45 50	Spring Valley Cong N D	25 00
Lower Salford S S Pa	54 00	E Petersburg S S Three	
Souderton T M Pa	14 00	Classes Pa	22 50
Allensville S S Pa	22 72	E. Petersburg S S	
A Sister Clearsprg Con Md	1 00	Y M B C Pa	7 50
Millers Cong Md	56 00	E S Pa	37 50
Reiffs Cong Md	123 73	Manheim Bible St Cl Pa	11 00
Zion Cong Ore	3 30		220 50
Wanner Cong Ont	12 38	Bible Women Support	
Berea Cong Ind	5 00	Two Old Sisters Classes	
Middlebury Cong Ind	21 00	Oak Grove S S Ohio	12 50
E Fairview Cong Nebr	79 86	Oak Gr S S O Willing	
Lake View Cong N D	2 50	Workers Cl O	6 00
Coalridge Cong Mont	15 24	Sugar Creek Cong Ia	56 00
Fairview Cong N D	10 00	Oak Grove S S O	
Lancaster S S Pa	29 78	Aged Sisters Cl	12 50
Landisville S S Pa	40 74	East Holbrook S S Colo:	
	813 70	Class 4	10 00
Missionary Support		Class 5	2 15
Friends Ohio	150 00	Class 7	6 65
Walnut Cr Cong Ohio	150 00	Class 8	5 00
Sugar Cr Cong Iowa	95 00	Peter Garber	12 50
Women's Miss Society	743 57	Mr and Mrs James Bute	12 50
Sycamore Grove S C Mo	17 50	Bethel S S Aged Sisters	
Holdeman Cong Ind	100 00	Class O	12 50
Yoder S S Kans	75 00	Middlebury S S Ind	12 50
Lockport S S Ohio	36 82	Plum Creek Cong Nebr	12 50
Spring Valley Cong Kans	37 50		173 30
Blooming Glen S S Pa	112 50	Teacher's Support	
Weaver S S Pa	15 00	Viola Wenger	30 00
Kaufman Cong Pa	15 00	Lydia Oyer	10 00
Stahl Cong Pa	15 00	Waterloo S S Ont	90 00
First Menn Cong Ont	127 45	Rose Swartzentruber's	
First Mennonite S S Ont	15 00	S S Cl Ia	10 00
First Menn Y P M Ont	7 55	Jacob Mellinger & Scott	
E Fairview Cong Nebr	37 09	Bushong	8 00
		Landisville S S Girls	
		Cl 7 Pa	5 00
		Elizabethtown S S	
		Clarence Lutz Cl Pa	12 00
		Oreville Menn Home	
		Workers Pa	30 00
		Landisville S S Mens	
		Cl 6 Pa	15 00
		Strasburg Cong & S S Pa	45 00
		Bosler S S Boys Bible	
		Class Pa	15 00
		Mellinger S S Pa	45 00
			315 00
		Orphan Support	
		Ia City Miss S S Classes	38 00
		Mrs Dora Myers	16 00
		A K Hertzler	19 00
		Howard D. Kanagy	18 00

J. C. Troyer	16 00	Portland S S Ore Cl 13	5 50
Mrs H C Swarr	9 00	Bethany S S Mich	5 00
Scottdale Sum Bible S Pa	12 39	Helping Hand Class	
Metamora S S Ill		Elkhart S S Ind	5 50
John Bachman's Cl	33 00	L Deer Cr S S Ia Cl 2	11 00
Sugar Creek Cong Ia	55 00	A Millersville S S Cl Pa	5 00
Mr and Mrs E T Eash	9 00		185 50
Mr & Mrs J P Handrich	24 00	Medical	
Elmer S Hochstetler	9 00	E Union S S Meeting Ia	50 95
Bethel & Guilford Cons O	111 00	Canton Wom Miss Soc O	10 00
Millwood S S Children Pa	13 50	Catlin S S Kans	10 00
East Holbrook S S:		M C Cressman's S S Cl	
Class 3	9 25	Kitchener S S Ont	21 00
Class 6	1 50	Helping Others Cl	
Martins Cr S S O Cl 12	12 00	Elkhart S S Ind	10 00
Nappanee S S Prim D Ind	19 00	Willing Workers Cl	
Allensville S S Pri D Pa	12 00	Elkhart S S Ind	6 00
Peter Garber	12 00		107 95
Harmony S S Ill	50 00	Primary Village School Support	
Plainview S S		Sugar Cr Cong Ia	21 00
Old Sisters Cl O	9 00	Portland Ore Y P C L S	21 00
Plainview S S O Cl 5	10 00		42 00
Walnut Cr S S Ill		Evangelistic Fund	
Ura Gerber's Cl	16 00	E Zora A M Cong Ont	32 42
G Monroe Miller	24 00	Friends Pa	10 00
Cherry Box Cong Mo	20 00		42 42
Leo Mast	12 00	Bldg. Repairs	
Altoona Miss S S Penna	11 94	J H & Susan Loucks	100 00
Stahl S S Pa	9 73	Personal	
Paradise and Millers S S		Mr & Mrs N J Hostetler	106 44
Md Primary Classes	14 00	Bethel S S Girls Cl O	5 05
Zion S S Cl 14 Ore	7 50	E Scottdale S S Pa	6 75
Bethel S S Cl 6A Ore	9 00		118 24
Waterloo S S Ont	19 00	Carpentry School Roof Repair	
Bertie Cong Ont	31 00	A Brother and Sister Ill	20 00
The Schissler Family	18 00	Katie Litwiller	40 00
Maple View A M S S Ont	48 00	Jahanna Mahuke	5 00
Moses Bowman's		Bro & Sister Bontrager	8 00
S S Cl Ont	1 25	Geiger S S Ont	25 00
Simon Baer's Cl Ont	7 85	W Liberty Cong Kans	15 00
M B Bauman's Cl Ont	4 80		113 00
Ananias Shantz Cl Ont	6 35	English School Bldg. Repair	
Ed Witmer's Cl Ont	75	Martins and Pl View S C	10 00
Geo A Weber's Cl Ont	3 00	A Friend Ia	3 50
Blooming Glen S S Pa		A Bro & Sister O	10 00
Q Leatherman's Cl	5 60	Jahanna Mahuke	5 00
Toronto Miss Y P M Ont	15 00	A Bro & Sister Ind	10 00
Bethany S S Mich	9 50	Lincoln Biehn	86 50
Middlebury S S Ind	29 00	Plainview Cong O	41 89
Excelsior Cl A Elkhart		Hagey Cong Ont	14 00
S S Ind	10 84		180 89
Excelsior Cl B Elkhart		Sisters Bungalow	
S S Ind	14 00	U Deer Cr S S Ia	40 00
Plum Creek Cong Iowa	24 00	West Union Cong Ia	179 32
L Deer Cr S S Cl 10 Ia	17 00	Manson Cong Ia	62 23
L Deer Cr S S Cl 17	20 00	Sugar Creek Cong Ia	116 95
L Deer Cr S S Cl 23 & 32	11 00		398 50
Sister Teachers of Prim.		Science Hall	
Dept. L Deer Cr S S Ia	1 10	Women's Missionary So	1501 40
W D Brennenman and Wife	12 00	Babies' Home	
W Union Primary Dept Ia	10 62	Women's Missionary So	650 00
Spring Valley Cong N D	9 00	Mary Wenger Auto	
Elmer E Zimmerman & Wife	18 00	Pacific Coast Miss Meet	67 90
The Sisters	9 00	Total for India Missions	8,128 66
Slate Hill & Churchtown		SOUTH AMERICA	
S C Pa	8 00	General	
Landisville S S Girls Cl 5 Pa	3 00	Cullom Cong Ill	9 32
Millersville S S		A Bro Mo	10 00
Jacob Thomas' Cl	12 00	Amandus Hooley Estate	7 50
E Petersburg S S		Milford A M Cong Nebr	20 16
Three Classes Pa	9 00	Alvin Schantz	20 00
Lebanon Co S S		Waldo Cong Ill	32 77
Workers Pa	36 00	Central Cong Ohio	12 50
Manheim S S Pa	38 00		
Landisville S S Prim			
Cl 1 Pa	9 00		
	1112 47		
Widow Support			
Two Old Sister Classes Oak			
Gr S S O Champaign Co	5 50		
A R Egli's S S Cl Ia	11 00		
A K Hertzler	5 50		
Sugar Creek Cong Ia	38 00		
Los Angeles Miss Calif	38 50		
Bethel & Guilford Cons O	22 00		
Mrs J N Hartzler	5 50		
A Bro O	16 50		
Mothers Cl Bethel S S O	5 50		
Albert Miller	5 50		

Bethel S S Ohio	29 47
Midway S S Ohio	34 62
Palmyra S S Mo	4 45
La Junta Cong Colo	11 25
E Holbrook Cong Colo	16 04
Mt Zion Cong Mo	3 00
Larned Cong Kans	20 00
Spring City Cong Pa	88 00
Line Lexington Cong Pa	45 50
Oak Grove Cong Md	1 30
Springs S S Pa	9 15
Vineland S S Ont	29 60
Wanner Cong Ont	22 05
Plum Creek Cong Nebr	7 20
E Fairview Cong Nebr	37 85
Fairview Cong N D	2 50
Gehman S S Pa	36 96
Strasburg S S & Cong Pa	84 14

595 33

Missionary Support

Belleville Cong Pa	112 50
Wilmot A M Cong Ont	171 00
Pleasant Valley S S Kans	20 00
Souderton S S Pa	37 50
Four Waterloo Twps	
Congs Ont	73 50
Six Wilmot Congs Ont	150 00
Good Cong Pa	18 00
A Bro & Sister Pa	25 00

607 50

Missionary Children Support

Marion S S Pa	17 00
Allensville S S Pa	40 00
Elizabethtown S S Pa:	
Paul Garber's Cl	12 50
Alta Nunemaker's Cl	12 50

82 00

Evangelist Support

Seth Wyse	10 00
Ora D Yoder	5 00
Skippack S S Pa	15 00
Ella M. Landis	20 00
Howard Miami S S Ind	90 00
Shore Y P B M Ind	9 00
Berea S S Ind	5 00
Nappanee S S Ind	63 30
Hopewell S S Ind	49 75
Clinton Frame S S Ind	57 00
Elkhart S S Ind Cl 25	28 38
Elkhart S S Ind	
Good Samaritan Cl	6 50
A R Miller	5 00
Salem Cong Nebr	26 25

390 18

Bible Readers Support

Conestoga S S Pa	10 00
A Sister Pa	8 00
E Scottsdale S S Pa	
Officers & Teachers	61 00

79 00

Orphan Support

Ass S C of Franconia	
Conf Dist Pa	100 00
Altoona Miss S S Girls Cl	
Pa	5 00
Waterloo S S Ont	30 00
Susanna C Rohrer	5 00

140 00

Orphanage Building

Landisville S S Womens	
Cl No 10 Pa	5 00
A Sister Pa	60 00
Weaverland Y P M Pa	100 00

165 00

Bible School

A Sister Ill	30 00
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Kindergarten

Harvey Birky	10 00
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Bethel & Guilford Congs O	9 00
A Bro Ind	15 00
Goodfield Cong Ill	18 02
	52 02
Total for South America	2141 03

CITY MISSIONS**Altoona**

Allensville Cong Pa	18 84
Weaver Cong Pa	9 85
Pleasant Grove Cong Pa	3 76
Stahl Cong Pa	8 19
Scottsdale Cong Pa	16 04
	56 68

Canton

Canton S S Ohio	5 72
Beach & Canton Y P M O	5 14
Oak Gr & Pl Hill Cons O	20 00
Sonnenberg S S Ohio	20 00
Interest	5 50
	56 36

Chicago

J J Hostetler	10 00
Brother I Lehman	5 00
Brother L Barge	1 00
Ruth Brunk	5 00
F Buchanan	14 00
L C Hartzler	5 00
Roanoke Cong Ill	25 30
Metamora Cong Ill	25 08
Ill District Conf	55 40
Morrison Cong Ill	7 40
Willow Springs Cong Ill	12 60
Cullom Cong Ill	8 72
	174 50

Detroit

Ind Mich District Bd	100 34
Emma Cong Ind	10 00
	110 34

Fort Wayne

Brother Kauffman	50
Interest	5 50
Salem Cong Ind	18 36
Salem Cong Nebr	26 25
	50 61

Knoxville Mission Tenn.

Plain Cong Pa	62 05
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Kansas City

John Kauffman	25 00
Board	47 90
Mt Zion Cong Mo	2 50
W Liberty Cong Kans	15 58
Plain Cong Pa	62 05
E Fairview Cong Nebr	37 66
	190 69

Lima

E Union S S Meet Iowa	25 47
Sonnenberg S S Ohio	25 91
Mattawana S S Pa	24 78
Amandus Hooley Estate	9 00
Interest	5 50
Holdeman S S Mens	
Bible Cl 16 Ind	4 10
	94 76

Peoria

Alvin Schantz	5 00
Illinois District Conf	55 39
Harmony Quar Meeting	11 40
	71 79

Tampa, Florida

A Bro & Sister Ill	15 00
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Toronto

Lester Kock	6 00
Waterloo Cong Ont	49 67
Hagey Cong Ont	14 00

Geiger Cong Ont	20 00
Weber Cong Ont	15 20
Blenheim Cong Ont	16 20
Wanner Cong Ont	14 60
	135 67

Portland

Filer Cong Idaho	4 00
Washington D C Bldg. Fund	
Souderton Cong Pa	75 00
Deep Run Cong Pa	27 84
	102 84

Total for City Missions 1,125 29

CHARITABLE INSTITUTIONS**Children's Home Kansas City**

A Bro Mo	5 00
Milan Valley Cong Okla	3 55
Mt Zion Cong Mo	4 00
Special Support	315 00
A Sister	22 00
A Brother & Sister	12 00
Zion Cong Ore	12 48
Miscellaneous	1 50
	375 53

Orphans' Home, Ohio

Amandus Hooley Estate	6 00
Schellsburg Cong Pa	1 67
A Sister Grantsville Md	10 00
Vacational Bible S Orrville	10 35
Special Support	800 50
Farm Income	19 55
	848 07

Ill. Home for Aged

Special Support	830 48
Peter Zehr	25 00
A Pedrelle	1 00
Sol King	2 00
Con. Box	7 86
Anna Zimmerman	37 00
A Bro Mo	4 85
Ill District Conf	55 40
Mt Zion Cong Mo	50
Elkhart Cong Ind	45 50
Weaver Cong Pa	10 00
Morrison Cove Congs Pa	6 65
Casselman Cong Md	4 45
	1030 69

Total for Charitable Institutions 2254 29

OTHER FUNDS**Africa**

Harvey Birky	10 00
La Junta Cong Colo	15 52
	25 52

Administration Expense

S S Gehman	2 00
Henry H Miller	5 00
Fannie L Kraybill	1 00
Abraham L Gehman	1 00
Lizzie Kurtz	2 00
	11 00

French Missionary Support

Sonnenberg S S Ohio	50 00
Bethel & Guilford Congs O	20 00
A Bro Ind	15 00
	85 00

Annuity

A Sister Ill	100 00
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General Conference Expense

Filer Cong Idaho	2 10
Albany Cong Ore	5 61
	7 71

Mennonite Board of Education

Albany Cong Ore	8 00
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Schellsburg Cong Pa	3 33
	11 33

Women's Committee Expense

Women's Missionary So	35 05
Mabel Groll	17 80
	52 85

Endowment for Church Schools

A Friend	
Scottsdale Cong Pa	30 00

District General Funds

Springs Cong Pa	6 67
Morrison Cove Cong Pa	10 74
Hesston Cong Kans	19 00
Cherry Box Cong Mo	3 15
Crystal Springs Cong Mo	17 05
Limon Cong Colo	5 00
Portland Cong Ore	2 11
Hopewell Cong Ore	2 10
Bethel Cong Ore	5 00
Filer Cong Idaho	2 57
Nampa Cong Idaho	6 87
Deep Run Cong Pa	26 82
Boyetown Cong Pa	11 00
Wooster Cong O	5 00
Providence Cong Pa	12 00
Skippack Cong Pa	30 00
Boyetown & Hereford	
Cong Pa	55 00
Souderton Cong Pa	60 55
Skippack Cong Pa	18 50
Berne Midland S S	
Meeting Mich	9 06
Moward-Miami Cong Ind	18 18
Maple River Cong Mich	30 00
Midland Cong Mich	11 00
Clinton Brick Cong Ind	12 96
Clinton Frame Cong Ind	46 62
Lake View Cong N D	10 00
Fairview Cong N D	27 50
	464 45

Dakota-Montana District Conference

Lake View Cong N D 4 00

Evangelistic Fund

Spring Valley Cong N D 18 00

Pacific Coast Bible School

By Executive of Conf 100 00

Rural Mission Fund

Rockton S S Pa	1 25
Kaufman Cong Pa	9 32
Blough Cong Pa	12 00
Emma Cong Ind	10 76
La Junta Cong Colo	14 72
Spring Valley Cong Kans	56 99
Mt Zion Cong Mo	26 90
	131 94

Hannibal Fund Mo

Mt Zion Cong Mo	1 00
Mo-Kans Conf Expense Fund	
Kans City Cong Mo	10 00
Falfurrias S S Texas	10 81
La Junta Cong Colo	22 26
	43 07

Wichita, Kans Fund

Mt Zion Cong Mo 4 40

Good Samaritan Fund

Sewing Circles of S W Pa	
Conf District	45 00

S W Pa S S Conf Mission Fund

Morrison Cove S S Pa	15 08
Glade Cong and S S Md	4 69
Springs S S Pa	22 96
Stahl S S Pa	12 01
Blough S S Pa	12 25
E Scottsdale S S Pa	27 80
	94 79

Church Building Fund

Sale of Church House Clay	
Co Ind	115 00

Ind-Mich S S Conference		Towamencin S S Pa	20 00	Lancaster District Bd	830 12	Charitable Institutions	2,254 29
Berea S S Ind	2 57			Mo-Kans District Board	461 36	Africa	25 52
Nappanee S S Ind	10 38		32 60	Ontario District Board	1,021 12	Annuity	100 00
		Russia		Ohio District Board	271 36	General and Other Funds	
	12 95	Holly Grove S S Md	22 12	Pacific Coast Dist Bd	122 65		1,921 00
		Total for Relief	67 32	Southwestern Pa Dis Bd	482 30	Relief Funds	67 32
Personal		SUMMARY		Wash Co Md Franklin Co			15,763 11
Maple Grove Cong Ind	175 00	Alta-Sask. District Board	183 74	Pa Dist Board	194 73	Respectfully submitted &	
Total for Other Funds	1,523 01	Dakota-Montana District		Menn Board of Missions		Gratefully Acknowledged	
RELIEF FUNDS		Board	128 74	& Charities, Inc.,	8,717 66	V. E. Reiff,	
Philippine Lepers		Ind-Mich District Bd	990 21		15 763 11	1711 Prairie St.,	
La Junta Colo	12 60	Franconia District Board	998 81	India Missions	8,128 66	Elkhart, Indiana.	
China		Ill District Board	443 91	S A Missions	2,141 03		
La Junta Colo	12 60	Ia-Nebr District Board	916 40	City Missions	1,125 29		

GLEANINGS

One day as two women missionaries were cleaning up the mission premises in Shanghai, China, they were about to throw a torn copy of the New Testament into the fire when a dog grabbed it in his mouth and ran down the street and into a soldiers' barracks with it. The soldiers chased the dog to find out what was in its mouth and finally secured the New Testament. They read it, became interested, and went to the mission to hear it explained. The missionaries had not been able to get into the barracks before, but now they gained entrance and told the soldiers of Jesus and His love.

Religious Freedom in Palestine

S. B. Rohold, F. R. G. S. writes from the Holy Land: "New rules have been issued by the Government for the confession of faith by converts from one religion to another. The regulations under the former Turkish Government, which were very cumbersome and exacting, though perhaps needed in former days, have been largely modified. An opportunity is given to those who have a real change of heart to give their testimony without unfair and undue restriction, and without the persecution that should not characterize a land where the promise of religious freedom for all was given, when Lord Allenby, having walked through the Jaffa Gate, made the public declaration in the name of Britain and the Allies concerning the future of the Holy Land in religious, social, and political affairs. This change causes us much gratitude to God. It is worthy of remark that the Vatican is altering its attitude to Jewry and seeking to win the friendship of the people, as well as making strenuous efforts towards their conversion to Rome."

Palestine Moslem Converts

During the last fifty years or so a little Christian congregation connected with the Church Missionary Society has met Sunday by Sunday at Shefamer, a village in Palestine. Recently a large number of Moslems—members of some forty families—has begun to go to church and to join in the Christians' worship. One Sunday thirty of these men waited for the clergyman after service, and told him that they wished to become Christians. Seldom in the Moslem world, never in the history of modern missions in Palestine, has there been such a

movement. A catechist and two women missionaries have gone to help to prepare these inquirers for baptism and to teach those who may come forward. Those on the spot feel that this may be but the beginning of a great movement. Already there is news from another village of sixteen Moslems wishing to become Christians.

Armenian "N. E. R. Graduates"

On his way home from the Lausanne Conference, Rev. J. Ross Stevenson, D. D., President of Princeton Theological Seminary, visited various centers of Near East Relief work, to which he pays high tribute. He says also: "But one needs to see the beneficiaries themselves of this great enterprise, to realize its highly multiplied worth. Our first introduction to those who had been rescued and trained by Near East Relief workers was at a meeting of some fifty Armenian boys, organized into a young men's league, assembled in a modest yet substantial building for an evening of social intercourse after the day's hard labors were over. They represented various trades and occupations. They are now self-supporting, are concerned about the future of their own race, and each one is eager to make the largest possible contribution to his day and generation. Their gratitude for what has been done on their behalf, their response to the religious appeals that are made and their expressions of good will toward our own nation were most reassuring and inspiring."

A Cannibal Tribe Converted

Mondombe on the Congo is in charge of Mr. and Mrs. Moon of the Disciples of Christ. Ten years ago they landed there on the bank and started life in a rude mud hut. They had their long struggle with fever, the chief was unfriendly, and in the first six months they saw but three whites with none of whom they could speak because of differing language. Now they have a large plant for hospital, school, and industrial work as well as a church building. During six years they have baptized 1,683 people and sent out sixty-three converts as evangelists. John Eliya, one of these evangelists, has brought a great cannibal tribe almost wholly to Christ. Paul Bokese, working at this station, is the son of a great war chief with cannibal past. The son, standing by the Lord's Table not long ago, took the cup and said, "This is not human blood

such as our fathers drank, but it becomes to us the blood of our Master who cleanses us from sin." Calls for teaching are coming from new tribes.—Sunday School Times.

Giving in West Africa

The Bishop of Lagos, writing in the Church Missionary Outlook for April, says that the church in his diocese pays all its own African workers, clergy, catechists, teachers, and even its African bishops. This is accomplished by the regular systematic gifts of every member of the church. The grace of giving is a remarkable feature in the lives of Christians in West Africa. Not only is there the regular weekly or monthly contribution to "church dues," but also the annual subscription and the thank-offerings. These latter are noteworthy. If a Christian goes on a journey and returns safely he is sure to give his thank-offering. The same is the constant practice when other blessings are received such as recovery from sickness, success in a trading venture, or the birth of a child.—Church Missionary Society.

New Avenue for Bible Teaching

Daily Vacation Bible Schools are very new in Burma, but the first year proved their worth so effectively that five more were organized last year. Miss Mary Phillips of the American Baptist Mission, writes:

"Besides outlining a definite program adapted to the needs of Burma, all the Bible stories and character stories had to be written and translated into Burmese. About forty young people from the college, high schools and seminaries volunteered to help in the schools. That, of course, meant sacrificing their own vacations. Because of the extreme heat we found it necessary to begin at seven o'clock in the morning and finish at ten, but that did not mean that the work for the teachers was finished for the day. The teachers every morning met for prayer fifteen minutes before the opening of school. At noon time they divided into groups and went out to make calls in the homes of the pupils. Through this quiet home work a number of adults confessed their faith in Christ and not a few children from Buddhist homes expressed their desire to become Christians.—Watchman-Examiner.

When Fools Cry:—Fools, because of their transgression, and because of their iniquities, are afflicted.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"All things were made by him; and without him was not anything made that was made."

If you want any real exaltation, just get down to the foot of the Cross, submit yourself to Christ the Lord, "humble yourself under the mighty hand of God, and he will exalt you in due time."

It is probably true, as believed by an eminent scientist, that the grand canyon of the Colorado will have disappeared a few million years hence. The Bible makes this clear without this learned scientist's assistance.

The Bible tells us that every one of us must give account of himself to God. This is food for meditation on the part of motorists who are inclined to use their automobiles for pleasure trips on Sunday afternoons or to take them to distant points when the call of duty requires that they stay with their home church for worship and work. In the use of the auto, on Sunday and every other day, we may well take heed to the admonition, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Speaking of responsibility to God for our actions, too many of us allow this important fact to be forgotten and hidden away behind the thought of what the Church might do to us in case we transgress Church rules. Those who delight to "walk after the flesh" do not like to have their likes interfered with, even if it is the Church endeavoring to obey Bible instructions concerning Christian duty and Christian discipline. When we keep our conscience clear and keen on the question as to what God requires of us we are not liable to be worried much by what a

congregation of fellow-believers may ask of us.

The Bible and common sense always agree. Take the Bible teaching on the use of strong drink, for example. After you get through reading what the Bible has to say on the subject, then consider the effects of strong drink on body, mind, and soul. Similar comparisons might be made between the teachings of Bible and common sense in such matters as pride and humility, covetousness, charity, purity, true worship, and everything upon which Bible truth sheds light. Those who imagine themselves to be taking the common sense way rather than the Bible way will find sooner or later—if not in this world, then in the world to come!—that in forsaking the way of God as revealed in His Word they have also forsaken the way of common sense.

"Get together," is the cry of Protestantism. They call attention to the way in which Catholicism presents a solid front against a divided Protestantism, and how that division not only weakens churches but stands as a barrier against the progress of Christianity. To all of this we say, AMEN. Only let us suggest that it is unthinkable to people who cherish a real faith in and complete obedience to our Lord Jesus Christ that any attempt at getting together should be made with the understanding that we get together only on a whole-Gospel platform. A getting together on this basis is encouraged by the testimony of John (I Jno. 1:7) who says, "If we walk in the light as he is in the light, we have fellowship one with another." Let us pray and "walk" in the direction of such a fellowship.

Speaking of getting together, it reminds us of a story that our pioneer evangelist, Bro. J. S. Coffman, used

to relate. He told of a father who left home one morning, leaving strict instructions to his boys to stay together and not to get off the place that day. But no sooner had he gotten out of sight than the boys began to stray, one going in one direction, others in other directions, until not one of them remained true to the father's instructions. Finally, finding themselves lonesome in their separation they commenced gravitating together until they were all in one place—but their get-together place was off their father's farm. They were together, nevertheless all were transgressors. What they ought to have done was to come back in penitence, and get together where their father wanted them to be. Likewise should all Christian churches make a faithful effort to get together on the Father's farm.

Many thanks for the many who have recently renewed their subscriptions to the Gospel Herald. One sister sent us \$20 to put her subscription a long time ahead. Had she added \$10 more it would have entitled her to a subscription for life. We have in time past called attention to our standing offer of a life subscription to the Gospel Herald for \$30, or both Gospel Herald and Christian Monitor for \$50.

Some have wondered how we can afford to do that, as that would pay for but fifteen years; and some have even hinted that it is a "chance" game, depending upon the life of the subscriber as to whether it is a good or a bad investment. But we have chosen to look at this matter from a different viewpoint. The \$30 for the Gospel Herald is given as a donation to the House in the form of an annuity. At the present rate of subscription it brings the annuitant an interest of six and two-thirds per cent during his or her life time, after which the money is the property of

the House, a church institution. On the part of the annuitant it means that the matter of attending to the renewal of subscriptions is taken care of permanently, while on the side of the House it means an annual interest of nearly the regular price of the subscription, with no extra labor to enter the renewals from year to year. This arrangement is really an advantage to both the subscriber and the House. Incidentally, if half the Herald subscribers would dispose of the

matter of renewals with the payment of a \$30 annuity, it would not only settle their subscription bill for life but would also wipe out the entire indebtedness on the House and leave a comfortable sum for operating expenses.

The more you think of this plan for paying subscriptions the better you will like it. Several hundreds are on the life subscription list, now, several thousands will be, if they will but take time to consider.

THE SCRIPTURAL SOLUTION OF A PACIFIST QUESTIONNAIRE

By J. S. Shoemaker

For the Gospel Herald.

(This article was first published in the July 31, 1924, number of the Gospel Herald and is now reprinted by request.—Editor.)

Since the close of the great World War it has become more or less popular to champion any movement which leads to pacification or peace-making between nations. Many government officials, educators, and Church leaders are making urgent appeals that all civil, national, and international disputes be settled by arbitration instead of using force, or weapons of carnal warfare, to effect the settlement of civil and national variances.

All movements that have a tendency to lead civil authorities, states, and nations to "beat their swords into plow-shares, and their spears into pruning-hooks," are to be commended by all peace-loving people, but by careful observation it is very evident that many of the present day peace advocates are simply legal, civil, and semi-Christian pacifists who are void of the true Christian pacifism as taught and exemplified by Christ and His apostles.

It seems very obvious that many of the anti-war advocates are earnestly endeavoring to create sentiment that will lead to the establishment of peace between nations, not so much because of their being imbued with the principles of love and peace as taught and exemplified by Christ the Prince of Peace, but because of the evil effects that peoples and governments are made to suffer in the way of financial loss, destruction of property, and human slaughter and suffering brought upon individuals and nations thru participation in warfare.

Several editorials have appeared recently in the Gospel Herald on the subject of pacifism. The same were fraught with many timely, convincing scriptural thoughts, such as should be endorsed and accepted by every true disciple of the Lord Jesus Christ. The thoughts presented on the subject by the editor were not clothed with hazy language difficult to be understood, but in clear and distinct sentences easily

to be comprehended by any open-minded reader, nevertheless the said editorials had the effect in causing questions to arise in the mind of a certain truth-seeker who resides at Los Angeles, Calif., who (seemingly with good intent) was constrained to submit the following questionnaire, the same to be answered in the columns of this periodical.

"Would, or does the doctrine of non-resistance as you teach it, involve the disarmament and disbanding of the Police departments?"

"This was temporarily effected thru 'Red' propaganda in Boston, until Coolidge took a hand. What would have been the result if he had not?"

"We had in the U. S. in 1923 about 10,000 murders against 200 in all England and Wales. The Scripture says that 'the law was made for the lawless.' How is it to be enforced without using force?"

"Then how about 'Bandit' Governments, Soviets or others if the U. S. scraps everything and trusts to their ideas of righteousness?"

"Another question: Has not this country a perfect right to refuse to allow Turks, Japs, or Hindoos to erect Buddhist shrines, temples or mosques in this land?"

"Does the fact that we are given the right or privileges to build churches in their countries, give them a moral right or claim to worship devils over here?"

"Is there any basis of righteousness outside of the Scripture?"

"C. E. D."

By a careful reading of the above we are led to conclude that it is indeed difficult for some honest seekers after truth to distinguish the great contrast between the statutes and laws that are enacted by which cities, states, and nations are to be governed, and the divine principles by which the Christian Church is to be governed. The question which arose in the mind of the querist may seem somewhat perplexing to some, but by a careful study of God's Word and a proper discernment of the principles of the Christian religion it can readily be seen that the Church and the state or nation are two separate institutions; the former a divine institution and the latter a civil or legal institution. Christ, the Prince of Peace, is the founder and Head of the Church, which is govern-

ed by the principles of love, grace, and peace. The various states and nations are headed by governors, presidents, or kings who are supposed to rule righteously, deal justly with their subjects, preserve self-interests and when necessary punish evil-doers.

Both the Church and civil governments are divinely instituted, but the mission on earth is radically different. (See Jno. 18:36; Rom. 13:1,4). The Church is a soul-saving institution and its members or adherents, are called to be emissaries of love, peace, and nonresistance which are the evidences of real salvation. (Matt. 28:19,20; Mar. 16:15,16; II Cor. 5:17; Gal. 5:22,23). Our Lord and Master's mission in this world was to "seek and save the lost," "to heal the brokenhearted," for the "recovering of sight to the blind" and "to preach the acceptable year of the Lord," also to establish His Church and deliver to His disciples the principles by which the same is to be governed. (Luke 19:10; 4:18,19; Matt. 16:18; Eph. 3:20).

It is generally conceded that civilized governments are founded upon the principles of righteousness and justice as embodied in the Mosaic laws, and are supposed to be protective and life-saving institutions but, sad to say, their disastrous wars have proved just the opposite. If governments would adhere strictly to the laws of justice and principles of righteousness, all their differences and disputes would be settled by arbitration instead of effecting adjustments of their troubles by human butchery, which is not only anti-Christian but inhuman, brutish, ungodly and devilish.

Paul makes it clear that world rulers are the ministers of God commissioned to use the sword and "to execute wrath upon him that doeth evil" (Rom. 13:4). Under the law, or Jewish economy, the Church and nation were governed by the same system of laws and precepts, but under the Christian economy the Church and state are divinely divorced, and as a result become permanently separated, the Lord having so ordered that the laws and principles by which these two distinct institutions are to be governed, are eternal opposites, as made clear in the following Scriptures.

Resistance, or the use of the sword, was commanded in the Old Testament Scriptures. (See Ex. 21:23-25; Deut. 7:2; 19:21).

Resistance is forbidden in the New Testament Scriptures. (See Matt. 5:39-44; Rom. 12:19,20).

Moses was the representative of the Old Covenant. (See Deut. 29:1; Jno. 1:17).

The Lord Jesus Christ is the founder of the New Covenant. (See Jer. 31:31; Heb. 8:6-8).

The Old Covenant was abolished. (See II Cor. 3:9-11; Heb. 7:12; Heb. 10:9; 12:24).

A New Covenant with God's children has been instituted. (See Jno. 1:7; Jno. 13:34).

Love and peace are the basic principles

of the New Covenant, the same being made clear both by prophetic and angelic declarations. (See Isa. 9:6; 2:4; 11:6; Psa. 72:7; Lu. 2:14).

The principles of peace and nonresistance were emphatically taught by Christ. (See Matt. 5:38-45; 6:15; 26:51, 52; Lu. 10:5, 6; Jno. 18:36).

Said principles were constantly exemplified on His part. (See Matt. 26:53, 67; 27:2, 29, 31; 1 Pet. 2:21-23).

Note His parting salutation ere He paid the penalty of sin on the cross. (See Jno. 14:27).

The principles of love, peace and nonresistance were also taught by the Apostles. (See Rom. 12:17-21; 1 Thes. 5:15; 1 Pet. 2:20; Heb. 10:30).

Also exemplified by them. (See Acts 5:18, 40; 7:60; 16:23; II Cor. 11:23-25).

By carefully comparing the law of Moses with the Gospel of Jesus Christ, and making a prayerful search of the inspired Word to ascertain the fundamental principles upon which the Christian Church is based and world governments are to be founded, it certainly will be made clear to any truth-seeker that there can be no vital alliance between the two institutions referred to, because the Christian Church is founded upon the principles of divine pacifism, which is love and peace exemplified in nonresistance, and world governments are based on the civil laws, which are enacted to preserve their interests, protect their subjects, and mete out punishment to violators of said laws. Civil governments are expected to live out the "eye for eye, tooth for tooth, and life for life" principles, but the true Christian Church is divinely commissioned to live out the "turn the other cheek" principle.

In considering the questionnaire, we feel impressed to say that if the doctrine of nonresistance as taught and exemplified by our Lord and Master were unreservedly accepted and made practical by all men, it certainly would "involve the disarmament and disbanding of the police departments." If the doctrine of nonresistance, which is based upon the principle of divine love, were universally accepted there would be no occasion to have a standing army, neither would there be any need of a police department in any of our cities; because all vice, thievery, robbery, banditry, murder and evil doing along any other lines would not be known in our cities, states, and nation, and if conditions of that kind existed such forces would be altogether unnecessary. However, such conditions will never be realized in this world of sin, for the apostle John says, "The whole world lieth in wickedness" (1 Jno. 5:19). The truthfulness of this statement cannot be questioned in this age. It is very evident that the principles of nonresistance or true Christian pacifism are sadly lacking in the world, hence world governments find it necessary to continue maintaining armaments and police forces to mete out justice to the evil doers, which is strictly in accordance with civil and

state legislation, but the same does not in any way apply to the Church which is a divinely organized institution or body, called to be separate from the world in all things that are antagonistic to the doctrines and principles of love and peace so clearly set forth in the New Testament Scriptures.

Undoubtedly havoc was caused in Boston when thru "Red" propaganda police departments were disbanded, and in all probability if the governor had not intervened conditions would have been much more serious. However, if the Bostonians would have all been Spirit-filled, and the police disbandment had been effected through the spirit of love, peace, and loyalty to Christ and His teachings, then there would have been no occasion for Governor Coolidge to take a hand in the matter. But since the abandonment of said official department was effected through satanic interference, it was necessary for the state Executive to correct the effects of the unlawful propaganda. It has been divinely planned that such conditions are to be remedied and safely adjusted by civil authorities, and not by the Church of Jesus Christ, the principles of which are strictly nonresistant. Paul makes it clear that the weapons of the Christian's warfare are not carnal (II Cor. 4:10) but spiritual.

True, "the law was made for the lawless," and it certainly cannot be enforced without using force; but the Lord has commissioned the civil authorities to mete out punishment to evil doers, and not the Church or any member of His Church.

If the United States with its vast citizenship were (through the blood of Christ) safely sheltered in the "secret place of the Most High" and abiding "under the shadow of the Almighty" the Nation's battleships and artillery could be scrapped and we could all dwell in peace and safety, without being molested by "bandit" governments, because the Omnipotent God would be our Protector. (Psa. 91). But as long as the great majority of the citizens of the U. S. are servants of Satan and choose to rely upon military and naval defenses for protection from the assaults of "bandit" governments, rather than to trust the Almighty for protection, one could not expect that all material means of defence would be scrapped.

This country with civil government has "perfect right to refuse to allow" foreigners of the various heathen religions, to erect Buddhist shrines, temples or mosques in this land," providing there is no law against action of that kind. However, if action of that kind were taken by our government, we could no more think of our country being the "land of religious liberty." It would be anti-Christian for the Church to take any such action. Our Lord went into the Temple at Jerusalem and drove out the gold worshipers, the money changers and those who sold doves, but He did not drive them out of the country known as the land of promise,

hence we conclude from Christ's example that the Christian Church should keep its sanctuaries clean from idolaters who desire to enter in order "to buy and sell and get gain, but refrain from using forceful means to drive the idolaters out of the country. The Church's mission is to win them to Christ through the preaching of the Gospel and exemplifying its teachings. Our attitude toward the heathen, whether they are living in America or other countries, should be founded on the principles embodied in the "Golden Rule."

The basis of all righteousness is found only in the Scriptures. The law that was delivered to Moses on Mount Sinai, by which Israel as a nation was to be governed, was based upon the principles of justice and righteousness, and the laws of all civilized governments are supposed to contain the essence of what is commonly known as the law of Moses. The same was divinely designed to be applied from without (by force if necessary) to direct, mold, and govern the lives of individuals, communities, states and nations.

On the other hand, the righteousness which is by **faith** is infinitely more effective in molding Christian character than the righteousness of the law by which nations are to be governed. "The law of the Spirit of life in Christ Jesus," which is not written on "tables of stone, but on fleshy tables of the heart," embodying the principles of love, grace and peace, is the constraining power within the heart causing the individual to voluntarily live out the heaven-born righteousness by which the true Christian Church is directed, molded and governed.

Dakota, Ill.

WHAT CONSTITUTES LOYALTY TO THE CHURCH

By Mary M. Troyer

For the Gospel Herald.

One of the very first things I did with this subject when it was given to me was to find fault with it. In my estimation it was a hard subject upon which to find anything, and harder still to tell others about. And why ask a young Christian to tell older Christians about it, who have had much more experience?

In the second place I tried to find what other men and books had said on it. In the library where I looked I could find nothing on the subject. Then I attended a meeting and also took part in conversations where it was stressed that in so many of the talks given at the present time, authors are quoted, poems read, illustrations given, and the Bible left out. Also I heard just at that time a most remarkable sermon that couldn't have come from any books. It was unlike any sermon I ever heard, which further impressed me that God is able to give us something if we rely on Him. Thinking how much more this ser-

mon meant to me than talks that repeated what I had read in books I decided to go to the Bible.

At first I doubted whether I would be able to find anything. I looked in the concordance for the word "loyalty," but failed to find it. Finally I decided to read each one of the epistles and see if they said anything about it. I hadn't more than started till I had to start making notes on various things in which we should be loyal to the Church. I could hardly believe myself, how much material I was finding.

In reading over the epistles, you will find that you can divide them into two groups, those written to churches that were loyal, and those written to churches that were not loyal. It is very interesting to contrast the messages Paul and the other apostles wrote to the various churches. To the loyal churches they gave expressions as, "I rejoiced greatly that I found of thy children walking in truth..." "For we have great joy and consolation in thy love..." "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." Then they go on exhorting and encouraging, telling them to continue in faith, stand fast, hold the traditions which they had been taught, building up themselves in the most holy faith, and not be weary in well doing. To the churches that were not so loyal, they wrote epistles of warning. These have quite a different setting. They state that the purpose of writing to them is to stir them up to remember the words and commandments given by the holy prophets, by the apostles, and by Jesus Himself. They are told not to be tossed about by every wind, and one writer wonders if he is their enemy just because he is telling them the truth.

It is well worth while to note on what points various churches fell. While to us some of these points may seem quite small, yet to them they were big stumbling blocks. For instance, it can be safely said that the eating of meat offered to idols is not a temptation to any of us, yet in some of the early churches, their loyalty was greatly tested in this respect, and they had to be warned and straightened out. Read the epistles for yourself with just this aim in view, that of seeing how Paul and other apostles talked to the various churches concerning their loyalty. You will be surprised in the new spiritual truths you will find. Try to decide which church was the most loyal, and which was the most disloyal. After you have done this, imagine what kind of a letter Paul would write to us, on what points have we fallen, and what would he need to stress?

In reading over the epistles, it will be found that sometimes Paul says DO certain things, again he says DON'T do certain things if you want to be loyal. It is a very interesting study to make two columns, one headed DO, and the other DON'T, then under these, group the admonitions as either DO'S or DON'T'S. Some you will find mentioned in almost every epistle. Others are mentioned only once. I have made a study similar to this, and have taken this study as a basis for a few remarks as to what constitutes loyalty in our churches to-day. I have taken the DO'S which impressed me the most, and which were also mentioned most often. There are many others which are very good and to which we should give heed, but the epistles taken separately just emphasize several main thoughts, and in this essay I have tried to collect the main thoughts of all the epistles.

The subject of persecution heads the list. Paul tells one church to expect tribulation, and was very anxious to know if they would be loyal. To another church he writes that the persecution they received was a manifest token of the righteous judgment of God that they were counted worthy of the kingdom of God for which they suffered. In one epistle it very plainly explains that the Lord chastens the ones He loves. Paul tells another church that all that will live godly in Christ Jesus shall suffer persecution.

The epistles are just full of this subject. They go on to explain how loyal Christians should endure this tribulation. Paul himself testified that he takes pleasure in persecution, that he gloried and was exceeding joyful in his tribulation, and that he rejoiced in his sufferings for them. He also asked them not to be ashamed of the testimony of the Lord, nor of him, a prisoner of the Lord at that time. Peter advised them to suffer patiently so that it will be acceptable with God; and also because Christ suffered for them, and they should follow His example. Peter pleaded with the Church to suffer as a Christian and not as a murderer, thief, evil doer, or busy body. He told them how they should rejoice, be glad with exceeding joy, and be happy in their fiery trials. James says, "Blessed is the man that endureth temptation." Paul told one church to endure their afflictions like good soldiers of Jesus Christ. At another time Peter gave very excellent advice when he told them how happy they would be if they would suffer for righteousness' sake and should not be afraid or troubled. Then he gave a point which is one of the best tests of loyalty found in the epistles. It is

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

JESUS CARES

Jesus feels your heartache,
Sheds for them His tears.
Jesus weeps with sad ones,
Knows your doubts and fears;

Jesus hears you praying,
Feels your heavy care;
Knows what caused your worry,
Understands your prayer.

Cast your cares upon Him,
Jesus cares for you;
Think not of the morrow,
He will take you through.

—Sel. by David Souder.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The work is going along with its usual activities and interest. God blesses us with many things spiritual. The work has its discouragements, humanly speaking, but then again the Lord brings us many encouragements, and gives us a faith in Him. Only this morning's mail brought us a letter full of cheer. Yesterday also a letter that caused us rejoicing. So the Lord is strewing along the way things that are encouraging. We have a kind heavenly Father that faithfully deals intimately with His children.

Sister Alice Keeler of Souderton has been helping here the last 10 days and is leaving to-day.

Bro. Ira Landis will preach here, next Sunday, Sept. 8, and Bro. Amos Kolb Sept. 22. We are looking for Bro. Samuel Histan one of these days, possibly to-morrow, to help with visitation work. This is much appreciated by us, as it lightens the work so much. It is so much easier for two to go together than for one to go alone. If there is any other brother that would help us in the

this: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you as evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (1 Pet. 3:15-17).

(To be continued)

same way we would be very glad to hear from you. As the busy seasons are coming to a close possibly there will be opportunity for some to help in this way.

Sept. 29 is the date set to receive a man into church fellowship here.

Don't forget the great need for prayer for the work at this place.

Sept. 5, 1929. J. Paul Graybill.

Altoona, Pa.

(2504—4th Ave.)

The Gospel Herald:—Sunday, Aug. 4, Brethren Jacob E. Zook of Ronks, Christian R. Zook and wife of Salunga, brought with them to Altoona Bro. A. R. Houpt who is an inmate of the Good Samaritan Home. Bro. Houpt spent a week with us while the Zook brethren attended our District Church Conference at Mason-town.

On Sunday, the 11th, our little flock was made to rejoice when there was a young sister received into church fellowship by water baptism. In the absence of our bishop, Bro. Durr, Bishop James Saylor of the Johnstown District was present and officiated at these services; also preached at Mill Run in the afternoon.

Bro. Banks Weaver of Thompson-town, filled the regular appointments on Sunday, Aug. 25.

Bro. Elmer Martin of Lancaster filled an appointment on Thursday evening, on his return from attending General Conference.

On Labor Day we held our annual outing with both Sunday schools, took them to the mountain for the day. In the afternoon services were held with the children, followed by a testimonial meeting with the adults. Brethren Chas. L. Lefever of Ephrata and Harry E. Mower of Lancaster and Sisters Laura Wolfe, Ethel Shank, and Elizabeth Kise, members of the Columbia Mission, were present at these services, allowing themselves to be used in the work of the Lord. Sister Shank gave a talk at the children's meeting at Altoona on Sunday evening and Sisters Wolfe and Kise at the Mill Run services.

We praise the Lord that there were two confessions recently at our cottage prayer meetings. Will you pray that they will be willing to make the full surrender.

The Lord willing, we are looking forward to the Christian Worker's Meeting to be held here Saturday evening, Oct. 5, and all day Sunday, the 6th. We have a number of brethren on the program from our conference district; also Bro. J. K. Charles of Lancaster and Bro. Amos Stoltzfus of Gap. We invite your presence with us.

The following visitors were here recently: Lawrence, Mildred, and Fannie Thomas; H. H. Snively and wife; Mary S., Maud, and Snively Garber; J. Silas Graybill and wife, Eli Graybill and wife, Ada Martin, Jacob Sholtzberger and wife, Aaron Mast, A. Roy Payne, Mable Hostetler.

Cash Received During the Month

S. W. Conf. Dist.	\$37.84
Allensville Cong.	18.84
No. 621	10.00
No. 622	2.00
Belleville S. S.	10.00

\$78.68

Cash Value Clothing

Belleville & Allensville S. C.	\$12.00
Scottsdale S. C.	3.30
Louisville, Ohio	11.00
Crown Hill, Ohio	11.89
Weavers S. C.	2.54
Stahl S. C.	5.00
Cocolamus & Cross Road	9.30

\$55.03

Many thanks for your support. We beg a continued interest and your prayers.

Sept. 6, 1929. Joseph M. Nissley.

Molalla, Oreg.

The good Lord put it into our hearts to build Him a place of worship in this town. I told the Pacific Coast Mission Board about it and they encouraged us to build a Mission Hall, which we did.

We have been having Sunday school for three Sundays. Bro. Paul N. Roth of Portland, Oreg., held evangelistic meetings in the hall for two weeks and will preach every other Sunday both morning and evening for the present.

Bro. H. A. Wolfer of Woodburn, Oreg., preached last Sunday and will preach again in two weeks.

We have prayer meetings on Thursday evenings. There have been several confessions.

The building is 44x20 with a 10 foot ceiling (hall 20x24; garage 20x20).

Pray for the people at this place who are so indifferent. Many of them do not seem to realize that there is a God.

Sept. 27, 1929. Henry C. Lehman.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Aug. 6)

By Ada R. Litwiller.

Dear Herald Readers:

Greetings in the Name of Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." We are glad for this message of peace that we can offer to these people who are burdened with sin and doubt.

In the past week the writer accompanied the Bible reader, Angela Cav-

adore, in making her regular weekly visits. We read the Bible in about thirty-five different homes. We were kindly received in all the homes. The people enjoy listening to the Word and reading the tracts we give them. But very few go all the way with Him. It may be through indifference or ignorance but they feel they have done quite a bit by listening to the Word and do not care to attend the regular church services or other meetings. Our Bible Readers need the prayers of all the brethren at home. It takes much patience and faith to go day after day, month after month, and even year after year as some have done, reading and explaining the Word with meagre results. The fault is not with the readers, it is the hardness of heart and ignorance and materialism and false religions that impede people, to accept Christ fully as their Savior and Lord.

In the past week all the pastors of the Argentine Mennonite Mission held a meeting in Tres Lomas. Many important topics were discussed as well as some time spent in spiritual fellowship. The next day the Executive Committee of the mission held another meeting in Trenque Lauquen. There are many problems that come up from time to time. The devil is active and we must be on the alert all the time.

The orphanage has had an epidemic of gripe. Quite a few children were in bed but all are up again. A few of the missionaries also have had attacks of the gripe and heavy colds. August is the month for cold days and hot days, wind storms and sand storms. Many poor people come asking for help because of sickness in the family. The missionaries have been blessed with good health in general, with the exception of the few cases mentioned above.

Bro. Rutt reports very good interest in Meridiano Quinto. The meetings in Bragado, Tres Lomas, Carlos Casares, Trenque Lauquen and Pehuajo are well attended considering the time of the year. By the time the letter reaches the readers we will be having special evangelistic meetings in several of our towns and for these we ask your prayers.

There are seven students in the Bible school, three in the advanced class and four in the beginners' class. Some will have to study a while yet before they can take charge of a pastorate. They are being taught by the brethren Shank and Litwiller who are also responsible for the pastoral work in Carlos Casares and Pehuajo respectively.

Pray for us. "For as soon as Zion travailed, she brought forth her children." Isa. 66:8.

Pehuajo, F. C. O., Argentina.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

OUR NEVER RETURNING LOVED ONES

By Leander L. Hershberger

(Written after a fatal accident, Jan. 12, 1928, in which two young people of Nappanee, Ind., lost their lives.)

Loved are our friends—like fragrant flow'rs,
And cheery beams of summer day;
But, oh, the ache and lonely hours
When those we cherish pass away.

We know not when, how soon or late,
Misfortune's heavy hand may fall
Without respect for hope's estate,
And bring a sorrow to us all.

But yesterday the sunshine fair,
The laughing friend, the fragrant bloom;
To-day, our path 'mid grief and care,
With sorrow's pain and heavy gloom.

We may not know, less understand,
What may befall a moment hence;
Why death's stern, mystic, chilly hand,
Demands eternal recompense,

Nor why the power the grave extends
Returns again to living clay,
To claim its own our loves, our friends,
And leave a void and tears to-day.

But ne'er we'll say they lived in vain,
Who tarried but a moment here;
For absence brings a touch of pain,
And loving mem'ry starts a tear.

Remembered long the friendly smile,
The cheerful word, the kindly deed;
Gladly given to cheer us while
We struggled through some hour of need.

E'en tho' unnumbered friends be ours,
We miss each one who fades and dies;
We've ne'er too many in the hours
'Tween infancy and paradise.

There's hope that some sweet time we'll
'roam,
Where every bitter trial is o'er;
Where care and sorrow are unknown,
Where death and partings are no more.

'Tis said, "God notes each sparrow's fall,"
And He can soothe the grief and pain;
'Tis He, our Friend, the Friend of all,
Can bring us all together again.
Nappanee, Ind.

MOTHER'S STILLED VOICE

By the things we do and by the things we leave undone; by the things we say and by the things we leave unsaid—yes, by our lives, we either honor or dishonor our parents, whether they are with us or absent, whether dead or alive.

Our privilege of honoring mother does not end when mother dies.

This fact should be a consolation to wayward boys and girls, who, after mother's death, turn to God. Neither will mother's admonitions to us cease when she dies: in a way they will, but, let me tell you, my dear children, mother's stilled voice—mother's voice that speaks no more, somehow speaks louder and more insistent than when she lived. You know we children often coax mother to allow us to do this or that and sometimes we win, but somehow after that voice is stilled there is no more coaxing. Mother will not yield. What she has said, she has said.

If we want to go to parties or other questionable places mother does not speak favorably and she will not let herself be coaxed. If you, after all go, when you know she would not like it I'm sure you can not help but feel uneasy all the while because you know that you have not been true to her wishes.

You may be associating with young people that are not of a good type and I'm sure you can not help but hear the warnings she gave you concerning evil associates. Oh! can you turn a deaf ear to those warnings and pleadings? You can so easily get into things that may later mean years of sadness and regret for you. Some young people say, "I would like to enjoy my youth, for youth comes but once." Yes, indeed, youth will come but once, so enjoy it in such a way that you will not have years and years of sadness because of results of your youthful enjoyments. "Whatsoever a man soweth that shall he also reap."

"Let no man despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity."

You may be married and perhaps have some small children entrusted to your care. As you try to guide those little feet safely, mother's teachings will often come to you. Some things may seem to be of little importance but you hear mother saying, "What may be the result in later years?" "What may your present attitude lead to in the future?" Oh! Young mothers may our deeds and teachings be of such a nature that, even though God should take us away from our families, our children can not get away from the Word of God, and that they may thus be kept true to God and His Church. However humble our sphere may seem let us strive to make lasting impressions on the minds of our children. What we now teach (or do not teach) our children will be a help or a hindrance to the church in the future generations. As stated, there may be some things that seem to be of little importance which

if neglected, may in later years produce serious hindrances to the church.

Yes, my dear reader, whatever you are, a child, a young son or daughter, a young father or mother, be true to "mother's stilled voice." Those of you who have the privilege of being under the guidance of a Christian mother or of meeting with her may well consider it a blessed privilege to honor her.

This has not been written to over-estimate the blessedness of honoring mother and forget to honor father but I feel assured that the more we honor mother the more we lighten the the burdens and anxieties of father who no longer enjoys the counsels and companionship of mother.

Whether our parents both live or whether one or both of them have passed over the borders of time, the first commandment with promise still remains to us, "Honour thy father and thy mother that it may be well with thee and thou mayest live long on the earth." Eph. 6:2, 3.

We may sometimes think they do not understand us but as we grow older we learn that more often they understood us better than we understood ourselves. They often better knew why we wanted to do this and that than we knew. They also knew some of the temptations and dangers we would meet. They may have learned some of these things through bitter experiences or through observation of others. Let us be benefited and not haughtily ignore the warnings and pleadings of those who love us and are concerned about us.

Mrs. Allen Maust.

MOTHER'S RELIGION

Mother does not do her alms before men, to be seen of them. Her alms are in secret and her Father which seeth in secret, rewards her openly.

Mother does not pray standing in the synagogues and in the corners of the streets that she may be seen of men. She enters into her closet, shuts the door, and prays to the Father.

Mother judges not, and therefore she is not judged.

Mother knows that the gate is strait and the way is narrow, for she is one of the few that found it.

Mother finds the little ones who are hungry, and gives them meat.

Mother finds the thirsty ones, and gives them drink.

Mother sees the stranger, and takes him in.

Mother finds the little ones without clothing, and gives them clothing.

Mother knows of the sick, and visits them.

(Continued on page 509)

SUNDAY SCHOOL LESSON

Lesson for Sept. 22, 1929—Mal. 3:1-12

MALACHI FORETELLS A NEW DAY

Golden Text.—Behold, I will send my messenger, and he shall prepare the way before me.—Mal. 3:1.

Introductory.—Malachi was the last among the Old Testament prophets. He lived in the days of Ezra and Nehemiah. His message is full of faith and hope, faithful in warning his people of the results of their sins, fervent in his appeals for righteousness, hopeful in pointing to brighter times ahead. Read his entire message before you spend much time in entering into a study of the lesson before us.

The Messiah and His Mission (1-6).—Like the other prophets, Malachi looked forward to the coming of the Messiah, the hope of Israel. Here are a few things that He had to say along this line:

1. "I will send my messenger, and he shall prepare the way before me." Here He represented God as speaking. This "messenger" was none other than John the Baptist. Well did he perform his work. The ministry of Jesus meant more for the Cause because of the ministry of His forerunner, John the Baptist. The mission of John was to prepare the way, to foreshadow the quality and nature of work to be done by the greater than he, the Messiah of Scripture, the Redeemer of souls.

2. "He is like a refiner's fire, and like fuller's sope" (soap). What the refiner's fire and fuller's sope means in the purification of things polluted naturally, so the blood of Jesus "cleanseth us from all sin." "Whiter than snow," is a condition of soul attained only by the application of the BLOOD.

3. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord." The Lord looks with pleasure upon those who have been cleansed from the pollution of sin through the cleansing power of the blood, and such children look to Him in faith, knowing from experience that "His commandments are not grievous."

4. "I will come near to you to judgment." Justice and mercy belong to the ministry of Jesus. There is no righteousness so perfect as is that of Jesus Christ our Lord, imputed and imparted to all who yield themselves to Him and call upon Him in faith. What is more, since our sins have been washed away in the blood of Jesus, there will be no condemning judgment to stand against us.

Sin Rebuked (7-9).—The blood of

Jesus Christ is not intended as a cover-all for sin. If our sins are not wiped away, cleansed, exterminated, they are still in the soul, inviting the judgment and wrath of God. Paul, after his masterful exposition of the doctrine of justification by faith alone (Rom. 3-5), goes on to say, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" In like manner did Malachi score the Jews because of their vile sins. In these things they were robbing God—not only of the material things which they withheld from the Lord's treasury, but also of things spiritual which add to the deliverance and wealth of souls. We hope in vain for God's grace so long as we spurn His provisions for the cleansing of our souls and the means whereby we may attain to His righteousness. "Ye are cursed with a curse," is God's judgment upon all who refuse to accept His means of grace and fail to obey His holy will.

Proving God (10-12).—Hear the touching appeal of God: "Prove me now herewith." Wherewith? In tithes and offerings. In response to the people's apologetic, self-justifying question, "Wherein have we robbed God?" the reply came quickly and emphatically, "In tithes and offerings." What, can we purchase our salvation with things material, in

tithes and offerings? No; we are redeemed, as Peter tells us, not with silver and gold but with things incorruptible, redeemed with the precious blood of Jesus. Yet these things after all show where our heart is. And they furnish God an opportunity to manifest His glory and His bountiful grace. The reason why God is not more glorified in the lives of His people is because, like Israel they do not give Him a chance. To their own hurt they consume on their own lusts the material things which ought to be dedicated to the Lord, and thereby they shut off the avenues of blessing from God. They who rob God are the chief sufferers from their own robbery. Hear the word of the Lord: "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes.... And all nations shall call you blessed." In other words, Take the Word of God at its face value, give Him a chance to make His Word good in your own lives, and your souls will be filled with the richest of His grace, your lives a benediction to all around.

Send this message of God through Malachi as far as your voice and influence can carry it.—K.

Bible Meeting Topic

CHOOSING COMRADES.—Prov.

1:10-19; Ps. 1:1-3

Topic for September 22

MOTTO

"I am a companion of all them that fear thee."

OUTLINE STUDY

I. The Need of Comradeship of the Right Kind.

1. God stated it.—Gen. 2:18.
2. It gives mutual benefits.—Eccl. 4:9-12; Num. 10:31.
3. It is comforting in time of sorrow.—Matt. 26:36-38.

II. What to Consider in Choosing Comrades.

1. Their influence on us for good or bad.—Prov. 13:20; I Cor. 15:33.
2. How they affect us in relation to our friends.—Prov. 28:7.
3. How they affect us in relation to God.—I Kgs. 11:2; Ex. 34:12.
4. What our influence on them will affect.—Luke 5:30, 31, 32.
5. How to become worthy of the best comrades.—Eph. 2:13-22.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Pure."
2. Choosing the Good.

For Young People.

1. Why We Need Comrades.

2. How to Choose Comrades.
 3. Fitness for Good Comradeship.
- For Older People.

1. Danger of Evil Comradeship.
2. Blessing of Right Associations.

PERSONAL THOUGHT

I would guide my life so that the best men and women of God may find my comradeship a pleasure and a blessing.

SEED THOUGHTS

Good company and good discourses are the very sinews of virtue.—Isaac Walton.

Wicked companions invite and lure us to hell.—Fielding.

You may depend upon it that he is a good man whose intimate friends are all good, and whose enemies are decidedly bad.

—Lavater.

It is only when men associate with the wicked with the desire and purpose of doing them good, that they can rely upon the protection of God to preserve them from contamination.—C. Hodge.

It is no small happiness to attend those from whom we may receive precepts and examples of virtue.—B. P. Hall.

"Whither thou goest, I will go, where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."—Ruth.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, SEPT. 12, 1929

Field Notes

During the last conference year 122 persons were added to the membership of the Missouri-Kansas Conference. M.

Bro. B. F. Hartzler of Pryor, Okla., and Bro. John Oesch of Creston, Mont. worshiped with the Sycamore Grove and Bethel congregations near Garden City, Mo., on Sunday, Sept. 1. H.

Six families from the Springs, Pa., community spent the week end, Sept. 8, at Scottsdale, Pa., the guests of Bro. Harry Maust and family.

Sister Elizabeth Bender of Goshen, Ind., is spending some time at Scottsdale, Pa., the guest of her parents, Bro. and Sister John Horsch.

Sister Mary Kinsinger of Grantsville, Md., is spending some time at Scottsdale, Pa., in the home of Bro. and Sister Aaron Loucks.

Bro. S. S. Hershberger of Harrisonville, Mo., broke the Bread of Life to our congregation at Manitou, Colo., on Sunday, Sept. 1. M.

Bro. Alva Swartzendruber of Hydro, Okla., served the congregations at East Holbrook and La Junta, Colo., Sunday, Sept. 1. M.

Bro. Edward Diener of Wellman, Iowa, preached for the Spring Valley congregation near Canton, Kans., on Sunday, Sept. 1. M.

Bro. Roy Cowan, our young minister at Birch Tree, Mo., fills eleven regular preaching appointments per month and is the only minister located with that congregation. M.

A widowed sister with two children desires employment in a Christian home, the farm preferred. Those interested should correspond with Mrs. Mabel H. Bixler, Leola, Pa.

At the opening session of the Missouri-Kansas Conference the following states were represented: Missouri, Kansas, Colorado, Oklahoma, Texas, Mississippi, Indiana, Illinois, California and Iowa. M.

Bro. I. E. Burkhart preached for the Hesston, Kans., congregation Sunday morning, Sept. 1. It will be remembered that Bro. B. is on the faculty of Hesston College and Bible School for the coming year. M.

Brethren E. S. Hallman and Andrew Shenk filled the regular preaching appointments at our Kansas City missions on Sept. 1. From there they went to the Missouri-Kansas Conference held near La Junta, Colo. M.

Word reaches us from Maugansville, Md., that Bro. John D. Risser, who had undergone an operation for ulcer of the stomach and appendix, is slowly recovering. We praise the Lord.

We are in possession of a carefully arranged program of the forthcoming Christian Workers' Meeting to be

held at Altoona, Pa., on Saturday evening and Sunday, Oct. 5 and 6. Ten congregations are represented on the program.

Bro. H. S. Bender of Goshen, Ind., who with a number of others spent the summer months making a tour of Europe, was expected to sail for home Sept. 4. Most of the party returned to America previous to the recent General Conference near Goshen.

A gospel meeting was held at the A. and S. Fe Railroad Shops, in La Junta, Colo., on Thursday noon, Sept. 5, by workers from the Missouri-Kansas conference. The Gospel message was brought in sermon and song and was highly appreciated by the workmen.

Things accomplished during the past year and open doors for the coming year, was the subject of a live message delivered Wednesday evening, Sept. 4, by Bro. L. J. Miller at the annual meeting of the District Mission Board of the Missouri-Kansas Conference. M.

Five preachers—Brethren J. B. Senger, J. W. Weaver, and Noah Souder of Lancaster Co., Pa., and H. B. Keener and J. E. Suter of Harrisonburg, Va.—favored our congregation at Scottsdale with helpful messages on Monday evening, Sept. 2. We thank the Lord for their visit here.

The 88th quarterly mission meeting of the West Liberty, Ohio, district was held at the Oak Grove Church near West Liberty on Sunday afternoon and evening, Sept. 1, with Brethren J. P. Bontrager of Los Angeles, Calif., and E. Z. Yoder of Hubbard, Oreg., as the principal speakers. The attendance was very large. A.

Previous to their departure for South America, Bro. and Sister W. G. Lauver, missionaries on furlough from South America, expect to spend Sunday, Sept. 8, in a farewell service in the Belleville churches (former home of Sister Lauver) and Sunday, Sept. 15 at Lauver's Church in Juniata Co., Pa. (former home of Bro. Lauver).

Bro. Edward Z. Yoder of Hubbard, Oreg., filled the regular appointment at Oak Grove Church near West Liberty, O., on Sunday morning, Sept. 1 and Bro. J. P. Bontrager of Los Angeles, Calif., performed a similar service at the Bethel Church in the same community. Several other appointments were filled in the

churches of the community by these brethren during the week following. A.

Bro. D. D. Miller of Middlebury, Ind., preached the Conference sermon for the Missouri-Kansas Conference held Sept. 4-8 with the East Holbrook congregation near La Junta, Colo. Among names of other well known workers appearing on the program are the following: D. H. Bender, L. J. Miller, Allen Erb, J. B. Smith, J. M. Kreider, E. S. Hallman, John Thut, Andrew Shenk, J. R. Shank. M.

Change of Address.—Bro. W. G. Lauver and family, from Belleville, Pa., to Carlos Casares, Argentina, S. A. They expect to sail for South America on the "S. S. Western World" on the night of Sept. 20. All mail intended to reach them previous to sailing should be addressed in care of Munson Steamship Co., 67 Wall St., New York. May the Lord grant them a safe voyage and a profitable term of service after they reach the field in Argentina.

September 2nd marked the close of the meeting of the Ontario Mennonite S. S. Conference. The sessions were exceptionally interesting and inspiring. Speakers from a distance who took part were: Bro. and Sister C. D. Esch, Bro. A. C. Good, Bro. Amos Horst, Sister Emma Zimmerman, and Bro. Merle Shantz. Many visitors attended who came this way on their return to the east from General Conference. About 2000 people attended, and we hope much good may result. B.

Bro. S. E. Allgyer favored the Publishing House with a visit recently, leading the worship in the assembly room on Saturday morning of last week. He expected to spend Sunday with the brotherhood in the vicinity of Harrisonburg, Va. It was his plan, in company with Bro. S. H. Rhodes and perhaps another brother or two from the Shenandoah Valley, to start the beginning of this week on a tour of investigation in the mountain districts of the South, preaching the Gospel as opportunity affords.

Correspondence

Limerick, Pa.

Dear Herald Readers:—We have been having Sunday school every Sunday afternoon with an attendance of from about 32 to 50. About one-third of these are other than Mennonites. We have also had preaching nearly every two weeks,

We were very grateful when Bro. B. B. King came and preached for us three evenings. The attendance and attention was good. We ask an interest in your prayers.

Sept. 6, 1929. M. L. Plank.

Wellman, Iowa

(Lower Deer Creek congregation)

Dear Herald Readers, Greetings:—The congregation at this place has truly enjoyed a spiritual refreshment. Our souls have been fed on the bread and water of eternal life. This then, being our happy experience, may we allow the same to prove its effect upon our lives.

Bro. Harry Diener of Hutchinson, Kans., conducted for us a series of meetings Aug. 14-25. Some real stirring messages were given, and we trust that the Word of God shall accomplish its end. One soul renewed her covenant with God, but we feel that this is not the only visible result of the efforts. Being thus admonished, may we desire earnestly to live a more consistent and devoted Christian life.

Ministers of this church are attending, and planning to attend the General Conference and also the Iowa-Nebraska Conference.

Aug. 31, 1929. C. B.

Kitchener, Ont.

Dear Herald Readers, Greetings:—We are glad to welcome home our pastor, Bro. C. F. Derstine, and family after their extended trip of several months in western Canada and elsewhere.

The Ontario Mennonite Sunday School Conference, which was held in the M. C. B. pavilion near here over Sunday and Monday (Labor Day), was well attended. The pavilion which holds about 2000 people was nicely filled and all enjoyed the rich spiritual feast. About 50 or more brethren and sisters from Pennsylvania, Maryland, and Virginia came around this way on their way home from General Conference and enjoyed the meetings with us. Among those brethren and sisters from a distance who took part in the meetings were A. C. Good, Sterling, Ill.; Bro. and Sister C. D. Esch, Dharmatari, India; Paul Huddle, Allen, Pa.; Amos Horst, Ephrata, Pa.; Leidy Hunsicker, Blooming Glen, Pa.; Emma Zimmerman, Harrisonburg, Va.; and Merle Shantz, Vt.

Bro. and Sister Jacob Shotsberger and Bro. and Sister Elmer G. Martin of Lancaster, Pa., were with us on Tuesday evening, Bro. Martin preaching an inspiring sermon to us.

Bro. A. C. Good is expected to continue with us in revival meetings until Sept. 15. Will you pray with us

that many might turn to Jesus Christ during these meetings.

Sept. 5, 1929. Geo. A. Weber.

Milford, Nebr.

(Notes from Iowa-Nebraska Conference)

According to previous announcement, the Iowa-Nebraska Conference met in regular ministerial session at West Fairview Church, Tuesday morning, Sept. 3. A good representation of ministers from the district was one of the encouraging features that marked this first session. Transaction of business and arranging for further work of Conference occupied most of the time.

Bro. Ammon Egli of Manson, Iowa, brought a stirring message in a regular Gospel service in the evening. Text, Acts 1:8.

On Wednesday morning, when Conference proper convened, Bro. Geo. Lapp from India preached the Conference sermon from Acts 15. In the afternoon Bro. J. B. Smith of Elida, Ohio, being on his way to the Missouri-Kansas Conference in Colorado, stopped long enough to give us a message on the subject of **Bible Teaching on Dress**. These messages abounded in inspiration and Biblical instruction, and were greatly appreciated by those present.

Brethren Fred Gingerich and Norman Lind of Oregon are attending this conference, being on their way home from General Conference.

A number more of important subjects have been arranged for discussion by the Church Conference, which will close Thursday noon.

Upon the close of Church Conference, the Workers' Conference will begin, when subjects pertaining to Sunday school, missionary, young people's and sewing circle work will be discussed.

Many brethren and sisters, Sunday school workers, etc., are in attendance. May the interest and unity which have prevailed thus far continue.

Sept. 4, 1929. Abner G. Yoder.

SPECIAL MEETINGS

Lititz, Pa.

Report of Sunday School Meeting held at the Hammercreek church, near Lititz, Pa., Aug. 31, 1929.

Subjects Discussed:—Devotion (Eph. 1), Jacob Ebersole; Address of Welcome, John Wissler; Sermon (Psa. 50:14, 15), Isaac Brubaker; What Should be the Aim of the Sunday School, Ira Hershey; Superintendent and Teacher's Responsibilities, I. B. Good; Devotion (Psa. 114), Martin Metzler; Talk to Children, David Groff; Promoting the Spirit of Reverence in Sunday School, John Gochnauer; Giving (11 Cor. 9:6-9), John K. Charles; Triumphs of Faith, Ira Hershey; Devotion (Col. 2:1-

(Continued on page 509)

Miscellaneous

FAITH

By Nellie B. Weber

For the Gospel Herald.

Faith is the light that guides the youth
In paths of truth and right,
The inward force that gives him strength
To serve God with His might.

Faith bids the burdened soul look up
To Him who helps to bear
Our every burden, when 'tis brought
To Him in fervent prayer.

Faith is the beacon light that shines
Most brightly in the night,
And trusting souls, tho' tempest tossed,
Move by its guiding light.

Faith is the eye by which we see
The joy that comes thro' pain,
And tho' the clouds hang low in storm,
Faith sees the sun again.

Faith is the glorious beam that tints
Life's sunset sky with gold,
And lights the weary traveler on
To be at home with God.

Faith is the vict'ry that o'ercomes
The world and all therein;
But up in heaven faith shall be sight,
And shall be lost in Him.
Waterloo, Ont.

SUMMER BIBLE SCHOOL AT KALONA

By Ruth Bender

For the Gospel Herald.

We have just completed what appears to have been a successful and profitable Summer Bible School course at the East Union congregation near Kalona, Iowa. This school was one of the first in our church to be held in a strictly rural community. It was therefore something of an experiment, and the results should be significant.

Beginning with an enrollment of fifty-three the attendance increased daily until the final enrollment totaled 108. The attendance was necessarily a trifle erratic but not nearly so much as might be expected in a farming community during the threshing season. A few children were likely to be absent each day as the threshing rig reached their homes, and either their own services were required or their parents were unable to bring them. But the general attendance was very good, and the interest on the part of pupils, teachers, and parents increased with each day's work.

The biggest problem involved in conducting a school of this kind in a rural community is that of transportation. This was solved in part by forming routes, the parents taking turns in bringing and fetching the children of all the families along their

routes. In many of the homes there was an older child attending the school who could drive a car or a horse and bring the younger brothers and sisters and the neighbors' children. The teachers, most of whom drove from quite a distance, always had their cars full. One Ford carried as many as twelve. A number of the boys rode ponies and bicycles. Those who lived near enough walked. By some method or other they arrived, pouring in from all directions, so that at the ringing of the bell there was always a helter-skelter of many little forms from all over the house and yard, scurrying to form in line. The rows of eager, upturned faces were indeed an inspiration. The district from which the children came covered an area with a radius of about six miles. The farthest came a distance of eight miles.

The school was organized into five classes—Kindergarten, Primary A, Primary B, Junior Girls, and Junior Boys. It was held in the church building. By using the main auditorium, the primary Sunday school room, and several cloak rooms each class was able to have a room alone. Two of the teachers constructed makeshift tables of trestles and rough boards. Large sheets of blotting paper on these made an excellent surface for writing and sketching maps. The cutting board for the sister's sewing circle, propped on books and chairs, made another table. The Kindergarten was already provided with a table from the beginners' Sunday school class. The remaining class managed nicely by seating themselves on their small chairs in front of the benches, and using the benches for tables. These and paper and pencils were practically all the equipment required.

The curriculum consisted of a three weeks' course covering the life of the Apostle Paul from his birth to his execution. The older children made notebooks, in which they sketched maps of the different missionary journeys. The younger ones made simple pictures of the stories they had learned, and in other ways tried to express the lessons they had learned from the life of the great missionary.

The daily program began at 8:30. The chapel exercises, which consisted of devotion, music by the children, memory work, and a habit talk or missionary story, occupied about forty-five minutes. The rest of the time was devoted to class work. The younger children were given a brief recess about the middle of the period, to rest their little minds and bodies. The older ones found too much to occupy their time and did not care

to be interrupted. The school closed at 11:30.

The work of the course was closed with a public program, rendered entirely by the children, in which they attempted to tell the audience the things they had learned. At this program a collection was taken to defray the expenses of the school.

Both parents and pupils are so well pleased with the results that they are asking for another course next summer. We are indeed grateful to the Lord for the blessings He has granted us in this work, and we hope that it will help to open the way for more opportunities in the future for these young lives whose shaping He has so largely entrusted to our care.

Hesston, Kansas.

ORGANIZATION OF WOMEN'S COMMITTEE FOR SEWING

By S. C. Yoder, Secretary of Mennonite Board of Missions and Charities

For the Gospel Herald.

At the regular session of General Conference held at Belleville, Pa., in August, 1927, a plan was suggested whereby the work of the sewing circles could be connected up with the Mennonite Board of Missions and Charities. A committee consisting of A. J. Steiner, J. A. Ressler, and S. C. Yoder was appointed by the Conference to work out, with all the organizations involved, a plan that would fill the need and function until the next meeting of General Conference. It was at once decided that the organizations that existed at that time should continue to be operative until the new organization could be effected and set up. The plan was then presented at the next meeting of the Mission Board and approved. At the last meeting of General Conference held near Goshen, Ind., in August, 1929, it was finally approved, except the name of the organization, which part was referred back to the Mission Board for reconsideration. Following is the plan submitted and adopted as it stands at present:

Resolutions

1. **Name.**—This committee shall be known as the Woman's Missionary Committee of the Mennonite Board of Missions and Charities.

2. **Object.**—The object of this committee shall be to organize the sewing circle work of the church, to receive orders from missions, charitable homes, schools, etc., and to distribute this work among the sewing circle units of the Church. The committee may also receive and hold funds necessary for the purpose of conducting its work. All specified funds shall be disbursed in accordance with the wishes of the donors. The work of the committee shall be carried on in harmony with the policy of the board.

3. **Membership.**—This committee shall be composed of seven members, five of whom shall be chosen by the Mennonite Board of Missions and Charities from among sisters nominated by the state or district Women's Sewing Circle organizations of the Church. Each state or district organization shall be entitled to make one nomination. In case the district organization fails to make the nomination the board may do so. The two additional members shall be appointed or elected by the Mennonite Board of Missions and Charities.

4. **Organizations.**—As soon as convenient after the appointment of the committee it shall meet for the purpose of electing its own officers, which shall consist of a President, a Secretary, and a Treasurer. These officers shall perform such duties as usually pertain to offices of like name in organized bodies. The Treasurer shall pay out funds only upon written order from the President and Secretary.

5. **Report.**—The committee shall annually present to the Mennonite Board of Missions and Charities a report of its work including funds received and disbursed.

In accordance with the above resolutions the following committee was appointed:

Mrs. Lina Z. Ressler, Scottdale, Pa., President.

Mrs. M. C. Cressman, Kitchener, Ont., Vice President.

Mrs. A. L. Buzzard, Goshen, Ind., Organization Secretary.

Miss Pearl Detwiler, West Liberty, Ohio, Assistant Secretary.

Mrs. J. B. Moyer, Elkhart, Ind., Sewing Secretary.

Mrs. Alma Roth, Morton, Ill., Literature Secretary.

Miss Anna Stalter, Goshen, Ind., Treasurer.

As will be noted the organization includes several secretaries. This is only for the purpose of dividing the work among the different sisters so that none will become unduly encumbered. People who wish to correspond with the committee regarding any matters will please note the following: All those who are interested in helping with the sewing work, or any institution desiring to have work done will correspond with Sister Moyer at Elkhart, Ind. Those who desire information regarding the organization of circles or help in getting started will please write to Sister Buzzard at Goshen. All who are interested in the Prayer Booklet or other literature will write to Sister Roth at Morton, Ill.

In the past many of the circles have contributed regularly to direct causes and some have supported missionaries. If they wish to consider such projects please correspond with Sister Stalter at Goshen, Ind.

The Mission Board appreciates the work our sisters did in the past years and wishes to assure the new committee of its readiness to assist in any way possible and make their work a continued success.

Goshen, Indiana.

"Go to the ant, thou sluggard; consider her ways, and be wise."

ARE YOU A SOLID ROCK OR A SLIPPERY LEDGE

By Mary I. Detwiler

For the Gospel Herald.

Are you one to whom younger people can look as a safe guide? Can one follow in your steps and be living right? Can the older ones look to you and be assured that after the sand in their hour glass of time is gone, the service of the Lord will not stop but will be carried on by you? Or are you one that slips and slides with the ways of the world? Which are you?

Each one of us is an example, although we may not realize it. Some one is watching us and following in our footsteps. Therefore, we must be careful to live a true, consecrated life or we will be the downfall of some one. A little boy came in and spoke a naughty word. His mother asked him where he learned such talk. The boy replied, "Howard said it" Now Howard was the older brother. It may only be a little one who is watching; but he will grow up to be big and so will habits, so let us be careful to teach good things.

At school Grace was always kind to her playmates and teacher. She always did her very best in whatever she did. She was a helpful child and always obeyed in the things she was told to do if they were right. One day the teacher made the remark, "I wonder why such a little one is so good?" Grace overheard and said, "Why Alma (the older sister) is so helpful and good. Mamma likes to have Alma around and so does every one else, for she is so loving and kind. I am going to be good and helpful too, for people like to have good little girls around."

Yes, we are solid rocks or slippery ledges. We can not be both. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon" (Matt. 6: 24). We can not serve God and the devil at the same time and still be a solid rock.

We sometimes see people who are very good on Sunday or when among Christian people, but when out with the world they conduct themselves

in a different way. Some even dress differently when they go to church. They are slippery ledges, for those who take them for examples will surely slip. The world looks upon such people and remarks, "I don't need to be a church member, because I am as good as so and so." Of course, this is not a reasonable excuse, for we are smaller than the thing we are hiding behind before we can hide safely.

Be a solid rock, so that the one who is following you will have firm footing. Live so that your light will be a bright and shining light. If you are a solid rock, you will have tests. You will be laughed at by the world; but hold firm, do not waver, and you will have rest and joy at the end. Some one will take you as an example, the Church will know that you are one who can be depended upon, and at last God will take you home to glory and that will be eternal rest.

A group of children was coming home from school. Several boys climbed over the fence into a neighbor's orchard. One little boy in the group was from a Christian home, so when the boys that took apples offered him one, he replied, "It is a sin to steal, and if you sin you will go to the bad place when you die." He would not take the apple that had been stolen. They laughed at him but he had been taught what was right and was not afraid to stand for the right. At another time this same little boy was playing with a boy from a worldly home whose parents had gone to the show the night before. The little boy asked, "Why didn't you come to the show, we had a good time." The other one replied, "You didn't find Jesus there, for Jesus doesn't like shows and I don't either."

Be not afraid to stand for the right, for you may lead some one to Christ. Tell the sweet old story wherever you go. There are those in our own dear Church who are slippery ledges. Young People, let us be solid rocks or our church will go the way many others are going. The older ones are nearing the end of life's road. The Church will depend on us as young people. Let us pray and try to be solid rocks.

Birch Tree, Mo.

FIFTY MENNONITE LEADERS

XXXV. BISHOP MICHAEL
HORST
(1824—1900)

By Moses K. Horst

For the Gospel Herald.

John Horst, father of the subject of this sketch, was married to Elizabeth Eshleman. In 1837 or 1838

they, having bought a farm which with some later purchases included the land on which the village of Maugansville, Md., now stands, moved with their family of seven sons and four daughters to this new home from the Groffdale, Lancaster Co., Pa. district—where about five generations earlier the progenitor of the

Horst family in America had found shelter in the home of Hans Groff, the pioneer settler of Groffdale. Groff showed mercy to three young men refugees who afterward married their benefactor's three daughters.

Bishop Michael Horst, the third son of the above John Horst, was born Sept. 2, 1824. He married Nancy Ebersole, and settled on part of the tract of land his father had purchased. New buildings were erected, where he lived until his death. Seven sons and one daughter were born to them.

Several other Mennonite families moved from Lancaster County to the Maugansville district at about the same time that the Horst family did, and started what is now the Reiff congregation. They first held religious services in dwellings, and in the year 1840 erected the first meeting house at Reiffs. Ministers from neighboring districts served until 1859 when Michael Horst was ordained minister; he was ordained bishop in 1868 succeeding Peter Eshleman as bishop for the Washington Co., Md., churches.

From this start the Reiff congregation has grown, numbering now approximately 300 members—besides the Cedar Grove congregation of about 90 members, which territory was included in the Reiff district, until 1905 when the Cedar Grove Church was erected. He also served the churches in the Franklin Co., Pa., district in connection with the Washington Co., Md., district—first as helper to Bishop John Hunsecker during his declining years, and later having all the work after Bishop Hunsecker's death.

On Saturday morning June 9, 1900, while preparing to go to serve in the Chambersburg, Pa., district, he was stricken with paralysis, and he died before a physician could be summoned, or his son with whom he lived could be called to the house.

He was an earnest and emotional speaker, courteous and brotherly in manner, showing special hospitality toward visiting brethren and interest and goodwill toward their congregations.

As an overseer he was patient yet established and firm in the doctrines of the Gospel and discipline of the Church. It was during his term of oversight that important questions came up for decision concerning church activities in which much grace and heavenly wisdom were needed. Being inclined toward the older customs, he exercised such leadership as to maintain the unity of the Church and yet retain for the Church the distinctive and fundamental principles for which he stood, at the same time accepting that part

of the aggressive movement that proved helpful. The effect of this leadership is still evident in the district in which he served.

He was active in the service to the end, although he had considered the end that awaits all men, and had made provisions that the Church should not be without an overseer by

asking for bishop help and seeing his successor ordained.

After forty-one years of active service in the ministry, thirty-two of which he served as bishop, he died at the age of seventy-five years. His body was laid to rest in the burying ground adjoining the Reiff Church.

Maugansville, Md.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

REVERENCE FOR GOD'S PLAN

By Daniel Kauffman

For the Gospel Herald.

TEXT: What God hath cleansed, that call not thou common.—Acts 10:15.

(Concluded from last week)

The Church

The Christian Church is likewise held up as a sacred institution. As Paul puts it, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present unto himself a glorious church, not having spot, or wrinkle...." (Eph. 5:25-27). The Church is organized and officered by the Lord (Eph. 4:11-16) for reasons which should bring forth the praises and reverence from Him on the part of every member of the Church.

And yet we find many whose reverence for the Church of God is at a very low ebb. You hear them talk about the Church, about conference, about bishops, about the ministry in general, about discipline, about everything pertaining to a scripturally organized and disciplined church, and they reveal the fact that their idea about these things is that they are very "common." They sneer at the idea of submission, and when one quotes the scripture, "Obey them that have the rule over you," you are liable to hear something about "the divine rights of bishops" in turn. They have taken upon themselves the authority to pronounce very "common" the sacred institution through which God designed as "the body of Christ" through whom the light and life of the Gospel and of eternal salvation should be brought to the whole world. Let us hold "with reverence and godly fear" this sacred institution through which God works to bring a lost world to Him.

The Bible

Here is another of those things

which we should not only regard as sacred, but as the message from God which should be received with thanksgiving and praise. It is the only BOOK of its kind. From beginning to end it is written by "holy men of old who spake as they were moved by the Holy Ghost." In every other book we see evidences of human weaknesses and errors on the part of the authors, but not so the Bible. Authoritative and inerrant, a revelation from God, a heavenly light which illuminates the pathway of saints from earth to glory, we are thrilled with the thought that "Forever, O Lord, thy WORD is settled in heaven" (Psa. 119:89). Well has the poet written, "Praise God for the Bible."

But not all people are minded that way. In the minds of some it is, like all other books, subject to error, with much of it "out of date." It is practically banished from the school room, and though received with fulsome praise in home and Church, its teachings against the things which the flesh desires are practically ignored. The popular christianity of to-day is that of a Bloodless religion, without a living Christ in it. That which is most sacred and God-given is by many regarded as very "common." Modernists insist on calling "common" the sacred message of God to a lost and sin-cursed world, making the same mistake that Peter did but prompted by infinitely lower motives. We would that they might be as ready and willing to acknowledge their error as was Peter.

Conclusion

We have submitted but a few illustrations for your consideration. The list might be extended indefinitely. Let the sacred things of God be held in their true light. Let Christian duty be hailed as coming from God, and recognized as a privilege as well as a duty. Let "not my will, but thine be done," be our continual prayer.

We spoke of marriage as one thing that is sanctified by our Creator, which bond should be held in highest esteem. That brings up the home, with its many relationships and opportunities, each of which should be held sacred and honored by a righteous, holy, consecrated life. We spoke of the Church as the institution through which God works to bring the world to Him. That raises a number of questions with reference to organization, respect for leadership, loyalty to the body of Christ and especially the Head, discipline along scriptural lines, rules and regulations, world evangelism, etc., all of which calls for a loyal attitude becoming the body of Christ. We spoke of the Bible as being the Book of God, given by inspiration according to the Word. That suggests the idea that since the whole Bible is given by inspiration of God it is therefore all "profitable" and none of it should be called or regarded as "common."

And so with every other provision of God for the welfare of man. "All things work together for good to them that love God." An attitude of loyalty and reverence for Him and all His plans and works is the beginning of a cure for all the ills and sins of humanity. Let us give Him proper recognition for all that He has done for us, give all these things their rightful place, call nothing "common" which belongs to the eternal things of God. "If ye do these things, ye shall never fall."

Scottdale, Pa.

SPECIAL MEETINGS

(Continued from page 505)

10), Martin Weaver; **What the Sunday School Has Meant to Me**, Samuel Wenger, Reynolds Minnich, Levi Weber, Amos Martin; **Sermon** (Hag. 2:9), I. B. Good.

Thoughts Presented:—It is the first duty of man to honor and glorify God. Let us remain humble and God-fearing. The true Sunday school is the whole Church studying God's Word. The aim of the Sunday school should be double; (1) Teach the whole Bible; (2) Save individuals. Let us strive to lead our classes into the kingdom. The officers of the Sunday school have to do with immortal souls. We are working under the all-seeing eye of God. The spirit of reverence must be developed toward God, His Word, and His people. Three kinds of giving are: (1) Thanks giving (Heb. 13:15); (2) Substance giving (Heb. 13:16); (3) Self giving (II Cor. 8:5). The blessing is determined by the motive with which we give. If not given properly, it will avail us nothing. Through faith we can overcome. The friendship of the world is enmity with God. We are only instruments in God's hands. Love to Sunday school leads to love for Church and God. When we dedicate our lives to the Lord we should pay our vows and remain faithful. We have the cross, the resurrection, and the Holy Spirit to encourage us in the Christian life. The Lord will lead His faithful ones to victory.

Secretary.

Willow Street, Pa.

Report of Harvest Home and Sunday School Meeting held at Willow Street, Pa., Aug. 21, 1929.

Organization:—Mod., David Landis; Secy., Ross N. Huber; Chors., Clayton Erb, Clarence Shank.

Order of Program:—Devotion, J. Snaveley; Harvest Sermon, Abram Martin; Hindrances in Church and Sunday School Work, Their Origin and Effect, Abram Risser; The Christian Sabbath, What It Is for and Why, David Landis; Devotion, Maris Hess; Talk to Children, John W. Hess; What Has Made Our Nation What It Is, Ira Landis; The Holy Spirit, E. W. Kulp; Devotion, Jacob T. Harnish; Rules for Christians, John W. Hess; Christ the Propitiation for Our Sins (I Jno. 2:2), E. W. Kulp.

Some Thoughts Presented:—To be useful in the Master's service we must develop spiritually. In solving hindrances we must live the Christ life and a life of prayer. The Christian Sabbath was made for man to honor and glorify God, as a day of rest and day of worship. The Church has been a great factor in the making of our nation. Our forefathers had God in mind and not gold as their goal. The Holy Spirit is given to those who ask, who have repented of sins and are baptized. The Holy Spirit will guide us into all truth and show us things to come. We can quench the Spirit by not doing things that are required of us as Christians. The Spirit of God and Word of God go hand in hand. Our conscience is a safe guide when quickened by the Holy Spirit. The Christian's standard is God's Word. We should continually strive to attain a higher spiritual level. God hates sin but loves the sinner. When we see the sinfulness of sin we can appreciate what Christ has done for us. We can show our appreciation by giving Him faithful service. When we are in Christ we are complete.

Secretary.

Quarryville, Pa.

Report of Sunday School Meeting held at the Mechanics Grove Mennonite Church, Lancaster Co., Pa., Aug. 15, 1929.

Organization:—Mod., Jacob Hess; Secy., Ivan D. Krantz; Chors., Daniel Lehman, Harry L. Herr.

Order of Program:—Devotion (Eph. 6), Landis Shertzer; Harvest Sermon, Abram L. Martin; Relation of Church and Sunday School to Foreign Missions, Geo. J. Lapp; Unity in Church and Sunday School, John K. Charles; Devotion, Maris Hess; Children's service, D. Stoner Krady; What Shall Our Young People Read? Daniel Lehman; Relation of Church and Sunday School to Home Missions, Geo. J. Lapp; Non-resistance, Abram L. Martin.

Thoughts Gleaned:—We should be pleased with what the Lord gives. The harvest of sowing to the Spirit is life everlasting. One of the most effective ways of promoting mission work is praying for and upholding those at the front. The influence of literature has a great power in India. There must be unity between the Church and Sunday school for the cause of Christ to prosper. The Word of God helps us to decide what we should read. If we fail to do the little things about us, it is questionable whether we can be used further in the cause of Christ. Non-resistance is a principle and not a policy. If any man has not the spirit of Christ, he is none of His.

Secretary.

Long Green, Md.

Report of the Twelfth Annual Gospel Meeting held with the Mennonite congrega-

tion, Long Green, Md., Aug. 14, 1929.

Organization:—Mod., Amos B. Stoltzfus; Secy., Ray S. Yost; Chors., Ira Mast, Milford Hertzler.

Order of Program:—Devotion, John M. Shank; Address of Welcome, Lillian Phillips; **Sermon** (I Pet. 1:24, 25; Jno. 5:25), John S. Mast; Short Talks on the following subjects: The Power of God, John A. Kennel; The Power of Christ, George Hostetter; The Power of the Holy Ghost, B. B. King; Devotion, John M. Stoltzfus; Man's Lack of Power Because of Deception, B. B. King; The Overcoming Life, David Yoder; Gleanings, Jonas U. Neuhauser; Short talks by Isaac D. Hertzler (who was ordained to the ministry at this place); John M. Shank, Asa Hertzler, E. R. Miller (former members); Ray Shank; Henry Hershey; Mr. Prigel, Brethren minister at Long Green; Mr. Constance, Methodist minister at Long Green; and John S. Mast.

A Few Thoughts:—All things pass away, but the Word of the Lord will endure forever. Deception of self is the worst form of deception man can practice. We must overcome evil or it will overcome us.

There are only seven members at this place and they appreciate very much these yearly meetings. This has become a homecoming day to many who lived here. The meeting was interesting and inspirational. About one hundred and seventy people were in attendance. May we pray that the spirit may remain active at Long Green.

Secretary.

MOTHER'S RELIGION

(Continued from page 502)

Mother goes to those in prison, and visits them.

Mother asks, and seeks and knocks, and heaven is opened unto her.

Mother lets her light so shine before men that they may see her good works and glory her Father which is in heaven.

Mother is poor in spirit and hers is the kingdom of heaven.

Mother mourns, and she is comforted.

Mother is meek, and she inherits the earth.

Mother hungers and thirsts after righteousness, and she is filled.

Mother is pure in heart, and she sees God.

Mother's heart is not troubled, she believes in God, and also in Christ.

In the Father's house are many mansions, and One has gone to prepare a place for mother.

Mother has laid up for her a crown of righteousness, which the Lord, the righteous Judge, shall give her at that day, and not to her only but to all that love His appearing.—Sel. by Harriet Castor.

Paul had a threefold vision:

1. A vision of the living Christ that comes into our own experience.

2. A vision of the spiritual needs of a lost world.

3. A vision of the place we can fill to meet the spiritual needs of a lost world.—Geo. J. Lapp.

ILLINOIS SUNDAY SCHOOL CONFERENCE

Report Of the Sunday School Conference Held at the Harmony Church near Roanoke, Ill., June 19, 20, 1929

Moderator S. R. Good
Assistant Moderator Walter E. Yoder
Chorister Tilman Smith

Wednesday Evening

The conference was opened by a song service conducted by the chorister after which Bro. Henry Koerner read Rom. 8:1-17 and led in prayer.

"The Fruit of the Spirit an Essential Factor in the Life of the Christian Worker." This subject was discussed by Bro. J. D. Hartzler. Some of the thoughts presented are as follows:

God expects us to be fruit-bearing Christians. Jesus said to His disciples, "I am the vine, ye are the branches, he that abideth in me and I in him, the same bringeth forth much fruit." We cannot expect good fruit from a poor branch. To be a servant of God we must have the fruit of the Spirit as in Gal. 5:22, 23 which is the outflowing of the inward life. We must expect fruit that men can see, and God be glorified. As a tree is known by its fruit, so are we known by the fruit we bear. Jesus said, "Ye shall know them by their fruits." "He that hath the Spirit hath life." That life is the light to guide others. God expects the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance to show our relationship with Him.

The Adelphian Choir sang a few numbers, after which prayer was offered by Bro. J. S. Shoemaker, followed with a sermon by Bro. C. L. Graber. His theme was, **"The Sufficiency of Grace."** Text: II Cor. 12:9. Salvation is free, cannot be bought because we have nothing wherewith to pay, it is a matter of pure grace. Paul speaking of the thorn in the flesh, asked God for its removal, to which the reply was, "My grace is sufficient for thee." Faith in God is necessary, which must combine two elements. We must believe that God is both willing and able. We need God's grace in times of prosperity, in the hour of temptation. Young people of this generation need the grace of God for the building of character. We need the grace of God in times of sorrow.

Thursday Forenoon

Closing prayer.

The service was opened by singing, "On Christ the Solid Rock I Stand," after which the devotional was conducted by Bro. Joe Davis. He read Luke 24:12-32 and led in prayer.

The secretary's report was given.

"My Duty in Relation to the Sunday School," by Harold Zehr. The Sunday school is a part of the Church, not apart from it. It receives authority to exist from the Church. The ministry, not the superintendent, is the head of the Sunday school. My duty is consistent living, prayer, and a zeal for God. We should take hold of the work as our own. Care needs to be exercised in the selection of teachers. Three things are necessary on the part of the teacher: (1) know the pupil; (2) know God's Word; (3) know God. The pupil should be regular in attendance, come with lesson prepared, be ready to teach when asked. Three things are necessary: The Word of God, The Spirit of God, a man of God. We may know our duty by being transformed as in Rom. 12:1, 2.

"Practical Points in Teaching," by C. L. Graber.

The teacher needs to appreciate the importance of the task. He is responsible for the molding and making of character. There are three atmospheres which the teacher needs to be in:

1. Physical—have special class rooms and arrangements.
2. Mental—the teacher is responsible to lead the pupil to some serious thinking.
3. Spiritual—may have physical and mental, but fail if we lack in the spiritual.

Four lines of development for the teacher: (1) mental—must be able to think; (2) emotional—have a sympathetic interest in those entrusted to us; (3) rhetorical—acquire a vocabulary; (4) spiritual—grow in grace and knowledge of Jesus Christ. Press toward the mark for the prize of the high calling of God in Christ Jesus.

Each lesson is a ledge in the great mountain of life. It is the teacher's duty to take the pupil from ledge to ledge from Sunday to Sunday. The teacher must be on the next ledge in order to take the pupils there. Lesson preparation should extend throughout the entire week. Write out a list of questions you might ask in class, also such as might be asked you. There are three lines of preparation: (1) preparation, Godward; (2) selfward, (3) otherward. The big thing with the teacher is not method but the message; must be interested in the spiritual interest of the pupil, and have a definite aim.

"Winning the Pupil's Affection," by Esther Smucker. We must do a lot of loving ourself. Pupils learn things more by what we are, than by what we say. Must sense the reality back of the life of the teacher. The teacher must be real in what he teaches and what he is. Must become acquainted with the pupil,

not only in class, but by working together, playing together, studying together, such as the junior mission study classes, etc. They must give the pupils a sense of the consciousness of God.

"An Indian Sunday School," by Mina Esch.

An interesting description of the Sunday school as conducted in India was given by Sister Esch.

Closing prayer, by D. D. Miller.

Thursday Afternoon

After a short song service, Bro. J. D. Conrad read Jno. 21: 15-19 and led in prayer.

"How Increase Our Passion for Lost Souls," by A. H. Leaman.

To increase our passion for lost souls there needs to be the transfusion of a mighty love for a lost world. We must be zealous for the Lord, taking issue with ease and indifference. The preaching of the Word and a knowledge of the need will create a burden for the lost.

An offering was taken which amounted to \$186.69. After the expenses were paid the balance was contributed to the Chicago and Peoria missions and the Home for the Aged at Eureka.

"The Sunday School as a Missionary Channel," by Ira Eigsti.

Mission boards and conferences are missionary channels, but none more effective than the Sunday school. The real Sunday school must be really missionary, for the message of the Sunday school is the Bible, and the message of the Bible is missionary. The commission to the Church and the mission of the Church is held forth in the Bible. The Sunday school is the church at work. To make the Sunday school serve as a missionary channel there must be missionary information, conviction, etc. Arrange a program which will create a missionary interest each Sunday. Some equipment, a missionary library, bulletin board, missionary secretary to keep mission news before the school.

"Preparation for Service" (Acts 1:8), by S. M. Kanagy.

Success in the Lord's work depends on a few things:

1. Intellectual qualifications. Need to know the pupil. Knowledge of the Bible. The Holy Spirit works in the mind when we teach according to the laws of the mind.

2. Spiritual qualifications—necessary that we know Jesus Christ, and through Him know that our sins are forgiven. Experimental knowledge of the Bible. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." As we learn the Book we learn to do.

"I am Debtor, I am Not Ashamed, I am Ready" (Rom. 1:14-16), by C. D. Esch.

Paul asked the Lord, "What wilt thou have me to do." The Lord told him to fulfill his desire. His desire was to go to Rome to impart to them some spiritual gift, because he considered himself debtor and was constrained by the love of Christ. Jesus said, "What ye have done to the least of these ye have done it unto me." I am debtor if I have accepted His salvation, because my debts are all paid. How much do I owe? All I can do is give my life to Him. To cease to help those in need of help is to be selfish. "I am not ashamed of the gospel of Christ," etc. The Christian religion is the only religion in the world that is a reality. We need to have the power of the Gospel in our lives. If the Gospel is a reality in our lives then we will not be ashamed of it. Be ready for service, ready to preach the Gospel. We are ready for any kind of service, when we have received the power of the Holy Spirit. Jesus said, "Tarry in Jerusalem until ye receive the power of the Holy Ghost." May we be ready to say, "I am ready to preach the Gospel, to teach a Sunday school class, or do anything the Lord has for us to do."

The afternoon session closed by singing the doxology and a closing prayer by J. S. Shoemaker.

Report of Young People's Session held in Connection with Illinois State Conference, June 18-20, at Roanoke, Ill.

Moderator Tilman Smith
Assistant Moderator S. R. Good
Secretary Pearl Smith
Chorister Ralph Imhoff

The session was opened by a song service conducted by the chorister.

Devotional reading and prayer by Bro. Elton Rocke. Psalm 103 was read.

"An Ideal Young People's Meeting," by Lester Litwiller.

He discussed the various types of programs such as open discussion, sermon, or testimonial. In order to have an ideal Y. P. M. we must have an open mind for the truth and should make practical applications of it.

"Motives in Securing an Education." This was an essay written by Erma Schertz and read by Elmira Schertz. (This essay is printed in one of the church papers.)

"Social Activities of our Young People," by Daniel Tencher.

Social functions should be such as to build us up spiritually. If activities are carried on according to God's plan we will develop morally and spiritually. The atmosphere pervading our meetings should be unselfishness, honesty, kindness.

Standards to observe:

1. Glorify God.
2. Purity of habits and conduct.
3. Self respect.
4. Respect for others.

"Making God's Plan Our Plan," by Harold Oyer.

To make God's plan our plan, we must yield ourselves to Him.

"What Christ is to Us," by Elsie Springer. (This essay was printed in one of our church papers.)

"Our Greatest Need as Young People," by Titus Lapp.

SPECIAL MEETINGS

Rohrerstown, Pa.

Report of Harvest Home Meeting held at Rohrerstown, Pa., Aug. 22, 1929.

Organization:—Mod., Jacob C. Habecker; Secy., Benjamin G. Charles; Chors., David M. Wenger, Clayton Erb.

Order of Program:—Devotion (Psa. 139), J. N. Hess; Christian Sobriety, Noah Risser; Influence of Evil Associates, Walter Charlton; Sermon (Acts 14:17), Noah Risser; Devotion (Deut. 6:1-12), Frank Herr; Children's Meeting, David M. Wenger; Responsibility of Parents to Teach Piety in the Home, John Gochbauer; Necessity and Value of the Young Members Living a Separated Life, Walter Charlton; Devotion (Psa. 85), Seth Ebersole; Ask for the Old Paths and Walk Therein, Henry Lutz; Sermon (Rev. 21:5), John Gochbauer.

Thoughts Presented:—The Christian recognized his Creator more than the creature. When Christian sobriety is lacking in the home there is no other power. The present generation is the result of the teaching of the past, the future will be the result of the teaching of the present. When a child is born into this world an eternal destiny is begun. The Church has a right to have a standard and to expect its members to live up to it. Secretary.

Silver Spring, Pa.

Report of All-day Harvest and Sunday School Meeting held at Chestnut Hill Church, Aug. 17, 1929.

Organization:—Mod., Martin Metzler; Secy., A. H. Greider.

Order of Program:—Devotion, Hiram Kauffman; Harvest Sermon, Isaac Brubaker; What Benefits are Derived Through the Sunday School, Ira Landis; What are the Qualifications of a Good Sunday School Teacher? John S. Hess; Devotion, Abram Risser; Children's Meeting, David Wenger; Mistakes Made in Sunday School Work, Elias Kulp; Present Day Influences—Their Effect upon the Rising Generation, Noah Risser; Can God Depend on You? Elmer Martin; Devotion, Hiram Strickler; How to Cultivate a Deep Devotional Life? John Gochbauer; Sermon, Elias Kulp.

Thoughts Presented:—Counting our blessings is an incentive to thanksgiving. Through faithful efforts in Sunday school work many souls are saved. A good Sunday school teacher must study the Word and have a burning desire for souls. We must teach the all things. God expects us to be loyal to Him. We must overcome the flesh and the devil by the Word of God.

Secretary.

Flanagan, Ill.

Report of Missionary Program held at the Waldo Mennonite Church, Aug. 11, 1929.

Order of Program:—Sermon, E. E. Miller; Devotion, Ezra Yordy; A Day in a School in India, Dr. C. D. Esch; The Ministry of Healing, Dr. C. D. Esch; Educational Work in India, E. E. Miller; Devotion, John L. Harnish; Children's Meeting, Mina Esch; The Great Need of India To-

day, E. E. Miller; Investments for God, C. D. Esch.

Thoughts Presented:—Every phase of the Christian's life is touched by the Gospel. God exemplified through Jesus Christ His concern for suffering humanity. We ourselves must live the message in order to implant it in others. The sick and suffering will come for help before those who are well. The Lord commissioned us to heal the sick, cleanse the lepers, raise the dead, and cast out devils. The love of Christ is exemplified by healing. There is a population in India of about 325 million. Ninety-five per cent of these are neither able to read nor write. If a substantial church is to be established, some education is needed. Christian teachers have wonderful opportunities to bring people to Christ. Christ can be taught along with the other work. Through the school the Gospel can be taught to people in the homes. A large per cent of the people engaged in Bible work now have come out of these schools. The great need in India is a change of religion to the Gospel of Jesus Christ. They need to know that God manifests Himself in love rather than in fear. We must continue to send missionaries and support them. Everything that we have we have received. What are we going to do with our lives? No one promises us more than the Lord or lives up to His promises better. Are your investments for God or the world?

Beulah Yordy.

Married

Swartzendruber—Hershberger.—On Aug. 18, 1929, Bro. Roy Swartzendruber and Sister Valma Hershberger were united in marriage by Bro. D. J. Fisher, both of the East Union congregation, Kalona, Iowa. May the Lord bless them through life.

Peifer—Buchwalter.—On Sept. 4, 1929, Bro. Amos G. Peifer and Sister Mary B. Buchwalter, both of Mellinger's congregation, were united in marriage at the home of Bro. David L. Landis, near Lancaster, Pa. May the blessings of God attend them through life.

Bontrager—Gingerich.—On July 28, 1929, Bro. Harold Bontrager and Sister Geneva Gingerich, both of the East Union congregation near Kalona, Iowa, were united in marriage by Bro. D. J. Fisher of Kalona, Iowa. May the blessings of God be theirs through life.

Hostetler—Bontrager.—On Aug. 11, 1929, Bro. Jonathan Hostetler of Chicago and Sister Gladys Bontrager of the East Union congregation near Kalona, Iowa, were married at the close of the morning services by Bro. D. J. Fisher. May the Lord's blessings be theirs through life.

Obituary

Weaver.—Kenneth Willis Weaver was born in Clackamas Co., Oreg., Aug. 22, 1917; died at Nampa, Idaho, August 3, 1929; aged 11 y. 11 m. 12 d. He is survived by his father (A. L. Wea-

Our greatest need as young people is Christ living in our hearts.

The Adelphian Choir rendered a short musical program.

"Abiding in Christ," by Noah Oyer.

Bro. Oyer emphasized the importance of reading some portion of the Word each day as essential to abide in Christ. Results of abiding in Christ are success in prayer, life of fruitfulness, loving others as Christ has loved us, and a forgiving spirit.

Our life will be made fruitful and victorious.

E. H. Oyer, Secretary.

ver), 4 brothers (Glen, Harry, Maurice, and Virgil), and 2 sisters (Gladys and Ruth). His mother and two infant brothers preceded him in death. Death was caused by infection in a broken arm, from which he suffered less than a week. Funeral services were held at the Nampa Mennonite church in charge of Bro. Omar G. Miller. Text, Joh 14:1, 2. Interment in Canyon Hill cemetery, near Caldwell, Idaho.

"A precious one from us is gone,

A voice we loved is stilled;

A place is vacant in the home,

Which never can be filled."

Bucher.—Fannie (Musselman) Bucher, widow of the late Pre. Jacob F. Bucher, Munnasburg, Pa., was born near Slate Hill, Pa., Aug. 18, 1855; died at the home of her brother, Harry Musselman, near Camp Hill, Pa., July 7, 1929; aged 73 y. 10 m. 19 d. While visiting her brother she fell and broke her hip about three weeks before she died. She was a consistent member of the Mennonite Church for about fifty years. She leaves three children (Edna B. Keener, Bela L., and Mary N. Shue), besides 11 grandchildren, 6 brothers, and a host of friends. Funeral services were held in Lemoyne, Pa., by Bros. John Seitz and Samuel Hess, and at the Munnasburg Mennonite church by Bros. Amos Myer and John Mosemann. Text, Rev. 14:13, chosen by the departed one. Interment in cemetery near by. —By the children.

Weber.—Hannah Martin, wife of Amos Weber, was born near St. Jacobs, Ont., Nov. 3, 1851; died July 30, 1929; aged 77 y. 8 m. 27 d. On July 14, she took a stroke which confined her to her bed until she peacefully passed away. There survive a loving husband and nine children: Leah (Mrs. Daniel Cressman), Israel, Elias, Susanna (Mrs. Sidney Martin), Sidney, Mary Ann, Amos, Emanuel, and Hannah (Mrs. Aaron Weber). She also leaves 2 brothers (Jacob and Menno), 3 sisters (Mrs. Sidney Snyder, Mrs. Daniel Weber, and Mrs. Menno Bauman), 55 grandchildren, and 4 great-grandchildren. Funeral services were held at the Martin's church, in charge of Urias Martin and Jesse Bauman of Waterloo, Ont., and Frank Horst, of Lancaster, Pa. Interment in the cemetery near by.

Fisher.—Katie Fisher, daughter of the late John and Salome Beiler, was born Jan. 28, 1850; died July 16, 1929; aged 79 y. 5 m. 18 d. On Dec. 9, 1875, she was married to Noah S. Fisher. Her husband preceded her in death five years ago. To this union were born eight children. Three preceded her to the life beyond. At an early age she joined the Amish Mennonite Church and continued faithful to the end. She had a kind disposition and will be greatly missed in the family. Funeral was held July 19, with short services at the house by Moses Rhel and further services at the Weavertown church by George Beiler and John A. Stoltzfus. Interment in Gordonville cemetery.

"Mother's chair is vacant now,

The voice we loved is still;

And tho' our hearts are broken,

We know it is God's will."

Orendorf.—Anna Orendorf, wife of Simon Orendorf, was born near Grantsville, Md., April 4, 1878; died Aug. 16, 1929; aged 51 y. 4 m. 12 d. She was a daughter of Jonas J. and Anna Yutzy Beachy. She united with the Mennonite Church in her youth and was a member at the

time of her death. She was afflicted with cancer for a number of years. Although she was not able to attend services because of the nature of her affliction, she probably filled more fully the place of "mother" in the home than many who are blessed with a stronger nervous system and bodily health. She partook of the communion in her home about two weeks before her death. She leaves her husband, son (Paul), daughter (Ruth), aged father, two brothers (Edward and Elmer), and three sisters (Christena Unzicker, Mary Custer, and Kate Beachy). Funeral services were held at the Casselman church, conducted by Bros. N. E. Miller and M. B. Miller.

Kauffman.—Samuel, son of Samuel and Barbara Kauffman, was born at Ashland, Ohio, Nov. 17, 1853; died at his home near Goshen, Ind., Aug. 24, 1929; aged 75 y. 9 m. 7 d. When a boy his parents moved to Elkhart Co., Ind., where he lived all his life. At the age of twenty-seven he united with the Mennonite Church and remained in this faith until death. In 1875 he was united in marriage to Martha Stutzman, who preceded him in death nearly twenty-two years ago. To this union were born 6 sons and 2 daughters. He is survived by 6 sons (Noah, Vernon, Harvey, Leonard, Ora, and Clarence), 2 daughters (Libbie and Edna), 1 brother, 23 sisters, 23 grandchildren, 2 great-grandchildren, and many other relatives and friends. Services were held at the home by Bro. Ira Johns and at the Clinton Brick Church by Bros. D. J. Johns and Silas Yoder.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

Stauffer.—Philippina Stauffer was born in Bavaria, Germany, June 13, 1848; died Aug. 22, 1929, at the home of her daughter, near Milford, Nebr.; aged 81 y. 2 m. 9 d. She united with the Amish Mennonite Church in her youth and remained faithful until death. She came to America with her uncle and two sisters in the spring of 1868, coming to Washington, Ill. She was united in marriage to Jacob Stauffer, Nov. 3, 1872. After living in Livingston, Ill., four years, they moved to Milford, Nebr., where she lived until death. This union was blessed with 3 sons and 7 daughters. She leaves 2 sons, 2 daughters, 28 grandchildren, and 3 great-grandchildren. Her husband, 1 son, 5 daughters, and 1 grandson preceded her in death. Funeral services were conducted by Ben Schlegel, J. E. Zimmerman, and Joseph Rediger. Texts, II Cor. 5: 1-9; II Tim. 4:6; Rev. 14:13.

"All is over, hands are folded
On a calm and peaceful breast,
All is over, toil is ended,
Now dear mother is at rest."

Wagner.—John Henry Wagner was born at Piper City, Ill., July 6, 1869; died at his late home in Fisher, Ill., Aug. 30, 1929; aged 60 y. 1 m. 24 d. He grew up at Piper City and when a young man he moved to Metamora, Ill., where on Nov. 5, 1895, he was united in marriage with Lena Sommer. To this union were born 6 sons and 2 daughters. At the age of 24 years he accepted Christ and united with the Mennonite Church at Cullam, Ill., and remained a faithful member until death. With the exception of 5 years spent in Oklahoma, he lived his entire life in the vicinity of Piper City and Metamora, until 4 years ago, when he came to Fisher. For the last 6 years he was in failing health. His death, which resulted from diabetes and other complications, came as a relief to him and ushered him into the presence of his Savior. He leaves his wife, 8 children (Joseph, Raymond, Lester, Maurice, Walter, Elmer, Mary and Katherine), 5 grandchildren, 3 brothers (George, Frank, and Jacob), and 3 sisters (Mrs. Henry Berghouse, Mrs. Kate Keyster, and Mrs. Lester Hines). Funeral services were held at the East Bend Mennonite church with J. A. Heiser in charge. Text, I Cor. 15:55-57. Interment was made in East Bend cemetery.

ITEMS AND COMMENTS

For several weeks there has been an uprising in Palestine on the part of the Arabs against the Jews. The sympathy of the nations is with the Jews in this unfortunate uprising, and Great Britain promises to restore peace and order in that strife-torn country at an early day.

The reassembling of the national Congress at Washington, D. C., keeps people supplied with news of interest to those who are politically inclined. In fact, with the tariff, farm relief, and arms reduction as issues now in the limelight and several elections in the offing, there seems to be more politics than statesmanship in evidence among the nation's lawmakers.

"Science, falsely so-called," was illustrated anew in the ninth International Psychology Congress held recently at New Haven, Conn. Posing as "scientists," these men of letters pulled off a number of worldly wise stunts that would make men like Voltaire and Paine green with envy. One of the speakers showed from investigations that Fundamentalists are inferior to Modernists, and that children who read the Bible are no better than other children. The case is settled, and the court is dismissed.

ANNOUNCEMENT

The 36th Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at Melingers Mennonite Church Monday, Sept. 23, 1929. We invite all who are interested to attend, and especially it is desired that all circles be represented.

Nettie A. Leaman, Sec'y.

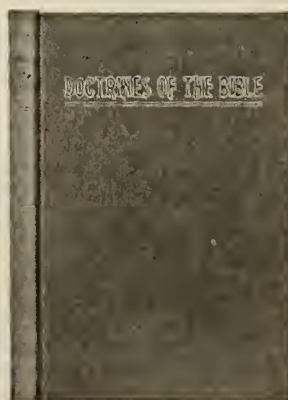
ONTARIO A. M. SUNDAY SCHOOL CONFERENCE

The Ontario Amish Mennonite Sunday School Conference is to be held with the East Zorra Congregation, near Tavistock, Ont., on Sunday afternoon, Sept. 8 and Monday, Sept. 9. All are cordially invited. Chris Gascho, Secy., Baden, Ont.

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Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, SEPT. 19, 1929

(Gospel Witness)
Established 1905

No. 25

EDITORIAL

"Peace be to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ."

The Book of Ruth.—The other day a number of us were talking about the evident purpose of the writing of the book of Ruth. The conversation drifted to the wonderful truths and impressive lessons to be gleaned from that simple story of that remarkable Moabitish woman. The story is not a part of our present series of Sunday school lessons, nor any other series at this time before the public, but if you want a real soul-refreshing hour with the Lord, open your Bible at the book of Ruth and spend the time in reading and holy meditation.

Now that our Church schools are again at work, we have especial reason to remember them in prayer, and in every other way in which we may be of practical help to them. Many of our people have a special interest in one or the other of our three Church schools, for the reason that they have some member of their family there—either on the faculty or in the student body. But all of us should feel an interest in them, because the record of our schools this year will have some bearing upon the record of our church in years to come. From the heads of these three schools there comes the apostolic appeal, "Brethren, pray for us."

The "faith of our fathers" may have been right or wrong, depending upon what they believed. It is "wise or otherwise" to follow in their steps, depending upon whether they walked in paths of righteousness and true holiness or in some other path or paths. We thank God for the record of faith on the part of the early disciples, on the part of faithful men who lived in the darker ages when the true Church of God upon earth

was found mostly in hiding places to escape the fiery wrath of the persecutor, of men like Conrad Kriebel and Dietrich Philipps and Menno Simon and thousands of others in their day and since who dared to stand for full-Gospel truth in the face of bitter persecutions though they knew this meant martyrdom for some of them. If such as these were our fathers, in the flesh or in the Spirit, let us have them in mind reverently as we sing, "Faith of our fathers, holy faith, we will be true to thee till death."

A new version of the "Faith of Our Fathers" has recently been called to our attention. In this we are encouraged to accept their faith, not as they held and taught it in their day, but as they would teach it were they living to-day. But who is here that is wise enough to say just what changes they would make in their theology, and in what respects their teaching would be different from what it was in their own day, if they were living now? It reminds us of the very wise person who informed us a number of years ago that if Christ were living to-day He would be such a great Socialist that the capitalists would put Him to death much quicker than did the Pharisees in their day. But honestly, as neither Christ nor our faithful forefathers are here in person to speak for themselves, we prefer to take them at their word, rather than that of the very wise men who imagine they know that Christ and His followers would teach differently from what they did if they were living among us to-day.

The Mennonites.—The word "Mennonite," like the word "Christian," often gets credit (sometimes discredited) for things that do not properly belong to it. In America there are more than a dozen sects who have branched off from the Mennonite

Church (to say nothing about further subdivisions in some of these branches), most of whom retain the name "Mennonite" with some prefix or suffix added to it.

It is quite frequent that enterprising newspaper reporters give a write-up on some peculiarity or movement on the part of one or the other of these branches, discussing them as though the things mentioned belonged to the entire Mennonite Church. The latest of these to come to our attention is a newspaper article telling of a certain man who had been expelled from the Reformed Mennonites in Franklin Co., Pa., bringing suit against twelve members of that church, claiming \$200,000 damages for alienating the affections of his wife. The article read as though this was an incident in our own church; but as we read on we found that it was not our church at all, but rather the Reformed Mennonite Church, followers of one John Herr, who with a company of others left the Mennonite Church in Lancaster Co., Pa., in 1811 and formed a new body with the name just mentioned. Among the tenets of their faith is that of refusal to eat with any one excommunicated from their church, which means that if a married man is thus excommunicated his wife is not allowed to eat with him until he is restored to membership; and this is the basis of the suit made mention of in this paragraph.

We are not averse to a fair discussion, on the part of enterprising newspapers, of anything pertaining to the history and life of our people and of the faith that we hold dear. We hold ourselves ready to furnish facts and figures upon which such discussions may be based. Furthermore, we welcome a union with all other evangelical bodies, be they called Mennonite or something else, on the basis of faith, life, and fellowship.

Your help is needed to keep the eyes of our people open to the dangers lurking around on every hand. The devil is desperately trying to get a stranglehold on everything that might be used to make people better or get them nearer to God. Billions of dollars that might be used in caring for the needy or evangelizing the world is worse than wasted in the use of tobacco and strong drink, in the theater and moving picture show, in the circus and the ball room and gambling den, in the swimming pool and in other places of vain amusement. The Lord's day is by the masses either ignored entirely or kept as a holiday instead of a holy day. What little there is left of the Bible in the public school is made of none effect through inefficient teaching and adverse legislation. Modernists have captured nearly all of the leading seminaries, universities, colleges, and high schools, are furnishing the bulk of our text books, and have a stranglehold on most Protestant churches. Look where you will, and you may see the footprints and fingermarks of "the prince of the power of the air."

All of these things have crept upon us so stealthily that most people have been unaware of their coming. They who have been bold enough to "sound the alarm" have been invariably dubbed as "fanatics" or "ignorant radicals," and thereby discredited in the eyes of many well-meaning people. But these dangers are here, and your help is needed to make their existence and near presence known to all people. Wanted, in every community, men and women who know from heart experience what it means to be "born again," to live a consistent Christian life, letting their lights shine in Heaven-approved fashion; to carry a ready testimony for Jesus, for truth and righteousness; to exercise their God-given powers and soldierly qualities in turning the light of truth upon impending dangers and helping to drive out every ecclesiastical wolf that has found an entrance into the fold. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

"Pray without ceasing."

THE OLD FAITH

(The following message, from the pen of G. F. Mathews in "The Christian Conservator," rings true to the Gospel on a very important theme, and for this reason we take pleasure in passing it on to our readers. A like warning has often appeared in these columns, but it is refreshing to know that others are awake to the dangers and curse of Modernism.—Ed.)

Charge some that they teach no other doctrine, neither give heed to fables, were words spoken by the aged Paul unto youthful Timothy.

It would appear that words of warning are needed to-day regarding the great danger facing many who are using modern helps in studying the Holy Scriptures. Some Bible helps, Sunday school publications and commentaries, contain material, plainly stated, that undermines faith in the written Word. Some preachers who would pose as "intellectuals" and be counted "up to date" have forsaken the faith of the fathers and are openly teaching doctrines of devils (see I Tim. 4:1).

Masquerading under the name of Modernism, a mental and spiritual blight is spoiling the faith of thousands.

We are facing two very serious dangers, namely, Communism attempting to dethrone God and rid the world of preachers and churches which they hold irreconcilable with their principles and practices, and Modernism, called by someone religious Bolshevism, the most insidious danger of the two, under the guise of friendship to the truth, undermining the faith of many in the Word of God and successfully destroying confidence in the Word as it is written.

Hear what Dr. Glover says: "Christianity according to some people is believing about Jonah and the whale, and the axe that floated, an endorsement of every misconception the Hebrews ever taught, 'Jesus is not to be taken quite literally.' Time and space forbid the presentation of evidence to prove that scores of ministers, Sunday school teachers, and leaders in young people's societies teach modernism, and that the time has come for believers to contend earnestly for the faith once delivered to the saints.

Intellectualism is robbing many of faith in the written Word. A shallow scholarship with its false philosophy, anti-Christian in relation to vital Bible doctrines, is making the saving of souls hard.

According to the "Literary Digest" of May 4, 1929, hell and the devil do not exist for a large number of ministers and students, and revulsion from orthodoxy is noticeable in five theological colleges representing three large denominations. With the story of the precious blood of Calvary's

Christ called by Modernists "the gospel of the shambles" and sin robbed of its final retribution in hell, it is becoming increasingly hard to get people to an old fashioned prayer bench in revival services.

A Bible word of warning needs reiterating these days: "But there were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction, and many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken of." The devil is exceedingly busy propagating his heresies, and unsaved men, as ministers of the Gospel, are in the front line of his assault against the Word of the Lord. Robert Ingersoll, tricky and eloquent opponent of the Bible, were he here, would take off his hat to men who from pulpits dedicated to the teaching of the Scriptures, carry on in a much more dangerous way the work he laid down at death. The world's most successful agnostics are to be found among the Modernists. Some D.D.'s, dealers in doubt, deluded defamers of divine doctrines, in the name of refinement and education pass on doctrines of devils (see I Tim. 4:1) as advanced Christian thought. Some in the name of science pass on the conclusions of their own faulty human reason, and fools who want their religious tenets made in a parson's study, swallow whole, like unfledged crows, whatever the parson says is truth. It has been said, "If the Modernist is right then the Bible, Christ, the Holy Spirit, the atonement and the life to come are untrustworthy."

If we do not want to see Christianity shorn of its distinctive belief in the Virgin Birth, the Deity of Christ, the doctrine of the new birth, if we want the personal knowledge of a living Savior and the companionship of the Holy Ghost, if original sin is real and the atonement of Christ its sufficient remedy, if the Bible as written is true, then we must contend earnestly for the truth. Recognizing danger is insufficient, we must flee from it and raise a warning against it. The effects of Modernism are varied, and are shown in the backsliding of young people who are attending schools where it is taught. Some teachers are so manipulating the Word of God that many are unwittingly learning to believe lies. The lax hold churches have upon many who once were doctrinally correct, the undermining of the truth of the written Word, and other serious conditions are its fruitage.

We must stick to the faith as taught to us by godly fathers, and

get back to the Bible as the articles of our belief. We must be careful of the books we give our children to read. Young ministers should beware of commentaries which attribute the Bible story of creation to Babylonian mythology, and state, "It is no longer possible to insist on the literal accuracy of the Gospel narratives." Our Sunday school teachers should be persons who know God and His Book. Our ministers should not be wobbly-legged apologists, afraid to preach unpopular doctrines for fear of offending the modern mind. The theology of those invited to occupy our pulpits should be sound, and literature for home or Sunday school should not be purchased from Modernistic publishing houses.

"Remove not the ancient landmark the fathers set up," and back to the Bible and God is our sufficient remedy. Let everyone who is in association in any shape or form with these enemies to the truth of God, lovingly rebuke them for their apostasy from the truth. Young people, selecting their colleges, should beware of modernistic schools and professors who know not God. Let every reader of this brief exhortation determine to make manifest his love for the Bible as it is written, and contend earnestly for its truths.

"Child of God, heed thy lighthouse lantern,
Clean the glass round the warning beam,
Lest blended rays give a pirate signal
And strew with wreckage the treacherous stream."

John Horsch, in *Modern Religious Liberalism*, says, "Modernism is now the greatest menace to Christianity, society, and state—a menace greater even than Luther opposed."

Let us prayerfully protest against it in our churches, homes, and schools.

MEETING GOD

By T. E. Schrock

For the Gospel Herald.

In order to have an interview with some person of high office it is sometimes necessary to make an appointment for some hours, days, or even weeks ahead. Not so with God, with whom an interview may be had instantly. While the man of high rank has his eight or ten hours per day in which he must be met, God may be met twenty-four hours each day. While the busy man may be met possibly a few minutes and then we must leave to make room for some one else, our great God may be talked with as long as desired, even all night. He even encourages a meeting often, and to "pray without ceasing." While the man must be met at his office, God will meet man wherever He is desired, and at any hour; even desiring to make His abode

with us, to comfort, guide, strengthen, and protect us. It makes no difference whether man is popular or whether he is an outcast. "When my father and my mother forsake me, then the Lord will take me up."

In nearly every office there are rules which must be kept, such as going into the private office when your turn comes, etc. If one would walk right into a room marked "private" he would dishonor the owner. It would show plainly a lack of respect and would disgrace him in the eyes of his callers.

The Lord also has certain rules which have been laid down that the person desiring an interview may check up on himself and see whether he has the very highest respect for God. So much depends on whether "there be first a willing mind." "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (11 Cor. 8:12). This is the grand equalizer and settled condition on which a man is acceptable with God. The equalizer because one may have the ability (God gives the ability) of doing much more for the Lord than another, but it is required of them both to be **willing** to do the will of the Lord and so both are alike accepted. "Whosoever he be that forsaketh not all that he has, he cannot be my disciple" (Luke 14:33); which is thoughtfully considered by one who knows God realizes that He meant just what He said.

Because Cain brought not an offering according to God's order, it was not accepted. God's people in olden times offered their own sacrifices to God, but after the law was given, King Saul, after some anxious waiting for Samuel, offered a sacrifice himself and when Samuel came he said, "Thou hast done foolishly." Why? Because it was not according to God's order, and his offering was not accepted.

Again, when Saul was commanded to "utterly destroy" the Amalekites and their livestock, Saul brought some along back to sacrifice to the Lord. "Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices (prayers) as in obeying the voice of the Lord? behold to **obey** is better than sacrifice, and to **hearken** than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he has also rejected thee..." (1 Sam. 15:22, 23).

Again, when King Uzziah went into the temple of the Lord to burn incense (which one might think was a fine thing for him to desire to do, (being a token of prayer) he was reproved for his act. He was wroth,

and the Lord smote him with leprosy—not because he wanted to serve the Lord, but because "his heart was lifted up" (11 Chron. 27:16) and he took his own way. He may have repented, but he remained a leper, an unclean man until the day of his death. "He that turneth away his ear from hearing the law, even his **prayer** shall be abomination" (Prov. 28:9).

It was no mere accident that Daniel prayed toward Jerusalem, but because a few hundred years before King Solomon had asked a blessing upon all that should pray toward that holy city when captive in a heathen country and Daniel was making his prayer as sure as possible.

I suppose if he would have reasoned that one direction is as good as another, that the Lord is pleased with any prayer, he could have prayed till he was grayheaded and his knees calloused because he would not have been **willing** to do as near right as he knew how.

After Christ had paid the price for the redemption of fallen man another order of worship was instituted, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way.... Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water" (Heb. 10:19, 20, 22)—and with the "new way" also a new way of approach; namely, man should worship bareheaded and woman should have her head covered. 1 Cor. 11:3-5: "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoureth his head. But every woman that prayeth or prophesieth with her head uncovered (unveiled R. V.) dishonoureth her head: for that is even all one as if she were shaven." "If the covering or veil is worn by man he dishonours his head (Christ) and if it is not worn by woman she dishonours her spiritual head (Christ) and her human head (man)" in substance, Bible Doctrine. The Bible teaches plainly that a person cannot willfully dishonor, that is, disgrace God and be accepted of Him. "If ye love me, keep my commandments"

That a person that was taught in the observance of this doctrine (or possibly has worn one) will say she has no conviction if she doesn't wear one in worship should be viewed with genuine alarm rather than satisfaction, seeing the Lord has ceased drawing her. "My Spirit will not always strive with man" (Gen. 6:3).

In what position is the man that is

(Continued on page 526)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WILL THE CIRCLE BE UNBROKEN

There are loved ones in the glory
Whose dear form we often miss,
When we close our earthly story
Will we join them in their bliss?

Chorus:—

Will the circle be unbroken,
By and by, by and by?
Is a better home awaiting,
In the sky, in the sky?

In the joyous days of childhood
Oft' they told of wondrous love,
Pointed to the dying Savior,
Now they dwell with them above.—Cho.

You remember songs of heaven,
Which you sang with childish voice,
Do you love the hymns they taught you,
Or are songs of earth your choice?—Cho.

You can picture happy gatherings
Round the fireside long ago,
And you think of tearful partings
When they left you here below.—Cho.

One by one their seats are emptied,
One by one they went away,
Now the family is parted,
Will it be complete one day?—Cho.

Trials dark on every hand
And we can not understand
All the way that God will lead us
To that blessed promised land.—Cho.
Sel. by Elizabeth K. Bowman.

MENNONITE ORPHANS' HOME (Summer's Summary)

For the Gospel Herald.

Dear Herald Readers:—For several months we have not reported from this place in the way of a letter to the Herald, although the summer months have been busy, interesting, and very enjoyable.

This morning we sent thirty-four children to school. They go to the public schools near by. There are forty-one inmates here at present, and since the closing of the school in the spring we have had an average of forty-five children here through the summer. We have admitted nine new wards through the summer, and placed six into private homes, and a number were returned to parents.

Bro. Arthur Detwiler of West Liberty, Ohio, who gave valuable service in the Home during the fore part of the summer, was not able to stay with us all summer, but left his work as farmer to Bro. Orrie D. Yoder of Mattawana, Pa., who is still here. The summer's harvest has been plentiful. We appreciate also the provisions which were sent in in the form

of sewing, clothing, eatables, and such like.

Some carpenter equipment as well as some sewing machines have been installed here this summer, with provisions that the boys and girls are able to do work along that line. The boys have made between two and three hundred standard bushel potato crates, and have sold them. The girls of the Home were a great help in the sewing department of the Home by doing a large part of this work while home from school.

Since the children are in school, we have a normal force of workers again. Sister Cleo Nusbaum of Middlebury, Ind., came the first of September, and is helping Sister Dora Hostetler with the work among the boys. Sister Cora Baer of Archbold, Ohio, who has worked here before, is now in the kitchen with Sister Ethel Good who took up this work in June.

We still realize the importance of foster homes in connection with this work, and wish to express our appreciation here, to those who have so nobly assisted us in this way, and we welcome any correspondence with Christian parents who are situated so that a child could find a home with you.

We beg an interest in your prayers.
Yours for the unfortunate children,
L. L. Swartzentruber, Supt.
West Liberty, Ohio.

OBSERVATIONS ON THE WAY

By S. E. Allgyer

For the Gospel Herald.

Sunday, September 8, was spent very pleasantly in the vicinity of Harrisonburg, Va. We attended services at Weaver's Church in the morning, jail service in Harrisonburg in the afternoon, and attended the Bank Church in the evening.

On Monday we left for the Southern highlands in company with Bros. S. H. Rhodes and J. P. Wenger, traveling by auto in a southwesterly direction through the Appalachian mountains.

We have been surprised to see the many churches which have been built through the mountainous regions. There have been from one to a half-dozen in every village as far as we have gone. It looks now as if we would have to enter some mining districts to find fertile soil for the Gospel, unless we find different conditions in Tennessee and the Carolinas. We have met some very warm friends in making inquiry regarding needy fields. Among them was Dr. J. P. McConnell, president of the State School of Virginia for women, located at Radford, Va. He, knowing something of Mennonites, received us

very kindly and insisted that we spend the night in his home and take breakfast with him and his family the next morning. Because of his interest in the work and in our mission and of his knowledge of the field, he gave us valuable information and sent us on our way rejoicing.

We praise the Lord for health and protection.

Bluefield, W. Va.

TEACHING THE BIBLE IN THE ENGLISH SCHOOL

By J. N. Kaufman

For the Gospel Herald.

It is a privilege and an opportunity to teach the Bible to the boys who attend the English School. Besides, it is necessary. It is necessary for our Christian boys who attend the school of whom there are nearly a hundred. They are interested in the truths contained in God's Word and need to be built up in Christ so they may use to His honor the secular education they are also acquiring during their school days. It is necessary for the non-Christian boys the tenets of whose faith are quite the opposite of those of the Christian faith. During their school days and in the formative period of their lives it is of the utmost importance that they be taught the Word of God and be definitely introduced to Christ. There are over a hundred of these boys all of whom are quite willing to take part in the daily Bible lessons.

In selecting the subjects to be taught in the various Bible classes we aim to suit them as much as possible to the different ages of the boys as represented in the several classes. There is of course no lack of such subjects in the Bible. Along with this we try to get help from suitable books on Biblical subjects. There are many advertised books on religious education. Recently I made an attempt to procure such books and succeeded in getting some which are very fine but I also got some books whose interpretation of the Bible is not only questionable but some which are positively modernistic and therefore can not be used at all. I could not help wishing for books on religious education incorporating the best in methods with the orthodox view of the Bible written by Mennonite authors.

I enjoy the Bible periods with the classes I teach in the English school. I teach the Bible to all the classes from the eighth to the eleventh. The eighth class is the highest class in the middle school. These boys are preparing for the High School entrance examination next April. We are studying in this class "The Life of Paul," using the Bible as a text

book. We find John F. Stirling's "An Atlas of the Acts and Epistles" very helpful in tracing the travels of the Apostle Paul. The teaching in this class is in Hindi.

The High School classes—that is, the ninth, tenth, and eleventh classes—are not large, there being only twenty-six pupils in the three classes. Hence I find it quite satisfactory to have the three classes in one for the Bible period. We are at present using a small pamphlet entitled, "Twelve Great Themes of the New Testament." Some of the subjects are, God, Jesus Christ, Holy Spirit, Sin, Salvation, etc. The themes are subdivided into appropriate heads each of which has one or more Scripture references without comments. As we proceed from subject to subject the pupils read the references from the New Testament in English and discussion and instruction are based on the Scriptures read. The instruction is all in English in this Bible class.

It is very encouraging to note the intelligent questions asked by the boys, indicating that they do follow with more than ordinary interest the spiritual teaching of the Bible lessons. There is something powerfully arresting in the devotional study of God's Word. Even Hindus and Mohammedans whose ancestral faiths have very little in common with Christianity and whose bringing up has produced a natural antagonism to the truth as it is revealed in Christ, show remarkable receptiveness when the Word is taught. Many of India's great men have received much of their education in Mission schools and this has produced in them a sympathetic attitude towards Christianity. We hope and pray that the teaching of God's Word in the English school will not only produce a sympathetic attitude towards Christianity on the part of the boys who come under its influence but that it may result in open allegiance to Christ and His Word.

Dhamtari, C. P., India.

MENNONITES IN PARAGUAY

I. Our Trip to Paraguay

By T. K. Hershey

For the Gospel Herald.

This is the first of a series of articles on our recent trip to the Mennonite colony in Paraguay which are being sent to our Church papers for publication. We trust they will be read with interest and profit.

For a long time we had a desire to visit the colony of Mennonites in the Chaco of Paraguay. Requests from

friends of Mennonite history, as well as from the Mission Board, made such a visit possible. The report that there was much suffering and starvation among them moved the brethren of the Eastern Mennonite Board of Missions and Charities to finance the trip as well as to offer relief in case of need.

Accordingly, after exchanging cablegrams between the Mission and the Board, Bro. A. Swartzentruber and I left for Paraguay on Thursday Feb. 7, 1929. The river boat "Bruselas" pulled out of the Buenos Aires port at 10 o'clock A. M. Soon we found ourselves nicely fixed in cabin No. 68 on the upper deck. We sailed north on the Parana and Paraguay rivers, arriving at Asuncion, Paraguay, Monday the 11th.

This day was spent with the Corporation officials planning our trip to the Colony. (A separate article on the Corporation and its work will be sent later.) We had been in correspondence with the Corporation, but not knowing who we were and realizing that the Mennonites were not

us to four different persons, requesting them to make possible our trip. The assurance of entering into Puerto Casado and out of it on Mr. Casado's railway line, as well as some one to meet us at the other end, made such letters very essential. Mr. Casado is sole owner of Puerto Casado, a town of 3,000 inhabitants, and he will not let just any one enter without knowing his mission. Thus the importance of getting help from the Corporation representing the Mennonites in the Chaco.

Tuesday at 5 P. M. we left on a smaller river boat "Bermejo" for Puerto Casado, arriving there Friday morning at 2:30 in the morning. Mr. Langer, who had received a telegram of our coming, was there to meet us and escorted us to a hotel. At 8:30 we boarded the Ford Truck placed on the narrow gauge railway ready to leave for the Colony. Thus we traveled in our "special train" that was paid by the Corporation to the end of the line 80 miles away. On arriving at this point we were met by Mr. Joseph McRoberts who lives in the Colony and is employed by the Corporation. We were taken in the Corporation truck driven by Mr. Friesen, a Mennonite, 45 miles more to the village called Hoffnungsfeld, where Mr. Friesen lives. At this village the Corporation has an experimental station with Mr. Langer in charge.

We arrived in the Colony on Friday, 15, after more than one week of traveling. "The Mennonites in Paraguay," "What is the Paraguayan Chaco," "The Colony," etc., will be given in later articles.

Trenque Lauquen, Argentina.

AUGUST

Hope on, sad heart, hope on,
As sunshine follows rain,
So will the morning light
Ere long break forth again
The way is rough, the night is long,
But it will end in joyous song.

Hope on, tried saint, hope on,
The Father knows His own;
And from His throne on high,
He looks in pity down;
Acquainted with each doubt and fear,
He hears each prayer and counts each tear.

Hope on, and hope's bright star,
Will shine upon thy way,
Beneath its cheering rays
The cloud will pass away,
And bye-and-bye sweet rest will be
Thy lot through all eternity.

—William J. Young

Some people seem to believe that as soon as any one stands up in meeting to confess Jesus Christ he is ready to be baptized. This may be true, but oftentimes it is not true. Converts need instruction.—Harry C. Blough.



End of 80 Mile Railway where the Corporation Truck Met Us and Hau'ed Us to the Colony

really settled on their land, we could not get much satisfaction from the representatives of the Mennonites in Paraguay. Being now in Asuncion and face to face with them, we were granted the privilege of visiting the Colony.

While correspondence was going on between us and the Corporation officials, they received a telegram from Philadelphia that Mennonites from Argentina were delegated to visit the Colony. They wired back inquiring what Mennonites we represented, the answer was that we represented the Lancaster Mennonites, immediately all obstacles were brushed aside; Mr. Landreth, representing the Philadelphia house, also knowing the Brethren Orie Miller, Aaron Loucks, Levi Mumaw, John Mellinger, D. H. Bender and others, when he learned we represented these Mennonites, was very ready to let us proceed to the Colony.

Letters of introduction were given

A Page For Shut-ins

Prepared by Amos S. Horst

A RESPONSE

By Bressler Buckwalter

For the Gospel Herald.

"God is love." I feel interested in writing a few lines to the Gospel Herald in reply to a message of thanksgiving by Sister Lottie B. Snyder. In her afflictions we should remember her in our prayers. I believe that God is a prayer-answering God. We have promises in both the Old and New dispensations that He was always present with those who asked forgiveness for their wrong doings. The beauty of it is that it is a free gift. It heals the wounds and sores. How the Christian enjoys such a gift! This gift is not for those who condemn the Holy Trinity. To worship the Holy Trinity means more than the expression of a word of the mouth. It means to have Christ first in our daily walk and conduct. The poet expresses himself thus:

"A charge to keep I have,
A god to glorify;
A never dying soul to save
And fit it for the sky."

To Sister Lottie and to those who have the care of her, I would say, Be patient with one another, for God is love. The Gospel ship is sailing, at times it floats along in silent, deep waters. This means so much to the Christian.

I feel to thank God for the hope you have for yourself in your affliction and all those who labor faithfully in the vineyard of the Lord. When the apostle Paul asked to have the thorn in his flesh removed and it was not granted him, he, nevertheless, continued to labor faithfully in the service of his Master.

HEALING THE BODY

Healing the natural body may have natural applications, nature may be assisted in a natural way with natural provisions applied by human skill. God has provided material and skill to humanity to put in drug form and apply it for the construction or destruction of the body. It is our duty to care for the body as best to our knowledge consistent with our faith in Christ, whose highest purpose of coming into this world was not to heal the body but the soul, while in many instances He healed the body first and in this unusual demonstration of divine power He would call attention and furthermore

give faith to the person He helped.

It will be well for us to take notice that not all that is called good in this world comes from God. The devil also has power above nature and has his agents out doing work of this kind to take away faith in God from the individual, by doing him good in a natural way.

I wish to mention two professional methods of healing that are met in our day. One is the commonly called powwow doctor, the other is the person that claims God's method and lives an inconsistent life. The powwow doctor demands faith from the party who is to receive the help, while the doctor claims to have a hold on some supernatural power that is able to heal. However there are a number of these persons that do not confess faith in the living Christ, but all of them follow some erroneous teaching and practise, if their god of power can only be met at the crossroad or in the chimney of the old fireplace or at some particular time of the day, it makes one think of the Baal worshipers and Elijah when he told them their god may have gone on a journey or may be asleep.

Surely one cannot believe in God to claim His power and not give any expression of faith in Christ. How can we divide our interest in giving attention to these ungodly men who demand our faith in them and their work before we get any help or before they make an attempt to accomplish their desire?

Most of us have also met the men who are professional preachers and make a claim on the power of God and are so near the Bible method that if one is not wide awake we are drawn into fellowship before we are aware of it. I may refer to one who is practising in the State of Texas where he has a large tabernacle and makes it his daily work and does healing inasmuch that one person said in our hearing, "Surely, God must be in that place." From good authority we have been informed that the man who is doing the work is living in wilful disobedience to the Word of God according to Mark 10: 11, 12. How can one live in sin and claim the power of God?

There are scriptural methods of divine healing that can be employed according to the Word of God and the praise and honor can be given to Him to whom all glory and honor belongs.

A. S. H.

ANOINTING WITH OIL

Our brother's reference to the healing of the body reminds me of the advice to the people of God submitted by James (5:13-15): "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him send for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

This advice was in accordance with apostolic practice, as seen in Mark 6:13, where we are told that "they cast out many devils, and anointed with oil many that were sick, and healed them." In this case it is true of the apostles that "they practiced what they preached." Returning to our reference, there are a number of things that should be borne in mind:

1. The anointing is for the healing of the body. The apostles "healed many." The promise is positive that "the prayer of faith shall save the sick, and the Lord shall raise him up."

2. The proper ones to send for are "the elders of the church." If you were a penitent sinner wishing to get in fellowship with God's people, you would send for the elders of the church with which you wished to unite in fellowship. The same thing should be done when you wish to be healed in the body as well as the soul.

3. It is not the oil, but "the prayer of faith" that does the saving. Oil here is but typical or symbolical, serving a similar purpose to what water does in baptism or the bread and the cup do in the communion.

4. If you enter this service in faith, complying with God's conditions, the hope is not only for the healing of the body but "if he have committed sins, they shall be forgiven him." From this we gather two things: (1) The anointing is not for the forgiveness of sins, for the word "IF" proves that there may not have been sins committed. (2) But the getting ready for this service of faith puts the soul right with God, if it was not so before, so that when it is all over with there will have been a healing of both body and soul. A sinner sick in body, especially one who is not a member of the Church, needs repentance and baptism before he is ready for the anointing with oil.

5. Let this "prayer of faith," like that of our Savior in Gethsemane, be offered in the spirit of "Thy will be done."

D. K.

SUNDAY SCHOOL LESSON

Lesson for Sept. 29, 1929—REVIEW

Golden Text.—The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.—Psa. 103:17.

Introductory.—The lessons of this quarter cover the history of the children of Israel from the time of their being carried away into captivity in Babylon to the last of the prophets, Malachi, who favors us with a glimpse into the Messianic period. During this period some of the brightest lights in Israel appear. Let us notice a few of these:

1. **Ezekiel** was among the exiles who, on the banks of the Riber Chebar, prophesied for the Lord. He was a fearless defender of the faith, rebuked the people because of their sins, pointing them to a brighter day on condition of faithfulness. His visions of hope are most thrilling, portraying the glories of the Kingdom in a most hopeful, helpful way. Outside his prophecies, the leading lesson from his writings in this series of lessons is that of personal responsibility.

2. **Daniel** was among those who were carried away with the first captivity. He is noted for his sturdy character and unswerving loyalty to God. He was among the most favored of his people, selected as one among a very few who were to be trained for special service in the kingdom. The first that we hear of him in this role is that he refused to defile himself with the king's wine or the king's meat. The first involved the principle of temperance, the second that of idolatry. It was a severe test, but the Lord stood with him and in the end his desires were granted. As a prophet of the Lord he interpreted Nebuchadnezzar's dream and foretold Belshazzar's downfall. As a test of his faith he was cast into the den of lions and miraculously delivered. The thrilling incidents of his life have served as an inspiration to many to stand true to the faith of the Gospel no matter what the costs.

3. **The return from the captivity** emphasizes the accuracy of Jeremiah's prophecy concerning the length of the captivity. The proclamation of Cyrus, commanding the children of Israel to return to their own land and offering the needed assistance, reveals the hand of God in the overruling of nations. The story of this event in the history of God's people brings to light a number of prominent men among whom we may mention Zerubbabel, Ezra, and Nehemiah.

4. **Ezra** the scribe appears to view about eighty years after the return

from the captivity. The cause of his going to Jerusalem was the hardships endured by his people in Judea and the discouraging news which he had received from that land. His greatest service seems to be that of a teacher. In point of faithfulness he ranks with Ezekiel, Daniel, and Nehemiah. Without the aid of the king's soldiers, trusting in the living God, he and his courageous company made the hazardous journey to Jerusalem through a land infested with robber bands, and their trust in God was justified in the fact that not a single hindrance was laid in their path. The promise of God to care for His own was verified in this case. Ezra was contemporary with Nehemiah, the two working together for the good of their people.

5. **Nehemiah** appears on the scene about a decade or more after Ezra. Like Ezra, his interest in the work at Jerusalem was awakened by the news that his people were in great need there. Though he had a place of comfort and honor in the king's court, being the king's cup-bearer, he hesitated not to sacrifice all these when he heard that he was needed in Jerusalem. The story of his work in rebuilding the walls of Jerusalem, and that in the face of most trying

hardships and opposition, shows him to be courageous, tactful, resourceful, endowed with more than ordinary executive powers. His qualities of leadership are evident in his success in enlisting the hearty support and coöperation of his people. Present-day leaders may well study this story with profit, for the obstacles which he overcame are similar to those encountered by faithful Christian leaders to-day.

6. **Malachi** appears as the last of Old Testament prophets. He lived in the days of Ezra and Nehemiah. He is recognized, along with Haggai and Zechariah, as among the three post-exilic prophets who ministered after the return from Babylon. His message is particularly refreshing in that it tells of the coming of the Messiah and the nature of His ministry. Though a message of hope, it is also a message of unsparing rebuke to the people of God who prove unfaithful to their calling.

In Ezekiel, Daniel, Zerubbabel, Ezra, Nehemiah, and Malachi we have a group of faithful men of God unexcelled in any age of the history of God's people. We do well to study their messages, to profit by their examples, and to manifest a like faithfulness while laboring "in the midst of a crooked and perverse nation," among whom we are to "shine as lights in the world."—K.

Bible Meeting Topic

WASHING THE SAINTS' FEET.

Jno. 13:1-17

Topic for September 29

MOTTO

"If ye know these things, happy are ye if ye do them."

OUTLINE STUDY

I. What Jesus Knew.

1. That His hour had come to depart out of the world.—v. 1.
2. The condition of those He loved.—v. 1.
3. The heart of the betrayer.—vs. 2, 11.
4. What the Father had given into His hands.—v. 3.
5. Whence He came and whither He was going.

II. What the Disciples Did Not Know.

1. Just what was going to happen to Jesus.—Jno. 13:36.
2. Just what their own condition of heart was.—Jno. 13:37, 38.
3. Just what Jesus was doing in washing their feet.—vs. 4-7.

III. What Jesus Required of the Disciples.

1. That they continue to recognize Him as Lord and Master.—v. 13.
2. That they submit to His will without knowing all.—v. 8.
3. That they learn more about what He had done.—v. 12.
4. That they follow His example toward one another.—v. 14, 15.
5. That they do the things they know.—vs. 16, 17.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Happy."
2. Tell the Story of Jesus' Washing the Disciples' Feet.

For Young People.

1. Jesus' Great Example to Us.
2. Submitting to Him as All-knowing without our Knowing All.
3. Following the Example of Jesus.

For Older People.

1. Why Feet-washing Should be Practiced as an Ordinance.
2. Blessings in Doing What We Know.

SEED THOUGHTS

Humility

"Let Thy grace, Lord, make me lowly,
Humble all my swelling pride,
Fallen, guilty and unholy,
Greatness from mine eyes I'll hide.
I'll forbid my vain aspiring,
Nor at earthly honors aim,
No ambitious heights desiring
Far above my humble claim."—Selected.

The Example of Christ

"A pattern He did kindly give,
To His disciples true,
He washed their feet, then said to them,
'Do as I've done to you.'
Lord as this solemn rite we keep,
With joy we worship Thee;
May we with humble hearts O Lord,
Thy faithful servants be."—D. K.

The Statement of Christ

"If ye know these things, happy are ye if ye do them."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, SEPT 19, 1929

Field Notes

Bro. Aldus Brackbill, Harrisonburg, Va., filled an appointment at the Marion Church near Chambersburg, Pa., Monday evening, Sept. 9.

Bro. J. A. Ressler of this office preached for the congregation worshipping at the Masontown, Pa., Mennonite Church on Sunday, Sept. 15.

Bro. Harvey E. Shank, Chambersburg, Pa., preached at the Mennonite

Mission at Columbia, Pa., on Sunday, Sept. 15, if previous plans were carried out.

Bro. J. P. Bontrager of Los Angeles, Calif., preached for the congregation worshipping at Forks Mennonite Church near Middlebury, Ind., on Friday evening, Sept. 13.

Bro. J. Irvin Lehman, Chambersburg, Pa., spent last week-end at New Holland, Pa., where he took part in an all-day meeting on Saturday and preached on Sunday morning.

The reports from Goshen College and Eastern Mennonite School are quite favorable, so far as initial registration is concerned. For some reason we failed to get a report from Hesston College.

Brethren Geo. R. Brunk, Denbigh, Va., and S. H. Brunk, Fentress, Va.,

REQUESTS FOR PRAYER

* For our Church schools, just beginning their labors for another year.

* For our congregations that are either in the midst of a series of meetings, or are planning such meetings for the near future; also for the evangelists in charge of such meetings.

* For our young ministers, recently ordained, that they may be able to give a good account of their stewardship.

* For the Church at large, that a unity in faith and spirit may prevail and uniformity in methods and standards throughout the Church may become more and more an accomplished fact.

preached at the regular morning service, Sunday, Sept. 1, at Reiff's Church near Maugansville, Md. They were on their way home from General Conference.

The following is the report from Eastern Mennonite School immediately after registration: "One hundred forty-two students have registered, with at least half a dozen more in view. There are 32 in the College department and 50 Academy seniors."

The following message from Goshen College, received Sept. 13, speaks for itself: "Enrollment of Goshen College at noon to-day, two hundred two; matriculates, ninety-five; freshman class, seventy-six." That indicates an unusually large attendance for that institution.

From Manitou, Colo., there comes this echo from the Christian Life Conference conducted there recently by Bro. J. D. Mininger: "Good interest and attendance. Wish you were here." We are safe in saying that if all who wished that for themselves could have been present in that meeting, the house would have been more than full.

Bro. D. D. Miller of Middlebury, Ind., returned to his home Sept. 14 after an extended visit to La Junta, Colo., where he attended the annual meeting of the Missouri-Kansas Conference and spent some time lending a helping hand in the General Hospital at that place. Bro. Miller reports a favorable impression of the work done by the Conference.

"Mennonites in Paraguay," is the title of a series of articles, the first number of which appears in this week's Gospel Herald, in which many will be interested. You will want to read the first number, and then keep it up until the last is printed. Incidentally, you might keep your eye open on the question as to how you would like to have the entire series later in more permanent form.

Bro. Jos. M. Nissley, chairman of the program committee for the local mission board of the Southwestern Pa. District, sends us the following: "The Lord willing, the annual missionary meeting of the Mission Board of the Southwestern Pa. District Conference will meet in the Mattawana Church near McVeytown, Pa., on Monday evening, Oct. 28, and all day on Tuesday the 29th."

A Sad Accident.—The community at Gortner, Maryland, is under a cloud on account of the loss of one of its members. Bro. Alvin H. Yoder left his home at Gortner the latter part of August to work at Norfolk, Virginia. While out bathing in the ocean with a number of others an undertow caught the party. Alvin, by heroic efforts, saved the others, but was himself caught in the current and drowned. His body was recovered two days later and brought to Gortner for burial.—R.

Correspondence

Elkhart, Ind.

(Olive congregation)

Dear Herald Readers, Greeting:—On Aug. 25, Bros. Abram J. Metzler of Masontown, Pa., Chester K. Lehman of Harrisonburg, Va., and Bro. and Sister A. A. Landis of Ephrata, Pa., worshiped with us, Bro. Metzler

read the opening scripture and Bro. Lehman brought us an inspiring message on the Divine Book—the Bible.

We had no services in the evening so that we could attend the Fundamentals Conference held at the M. B. C. camp grounds, where the General Conference was held the following week.

We are indeed glad to have had the opportunity to attend the General Conference. Many inspiring messages were given, which helped to draw us closer to the One who died for us. We were also glad to meet so many brethren and sisters from other places who are also striving for the faith.

On Sept. 1 Bro. A. A. Landis of Ephrata, Pa., brought us a very inspiring message, using John 16:33 as his text.

We are looking forward to a series of meetings to be held at this place in December.

In His name,
A. M. H.

Parnell, Iowa

Greeting to All Herald Readers:—Since we have just returned from an extended visit through eastern states and Ontario and have been asked by so many friends to write, we would kindly ask our editor for a little space and give the message all in one.

First, we want to thank our heavenly Father for a safe journey and protecting care. Words can not express our appreciation for the hospitality shown us while with the various churches in the east. My prayer is that I might have and exercise more of the spirit of sociability and love one toward another as our eastern brotherhood. We shall ever remember them at the throne of grace.

On Aug. 18, we worshiped with the Conservative brethren, near Clarence Center, New York. Bro. Joseph Lehman brought the message. On Aug. 25, we worshiped with the brethren near Poole, Ont. Christian Schultz was in charge and brought a timely message. From thence we went on to General Conference which is now past history. Here we received experiences and untold blessings that shall never be forgotten. On Sunday, Sept. 1, we enjoyed the Christian fellowship with the workers of the Home Mission in Chicago. Brethren S. M. Kanagy and G. J. Lapp were the message-bearers. From here we came home, which means more to me as years go by.

On the evening of Aug. 21, the brethren Earl Buckwalter and Milo Kauffman of Hesston, Kans., broke the bread of life to a well-filled house.

On Sept. 1, Bro. Isaiah Yoder and

family of the East Union congregation and Bro. Shem Swartzendruber and family of the Sugar Creek congregation worshiped with us.

Our mid-week Bible study class has again been opened. It was discontinued for about six weeks for singing class.

Sister Marie Martin is leaving for western climate for the benefit of her health.

Gideon Yoder and Carrie Swartzendruber are again taking up school work at Hesston, Kans.

Measles are prevalent throughout the church. Otherwise the health is fair.

Sept. 2, 1929. C. J. Gingerich.

Schellsburg, Pa.

Dear Gospel Herald Readers:—Since the last writing the Lord has been gracious unto us. He has given us food for our souls. After a long dry spell, He has blessed us with a shower of rain.

If all arrangements carry, on Sept. 22 there will be an ordination service for deacon at this place. We ask you to join us in prayer that the Lord's will be done. There will be service in the morning at 9:30, Sunday school and a sermon in the afternoon. The services will be in charge of Bro. James Saylor, Johnstown, Pa., and Bro. Aaron Loucks, Scottdale, Pa. Everybody invited.

Sept. 7, 1929. W. E. Replogle.

Willow St., Pa.

(Brick congregation)

Greetings in the Master's Name:—

On July 14, Bro. and Sister George J. Lapp and daughter Harriet, from the India Mission, worshiped with us. Bro. Lapp gave a short talk to the Sunday school on "Idol Worship;" also preached an inspiring sermon. Bro. and Sister Noah Sauders and family, New Holland, Pa., also worshiped with us. Bro. Sauders had the opening of the church service. Sister Katy Burkholder Smith, a missionary of the Brethren in Christ Church, was present with us too.

On July 21, after the Sunday school, a class of nineteen received their diplomas for taking a course in teacher training. Three of the number—Bro. Jay Brubaker, Bro. Ross Huber, Sister Mary Garber—gave a short talk of their appreciation of having taken the course of study.

Bro. and Sister John F. Bressler and son Leon were present with us on Aug. 4, the missionary Sunday of that month. Bro. Bressler gave a very timely talk on the "Human Heart" and also a short talk of his nine months tour in the West,

The Harvest Home and Sunday School Meeting was held Aug. 21. The day was ideal and the spiritual tone of the meeting was just as ideal as the day. May God's blessing follow each message ever to His glory.

During the past summer a number of our people have visited in the West. Bro. Elam Hess visited his son in Detroit, Mich. Bro. and Sister Henry B. Herr visited their son, Bro. Victor Herr of Sterling, Ill. Bro. and Sister Daniel Book and Sister Ada Houser also visited relatives in Sterling, Ill., and in Ohio. Bro. and Sister Isaac Hollinger and son Leroy visited relatives and friends in Ohio. Bro. Maurice Herr, accompanied by his wife, spent a short time on a trip through the West. Bro. and Sister Harry Snaveley and family spent a few days at the Southwestern Conference of Pennsylvania, Bro. Snaveley assisting in the work there. Bro. and Sister David High and son Benjamin and Sister Miriam Breckbill were privileged to attend General Conference. Bro. High gave a short but interesting report of the meetings he attended. Sister Mary Garber will leave this coming week (Tuesday) for the Eastern Mennonite School, Harrisonburg, Va.

Bro. John Mowrer's wife is confined to her home for about the last two months and at the present time is not improving very fast. One of our aged members, Bro. Henry Huber, who was very sick, is again with us in our services. Bro. Christian Brubaker was not present with us to-day, being confined to his home with a very sore foot, having a slight touch of gangrene. May our prayers be that he will soon be restored to health again.

We earnestly crave your prayers for the church here. May we still continue to pray to be filled with "love," the "love that suffereth long and is kind."

Yours "till He come,"

Gertrude M. Lefever.

Sept. 8, 1929.

Fairview, Mich.

Greetings to All Herald Readers:—We were glad to have Bro. and Sister C. D. Esch and three children with us a few weeks ago. We were sorry that Sister Esch could not be with us more at services, on account of little Clara not being well. May God's blessings go with them and spare them for many more years in His service. It gives us more courage to help them in their trials which we know are many. Especially do they need our prayers.

We expect Bro. Oscar Burkholder and family from Canada the latter

(Continued on page 525)

Miscellaneous

WHY I GO TO CHURCH

By Lawrence Keister

For the Gospel Herald.

Church attendance on the part of any Christian should rest on a secure foundation. It may well become a habit, but the habit should be justified in personal experience and established as an article of Christian faith. Any Christian ought to know just why he goes to church.

We accept or reject the opportunity to attend church at least once a week and fifty-two times a year. The Lord's day and the Lord's house are closely related and occupy about the same level in our estimation. The way we spend the one points like an index finger to the use we make of the other.

The prophet Isaiah reasons well on this point: "If thou shalt honor the sabbath, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then thou shalt delight thyself in Jehovah, and I will make thee to ride on the high places of the earth and feed thee with the heritage of Jacob (Isa. 58: 13, 14).

Isaiah assumes that what God offers us is better than what we devise for ourselves, and also that we cannot do as we please and still please God. Two different things are before us and we take our choice. We cannot take both, as some suppose. If we decide to honor the Sabbath we find that God enriches us with the heritage of Jacob; or, as we would say, with the blessings of His spiritual kingdom.

Jesus went to the place of worship, as Luke tells us (Lk. 4:16), and as we can easily believe. On one occasion Jesus came to Nazareth where He had been brought up; and He entered, as His custom was, into the synagogue on the sabbath day.

His example and His words agree. He taught religion and He lived religion. "Never man spake like this man," nor ever lived like He. He being the only perfect example we have, we should follow Him faithfully and so find this custom of our Lord a good one for us.

"Where two or three are gathered together in my name there am I in the midst of them" (Matt. 18:20). These words of our Lord, as recorded by Matthew, are in the present tense. We are glad of it. Our Lord still attends Church and all who gather there should come to meet with Him. The Church I attend may be very small indeed, only two or three; but if He comes, can I stay

away? If He is present and I am conscious of it will I not be well rewarded?

When Jesus says (Matt. 4:4), "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," I am convinced that He understands me. I am more than body and so I need spiritual food. He is not deceived by Satan, and I should not be. When I try to live without spiritual sustenance I know there is something lacking; but when I weigh these words I am sure Jesus declares a truth worthy of Him and of me. I need the spiritual ministry of the Church—yes, and I know it; yes, and I act accordingly, and that brings results.

Let us assure ourselves that what Jesus says God says; and what Jesus does God does—by reading John 10: 14 and Luke 8:39. Then we can take up John 6:63: "The words that I speak unto you, they are spirit and they are life." Such words are always needed, for men who have a spiritual nature and undertake to live a spiritual life require assistance; not only that which men can render, but that which God alone can give. God is a Spirit and His words are like Himself. No wonder they are so helpful. They are not intended to entertain or amuse us, but to renew and refresh us.

Paul tells us something we are very glad to know: "If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life to your mortal bodies through his Spirit that dwelleth in you" (Rom. 8:11). This is a light in a dark place.

We are sure the outward man perishes, but we ought to be sure that the inward man is being renewed day by day in the course of Christian life. The body always needs the support of the Spirit, but it needs it more and more as the infirmities of age increase. According to this program old age appears less forbidding and even death itself loses much of its unfriendly aspect. The Spirit who dwells within the Christian answers many of the hard questions along the course of his career, and when the Spirit is present the power of death is limited. The most it can do is to open the door to a larger life.

Seven times our ascended Lord makes this personal appeal: "He that hath an ear, let him hear what the Spirit saith to the churches" (Rev. 2:7).

The Spirit still speaks, and I can hear, if I have an ear. No sense of God, no desire for the divine? It cannot be. I have an ear, but I must

go to the place where the Spirit speaks. I must listen with the intention of obeying Him. Yes, I can hear what the Spirit is saying to the churches.

Seven times as to children who often forget; seven times as being very important in the estimation of Christ; seven times as expressing the interest that never flags because it is sustained by the love that never fails—I find only one sensible answer to such an appeal, and that is why I go to church.

Scottdale, Pa.

WHAT CONSTITUTES LOYALTY TO THE CHURCH

(Continued from last week)

It is unnecessary to go on and quote the reasons the epistles give for enduring persecutions in order to be loyal to the Church. Everyone knows that they are for our profit and that through them blessings are inherited, crowns received, and that the sufferings are not worthy to be compared with the glory which shall be revealed in us.

Another subject emphasized is the hearing of the Word. In Paul's first letter to the Corinthians, he told them that he had to preach to them like babes and feed them with milk because they were yet carnal, having envy, strife, and divisions among them. In the next letter he wrote to them, he told them he was using great plainness of speech because of the wonderful hope of future glory that would be theirs if they were loyal. He told the Ephesians not to let any man deceive them with vain words. To the Thessalonians he wrote that he did not use flattering words in preaching to them, and that he thanked God without ceasing that they received his preaching not as the words of man, but as the Word of God and that it was very effectually working in them that believed. Timothy was advised to hold fast to the sound preaching he had heard from Paul, and to continue in the things he had learned. The Gospel preached to the Hebrews did not profit them for they did not receive it with faith. James tells the brethren to be swift to hear, receive the word with meekness, then be doers of the word.

Are you a loyal listener, not forsaking the assembling of yourselves together? Are you a doer of the Word, obeying what you hear? Loyalty implies obedience. Obedience to God embodies obedience to the Church. It is impossible to be loyal to God and disloyal to the Christian Church. Again and again it is stressed in the epistles to take heed, keep, and walk after the commandments and doctrines of the Bible. Some folks don't

like to obey the "man-made rules" of the Church, as they call them. Paul said to the Corinthians, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Peter said that we should submit ourselves to **every ordinance of man** for the Lord's sake. Hebrews could not state it a bit more plainly than "Obey them that have the rule over you..." Our obedience to the doctrines we believe is the only way the world has of knowing our loyalty. They cannot help but see that we love God and that He dwells in us if we obey His commandments and those whom He has chosen as our shepherds. David's life in the Old Testament is one of sincere loyalty to God and His chosen ones. David would not permit his officers to kill wicked Saul, saying, "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?"

Not a few of the verses of the epistles discuss the loyal Christians' behavior toward each other. The Romans were told that they should owe no man anything but to love him. They were asked as much as possible to live at peace with all men, to be kindly affectioned to each other with brotherly love, in honour preferring one another, and to distribute to the necessity of the saints. The Galatians were not only told to serve one another in love, but also to bear each other's burdens, and not to think of provoking or envying the brethren. When some people told Paul how the Ephesians loved each other, he wrote a letter to them, saying, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you,.... And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." To the Philippians he said, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." In another epistle Paul said that he was the least of all saints. The Colossians, like the Ephesians, were praised for their love for each other. They were told to develop this Christian trait in the same way as the Ephesians, that of forgiving one another as Christ forgave them. In their letter Paul added that they should admonish one another in singing. The Thessalonians were exhorted to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." Timothy

learned in the first letter that he received, that he should pray and give thanks for all men. In the second letter he was told that he must not strive, but be gentle to all men. James advised them to confess their faults to each other, and pray for each other. Peter emphasized the need of loving with a pure heart and showing it by hospitality.

How many people of to-day can testify of their conversational life as Paul did? He said that all his conversation in this world was by the grace of God given in godly sincerity and simplicity and not with fleshly wisdom. The other apostles also gave this matter much attention. James said that a man's religion is vain if he does not bridle his tongue. He pleaded with the brethren not to speak evil of one another. Peter said we should be holy in our conversation because He, that called us, is holy. Coming back to Paul again, we note that he backed up his convictions about godly conversation in almost everyone of his epistles. In the Hebrews he states that conversation should be without covetousness. Timothy is told to avoid profane and vain babblings. The Ephesians were told not to use the conversation of the old man. He further contrasted their corrupt and edifying conversation. The Philippians were to converse with each other as was becoming to the Gospel of Christ. Titus as a bishop was exhorted to show himself a pattern of good works, especially in sound speech that could not be condemned. If it was possible for the early Christians to be godly in their conversation, it is possible to be loyal in this point to-day.

In conclusion, take the early Christian Church as it is described in Acts. Was it loyal in these points so many times stressed in the epistles?

No one can deny the fact that it was a persecuted church. Peter and John were put in prison several times, Stephen was stoned, James was killed; in short, eleven of the

apostles died martyrs. Our persecutions to-day are not the same as they were then, but there are still persecutions. Some people think the persecutions of to-day are harder than those narrated in the Bible, while others think they are not. It depends a great deal on the individual. Some things are very hard for one type of Christians to bear. Another type has no trouble at all in that line.

It was a Word and Spirit-filled church. Peter's sermon on Pentecost was almost altogether scripture quotations. The same can be said of Stephen, Philip, and Paul's addresses or sermons. Not only the preachers and missionaries knew their Bible, but the laymen as well. The Bereans were especially interested. Only loyal listeners and searchers could know their Bibles so well.

Their first conference was held to discuss the obedience to a certain doctrine. This doctrine gives no trouble to-day, but to them was a critical test of loyalty.

They were a loving church shown by the fact that they tried the plan of having all things in common.

As you read the conversation recorded in the book of Acts, you cannot help but be impressed how empty our conversations are compared with theirs.

Taking the Church as a whole, it was distinctly separate from the world. The world thought them peculiar and did not understand them at all. Only God understood. The same thing is true of any Christian Church to-day.

Let us forget those things which are behind and set our affections on things above. The safest way will be to do everything in the name of Christ, not seeking the glory of men; but doing all things in charity for the edifying of our beloved church. Being filled with the fruits of righteousness, we will be happy and contented in our loyalty to God and His Church.

Aurora, Ohio.

FIFTY MENNONITE LEADERS

XXXV. PRE. DANIEL S. HEATWOLE

(1825—1894)

By L. J. Heatwole

For the Gospel Herald.

The date of his birth was Feb. 9, 1825 near Mount Crawford, Va., and his death occurred at Dale Enterprise, Va., May 10, 1894. On Oct. 4, 1849, he was married to Elizabeth Grove. Eight years later he was ordained to the ministry, soon after which, and all through the years of

after life, he became a strong factor in the affairs of the Mennonite Church and an able counsellor in the Virginia Conference.

Six months after the death of Bishop Martin Burkholder he was selected by the Church as one of the two candidates to be set forward to fill the vacancy at that time so keenly felt and lamented by the Church.

Bishop John Geil of the Lower District served the congregation which met at Weavers Church at the time of this eventful and long afterward remembered drawing of lots to

decide which of the two ministers, Samuel Coffman and Daniel S. Heatwole, should fill the place. The homes of these two ministers were on adjoining farms, were close neighbors, and possibly there never was a time in the history of Mennonite Church in Virginia when the capabilities of two men were more evenly matched. It is also remembered as a time of great unrest and commotion both without and within the Church, while the martial and tramp of soldiery was seen and heard upon every hand. The lot at this trying time for the whole Church fell upon Bro. Coffman, and it is remembered that Daniel S. Heatwole at this time pledged himself to unflinchingly

stand with him and by him in what then seemed a double portion of responsibility.

This promise he made good through every trial of the Civil War period and the years of great unrest for the Church that followed.

He had a wise and most prudent conception of what the communion of the Lord's Supper meant to members of the Church. His counsel was not to hear grievances from members who had lately communed together or had declared peace and a desire to commune. His position was that no member has right to go behind a communion with any complaint or grievance.

Dale Enterprise, Va.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE PUBLICAN

By Oscar Burkholder

TEXT: And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:13, 14.

This penitent publican is a splendid picture of the sinner meeting the conditions for salvation. It brings to the mind of the "sinner saved by grace," the experience through which he passed when he was delivered from his sins. While not every believer may be able to analyse his experience into all the phases that are found in the publican's deliverance, yet a brief study of these different steps will not only help us to appreciate salvation's blessings the more, but may help us to enter into the struggles of the unsaved more sympathetically. For the sinner who is resisting the pleadings of a loving Savior is in the midst of a terrific struggle; and, unless he becomes willing to allow the power of God to be manifested upon his behalf, he is doomed to certain defeat. As the consciousness of certain failure becomes more insistent, and his own helplessness to avert it becomes more apparent, the sinner nears the time when he becomes willing to undergo the anguish that precedes the joy of salvation from his sins. It is this experience that is so splendidly por-

trayed in the publican's deliverance. Your experience may not have been identically the same, but the same principles were involved, the same conditions were met in order that the blood of Jesus Christ was made effective in cleansing you from all unrighteousness. The first step in the Publican's deliverance was

Humility.—Like Isaiah, he beheld God "high and lifted up." The consciousness of God's great majesty and purity and holiness so overwhelmed him that he stood afar off in recognition of his own unworthiness. No doubt he reasoned that he was too sinful and wretched to come near anything that pertained to holiness. He had been a terrible sinner in his own estimation. He had drifted away and farther away from the good. He had tried to satisfy himself with the husks of this world and they had proved extremely unsatisfying. So sick and tired of his whole sinful record had he become that something must be done in order to quiet his heaving breast, and grant him the satisfying experience of peace. But he feels so unworthy that he "would not lift up so much as his eyes to heaven," the only place from whence peace and joy and forgiveness could come. Now while the world looks upon this humble attitude as an evidence of weakness, and continually teaches that man must "look out for number one," or else others will trample us under their feet, the sinner must humble himself before he can experience the uplifting power of salvation. "He that humbleth himself will be exalted," is an

imperative principle and applies to pre-salvation experiences as well as to Christian growth. For, unless the holiness of God is recognized, and when recognized the comparison to our own abject sinfulness makes us willingly humble before a holy God, we will refuse to confess our sins and consequently, cannot be forgiven. Not only was the Publican humble, but it was an agonizing humility which immediately manifested itself in his second step towards deliverance, which was real heart-felt

Grief.—When a little child accepts Jesus Christ, having just emerged from the period of innocency to the consciousness of the need of a Savior, the acceptance is not attended with the same measure or manifestation of sorrow and grief as when an older person yields to the Master's pleadings. And this is as it ought to be. The child's life has not been spent in gross sin. The effects of sin are not felt to any great degree unless inherited from some ungodly parent. Not so with the hardened sinner such as this publican. The marks of sin were on his body and mind. The horror of sin's consequences were before him, and added to it all was the consciousness that his sins not only separated him from salvation, but his sinfulness had grieved his Maker and would-be Savior. No wonder he "smote upon his breast" for there is where he felt his intolerable burden. The great question confronting him was not so much how to endure his grief, for, undoubtedly, his endurance was at the breaking point. But how to get rid of it was the question. Likely he had often tried the various expedients of his day in an effort to get relief, but instead of relief additional sins had increased the load until now it had been positively unbearable. There was yet one more twinge to his agonizing experience before he was willing and able to cry aright for deliverance. He must acknowledge his condition to God, and that which was necessary for such acknowledgment was **Conviction**.

Breslau, Ont.

(Continued next week)

KINDNESS

"Kindness is a marked trait in the character of every real Christian. A truly converted man carries a spirit of kindness with him wherever he goes. A preacher may, by the exhibition of a cross and hateful spirit, kill the influence of the best sermon. 'Be ye kind one to another.'"

Whenever we do something we should not do, it brings reproach to the name of Christ, and we are not exalting His name.—Homer North.

CORRESPONDENCE

(Continued from page 521)

part of this week. May God use them for His service while with us.

We have been having quite a few visitors every Sunday at church. They are always welcome.

Health is fair, with a few exceptions. Two of our young sisters, Vesta and Ruth Zook, grandchildren of the writer, are at the sanitarium at Howell, Mich. May we as God's children remember them in our prayers that God may heal their afflicted bodies and give them a speedy recovery as the time is lonely for them.

Yours for His service,
Sept. 9, 1929. Mary Troyer.

Canton, Kans.

(Spring Valley congregation)

The busy season will soon be over which has again given us many reasons to thank our Father for the many blessings we have again received.

Health in general is better again although we have had quite a little sickness of late. Every one is improving at this writing.

Only a few drove to Conference this year. We hope to have them tell us about the inspirations they received by attending.

We are very glad to say we have a new family who have just moved into our community—Bro. Billie Miller and family are gladly welcomed by all. Bro. Miller is teaching school near here.

Bros. Harry and Edd Diener stopped here to visit their parents just recently. Bro. Edd preached for us Sept. 1. We are always glad to have visiting brethren and sisters stop with us.

Pray for us, that we might be used for Him and in His service.

Sept. 11, 1929. Mildred Loucks.

Minot, N. Dak.

Dear Herald Readers, Greetings:—"The angel of the Lord encampeth round about them that fear him and delivereth them."

This has been an unusual hot and dry summer, and as the natural results, gardens and corn fields have suffered the most. Corn is very short and most of it not much earing. Those who have silos are mostly through with the corn. Vegetables are scarce, many farmers having scarcely any. Potatoes are a very poor crop. Grain did fairly well.

All told, we have much to be thankful for to the Giver of all good and perfect gifts.

Weather has been cooler for the past week or more, even Jack Frost putting in his visible results.

R. E. Myers and family have cor-

to make their home with us for the time being. We welcome them here. They were formerly from West Liberty, O.

On Aug. 5 we had a favorable visit from Bro. A. H. Leaman and wife of Chicago. He preached an interesting sermon on Paul's charges to Timothy. Text, 1 Tim. 4:1.

Bertha Martin, one of our young sisters, has gone to the La Junta Hospital to take up nurses training.

Health is normal at this writing.

Sept. 12, 1929. L. S. Glick.

CHRISTIAN APPAREL

(Extracts from an address delivered by J. B. Smith.)

When God makes so much of this question, and the world makes so much of it, and the Church so little, you may depend upon it, the Church will drift.

There are about 1250 references in the Bible on some phase of the dress question.

It is the great men of the Bible that treat this question in emphatic form. Likewise it is the great churchmen of history—Tertullian, Chrisostum, Wesley, Finney—that have spoken on this same problem.

Wherever apostasy exists, it usually begins with the dress question.

Man's conception of what constitutes a covering, and God's conception of it, are widely separated.

You have outward ornamentation and inward degradation going together all through the Bible.

If you want to settle the dress question, don't do it while you are before the crowd, but do it when you are before God in prayer.

Sin and nakedness usually go together, as illustrated 15 times in the Bible.

The same reason that God had in demanding that men and women should wear separate clothing in Moses' time is here to-day.

Some people say that they do not believe in form in dress; but these same people prove themselves the worst kind of slaves to the forms dictated by the goddess of fashion.

CHARACTER AND TEACHINGS OF THE FALSE TEACHERS

By Frieda Roeschley

For the Gospel Herald.

In the first and third verses of the second chapter in the second epistle of Peter, the character of these false teachers is described: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift de-

struction.... And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II Pet. 2:1, 3). Farther on in the chapter he describes them as presumptuous, self-willed, not afraid to speak evil of dignities, despise governments, and speak evil of things that they do not understand.

These traits are all very undesirable but cloaked under the name of religion falsely, they appear to be right and many are led away from the truth.

These teachers are not grounded in the fundamental principles of Christianity, but by their high sounding and meaningless words manage to turn others away. In this modern day they deny the divinity of Christ, the resurrection, divine inspiration of the Bible, besides many other things that are fundamental.

When we are thoroughly grounded in the faith, study and know our Bible, we are more able to tell when these teachers are teaching the truth or error, and are more able to guard against their dangerous intentions.

Planagan, Ill.

FOLLOW THE LORD AND HIS TEACHING

By John Schrock

For the Gospel Herald.

Those who follow only the Lord and His teaching can enter into eternal glory. Many people are trying to twist and change God's Word to suit themselves and their ways. Those who are faithful unto God are not contentious. I Cor. 11:16, 17, says: "But if any man seem to be contentious, we have no such custom, neither the churches of God. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse." "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:12, 13). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy" (I Cor. 3:16, 17). "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more

highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another" (Rom. 12:2-5). Those who care not where they are going nor how they do may be cast into damnation at any time. The end of the world might come at any moment. When He comes, will be ready? There will be no time to repent when He appears. Are you ready when Christ calls?

All ungodly will enter into the lake of fire. Consider your life before it is too late. I know of some who went to bed at night and were found dead in the morning. As soon as children come into this world, the devil tries to lead them his own way. God's people are a peculiar people. They are not like the world. Their children are peculiar. Many try to have their children look as nearly like the world as they can. The more they look like the world, the greater hold the devil gets on them. Fathers and mothers are to take care of them until they are old enough to receive the Holy Spirit. We are their overseers. They belong to Him. He wants us to teach them to be obedient to Himself. Just as it is profitable for you to obey God's commands, so it is profitable for the children to obey their parents.

In Matt. 28:19, 20, we read, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Christ said that we should be lowly in heart. The prophet Isaiah says, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low" (2:11,12). How many to-day are looking after the fashions of the world and at the same time claiming to be followers of Christ! Such are only half-way Christians and are not even highly respected by the world, because they do not follow the world in all things. All who humble themselves fully and show forth Christ in all things that they do are respected by the most worldly people. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and in-

creased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (Rev. 3:16-18). We as God's people are instruments in His hands. May He use us as pleaseth Him.

Kansas City, Kans.

MEETING GOD

(Continued from page 515)

in sympathy with the unveiled woman? He stands disgraced before a discredited God and he does not care.

Meeting God is one of the outstanding things a man is born for. "Prepare to meet thy God" (Amos 4:12). The attitude a man takes in worshipping God or serving the devil decides with which one he will spend eternity.

The Lord has kindly made known the way of approach through the apostle Paul and the child of God who is willing to "do all to stand," is able to "stand ye therefore" (Eph. 6:13,14) by God's grace. And as a kind of a warning the Holy Ghost had Peter write concerning Paul's writings: "...even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (II Peter 3:15,16).

Goshen, Ind.

THE RICH MAN AND LAZARUS

(Sent by Sister Maggie M. Driver. The poem was recited to her from memory by Sister LeTellier, seventy-seven years of age, who recently became a member of the Mission Church at Knoxville, Tenn. The latter is said to have composed the poem when she was sixteen years old.—Ed.)

There was a man in ancient time
The Scripture doth inform us,
Whose pomp and grandeur in its time
Was equally enormous.

This man fared sumptuously each day
In scarlet and fine linen,
He ate and drank and scorned to pray
And spent his life in sinning.

Poor praying Lazarus at his gate,
To help himself unable,
Begged for the fragments, humbly waited,
That fell from his full table.

But not one mite would he bestow,
Oh! pity his condition!
The dogs took pity, licked his sores,
More ready to befriend him.

At length death came; the poor man died
While angel bands attended,
Straightway to Abram's bosom went,
Where all his sorrows ended.

Again death came; the rich man died,
Oh! what a dreadful station,
With heaven and Lazarus all in view,
While he lodged in damnation.

He cried, "O Father Abraham,
Send Lazarus with cool water,
For I am tormented in this flame
Of unremittent torture."

"Remember well," old Abram said,
"You once did good inherit,
But now, alas, you're doomed to hell,
Because you would not share it."

"Tis true a dismal gulf between us
Cuts off communication,
Glory, you can't enjoy the same
It but augments damnation."

"Father Abram deigned to hear it,
This was my last desire,
I now must yield to black despair
And everlasting fire."

"Five brothers at my father's house,
Fast hastening down to ruin;
Send Lazarus now to warn them all,
And hinder their wrongdoing."

"Your brothers have the means of grace,
The prophets, too, and Moses,
Sufficient if they choose God's ways,
Before their life span closes."

"But, oh, if Lazarus should arise,"
Replied the man tormented,
"He might perhaps open their eyes;
Their doom be thus prevented."

"If they believe not," Abram said,
"By revelations aided,
Neither, though one would arise from the dead,
Would they be thus persuaded."

Now, sinners, I have told to you
This awful Gospel story,
Believe, believe this record true,
And strive to get to glory.

Tormented Dives has warned you all
And Jesus now is wooing,
Oh! hearken to the Gospel call
And thus be saved from ruin.

REPORT

Of Mennonite Sewing Circle, Weaver, Pa.,
from June 1, 1928 to June 1, 1929

No. of meetings held	12
Average attendance	9
No. of visitors	31
No. of garments made	35
No. of quilts made	7
Amount received during year	\$114.99
Total amount received during year	\$130.44
Paid out	
La Junta Hospital	\$25.00
Bible Woman	24.00
Mark Allen Kniss Support	10.00
General Treasury	10.00
Lillian Burkholder	10.00
Business Meeting	10.00
Goods for India	5.40
Goods, etc., for sewing	19.93
	114.33

Amount on hand, June 30, 1929 \$16.11
Mrs. Ralph L. Wingard, Sec.

REPORT

Of the Annville, Pa., Sewing Circle

No. of meetings held	13
Average attendance	7

No. of garments made	123
No. of comforters made	10
Amount of money received	\$86.35
Amount of money spent	\$66.29
Mary K. Umberger, Secy.	

REPORT

Of the Lower Deer Creek Sewing Circle
for the year ending Sept. 1, 1929

Number of meetings	12
Average attendance	21
Visitors present	26
Number of garments made	188
Number of garments bought	115
Pieces of bedding made	39
Miscellaneous articles made	11
Much second hand clothing, also new materials were donated.	
Money on hand Sept. 1, 1928	\$48.14
Amount received during the year	\$315.66
Amount spent during the year	\$308.92
For Mission work in India	\$87.80
Orphanage in South America	\$16.56
Russian Mennonites in Canada and Flood sufferers in Missouri	\$106.80
City Mission work	\$24.69
Local charity	\$54.72
Remainder was spent for material, ready made garments and miscellaneous expense.	
Money on hand Sept. 1, 1929	\$54.88
Alma Brenneman, Secy.	

New Holland, Pa.

Report of an all day Workers' Meeting held at the Welsh Mt. Samaritan Home near New Holland, Pa., Sept. 2, 1929, to commemorate the completion of an addition to the Home.

Organization:—Mod., Amos H. Hershey; Secy., Sem Eby; Chor., M. R. Hershey.

Order of Program.—Devotion, Jacob Ebersole; Address of Welcome, Henry K. Hershey; Sermon, A. L. Martin; Address, The Christian's Peculiarity, Noah W. Risser; Devotion, John Sauder; Address, Christian Example, H. Frank Leaman; Address, Open Doors To-day, Benj. Wenger; As the Spirit Moves, open to all—with good response.

Thoughts Presented:—We will find hindrances in all good work. Wherever the Spirit of Christ grips the heart the people are moved to help their fellowmen. You cannot be recognized as being nonresistant unless you live consistent lives in times of peace. If we endeavor to do anything for Christ, we fail without the unction of the Holy Spirit. Material things allowed to come into our lives disconnect us from the power house of God. We can praise God for the open doors He gave us in India and South America. Mountain-top experiences give encouragement to enter the door of opportunity.

Secretary.

Married

Dick—McJador.—On Sept. 6, 1929, Joseph B. Dick and Janet MacIndoe, both of Scottdale, Pa., were united in marriage at the home of the officiating minister, Bro. J. A. Brillhart. May the Lord bless and lead them through a Christian life.

Hilty—Weldy.—On Aug. 24, 1929, at the home of the bride's parents, near Wakarusa, Ind., Bro. Elmer O. Hilty of Marshallville, Ohio, and Sister Mary S. Weldy of Wakarusa, Ind., were united in marriage, Bro. Noah Hilty officiating. May God's blessings be theirs through life.

Smith—Steiner.—Bro. Henry Smith and Sister Veal Steiner, both members of the Fair-

view, Mich., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister M. S. Steiner, Aug. 18, 1929, Bro. Moses Steiner officiating. May God's blessings be with them.

Leaman—Martin.—On Aug. 22, 1929, at the home of the bride's parents, New Holland, Pa., Bro. Benjamin D. Leaman of the Mellingers congregation and Sister Elsie M. Martin of New Holland, Pa., were united in holy marriage, Bro. John Sonder officiating. May God's blessings accompany them.

Stutesman—Hostetler.—Bro. Emerson Stutesman of the Fairview, Mich., congregation and Sister Alice Hostetler of Elkhart, Ind., were united in marriage, Aug. 18, 1929, at the home of the bride's parents, Bro. H. E. Nunemaker, brother-in-law of the bride, officiating. May God's richest blessings accompany them.

Bontrager—Schrock.—On Aug. 24, 1929, Bro. Harvey Bontrager of the Forks congregation, near Middlebury, Ind., and Sister Ida Schrock of the Shore congregation, near Shipshewana, Ind., were united in marriage at the home of the officiating minister, Bro. Silas Yoder of Middlebury, Ind. May God's richest blessings attend them through life.

Lehman—Beachy.—On July 8, 1929, at the Clinton Brick church, Bro. Harold Lehman of the Hesston, Kans., congregation and Sister Ruth Beachy of the Clinton Brick congregation near Goshen, Ind., were united in marriage by Bishop John Garber of the latter congregation. May joy and peace and the Holy Spirit's guidance be theirs on their journey of life.

Obituary

Handrich.—Edna Magdalena, infant daughter of W. J. and Marie Handrich, was born and died Aug. 15, 1929. Brief funeral services were held at the home in charge of Bro. Menno Esch. Interment in the Fairview, Mich., cemetery.

"Another little lamb has gone
To dwell with Him who gave;
Another little darling babe
Is sheltered in the grave."

Weaver.—Isaac M., son of the late Peter and Mary Weaver, died at his home near Martindale, Pa., Aug. 21, 1929; aged 74 y., 11 m., 8 d. His death was due to a complication of diseases. He was a faithful member of the Wisler Mennonite Church since his youth. He bore his affliction with patience. His first wife was Elizabeth Burkholder. To this union were born 3 daughters and 8 sons. One daughter and four sons preceded him in death. He leaves the following children: Mary Martin, Renben, Menno, Anna B. Martin, and Noah. One sister (Annie M. Wenver) also survives. His second wife (Mrs. Susanna Eberly) preceded him in death eleven years ago. Funeral services were held at the home and at the Martindale Church. Text, II Cor. 4:16-18.

—By a son.

Kilmer.—Elnor Anna, daughter of Odessa S. and Orva M. Kilmer, was born Aug. 9, 1914, near Siver, Oreg.; died Sept. 2, 1929, near Sheridan, Oreg.; aged 15 y., 23 d. She leaves father, mother, 5 sisters (Emily, Frances, Ruth, Irene, and Arline), 1 brother (Paul), besides many other relatives and friends. One brother and sister preceded her in death. She was converted and united with the Mennonite Church, April 18, 1926, remaining faithful until death. She suffered from heart trouble since she was four years old. The last five months she was sick most of the time and the last seven weeks she was confined to her bed. She was very patient and never murmured or complained of her

lot in life. She said at the last that she was ready and willing to go. Funeral services were conducted by Bros. M. E. Brenneman and D. F. Shenk. Text, "Her sun has gone down while it is yet day." Interment in the Harmony cemetery near Sheridan.

Horst.—Daniel E. Horst was born in Washington Co., Md., Aug. 28, 1862; died suddenly of heart failure, Aug. 22, 1929; aged 66 y., 11 m., 25 d. He was united in marriage to Elizabeth Burkhart, Dec. 18, 1883. To this union were born six children. One son preceded him in death. He leaves the following children: Mrs. Clarence E. Horst, Harvey B., Daniel B., and Roy B. He also leaves 20 grandchildren, 1 brother, 4 sisters, and a host of other relatives and friends. He united with the Mennonite Church in the spring of 1885. He was called to the office of deacon in the Reiff's Mennonite Church, June 7, 1897. He filled this office faithfully until death. He was also a trustee of the Maugansville, Md., Church, a member of the Local Mission Board, and one of the main workers at the Old People's Home, Maugansville, Md. Funeral services were conducted by Bros. Moses K. Horst, John P. Grove, and David R. Leshner. Text, II Tim. 4:6-8.

—By the family.

Sellers.—Jonas W. Sellers was born Dec. 3, 1856; died at his home, Lancaster, Pa., Aug. 26, 1929; after an illness of four months' duration; aged 73 y., 8 m., 23 d. He was a son of the late John G. and Rebecca Waller Sellers, being the oldest of a family of nine children. Father, mother, two brothers, and one sister preceded him in death. He was married to Caroline Derringer, who survives him. He also leaves 6 children (Rebecca Hurst, John, Mabel Schmidt, Alice, Walter, and Howard), 12 grandchildren, 4 sisters and 1 brother (Elizabeth Killheffer, Sarah, Emma Ament, Annie Ginter, and Davis). He was a resident of Lancaster for the past thirty-six years. He was a member of the Christ Lutheran Church. He was devoted to his family and always desired the welfare of others. He could not see to read or write for almost a year, yet he was always patient in his suffering and affliction. He was willing to submit to the Lord's will. Funeral services were held on Aug. 29, by his pastor. Text, Job 5:26. Interment in the Millersville Mennonite cemetery.

"One by one the links are severed
From the golden chain of love;
One by one may each be welded
In the Father's home above."

—By a sister.

Moyer.—Ella M., wife of Ulysses K. Moyer, was born July 28, 1889; died Aug. 12, 1929; aged 40 y., 14 d. In her younger years she united with the Towamencin Mennonite church. She was a kind wife and loving mother and had a smile for every one, and is greatly missed in the home, church, and Sunday school. Besides her husband, the following children survive: Mrs. Hannah Godshall, Lizzie, Norman, Ada, Harold, and Ezra, all at home; also her mother (Mrs. Hannah Landis) and grandmother (Mrs. Annie Metz), and the following brothers and sisters: Allen Landis, Mrs. Lizzie Ann Halteman, Mrs. Emma Mack, Elias Landis, Henry Landis, Dayton Landis, and Titus Landis. Three sons preceded her in death, one only three months ago. She began to fail in health a few years ago, but her condition did not become serious until about two weeks ago. The last three days of her life she suffered intensely, her death being caused by heart trouble and complications. Funeral services were held Aug. 17 at the home and Towamencin Mennonite church by Warren Moyer and I. C. Kulp. Text, John 11:6-8. Interment in adjoining cemetery.

We have lost our darling mother,
She has bid us all adieu;
She has gone to live in heaven
And her form is last to view.

By the family.

ITEMS AND COMMENTS

Dissatisfied with the liberalistic attitude of the leaders of the Federal Council of Churches in America, the Primitive Methodist Church in America, at Pittsburgh, Pa., withdrew its support of that body.

"The Protestant Episcopal church has the distinction of being the wealthiest denomination per capita in this country. It has over \$300,000,000 worth of churches with church expenditures about \$45,000,000 a year."

"The annual amount given by the Protestant missionary societies in all countries as reported by the International Missionary Council is \$60,000,000. The churches of the U. S. give \$35,000,000 and Great Britain \$11,000,000."

"Chinese and Buddhist missionaries have arrived at the port of New York. They are aiming to spread their gospel in this country and are seeking a campaign fund of \$250,000 to accomplish this purpose. They are not being disturbed as were the first Christian missionaries to China."

The Protestant population of France is now estimated to be approximately one million, that is, about one-fortieth of the total population of the country. The number of Protestant parishes is 1,038, of which 261 are Lutheran, 164 Reformed, 381 Evangelical Reformed, 29 Baptist, 23 Methodist, and a few other small groups.—Federal Council Bulletin.

As an indication pointing to closer cooperation among European nations, a proposition has been officially submitted for the consideration of the League of Nations looking to the calling of an international economic conference the purpose of which is to reduce the tariff barriers now existing among the nations. It is understood that

the present tariff bill now before the U. S. Congress is responsible for this move.

When the General Convention of the Christian Church meets in Piqua, Ohio, on October 22, the chief item on the agenda will be the proposal for union with the National Council of the Congregational Churches. The Congregationalists at their Biennial Meeting, held in Detroit last June, have already ratified the proposal. In anticipation of the union, two theological schools one of the Congregational Church in Atlanta, Ga., and the other of the Christian Church in North Carolina, have already been consolidated and are opening jointly at Elon College, N. C., this month.—Federal Council Bulletin.

It is announced that the United States and Great Britain have agreed to call a conference of the five naval powers in December. As to what the prospects are for substantial arms reduction, public opinion is divided. But with the limelight being turned on by the Washington government on the tactics of the "Big Navy" lobby, it is possible that the interference felt from such sources at the Geneva conference on arms reduction may not be so prominent this time. One question that arises in some people's minds is whether the limitations in fighting equipment will be extended to the air as well as to land and sea. With the leaps and bounds made during the past decade in the expansion of military aircraft, it begins to look to many people that the day is not far distant when the army and navy will have become practically obsolete as important factors in future world wars. In the meantime it is in order for nonresistant people to remember that "the weapons of our warfare are not carnal," and that the attitude of Christian people toward carnal warfare should be determined by what God says rather than upon what nations do. Let us continue our prayers in behalf of peace, at this time especially praying for our rulers.

FIVE POINTS FOR YOUNG CONVERTS

By Margaret Kreider

Keep looking to Jesus, He never can fail,
And walk in His footsteps in every detail;
The world's vain allurements will vanish
from sight
By looking to Jesus, your Savior and Light.

Read daily your Bible, if you would be strong
To witness for Jesus and overcome wrong;
The Author, the Book, and the doc'r abide,
But they who neglect it will surely backslide.

Pray without ceasing, This will bring you to Him,
Who cleanses and keeps you a victor o'er sin;
There's nothing so great that God can not do,
And nothing so small but He'll undertake too.

Confess Him to others, be bold for your King,
To those who are lying in darkness and sin;
What help can you better to all recommend,
Than this blessed Jesus, the needy one's Friend?

Do something for Jesus, He did all for you,
Your joy find in willing His sweet will to do;
So seeking to please Him through life day by day,
His presence shall gladden each step of your way.
Elverson, Pa.

ANNOUNCEMENT

The 36th Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at Mellingers Mennonite Church Monday, Sept. 23, 1929. We invite all who are interested to attend, and especially it is desired that all circles be represented.

Nettie A. Leaman, Sec'y.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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(Gospel Witness)
Established 1901

No. 26

EDITORIAL

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. . . . Ye are bought with a price; be not ye the servants of men."

Paul, writing to the Corinthians, thus emphatically sets forth our obligations; giving the reason ("bought with a price") and setting forth Christian duty, both positively and negatively stated.

In this statement of Christian obligations we feel ourselves highly honored. The fact that God thought enough of us to send His Son from heaven to lay down His life for our sakes not only places us under everlasting obligations to Him but it should move us to sound His praises at every opportunity.

Not only this, but it should move us to rise to our highest Christian privilege; namely, that of glorifying God "in our body, and in our spirit"—faithfully remembering the caution: "Be not ye the servants of men." Having been purchased with the precious blood of Jesus, it is a priceless privilege to prove by a loyal, grateful, holy life that the price for our redemption was not paid in vain.

But there is a sense in which we should be the servants of men, as well as of God. As Christ was our Servant in that He laid down His life to serve our eternal interests, so we also should be willing and ready to lay down our lives that our fellowmen should be moved to respond to the gift of God's love. As Paul says, "We ought to lay down our lives for the brethren"—our brethren in the Spirit, our brethren in the flesh. It is our highest privilege, our noblest duty.

Notice the significant words, "in the body." Now, in this day of grace, in this time of opportunity, during the time when we are in the body, subject to temptation with power to overcome,

when we are still in position to reach our fellow humans, NOW is the time to improve this opportunity—not for our own glory or to advance our own interests, but that through our humble service God may be glorified and souls saved for the eternal Kingdom. No less important are the words, "in the spirit." Our body and spirit belong to God, as we have been purchased by the blood of His Son. Let us give a good account of ourselves to Him.

Is it possible to have too many ordained ministers? Not if they are of the right kind and the Lord has had His way in their ordination. Churches often make the mistake of running ahead of the Lord in such matters, and of allowing human aspirations and human judgment to take the place of the Spirit's voice: "Separate me," etc. But when the voice of the Spirit is followed and scripturally qualified men are set apart to the ministry, we can not have too many of them—until every needy field has been supplied. When we say, "needy fields," we mean to include unoccupied fields as well as occupied ones.

We want every reader of the Gospel Herald to read the article, found elsewhere in this issue, on "The Persecution of Modesty." We have on hand a number of articles and selected tracts on similar subjects, one of which, by Sister Katie Reber, will appear in print in a few weeks. We selected this subject for this time because it tells our story in such identical language that it is encouraging to know that others are thinking and holding convictions along the same line. The writer is an old fashioned Quaker who still holds to the old Quaker faith concerning modesty and simplicity. Our prayer is that this recital of plain facts may not only encourage some to hold on to their modest apparel but also awaken the consciences of many who have allowed themselves to slip a little.

CONFERENCES

Of our sixteen Mennonite conferences, all but three of them have now been held this year. The two semi-annual conferences—Franconia and Lancaster—have each held their spring sessions and expect within the next few weeks to hold their fall sessions. Of the annual conferences, all but the Franklin Co., Pa., and Washington Co., Md., Conference have been held, some in the spring and others later in the summer. It may now be in order to submit a few observations for the meditation of our readers.

Conferences not the Church

Perhaps it is not worth while to raise this question. But we have heard so many discussions which seemed to give one the impression that there are those who hold the idea that either the conference, or the congregation, or some institution or group, constitutes the Church that we thought it might be in order to remind ourselves that neither of these constitutes the Church but all have a legitimate place to fill in the Church. The Christian Church is composed of all people who have been "born again," who have been saved from their sinful way of living and are now a part of the body of Christ. This Church is composed of individuals, not of organizations or of groups.

A denomination is a body or organization of worshipers subscribing to a certain creed and are in fellowship and coöperation with one another.

A congregation is a local body of worshipers, drawn together by ties of fellowship, worshiping as a body because it is convenient, geographically, to do so.

A conference, as we usually understand the term, is a body of overseers or representatives of congregations of like faith situated within convenient distance from each other or within the same district to counsel one another and to agree on ways and means whereby the highest interests of the

Cause and the general welfare of the congregations might be maintained. When such body of conferees represents but a section of the Church; we usually call it "district conference." When wider sections of the Church (perhaps the entire body of a church or denomination) is represented, we call it a "General Conference."

Conference Above Congregations

A conference, rather than a congregation, is the highest official body of the Church. This does not necessarily destroy the congregational form of worship. For example, when the congregation at Antioch found itself sorely perplexed over the question of circumcision, the matter was wisely taken before a more central body at Jerusalem, for the same problem that confronted the congregation at Antioch was also a live problem in other places. So "the apostles and elders, together with the whole church," considered the matter, came to a conclusion, and sent their resolutions out to local congregations as "decrees for to keep." Had the congregation at Antioch, or any other congregation for that matter, taken issue with the general Church, and rejected the general Church counsel, that would have been a schism which might have separated it from the Church. As for congregational government, that went on the same as before; but when it came to issues that concerned the whole Church, there could not have been a united Church without the congregations affiliated with it recognizing the authority of the general Church. A conference is the official spokesman of the congregations included in it.

Conferences, Rather than Edification Meetings

Every conference should be an edification meeting. But it should not be forgotten that the chief purpose of a conference is for the counsellors to confer, not to entertain. To promote the general welfare of the Church, to consider ways and means whereby the several congregations may be kept in the very best kind of condition and the Gospel of Christ carried into neglected fields, to exchange ideas as to how we may best face the issues before us, to place upon the records appropriate resolutions and other measures; these are among the cardinal points that must ever be kept in mind by

every wide-awake Church conference. To get the very best there is to be had along these lines requires careful, prayerful, thoughtful, earnest, deliberate conferring together rather than set speeches. Such deliberations do not, as a rule, fascinate the crowds, but they lie at the very heart of profitable conference work. And, for all who are vitally interested, such deliberations are edifying, even more so than "inspirational" talks—only the failure of large congregations to understand the conferees while they are talking in conversational tones makes such discussions uninteresting and unsatisfactory to those who are unable to hear.

Supplying the Needs of the Assembled Crowds

In the Mennonite General Conference, as well as in the larger district conferences, the ever growing crowds have made it a real problem as to how to perform all the work of conference to best advantage and at the same time conduct the meetings so that they will be both interesting and profitable to the assembled multitudes. In each of these meetings there is a lot of routine work of prime importance which after all does not appeal very strongly to large congregations. This is due in part to the fact that "figures make dry reading," and also to the fact that ordinary discussions can not be heard very far off. Happily we are approaching a solution to this problem. To illustrate what we mean, we will take the last meeting of Mennonite General Conference as an example.

We held two sessions of several hours in length in which only the ministerial and delegate body were present. At the same time very interesting meetings were held with the multitude assembled in the tabernacle. At these special delegate meetings a lot of routine business was transacted—such as the election of officers, the reading and adoption of reports, the adoption of a revised constitution, and other matters of like nature. This was all necessary business which could be transacted more intelligently and effectively in a little body of counsellors than before an immense audience, and the audience missed little in failing to hear those deliberations. But when it came to matters in which all were interested—such as the discussion of important questions and problems, the

delivery of Conference and other sermons, the reading of reports of Church-wide interest and importance, in fact everything that could be brought before a large congregation in a way that it could be heard by all—all these things were brought before the public. In this way the entire crowd got all that was of interest and profit to the public, and the routine work of the Conference received its due share of attention.

Similar methods have also been used in our Church-wide Board meetings and district conferences where there were large crowds present. As time goes on our present methods will likely be improved upon and the entire business of our conferences will be taken care of without in the least marring the interest on the part of the public.

Between Conferences

Let us not forget that conferences are of use only as they help the work in our several fields of labor. What shall be our record between conferences?

Just now we want to remember at the Throne the Franconia, Lancaster, and Washington Co., Md., and Franklin Co., Pa., conferences, soon to be held. Added to this we want to remember at the Throne those who have been set as watchmen, overseers in our several hundred congregations and heads of institutions, so that all of our congregations and institutions may have proper care and nurture and leadership. Again, we want to remember that conclusions formed at conferences after much prayer and meditation and interchange of ideas are worthy of our most respectful interest and support. Whether there have been any unwise resolutions passed by any of our conferences will be more apparent after we have given them a fair trial than if we adopt the foolish idea of ignoring or opposing them without giving them a trial. Faithfully, loyally, and in the fear of God, let us do our best in the way of furthering the Cause in our respective congregations; and when at some future time we come together to compare notes and to plan for what there is ahead, we will find that a faithful year's work will add to the amount of constructive work to be done by our future conferences.

"Blessed is the man that walketh not in the counsel of the ungodly."

ARE BELIEVERS UNCONSCIOUS AFTER DEATH?

There is a question I wish you to answer in your "Notes on Open Letters," as follows:

After a week's illness, at the age of sixty years, my beloved Christian wife and companion fell asleep in Jesus, after thirty-seven years of Christian companionship together. The unanimous opinion of the people of this city was that she lived an unselfish Christian life. Some of my friends are "soul sleepers," believing the soul sleeps unconscious until the resurrection. Others believe the souls of the departed righteous are conscious and even have knowledge of what is transpiring on earth. Kindly give me Scripture which indicates the state of her soul or spirit, and whether or not there is any connection or conscious relationship to the earth and the loved ones remaining.—An Illinois reader.

The Word of God makes two facts very plain concerning those who have died trusting in Christ as Savior. They are fully conscious and in the presence of the Lord. There is no intercourse between them and their loved ones on earth.

Speaking of his possible death the apostle Paul writes by inspiration: "For to me to live is Christ, and to die is gain.....For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:21-24). Paul longed to depart from this life and be with Christ; he could never have longed for this if death had meant for him a state of unconsciousness. He was having the most wonderful and beautiful fellowship with Christ in this life on the earth; how could he call the loss of all such fellowship with Christ in death "far better?"

The Lord showed that the experience of both believers and unbelievers after death is, not unconsciousness, but full consciousness, when he told of the experiences of the believing beggar Lazarus, and the unbelieving rich man, both of whom died. The unbelieving man, in the place of the dead, was "in torments." Lazarus was with Abraham. The unbeliever cried out across the great gulf between the two places to Abraham, asking him to send Lazarus "that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." And Abraham answered the man who was lost and said that this could not be, for "between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:19-26). Still other Bible passages plainly declare the consciousness of the blessed dead.

There is no indication in the Scriptures, however, that those who are thus in the presence of the Lord, and rejoice consciously in His presence, have any connection with this earth or any conscious fellowship with their loved

ones who remain on earth. On the contrary the Scriptures forbid any communication between the dead and the living, and place any attempt at this under the condemnation of God. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 20).

While intercourse between the living and the dead is forbidden, at the same time there is no reason to question that the God-given love between those who have loved one another in the Lord here on earth continues between them, even while death may have separated them; and it will be continued in the presence of the Lord through eternity. The marriage relationship, as such, does not continue in Heaven (Matt. 22:30); but the mutual love of members of the family of God, where the husband and wife, parents and children, brothers and sisters, are true friends in Christ, is not going to be done away by the enemy death over whom Christ has won the victory.

—The S. S. Times.

GOD'S JUSTICE

By Mary Drange

For the Gospel Herald.

"In the beginning God created the heaven and the earth." All other things were created for the good of man. The Psalmist says, "Thou hast put all things under his feet."

After man was created God placed him in the Garden of Eden. Through disobedience man fell and became separated from God. As time went on man became very wicked and God saw that "every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. 6:5). God made the foregoing statement before the flood. From the history of humanity man in his sinful state has been a constant disappointment to Him.

God seeing the fall of man and his lost condition, immediately promised a Redeemer through whom reconciliation between God and fallen man might be brought about. Thus a way of escape from eternal death was provided. Man need no more be separated from his Maker, but perfect peace may be his by faith in the One who on Calvary was slain once for all. Those living before Christ were saved through faith in His coming; since His coming those who believe on Him as the Son of God and accept Him as the propitiation for their sins are saved.

"For as in Adam all die, even so in

Christ shall all be made alive" (I Cor. 15:22). Disobedience must be punished. God could not tolerate sin even when it occurred among the angels. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). Then follows a list of occasions when God punished sin, such as the destruction of the world by the flood and saving only eight righteous souls, the destruction of Sodom and Gomorrah and delivering just Lot. In II Pet. 2:9, we read, "The Lord knoweth how to deliver the ungodly out of temptations, and to reserve the unjust unto the day of judgment to be punished." Reading on in this chapter, the writer names many sins and sinful conditions the result of which he gives in verse 17: "to whom the mist of darkness is reserved for ever." Those who give their lives to Satan, the instigator of sin, must eventually receive the wages of sin, which is death.

In the modern age some will say, "But can we really believe that an all-knowing God would turn over His creatures to suffer in endless torment? Why He would not be merciful if He did and to think of Him as a loving Father would be absurd under such conditions." Let us remember that God created man in His own image and made him a moral agent. God says, "I have set before you life and death." It is man's choosing. But rejecting the only way of escape from the result of sin we are choosers of the evil and will naturally have to suffer the penalty. God being all-knowing, He provided a way of escape. His love was manifested in that He gave His Son to be the sacrifice for man who was the fault of his own destruction.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). God's mercy is shown in the fact that it is not His will that any should perish. Therefore to those who will accept the sacrifice He separates the sin from the sinner and blots out his transgressions. One commentator says that the difference between the forgiveness of God and man's forgiveness is that God's forgiveness (according to the Greek translation) means to send off or away, while human forgiveness means the remission of penalty. Thus we see that God has made ample provision for the escape of man. He has done His whole duty. Man alone is to blame if he is lost.

God and sin can not dwell together. "His work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32:4). It would be useless for the creature to blame the Creator for

(Continued on page 541)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Washington, D. C.

(Mission congregation)

Dear Herald Readers:—On the evening of Aug. 30 Bro. Elias Kulp, Bally, Pa., preached for us, using as his theme the most valuable thing (soul) and most important thing (salvation).

Sunday evening, Sept. 1, we were agreeably surprised to have Bro. George R. Brunk and Bro. Samuel Brunk of eastern Va. walk into our services at the beginning of Y. P. M. So instead of Y. P. M. Bro. George R. Brunk preached for us on the subject of Religion.

Sunday morning, Sept. 8, Bro. Amos Myer, Mummasburg, Pa., filled the pulpit, using Rom. 8:1 as his text.

Bro. and Sister Ray Shenk and children returned last Friday from a ten-day visit to Denbigh, Va. Most of our people who were away this summer have again returned. We notice an increased attendance in all of our services.

Sister Martha Mosemann is here now and giving her full time to the work. She seems very favorably impressed with the field and is enjoying the work. We are also encouraged by her presence and help.

In His Service,

Sept. 16, 1929. Esther Histan.

Norristown, Pa.

(19-21 W. Marshall St.)

Dear Herald Readers:—As mentioned in a previous letter from this place, definite steps are now being taken towards having a regular pastor here. We are glad to report that a brother from one of the nearby congregations will have charge of that part of the work, if the home congregation gives its consent. We hope that it will do so very readily.

From Sept. 28 to Oct. 6 we expect to have evangelistic meetings at this mission, in charge of Bro. Elias W. Kulp of Bally. Will you pray with us that God may use our brother in a very definite way in the ingathering of the lost and in the edifying of those who have already professed?

Till He comes.

Sept. 18, 1929. Wm. G. Detweiler.

A DAY IN THE MOUNTAIN

By Anna H. Weaver

Labor day at last! The early sun peeped up over the eastern mountain

and looked brightly over the city of Altoona. Here and there boys and girls began hustling about helping mothers to get lunch baskets packed, for this was the long-looked-for day of the Sunday school outing for both the Fourth Avenue Sunday school and the one at Mill Run. Bro. Nissley had given explicit directions for everyone to be at the Mission at 8:45. I can assure you all the youngsters were there at the appointed time! The little gray mission Ford made a number of trips from the Mission out to the mountain just southwest of the city, carrying frolicking boys and girls and laughing parents. Bro. Charles LeFevre, from Lancaster County had brought a few folks from the Columbia Mission for the occasion, and he, too, gave the service of his car in conveying the people to the mountain. By eleven o'clock everyone was there. The mothers and older sisters sat about enjoying a happy social hour, while several of the younger sisters entertained the little children with games.

But those lunch baskets! Indeed, it was most trying to wait until twelve o'clock to open them,—not only for the little folks, but as well for those who tried to keep busy fingers from "peeping in."

Finally, lunch hour arrived, and the whole crowd assembled in groups under the shady trees and spread snowy cloths upon the green, grassy carpet of the forest. Sighs of satisfaction and expressions of childish delight coming from the possessors of empty stomachs and watering mouths could be heard on all sides. Occasionally an excited scream told of an unwelcome visiting honey-bee. Bro. Weyandt proved his wholesome generosity by treating all the "boys and girls" to candy kisses and lollypops.

But the best feature of the day was still ahead, even after the boys had gathered the paper and refuse, and had stored it in a large carton; and even after countless pails of water had been carried from a distant house to quench so many thirsty lips. Blankets were spread under a large oak tree and everyone made himself comfortable while Bro. Nissley kept the crowd singing for a while. Then came the memory verse contest. Sides were chosen which included grown-ups as well as the children. The verses had to be repeated correctly and promptly. In about a half hour all of the one side were "down," while about ten or twelve remained on the other side. After a song, Sister Annie Harshbarger taught the children an object lesson from nature and told stories. The children were then dismissed and allowed to run and play, but the grown-ups stayed under the oak for another program, prepared especially for them.

Bro. Mowrer from Melling's church, Lancaster County, led the

meeting. Bro. Charles LeFevre told of the "purpose of the Creation." He told us God's love and mercy were back of it all. "The Goodness of God" was then discussed, which is manifested in nature; in temporal and spiritual blessings, and in God's marvelous plan of salvation. Sister Cashman then told us in her beautifully simple way how we may witness for Christ in our everyday living. A number of our crowd then "witnessed for Christ" by telling of their joyful Christian lives and victories won. God was very near to the few who were gathered there in His great outdoors to praise and adore Him.

Soon after the meeting was dismissed the children were gathered together and taken home. By four-thirty the last trip had been made, and the workers returned to the mission home glad that the day was over, and yet happy and delighted that everyone else was happy. The day was a bright one, for there were no accidents or mishaps. Not even a single bee-sting was reported. The weather, too, though quite warm, was ideal.

This was just one of the little things that brings to the workers a lot of joy. There are many sources of true pleasure and real satisfactory joy for them, but one of the greatest is the assurance that you, dear readers, are praying for them and the work here in Altoona. One of the greatest needs for prayer, as I see it, is for the faithfulness of those few who have been gathered in that they might not grow cold and drift away as so many before them have done. Through the faithfulness of a few, many shall be turned to righteousness.

Altoona, Pa.

A NEW WORK STARTED IN CHICAGO

By A. H. Leaman

The District Mission Board of Illinois has opened a preaching point on the north side of Chicago. A commodious hall was rented, and services were first held in April, 1929. Preaching services are held every Sunday morning, followed by Sunday school. A special service is held the last Sunday afternoon of each month at which time one of the Board members serves in the pulpit both morning and afternoon.

The place of worship is at 3819 North Ashland Avenue. The nearest cross street is Grace Street, and from this its name is derived—Grace Mennonite Church.

Our interest is centered mainly, at present, in the adults. The work is only in its infancy, and merits the prayers of the Church. We are preaching Jesus Christ as the Saviour of Men, and while no visible results have been manifested, we believe we are laying

the foundation for a permanent work.

It is my privilege to serve as pastor, and God has been pleased to gather a number of friends to hear the message. There are no workers appointed, as this work does not lend itself to that line of activity. It is at present, as designed by the Board a preaching point.

Chicago, Illinois.

MENNONITES IN PARAGUAY II. The Colony

By A. Swartzentruber

For the Gospel Herald.

After the land had been selected and the desired Charter secured from the Paraguayan government (as you have read in former articles) on Dec. 31, 1926, 309 persons sailed from New York for Paraguay, arriving at their destination about five weeks later. This company would have been sufficiently large to get the land measured off and to get things in shape so that later on they could have received the rest of their company with at least some accommodation for living quarters, etc. But when the first group got to Puerto Casado (The port where they disembarked the ship, about 125 miles from the place where they were to be located finally) and found that it was impossible for them to get to their land because the railroad had not yet been built neither were there any roads cut through the woods in that direction, they soon wrote to their friends and relatives who had planned to come later on, to come at once as it was too lonesome for them there alone—a strange people with strange customs amongst a foreign people with a foreign language. Their friends kept on coming until there were 1743 in all. You can imagine what a small town would do, or, could do with so many new inhabitants who had not made any previous arrangements for living quarters.

They built small log-houses outside of town and several families lived together in one hut. But not being accustomed at all to this climate and the sudden change from Canada in mid-winter and arriving in this country in hot summer, and perhaps not knowing how to adapt themselves in the way of dress and food, and sanitary conditions also being very poor on account of congested living quarters typhoid fever broke out among them and conditions were very serious. However, Mr. Casado at his own expense sent a doctor to assist them, who at once ordered serum to inoculate the whole group. But they refused to be inoculated or receive any help from the doctor, believing that this was just

a trial sent from God to prove their faithfulness. Think of nearly 2000 people living on 5 acres of land, stricken with typhoid and no doctor in attendance. Well, the result was that about 150 died right there without ever getting to see the Chaco.

Finally after a year of waiting some began to move towards their land. They could go about 24 miles by rail, but the rest of the way had to be made by oxen in wagons. If you can imagine 1600 people traveling a distance of over 100 miles in wagons with oxen through swamps and forests where there has never been a road cut thru then you have some idea what their experiences were like. Sometimes they had to go thru large ponds where the water was so deep that all they could see of the oxen were the heads. In one case they told us the water lifted the box off the wagon with all that were in it and the oxen went on with the lower part of the wagon. The oxen



Children of widow of John Krahn. He died in the Colony. They are very poor indeed, but happy.

were wild and unbroken and often would run away for them, losing everything that was in the wagon and finally the wagon itself in the great forests. Sometimes it took several days to find the oxen again and the wagon and be ready to move on. Quite a number took sick on the way and about 25 died while enroute to the Chaco. We passed one place where there were 15 graves in a field with posts for tombstones. It took them from 18 months to two years from the time they arrived at Puerto Casado till they were all settled on their land. The result of all these trying experiences was that about 200 decided to go back to Canada.

The land that has been selected for the colony itself consists of approximately 140,000 acres, being about 25 miles long and 7 miles wide, and is divided into 27 sections for villages. There are at present 14 of these occupied by an average of 12 families per village. Each family has a plot of 30 acres of ground. The plots were distributed by lot. The remainder of the land had not been totally divided nor surveyed but different ones held titles to many acres outside of their village.

The land needed to be cleared in most places, which meant a lot of hard work before any crops could be expected. But the crop was the main thing to which they looked forward, and so the building of houses was rather a temporary affair. Most houses are built of sun-dried brick or mud, or corrugated roofing, while some still live in tents. The roofs are of long dry grass, except where rain water needs to be caught for drinking. They also use corrugated roofing.
Tres Lomas, F. C. O., Argentina, S. A.

OBSERVATIONS ON THE WAY

For the Gospel Herald.

We praise God for His protection thus far on the way. We have traveled about 1270 miles since leaving Harrisonburg, Va., Sept. 9, having come through mountain regions in Virginia, West Virginia, Kentucky, Tennessee, Georgia, and North Carolina. The Great Smoky Mountain is the backbone between Tennessee and North Carolina. We crossed it at a distance of about 22 miles. We experience some muddy roads in Tennessee and in Georgia.

We stopped at a small industrial school, called the John C. Campbell Folk School. Mrs. Campbell is in charge of this work, and she gave us some very much appreciated information regarding "the land of the saddle bags." Her husband was for many years a pioneer mountain teacher. She with her husband traveled all through the southern highlands studying conditions in this large field, possibly more correctly than some other authors.

Last Sunday we spent very pleasantly at Knoxville and Concord, Tenn., and are now cordially cared for at the home of Benjamin Baer and wife. Bro. Baer is formerly from Maryland, his wife from Virginia. They are interested in this work, and will conduct us into some mountainous regions out of the city to-day. We appreciate meeting some of our own people, and especially those who are interested in our work.

We also enjoyed a Bible conference last night, conducted by J. C. Putnam of Chicago. His teaching had a strong Mennonite ring. Ashville is a prosperous city of about 100,000 population.

We are glad to say that all in our company are enjoying good health. From here we are headed for Virginia.

Sincerely Yours,
S. E. Allgyer
S. H. Rhodes.

Ashville, N. C., Sept. 19, 1929.

(Continued on last page)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE JOY OF MEETING LOVED ONES

By Rufus Buzzard

For the Gospel Herald.

In the joy of meeting loved ones,
Their affections to renew,
Their devotion makes us happy,
As our love for them should too.
In those happy hours of meeting
We receive the happy thrill
That the privilege thus granted
Is supremely by God's will.

For in life's momentous hours
God holds o'er our life His hand,
And in many ways He proves that
These are tokens that do stand.
Yea, forever stand! And God's Word,
That immutable shall be,
Tells us of the joys in heaven
That await both you and me.

When our hearts can think of loved ones,
In that home celestial, free,
Whom we know have lived the Christ life,
And have won the victory,
We are filled with thoughts of gladness,
Though afflictions we pass through,
And sometimes the teardrops gather
As life's journey we pursue.

But when tears are shed for gladness,
This blest thought then comes our way,
That though visits here are transient,
We unite in heaven to stay.
Let us then prepare for heaven,
While we have the privilege here,
That we may obtain the vict'ry,
And death's angel never fear.

When we think of that fair city,
Where all righteous souls unite,
May we in this earth life battle,
Truly battle for the right.
That we may with heavenly angels,
Sing the grand, celestial songs,
That shall rise to praise our Savior,
From the countless heavenly throngs.
New Castle, Ind.

PASSING AWAY

By Anna S. Brubaker

For the Gospel Herald.

A hundred generations of men have appeared on the earth, borne their part in the stormy scenes of life, and passed away to the silent land blooming and fading like the foliage of each successive year. In this life we are sorrowing for loved one's passing away. We can hardly realize it to be true. We lost three within two weeks time which only seems as a dream. Though still our hearts are in the moments of sadness, we can only look unto Him who is the author and finisher of our faith.

We live and breathe every day beneath an invisible ocean. It breathes forth upon the air in the fragrance of

every flower. It builds a gallery of beauty for all eyes to behold in the blue sky and the gorgeous clouds and green earth. In Mark 13:31 we read, "Heaven and earth shall pass away: but my words shall not pass away."

This season we once more had the privilege of reaping the luxuriant grain of a golden waving harvest for which we should be very thankful. It may be the last generation of men that shall sow the seed and reap the harvest.

When nearing the harvest time we often heard the hymn being sung,

"Oh sharpen your sickle, prepare them again,

For the harvest will soon be here.

Over mountain and hillside or valley or plain,

Those beautiful fields of grain."

So the Lord keeps watch over His garden and plucks His precious flowers out of His earthly garden one by one. "He looked at the flowers with tearful eyes, He kissed their drooping leaves; It was the Lord of paradise, He bound them in His sheaves.

"He thought He had need of these flowers so rare,

The Master said, and smiled;

Dear tokens of the earth are they,

Where He was once a child.

"They all shall bloom in the realms of light: Transplanted by His care, And saints, upon their garments white, These sacred ones of ours,

"And we gave, in tears and pain,

The ones we most did love;

We knew we could find them all again

In the realms of light above."

Every one of His own is kept safe. He will never lose them in His everlasting love. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

Those young in years, the aged and afflicted in this life, are like a blind man going through life saddened because they can not enjoy the golden sunrise, the glorious sunset or the towering mountain, or go forth in the field in the bright morning or fresh evening tide or enjoy the beauty of nature. There are some that can never have the knowledge of knowing that some sweet day they will hear saints and angels sing the harmonies of the better land. The aged and feeble leaning hard over cane and crutch cannot step with the friend by whom they are soon out-distanced.

We ourselves must sooner or later take our place with all the generation of the past. May we "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

We are all like soldiers waiting orders. Whatever engagements we may make, for work or pleasure in this world, are all liable to be cancelled at any moment by the word of the great Commander. When He calls we must leave everything and go. "For we know that if our earthly house of this tabernacle were dissolved we have a build-

ing of God, an house not made with hands eternal in the heavens" (II Cor. 5:1).

Many may say the ridge of the mountain is already past. The shadow of evening is coming slowly to meet them. Many that start the journey with them have fallen out of the rank. Those still here are moving on, parting with comrades at every step.

Lancaster, Pa.

"I COULD NOT"

These words were written by the man who, only yesterday, was the President of this great nation.

In deepest pathos, he thus speaks of the tragic death of his younger son: "In his suffering, he was asking me to make him well. I could not!"

What a picture of human frailty is this!

This man was the highest officer in the United States. He was the commander-in-chief of the army and navy. The best medical and surgical skill in the world were his to command. He had access to unlimited wealth. The finest and best resources of the world would have served him gladly, eagerly. And yet, in spite of all this power and influence, his little son makes his pitiful plea in vain.

"I could not!"

How often are these words voiced by human lips.

As we live our poor, hampered lives, we must speak them—many times—every day:

That blind man waiting on the crowded corner—I can not restore his vision.

That soldier boy, who spent his splendid strength on a foreign battlefield—and who smiles so bravely, though he can not move a single limb—I can not give back his strength!

That little lad—doomed from his birth-hour to mental and physical deformity—for him, I can do nothing!

That wee slip of a girl, all throbbing with agony, with but an hour of life before her—who cried, with unforgettable voice, "Can't you make me well?"—for her, I could only pray in silence!

In a world where there are so many things that we can not do, how precious is that faith which enables us to trust in a Savior who "is able to do exceedingly above all that we ask or think!"

The One who is infinite in power and love—He will straighten the tangled threads.

Faith in Him—"a man of sorrows and acquainted with grief"—only this can take the sting, bitterness, the defeat, from the words "I could not,"—E. C. Baird,

SUNDAY SCHOOL LESSON

Lesson for Oct. 6, 1929—Mark 12:28-34; Jas. 2:14-17

RECOGNIZING OUR DEBT TO OTHERS

Golden Text.—Look not every man on his own things, but every man also on the things of others.—Phil. 2:4.

Introductory.—With this lesson we are beginning an entire new series of lessons. Whereas the lessons from the last quarter were taken from the Old Testament, the lessons for this quarter are taken from the New. The name given to the present series of topical studies is, "Some Bible Teachings on Social Relations." A certain writer, of the fundamentalist persuasion, recognizing a tendency to magnify the importance of what is usually known as "the social gospel," suggests a corrected list of titles for the lessons of the quarter, the suggestion for the title to this lesson being, "The Two Great Commandments." This name would certainly fit the lesson text better than the name selected by the International Sunday School Committee. Not only is it an accurate name for the first text found in this lesson, but the second text can also be fitted into it very nicely.

The Two Great Commandments (Mark 12:28-34). Christ had just silenced the Sadducees and Herodians who had tried to entangle Him in His doctrine. Not only did He clearly establish the truth of what He had been teaching, but He put questions to them that they could not answer without stultifying themselves; so they kept silent rather than admit the truth. So a certain scribe, a lawyer, one well versed in the law, decided to try his wits in this matter. Very gravely he asked, "Which is the first commandment of all?" Christ, knowing the purpose of the question, answered him as discreetly as He had the Sadducees and Herodians. He said: "The first of all commandments is, Hear, O Israel; the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

The scribe had met more than his equal. The fact of supreme love to God was something which not even a scribe under the law would care to withstand. So he must make the most of an embarrassing situation and try to match his wits against those of our blessed Lord. "Well Master," said he, "thou hast said the truth: for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with

all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

Doubtless the scribe thought that for once he had cornered up and entangled our Lord in His own teachings; for had He not laid claims to being the Holy One Himself? But here He had admitted that there was but one God, the God of heaven. How could he reconcile this statement with His claims of divinity.

That delusion was soon taken away from him. "Thou are not far from the Kingdom of God," Jesus answered. The scribe was completely floored. He must have seen that the very doctrine which he propounded agreed exactly with the claims of Jesus Christ. Like the other critics before him, he was completely silenced. Jesus was the complete Victor, for "no man after that durst ask him any question." There is no living man that can stand before the truth. Among themselves the enemies of Christ had all sorts of proofs of His "blasphemous" claims of divinity. But when they faced this perfect Messenger of Truth they all found themselves unable to withstand Him, for truth was on His side.

In this the enemies of Christ in His day were like His enemies to-day. In their own estimation, having rejected the idea of verbal inspiration of Scripture, they have "irrefutable" evidence on their side. But in the light of Truth

and divine revelations from God they are as speechless before God as were their predecessors, the Pharisees and Sadducees and Herodians. In the face of such facts, well may our Savior say, and well may all defenders of the faith say, that supreme love to God, and its natural consequence, love to our neighbor as ourselves, is the greatest of all commandments.

Faith and Works (Jas. 14-17).—What prompts this supreme love to God? Faith. What is the leading evidence of faith? Works. Yes, we are justified by faith alone. As Paul puts it, "Man is justified by faith, without the deeds of the law." "Only believe," was the apostolic requirement. But, as Paul says, "How shall we that are dead to sin live any longer therein?" In this he taught the identical thing that James did when he said that "faith, if it hath not works, is dead, being alone." He gives an illustration: "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body, what doth it profit?" Your charity is evident when you produce the goods. When you withhold the things needed, having them in your possession, it is evidence that the charity is lacking no matter how great your possessions. The same thing holds good in every comparison between faith and works. They who have a living faith in a living Redeemer will show it by their works.—K.

Bible Meeting Topic

PRESENT-DAY NEED OF PRAYER IN THE CHURCH.—Psa. 116; Heb. 4:14-16

Topic for October 6

"Men ought always to pray and not to faint."

OUTLINE STUDY

- I. **Conditions that God Alone Can Help.**
 1. The weakness of the flesh.—Matt. 26:41; Jas. 5:13.
 2. The defilements of sin.—Isa. 1:18.
 3. The power of darkness.—Col. 1:13; II Tim. 2:25, 26.
- II. **Promises that Should be Claimed.**
 1. That agreement in asking shall have an answer.—Matt. 18:19, 20.
 2. Faith will not be without blessing.—Mark 11:24; 9:23.
 3. The prayer of faith shall save the sick.—Jas. 5:14-16.
 4. Life is given in answer to prayer.—I Jno. 5:16.
 5. Mercy and grace are open.—Heb. 4:15, 16.
 6. Strength shall be renewed.—Isa. 40:31.
- III. **Loss by Prayerlessness.**
 1. Failure to understand truth and be delivered.—Zeph. 1:6; Dan. 9:13.
 2. Failure to prosper.—Jer. 10:21.
 3. Have not because they ask not.—Jas. 4:2.

4. Deception from false teachers.—Jer. 23:27, 39, 40.
5. Spiritual decline and death.—Jno. 15:4-7.

SUGGESTIVE ASSIGNMENTS

- For Children.**
1. Textword. "Pray."
 2. Seeking Help from God in Prayer.
- For Young People.**
1. The Normal Prayer Life of the Church.
 2. The Conditions that Follow Prayerlessness.
- For Older People.**
1. The Blessings in a Praying Church.
 2. Conditions that Call Us to Prayer.

SEED THOUGHTS

"The Mercy Seat"

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered far, by faith we meet
Around one common mercy seat.

There, there on eagle wings we soar,
And sin and sense molest no more;
And heaven comes down our souls to greet,
While glory crowns the mercy seat.

—Hugh Stowell.

Gospel Herald

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THURSDAY, SEPTEMBER 26, 1929

Field Notes

Bro. D. W. Slagel of Flanagan, Ill., preached for the Sycamore Grove and Bethel congregations near Garden City, Mo., on Sunday, Sept. 15. H.

Bro. C. A. Hartzler of Tiskilwa, Ill., filled the regular appointments at Science Ridge Church near Sterling, Ill., on Sunday, Sept. 15.

Bro. C. D. Esch and family, soon to set sail for India, are planning to stop at a number of places—among them Wayne Co., Ohio, and several points in Pennsylvania—on their way east. Their date for Scottsdale is Wednesday evening, Oct. 2.

Sunday afternoon, Oct. 6, is the time appointed for the dedicatory service in the Beech Church, recently rebuilt and now nearing completion. The public is invited to attend this service. It is probable that a series of meetings will be held at this place, beginning Oct. 6, in charge of Bro. O. N. Johns.

Among the worshipers in the Scottsdale Mennonite Church last Sunday evening were Bro. and Sister Phares Z. Longenecker of Harrisburg, Pa., and Bro. and Sister Raymond K. Miller of Rheems, Pa.

Those interested in the work at the Norristown Mission will be interested also in the news found in the letter from that place, printed elsewhere in this issue, telling of the coming revival meetings there in charge of Bro. E. W. Kulp. The prayers of God's people are solicited in behalf of the work at Norristown.

Bro. W. E. Replogle was ordained a deacon in the congregation near Schellsburg, Pa., on Sunday, Sept. 22. Bishops James Saylor, J. N. Durr, and

Aaron Loucks were present and conducted the service. May God bless our dear brother, and the congregation which he has been called to serve.

Following are some of the visitors at the Publishing House during the past week: Sisters Anna G. Eby, Rhoda R. Eby, Ellen N. Garber, and Grace E. Garber of Mt. Joy, Pa.; Bro. and Sister Noah C. Lehman of Chambersburg, Pa.; Bro. and Sister J. R. Cassel of Manheim, Pa.; Bro. and Sister R. M. Luther and Sister C. Lehman of Johnstown, Pa.

An interesting report of the annual Christian workers' conference of the Mennonite churches in Colorado held at Manitou, Colo., Sept. 14 and 15 is before us. It was held just at the close of the victorious life conference held by Bro. J. D. Mininger at the same place. We are pleased to note the growing activities of the Mennonite Church in Colorado.

We are in possession of an interesting program of a Sunday school meeting to be held at Cedar Grove Church near Greencastle, Pa., on Saturday evening and Sunday, Oct. 5 and 6. Those outside the home community whose names appear on the program are Bro. A. J. Metzler of Masontown, Pa., and Brethren C. K. Lehman and J. R. Mumaw of Harrisonburg, Va.

One of the really helpful booklets to come to our desk recently is the "Adult Bible Studies in the International Sunday School Lessons," in other words, a Sunday school quarterly published by the Union Bible Seminary, Westfield, Ind., a Quaker institution that really merits the name "orthodox." The quarterly is strictly orthodox from a fundamentalist standpoint, instructive as well as sound.

Sailing Date for Missionaries.—Thursday, Oct. 17, is the date set when our missionaries expect to sail for India. Among those who expect to be in that company are Bro. C. D. Esch and family, Bro. R. R. Smucker and family, Bro. E. E. Miller and family, and Sister Mary Holsopple, all old missionaries except the latter, who goes out for the first time. Any one wishing to send them a word of encouragement before sailing may do so by addressing their letters so that they will reach New York not later than Oct. 16. Address in care of SS "City of Baroda" sailing Oct. 17, Horton, Lilly & Co., 26 Beaver St., New York, N. Y.

Correspondence

Strasburg, Pa.

Dear Herald Readers, Greetings in Jesus' Name!—We have just passed

through a season of Sunday school and Bible meetings, which were all very interesting. I believe they helped us all in the way of spiritual uplift.

Now we are entering into a season of inquiry which will prepare us for commemorating the solemn rites of the suffering and death of our Lord and Savior Jesus Christ.

We passed through a season of drought, but recent rains have given new life to vegetation. Just so when we have spiritual feasts it gives new life to the church and a greater concern for the lost for whom Christ died. "Look unto me, and be ye saved" (Isa. 45:22). "Whosoever shall call on the name of the Lord shall be saved" (Rom. 10:13). "For by grace are ye saved through faith" (Eph. 2:8). "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). J. S. B.

Calgary, Alta.

Dear Readers of the Herald, Greetings!—It has been some time since you have heard from this part of God's vineyard. I am still on the war path, distributing tracts and Gospel literature as fast as I receive them. Keep on sending what you can—only the latest—and I will distribute them gladly. I am distributing almost daily. I go from house to house and take block after block. I have been engaged in this work now for over three years in this city of 90,000 inhabitants. I have reached only one-quarter of the city. Many times during these years I have been asked, "Have you any church here?" and "Why don't you build a church?" I am sorry to say I do not know what to answer. The only answer I give them is: It may be, after awhile. When I think over these things it seems strange that I am distributing our literature in this place and we have no church of our faith. I sometimes wonder what hinders.

Some seven years ago we had twenty-five members in the city and no resident minister. At the present time we have ten or eleven members and no resident minister. Once in awhile one comes to preach a sermon or two and then all is quiet for a season. Bro. C. F. Derstine was here some seven years ago and he and Bro. E. S. Hallman had Bible school for three weeks. It was progressing very favorably when it closed. A lot of people were disappointed because it closed so soon. The crowds were increasing every night. Bro. Derstine was here again July 25-28 and then went on to other fields, just when he began to have large crowds and the people were becoming intensely interested in hearing the whole Gospel. I often wonder why it is so. The Baptists have six resident ministers and churches. All other churches you can name have churches in all the towns you go to. But many, many are only teaching a part of God's

commandments. I like to read the 119th Psalm, where David speaks so much of the Lord's commandments. It is strange that there are so many different churches, and only one door. The Word says that whosoever creeps in or tries to creep in some other way are thieves and robbers.

Surely we are in perilous times. The world is getting into great confusion. Let us keep steadfast to the end, as did Paul. Let us "fight the good fight of faith" in these distressing times.

The Lord has blessed us again with a fairly good harvest. In some districts it was not so good, so we must thank the Giver of all good gifts for His wonderful mercy on us unworthy servants.

Sept. 15, 1929. E. W. Bricker.

Orrville, Ohio

Dear Herald Readers, Greetings:—A daily vacation Bible school was held at this place from June 24 to July 12. The school was under the direction of Sister Katie Smucker of Smithville, O. The attendance was good, the total enrollment being 100.

Our revival meetings which were held Aug. 11-18 were in charge of Bro. O. N. Johns of Louisville, O. His messages were very inspiring and helpful. Although there were no visible results we feel that the brotherhood was strengthened and encouraged. On Monday evening, Sept. 2, the brethren, I. G. Hartzler of Garden City, Mo., and Amos Troyer of Hubbard, Oreg., brought us very helpful messages. They were on their way to Pennsylvania to visit relatives and friends. We are always glad for any visiting ministers.

Last Monday a number of our young people left for Goshen, Ind., to attend College at that place.

On Sept. 5 Bro. I. W. Royer went to Eureka, Ill. where he will conduct meetings.

Sept. 16, 1929. Cor.

Dalton, Ohio

(Sonnenberg congregation)

Greetings of Love to All Herald Readers:—We are very glad for the many visitors during the last two months.

On Sunday evening, Aug. 11, Bro. Rudy Stauffer of Marshallville, Ohio, preached for us from Job 21:14, 28.

On Aug. 18, we were privileged to have with us the brethren Amos Horst and Noah Zimmerman and families of Ephrata, Pa., Bro. H. brought us a helpful sermon from Eph. 5. In the evening Bro. David Garber, son John, daughter Ruth, and Sister Wenger of Virginia were with us. Bro. Garber preached an edifying sermon.

On Aug. 25, Bro. J. S. Gerig of Smithville, Ohio preached for us from Rom. 14:17-19. He admonished us to live peaceably with all men.

On Sept. 1, Bro. S. W. Sommer and family of Berlin, O., worshipped with us. Bro. S. brought us an instructive and helpful message. In the evening Bro. John W. Weaver and another brother from Pennsylvania stopped on their way home from General Conference. Bro. Weaver preached for us from Mark 8:38.

Several young brethren and sisters from Kitchener, Ont., who attended Bible Institute at Goshen, Ind., stopped here on their way home. We appreciated their visit very much.

On Monday evening, Sept. 9, Bro. Milo Kauffman, who held a series of meetings at the Salem Church near Wooster, O., came into our midst and brought us an inspiring message from Matt. 22:42.

Bro. E. E. Miller of India, who held meetings at the Oak Grove church, near Smithville, O., last week, gave us an interesting talk on "What to Do with My Life" on Thursday evening at the Young People's Meeting at this place. The talk was greatly appreciated.

Sept. 17, 1929. Cor.

Hesston, Kans.

Dear Herald Readers:—Hesston College and Bible School opened for the twenty-first year on Sept. 11, 1929. The first two days were spent in registration. To date 137 students have registered. A number more will come later. The initial enrollment is lower than the previous year, due largely to the general failure of the wheat crop throughout the constituent territory of Hesston. However all departments of the school are well represented, which insures the continuation of full state accreditation and recognition by other institutions.

On Thursday evening the opening address was delivered by Bro. Paul Erb who spoke on the theme, "Common Views of Education." He showed by clear and forceful discussion that it is commonly expected, and rightfully so, that the educated man (1) knows things, (2) can do things, (3) is a Social Success, (4) is a Good Man. The talk was full of practical and helpful suggestions as to how students may meet these expectations in every phase of life and be an asset to the community, the state and the church.

Sept. 17, 1929. D. H. Bender.

Topeka, Ind.

Dear Readers of the Gospel Herald:—On Sunday, Sept. 15, baptismal services were held at this place, when three young men were received into the Church by baptism. Pray for them, that they may remain true to their vows. We know in these days there are many temptations before the young and we all need to watch and pray that we enter not into temptation. On next Sunday, Sept. 22, our bishop,

Bro. Oscar Hostetler, expects to be with the Berne Congregation at Pigeon, Mich., in the work of ordination. We pray that the Lord's will may be done in the work at that place. Health is fair, as far as I know. We have been having cool weather lately.

Ruth Swartzentruber.

Sept. 17, 1929.

Wolford, N. D.

Dear Herald Readers, Greetings:—We again wish to let our many friends know, through the lines of the Herald, the rich blessings we have received from our heavenly Father.

On Sept. 15 we had with us Bro. and Sister J. C. Gingerich and children. Bro. Gingerich helped in our baptismal services. Three precious souls sealed their vow with water baptism and two were reclaimed. May we ever remember them at the throne, and be a light that they may grow in grace. We also had some of the brethren with us from Minot.

Threshing is mostly over here in this community. We can again say that the Lord has been good to us. He has blessed us with food and raiment. Let us therewith be content, and praise the Giver for it.

Health is fair among the brotherhood as far as is known. Ever remember this place in your prayers, that we may remain faithful and bring forth fruit for the Master.

Yours in His service,

Sept. 17, 1929. Minnie Stoll.

Falfurrias, Tex.

Greeting in His Name:—The flock here was favored last month with a short visit by Bro. and Sister Aldine Brunk. They came here a few days after landing at New Orleans to visit Sister Brunk's brother and family, Bro. E. B. Harder. Their brief visit was much appreciated and the information they brought us concerning the Lord's work in India, Africa, and South America was of great interest.

On Sunday evening, the 15th, Bro. Hallman and family returned after an absence of seven weeks visiting the churches in Louisiana and Mississippi and attending the General Conference and the Missouri-Kansas Conference at La Junta. Bro. H. ministered to the flock at Tuleta on the 15th. They are glad to be back in the sunny South where the climate is milder.

On Sept. 1 Bro. Amos Unsizker from Tuleta worshipped with us.

Fall feed and truck crops are being planted. The cotton is about all harvested, a good crop this year. Are enjoying showers of rain.

Several inquiries have been received from brethren who are contemplating to winter somewhere in the South. Any desiring to come south to escape the

(Continued on page 544)

Miscellaneous

THE VALUE OF PRAYER AND BIBLE STUDY

By Katie Farmwald

For the Gospel Herald.

This subject may be a common one for most of us, yet, I wonder whether we realize and appreciate the benefit we receive in the exercise of those necessary things.

How soothing and comforting is a season of real prayer. Our many trials, temptations, and heartaches become real blessings and will draw us into a closer fellowship with the Lord, into a deeper consecration to His will.

Then we have the assurance that if "we abide in Him and His words abide in us, we shall ask what we will, and it shall be done unto us." This is a very definite promise, but is dependent upon abiding in Him, and obedience (if His words abide in us).

If we walk with God as did Enoch, as friend with friend, our wills are so closely linked to His perfect will that we will not ask anything out of harmony with it, and God has obligated Himself to answer our every prayer. In this way we are cleansed from sin and strengthened to live the overcoming life, for God and for others.

We are sadly lacking in what we should accept, not as a duty but as a glorious privilege, an aid to a deeper spiritual life. It is natural for one to delight in spending much time with those he loves. If we are faithful in keeping the first commandment that we love the Lord our God with all our souls, minds, bodies, and strength, we unquestionably will find our greatest joy in communion with Him.

And what greater blessing can one name than fellowship with God? It lifts the petitioner into the realms of the heavenlies, bringing fullness of joy, and protection against the power of the tempter. We may pray for friends, far and near, the lost and the straying; and for the missionaries in the home and foreign fields, who so frequently request our prayers. It may be called the gateway to many blessings.

Just as little as a person can live without breathing so little can a Christian live without prayer. There is great power in prayer that honors God by praying according to His will. There is great joy in unburdening the heart, whether for ourselves, our faults, or for the errors and relief of others.

Timothy exhorts us to pray for all men that we may lead a quiet and peaceable life in all godliness and honesty, for this is acceptable in the sight of our Saviour. James says that "the prayer of faith shall save the sick, and if he have committed sins they shall

be forgiven him. Confess your sins one to another, pray one for another that ye may be healed. The effectual fervent prayer of a righteous man availeth much." The Holy Spirit, we are assured, is given to them that ask for Him.

Then we should study the Word because what we are filled with depends largely upon what we assimilate by reading. Would you be filled with wisdom? Then read the Bible for the wisest man of all ages has contributed to its wealth. Would you be filled with love, or mercy, or humility? Again I would point you to the Book of God. The Bible may not be the only book that will fill us with worth-while things, but it is in every way the Book of books. In Heb. 4:12 we read; "For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

If it is all this why should we wonder at its value and power? Sometimes we think that we have no time to study God's Word, but if we could find time to read but one verse each day, retain it in our minds and meditate upon it, it would give us strength and comfort, where otherwise we stumble and fall.

No one can overestimate the good wrought by reading good books. We should follow the advice of Paul to Timothy to "give attendance to reading." First in our library should be the Bible, which should be read more than any other book, should be valued for the light that guides the believer's daily walk, and leads the sinner to repentance and faith in Christ as the Saviour of the world.

Unionville Center, Ohio.

A REBECCA REVIVAL

By an Aged Pilgrim

For the Gospel Herald.

(This article first appeared in the May 4, 1922, number of the Gospel Herald, and is now reprinted by request.—Ed.)

And Isaac went out to meditate in the field at eventide. And he lifted up his eyes and saw, and behold, the camels were coming. And Rebecca lifted up her eyes and when she saw Isaac, she lighted off her camel, for she had said unto the servant, What man is that walking in the field to meet us? And the servant had said, It is my Master. Therefore she took a vail and covered herself.—Gen. 24:63-65.

The above scripture quotations have been referred to by some of our most able Bible commentators as being typical of our present dispensation or church era, the time of the formation or the calling out of the bride. Previous to the attitude she takes most fitting when being made able, by God's miraculous grace, responsive to the voice of her coming Bridegroom. "Surely I come quickly" (Rev. 22:20),

The response of the bride, "Even so, come, Lord Jesus."

May it not be possible that there may be a Rebecca revival imminent previous to the second advent of our Lord?

Those scriptures undoubtedly most fittingly illustrate in a type the Church dispensation—the servant Eliazer being a type of the Holy Spirit. His present ministry or work while here below is calling or presenting the bride. Rebecca, the typical bride, being at eventide. Isaac is to meet his beloved bride. Eventide is not without significance. See II Tim. 3; James 5:1-8.

The lifting up of the eyes of the bridegroom as well as the lifting up in similarity of the eyes of the bride, it is very evident that all other objects are brought into insignificance. The sole object of the heart is the bridegroom and the bride.

The dismounting of Rebecca from her camel and her covering with the vail has no doubt a weighty significance. **I, WE, or US.** A dismounting from the high camel to the dust, self being obliterated beneath the vail. None but Christ; none but Christ and Him only.

There is made manifest the fitting expression of the bride—in her responsive attitude toward her coming Lord, "Even so come, Lord Jesus."

"The bride eyes not the garment,
But her dear bridegroom's face:
I will not gaze at glory,
But on my king of grace.
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory,
Of Immanuel's land."

My fellow believers, whoever you may be, or wherever you may be, since there is considerable talk of a needed revival, would not the "Rebecca revival" be that which would or might be according to the mind of God, as well as answer to the type given?

San Antonio, Texas.

THE PERSECUTION OF MODESTY

How the Devotees of the Fashion Goddess Make Things Unpleasant for the Plain Woman of God

We have read somewhere that the union of tobacco manufacturers of the United States have the slogan, "A cigarette in the mouth of every boy and woman in America." This is surely a dastardly attempt to debauch the boys and women of America that is a shame to civilization.

Another Unspoken Slogan

But there is another slogan that we have not yet heard formatted but is intended to put a short skirt and flesh-colored stockings on every woman and girl in America. If any one has any doubt as to the source of

these movements we do not. They were both started by the devil and his emissaries, and are both features of the down-grade movement that will land the race in perdition if something is not done to head it off.

Men may talk about the evolution of the race, but if things continue the next ten years as they have the past ten the whites of America will be reduced to the level of the African savages; the men with loin-clothes and the women with a waist ruffle. It is treacherously near that now around some bathing beaches if we mistake not.

But, since the law allows it, women, boys, and girls can have their choice. God puts before men good and evil, or allows it, but says to choose the good and shun the evil. Each one must in the end give account for himself about these things to God.

Making it Hard for the Modest

But the angle of this question we started out to write about is the attitude of the immodestly dressed woman to the modestly dressed one. Note for instance the girls. Here is a modest girl, taught by her parents to dress neatly. She goes to high school with a dress that does not expose too much of her neck; she has sleeves in her dress that come to the wrists and of a material that hides her arms. Her stockings are dark colored and skirt is well below the knees. Her long hair is neatly done up, and there is neither paint nor powder on her face. This, to our mind, is a sweet, modest girl that any father or mother ought to be glad to own as theirs.

But how many days do you think it will be before that girl goes home to her mother in tears and begs to be dressed in clothes "like the other girls?" That plain, modest girl is looked at askance as though she were of another race. Eventually the other girls poke fun at her that eventually breaks out in open ridicule until school life is almost unbearable for her, even the teacher in some cases advising her that she should dress as the rest. Few girls are standing the test, and too few parents are standing the test with them. Rather than stand true to convictions in the face of the fashions which are many times sanctioned by the dress of the preacher's wife, most girls set aside their convictions for the sake of peace and submit to the pressure, and most parents can find no other way and submit also.

Extends Even to Church Circles

This condition extends right up through church circles. Preacher's wives, women in the choir, Sunday-school teachers, almost to a unit, fol-

low the line of least resistance and bow to the goddess of fashion the while they assemble in the house of God, who admonishes holy women "to adorn themselves in modest apparel, with shamefacedness, and sobriety." But here they come with immodest apparel, painted-facedness, and frivolity.

Even here the modestly-dressed woman has her persecution. She could stand the ridicule of the world, for she cares little for it anyway, but here are her own church folks, treating her as a fossil from some past age because she conscientiously dresses modestly. The pressure begins to have its effect. The stockings turn from black to brown, the skirt is just perceptibly shorter, sleeves and neck not quite so neat. The next skirt creeps a little higher, the next stockings are a shade lighter, and in the course of time she looks just like the rest. She has come to the change so imperceptibly that she has fooled her conscience into acquiescence and defeated criticism. What a triumph! Yes, and what a dupe!

Some Arguments Used

It would be impossible to catalogue in an article of the extent of this all the seemingly plausible arguments used under which one by one the modest women are falling in to line with the unspoken slogan. Much can be said about pride of plainness, and without doubt there is such a thing, and it needs to be avoided the same as any other pride; but substituting pride of fashion is no remedy for it. One should avoid that subtle temptation to lay aside plainness for fear of being thought proud of plainness. God's ideal is modesty, and the woman who dresses modestly has the favor of God and can be happy if she is as God-conscious as others are fashion-conscious.

It is easy to say that we will lose influence with the young if we do not dress like them. What think ye, do the school girls have the highest respect for that girl they browbeat into dressing like them, or the one who goes quietly about her way and dresses as her mother wants her to? They may make great show of favor for the first, but the conscience of every girl approves the latter. We should distinguish between "commending ourselves to every man's conscience in the sight of God," concerning which the Scriptures speak.

And how do the women feel in their hearts toward the modest woman of their church who continues to dress modestly in spite of their example and possibly criticism? Do they respect most the one who apes them, or the one who takes her standard from the Scriptures?

An Opportunity to Testify

Testimony is an exceedingly important feature of the Christian life. The person without a testimony might as well be without Christ so far as leading anyone else to Christ is concerned. Testimony is also easily defeated or confirmed by what one does. Do you know a testimony stronger than one's clothes?

If a person lives in a city there will be a small proportion of the people he meets to whom he will ever have an opportunity to testify by word of mouth. But he can testify to every one he meets by his conduct, and no conduct is so continuous and persistent as the manner of one's clothes. The strongest testimony against the immodest fashions does not consist in editorials on the subject, nor even sermons. These have their place, or we would not write or preach on the subject. But the woman who at home, at church, on the street, and everywhere she goes is always dressed with Scriptural modesty bears a testimony that rebukes every immodestly dressed woman she meets and encourages every modestly dressed woman she meets.

Why the Persecution?

This brings us to the question, Why do women who dress immodestly, especially women who profess to be Christians, try so hard to get others to do as they do? Why they actually get out of patience with their plainly dressed friends and fellow church members. There must be a reason for it.

This is the reason. Those good, clean, modest women rebuke the devotees of fashion. They know that is like they ought to dress, and it pricks their conscience. They have confidence in the piety of that plain woman, and if they can only bring her to dress the new way, then conscience can rest easy, for Mrs. Modesty, the finest woman in their church, dresses this way, and now who can find fault with the new styles, for everyone knows that woman is a Christian.

It is our settled conviction that the greatest asset the devil has in spreading his pernicious styles in the church and camp meeting circles is the good women who have reasoned themselves into thinking it is best to dress that way, though they really do not love to do so, at least do it with great reluctance.

However the public conscience is weakening and the best of folks are wavering and questioning at times. Too many are "getting used to it." Well did the poet say,

"Vice is a monster of so horrid mien,
That to be hated needs but to be seen;
But seen too oft, familiar with his face,
We first endure, then pity, then embrace."

—The Gospel Minister.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE PUBLICAN

By Oscar Burkholder

For the Gospel Herald.

TEXT: And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me, a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.—Luke 18:13, 14.

(Concluded from last week)

Conviction.—The publican, looking down to his feet, in abject humiliation, and with a heart full of grief seemed to experience two things at once when he cried, "God, be merciful to **Me A SINNER.**" Yet it is quite evident that he never would have cried for mercy if he had not been seized with the overwhelming realization that he was a sinner. For as long as men justify themselves in their sinful deeds they refuse to plead for mercy. Mercy is not desired, much less sought, by the self-justified sinner. He is still excusing himself. He believes his excuses are very reasonable, for he sees greater men (according to his standards of greatness) using the same excuses, and they surely would not make any foolish mistakes. Thus does the life insurance agent argue when he is confronted with the argument that life insurance is a poor investment. His reply is the citation of rich financiers who are credited with first class investment knowledge, who insure heavily. In a similar way the sinner is kept in his sins until he becomes so intolerable that he becomes overwhelmed with his sense of conviction that he cries out as many have cried since Paul's day, "I am the chiefest of sinners." It is only when the sinner reaches this stage in his anguish that he becomes conscious of his great need for mercy and not excuse, pardon and not self-justification. Having arrived thus far he prays the only prayer that the sinner can pray and expect God to hear him. His next step preceding his forgiveness is to ask God to forgive him.

Prayer: "God be merciful to me a sinner." When men cry for mercy they do so for one of two reasons. Either, in the recognition of their own helplessness, they fear punishment and in their cry for mercy punishment may be deferred; or else they are genuinely tired of their sinfulness and desire to be saved from it. This latter was the

condition of this publican and his prayer expressed his heart's desire for salvation from it. Not like many who would like to be saved in their sins, his overwhelming request was to be saved from his sins. He wanted them to be removed. He was done with them. They had injured him and caused him nothing but trouble until they became unbearable. No wonder Jesus exclaimed when inviting lost ones to himself, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It is relief that the sinner wants and needs but he will not go to Jesus for relief, until, like many before him, he tries all the devil's false hopes of relief and then conscious that he has been deceived, he at last turns to Him who has relieved multitudes in the past. In his cry unto God for mercy every attitude against God, every rebellious position, every vestige of unbelief, every shred of self-righteousness is swept away, and he stands, bare and uncovered and defenceless, to be dealt with as God directs. He knows he deserves severe punishment or else he would not cry for mercy. He expects punishment because he knows it is his due. He is willing to bear punishment to obtain mercy, if God only will be merciful. Then, instead of harsh treatment the open arms of his Savior receive him. Instead of reproof and reprimand, he hears, "This my son was

lost and is found." Instead of condemnation God mercifully and kindly gives him

Salvation. "I tell you this man (publican sinner) went down to his house justified (saved). In our boyhood days it was considered quite an accomplishment to shoulder a two bushel sack of wheat and carry it the length of the barn floor. As I remember my first successful attempt, the sensation on being relieved of the burden felt as though my shoulder were rising higher than the other. Oh! how fine my muscles responded to the absence of the strain. Similarly does the sinner's whole being respond as his sins are rolled away. The old despondency is suddenly gone and an exhilaration, previously unknown, fills his heart and mouth with praise. The mercy of God has banished forever his time-worn feeling of condemnation, has outweighed all the anguish of soul through which he passed in his struggles, and he finds to his astonishment and intense delight that when he ceased to struggle and resist, and became yielded to the conditions of God for salvation, even though he could not understand all that it meant, God gave him the peace which passeth knowledge, and the only effective and genuine justification experience known to man became his personal joy and happiness. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "I know in whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." "By grace are ye saved thru faith and that not of yourselves, it is the gift of God. Not of works, lest any man should boast."

Breslau, Ont.

FIFTY MENNONITE LEADERS

XXXVI. BISHOP BENJAMIN F. HAMILTON

(1825—1898)

By L. L. Beck

For the Gospel Herald.

This faithful servant of God and of the Mennonite Church was born in Philadelphia, Pa., July 4, 1825. He was a son of Benjamin Franklin Hamilton, and is said to have been a nephew of Alexander Hamilton the friend of Washington. When two years of age his parents moved to Allentown, Pa., where he grew to manhood. His parents were members of the German Reformed Church. When he was 18 years of age he accompanied his parents to Medina Co., Ohio, where he was later married to Elizabeth Nahr-gang. This union was blessed with four sons, so far as available records show. In 1865 he moved to Indiana.

His first wife having died in the meantime, he was here married in Indiana to Catharine Holley, to which union there were born 5 sons and 3 daughters. It is said that through the influence of his wife he was led to unite with the Mennonite Church.

In 1867 he was ordained to the ministry, and the following year he moved to Illinois. Here he served his Lord and the Church faithfully in the ministry until in 1883 he moved to Cherokee Co., Kans. About three years later he moved to Peabody, Kans., in which community he spent the rest of his life and labors.

Soon after arriving at Peabody he was ordained to the office of bishop, taking the place of Bishop Daniel Wismer who moved back to Ontario. His home congregation was Catlin, near Peabody. Besides this, he had bishop oversight of Spring Valley, Pennsyl-

vania, and West Liberty congregations. Of him it could truthfully be said that it was his business to preach the Gospel, while he farmed for a living.

His devoted, spiritual life is still beautifully pictured in memory's minds on the part of those yet living who knew him. His counsel in Church work was considered very helpful, and because of his kind and loving disposition he was loved and respected by those who knew him.

Bro. Hamilton departed this life at his home five miles northwest of Peabody on May 10, 1898, and was buried in the adjoining graveyard near Catlin Church.

Peabody, Kans.

GOD'S JUSTICE

(Continued from page 531)

injustice. Job says, "Shall mortal man be more just than God? shall a man

be more pure than his maker" (Job 4:17)? All sinners who meet the conditions will find God both ready and willing to do His part. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). John the revelator says in speaking of the song of Moses, "Great and marvellous are thy works, Lord God Almighty; just and true."

Have we as Christians anything to do, knowing the actual situation which we have learned from God's Word? Remembering that our lines have fallen in pleasant places, have we not a duty to our brothers who dwell in darkness and the deceitfulness of sin? We say "deceitfulness," because we are told that Satan comes as an angel of light. The devil whom the world serves is called "the deceiver" and "a liar from the beginning."

Our duty then is first to live, sing,

and speak the Gospel wherever and whenever we can. Do we do this? or do we only do it when we are driven to it? Let us see that our sins are all under the blood and that our lives count only for God. "As a man thinketh in his heart, so is he." Therefore, if we have anything about our person that denotes the life within, may our actions with our words agree. If we look and act so much like the sinner that it is hard to distinguish, it is time for us to take a look at ourselves in the Gospel mirror to see our true likeness.

May we be too busy telling others of Jesus, the only means of salvation from an endless hell, to spend any time quarreling among ourselves. Will we hear the "Well done, good and faithful servant," or "depart from me, all ye that work iniquity?" "How shall we escape if we neglect so great salvation?" "Behold, I come quickly."

Goshen, Ind.

MISSOURI-KANSAS CONFERENCE

Conference met with the East Holbrook congregation of La Junta, Colo. Meeting was called by the Moderator, Bro. R. M. Weaver led in song. The Moderator, David D. Miller, of Protection, Kans., led the devotional service, reading Heb. 2 and leading in prayer. Bro. D. D. Miller of Middlebury, Ind., delivered the Conference sermon. His foundation texts were Matt. 16:18 and 11 Tim. 2:15. Following were some of the thoughts presented:

The foundation of the Church is Christ. He came to exemplify the divine life in humanity. The teaching in the Sermon on the Mount sets forth the life of the individual in the Kingdom. The Church is that organism through which the ideals and teachings of Jesus are brought before the world. The ministry is chosen to exemplify and teach those principles before the Church and the world. We must tenaciously cling to the great fundamental principles. We may change our customs only as that change enables us better to set forth the spiritual truths before the world. The task of the Church is to get before the world the principles in daily life as well as by precept. We need to emphasize the living, growing organism of the Church. Ministers are a gift from God to the Church to enable her to reach the perfect standard in Christ Jesus and to help her to bring the lost to Christ. The Church must continue to solve problems. She has a responsibility locally. We are "in the world" but not "of the world." We want to be willing to continue here in working with the problems if the Lord sees that is best. The permanent duty of the ministry is to preach definitely, consistently, and continuously the Gospel in a balanced way. The preacher ought to know his people as no other man knows them. He must live what he teaches. All his mission is not fulfilled without getting in touch with those outside the Church as well as his own members. Our religion is one that satisfies every condition of mankind. We have special duties locally and the Church has a world-wide duty. We want to enter into the principles of all the doctrines and practices if we expect to truly observe them.

The following brethren responded in testimony to the sermon: **Bishops.**—Andrew Shenk, Oronogo, Mo.; S. C. Miller, Jet, Okla.; J. M. Kreider, Palmyra, Mo.; Joe C. Driver, Garden City, Mo.; Alva Swartzendruber, Hydro, Okla.; D. H. Bender, Hesston, Kans.; E. S. Hallman, Falfurrias, Tex.; Harry A. Diener, Hutchinson, Kans.; J. G. Hartzler, Windom, Kans.; J. A. Heatwole, La Junta, Colo.

Ministers.—Allen Erb, La Junta, Colo.; R. M. Weaver, Harper, Kans.; D. S. Brunk, Gulfport, Miss.; H. R. Buckwalter, Palmyra, Mo.; Jno. M. Yoder, Cherry Box, Mo.; E. C. Bowman, Freedom, Mo.; J. D. Mininger, Kansas City, Kans.; S. A. Yoder, Harper, Kans.; Charles Diener, Canton, Kans.; L. J. Miller, Garden City, Mo.; S. S. Hershberger, Harrisonville, Mo.; Amos Gingerich, Versailles, Mo.; Samuel Nunemaker, La Junta, Colo.; Simon Hershberger, Goltzy, Okla.; Paul Hooley, Limon, Colo.; A. M. Leatherman, La Junta, Colo.; Paul Erb, Hesston, Kans.; L. C. Miller, Limon, Colo.; Clarence Bontrager, Lyman, Miss.; L. O. King, Hutchinson, Kansas; Earl Showalter, La Junta, Colo.; J. B. Smith, Hesston, Kans.; Menno Troyer, Conway, Kans.; Maurice Yoder, Hesston, Kans.; J. R. Shank, Carver, Mo.

Deacons.—H. E. Hostetler, Harper, Kans.; Jno. F. Kreider, Palmyra, Mo.; A. W. Rhodes, La Junta, Colo.; F. A. Neuschwanger, La Junta, Colo.

Reports

Member on the Mennonite Board of Education.—J. M. Kreider. —The Board of Education had two meetings during the past year. A new men's dormitory has been planned and arranged for at a cost of \$50,000.00. The Missouri-Kansas Conference is asked to contribute \$225.00 again this year toward the support of schools. The old dormitory for men at Goshen College has been remodeled at a cost of \$4,000.00 with satisfactory arrangements for the financing of the same. It is to be rented out as a rooming house to people who come with their families. Report accepted.

Sanitarium and Hospital Board.—J. A. Heatwole, V. Pres.—This board meets monthly to consider all problems relating to the operation of the institution. Reports at each of these meetings relative to religious work, receiving, dismissing, and care of patients, and finances are made and passed upon. Among the principal things accomplished during the year we wish to name the following: A new system of bookkeeping which gives us a closer check on patients and other accounts; Improvements of grounds by grading and planting lawn, trees, and shrubbery; Securing needed improvements for the kitchen and a diathermy machine; Meeting with a committee appointed by the last conference, D. H. Bender and I. G. Hartzler to work out regulations for the admittance of nurses. We feel very keenly the loss of Bro. D. S. Weaver, who has served as president of the board for so many years, and we sincerely solicit the prayers of the Church that the work may continue to grow and accomplish under God the greatest good in the extension of the Master's kingdom. Report accepted.

Hannibal Mo. Local Board.—J. M. Kreider, chairman, gave a verbal report. Report accepted.

Hesston College.—D. H. Bender, President, gave a verbal report which was accepted.

Member on the Mennonite Board of Missions and Charities.—I. G. Hartzler. The report was read by the Secretary and accepted. The annual meeting was held near Garden City, Mo., May 19-21. Encouraging reports and inspiring talks and sermons were given. See annual report of the Mission Board. Report accepted.

Bro. Ezra Bowman gave a report of the efforts put forth in Osage Co., Mo. The efforts were considered worth while and similar efforts are encouraged for the future in other fields also. Visits from ministers are solicited at regular intervals. Report accepted.

Children's Welfare Board.—J. D. Mininger, acting Supt. of the Home, Anna Schweitzer, Matron; Chris Miller, Alice Miller, Mary Stalter, Elsie Smith, workers. About 30 to 35 children are being cared for. Over 500 children have come under the care of the home since its beginning. The present needs are more room and continued co-operation of the brotherhood. The General Mission Board has appointed a committee to look into the matter of providing more room.

Motion: That we take steps to put machinery into action to raise our quota for the needed remodeling fund of the Children's welfare home, \$2500.00. Carried.

The Executive Committee of the Conference, in joint session with the newly elected Executive Committee and the Executive Committee of the Mission Board, adopted the following plan: That the Executive Committee of the Mission Board and the members of the Local Board of the Children's Welfare Home be a committee authorized to plan and execute the collection of \$2500 in the Missouri-Kansas District for the improvement of the Children's Welfare

Home.

Kansas City Mission Report by L. J. Miller, chairman of Local Board.—The present workers appointed are Bro. and Sister Mininger, Ruth Mininger, Lois Diller. Two revival meetings were held during the year by the brethren R. R. Smucker and E. F. Hartzler. Nine were baptized during the year. The week-day Bible school has proven a real help. They have employed only Mennonite teachers. The basement at Argentine has been completed. Membership of the congregation at present is 75.

Mission Board Report of the Mo.-Kans. District.—Paul Erb, Secretary.—To the Missouri-Kansas Conference, Greeting: The Mission Board during the last year directed Gospel activities in the Southern field, in Oronogo, Birch Tree and Osage Co., Mo., fields, and in a general way through the Field Evangelist in all parts of our district. The members report total contributions for all purposes about \$25,000. At the annual meeting on Sept. 4, 1929, eighteen members were present and brethren reported on the work which had been assigned to them.

Officers and Representatives Elected for the Coming Year

Executive Committee: Moderator, H. A. Diener, Hutchinson, Kansas; Asst. Moderator, Amos Gingerich, Versailles, Mo.; Sec'y, J. R. Shank, Carver, Mo.; Maurice Yoder, Hesston, Kans.; Allen Erb, La Junta, Colo.

Member of the Mennonite Board of Missions and Charities.—I. G. Hartzler, East Lynne, Mo.

Member of the Publication Board.—D. H. Bender, Hesston, Kans.

Member of the Mennonite Board of Education.—J. M. Kreider, Palmyra, Mo.

Manitou Committee.—S. G. Winey, Colorado Springs; J. A. Heatwole, La Junta, Colo.

Children's Welfare Board.—J. B. Yoder, Garden City, Mo.; Chris Miller, Argentine, Kans.

Members Hospital and Sanitarium Board.—Ed Miller, La Junta, Colo.; Amos Rhodes, La Junta, Colo.

Kansas City Mission Board.—L. J. Miller, Garden City, Mo.; Wm. Smith, 3200 Farrow Ave., Kansas City, Kans.

Delegate to N. Dakota.—I. G. Hartzler, East Lynne, Mo.

Executive Committee of the Mission Board.—Pres., L. J. Miller, Garden City, Mo.; V. Pres., Charles Diener, Canton, Kans.; Sec'y., Paul Erb, Hesston, Kans.; Treas., S. E. Miller, Hesston, Kans.; Fifth Member, Dan. Headings, Yoder, Kans.

District Evangelist.—Earl Showalter, La Junta, Colo.

Worker's Conference.—Moderator, H. J. King, Harper, Kans.; Asst. Moderator, S. S. Hershberger, Harrisonville, Mo.

Sunday School Field Worker.—S. A. Yoder, Harper, Kans.

Mission Sewing Circle Nominee.—Mrs. S. E. Miller, Hesston, Kans.

Miscellaneous Business

* 1. A resolution from General Conference sent by telegram from the Secretary was read as follows:—**Greetings to Conferences:** Resolved.—First, That General Conference send greetings of love to each district conference in the United States, Canada, India, South America, and Second, That this Conference urges unity of faith and a definite expression of loyalty to the doctrines and practices of the Mennonite Church, and especially to those distinctive features for which our spiritual ancestors gave their lives, and continue to pledge our hearty support and service to all the activities of the Church, and, Third, That a copy of this resolution be sent to the secretary of each District Conference. N. E. Miller, Sec'y., Springs, Pa.

A motion was made and accepted that the above message be made a part of our minutes. The following resolution was adopted in reply:—

Resolved, that we receive with appreciation the greetings sent by General Conference and declare ourselves in full harmony with the expression of unity in the faith of our fathers, and pledge our loyal support to the doctrines and practices of the Mennonite Church with special emphasis on those distinctive features which characterize our beloved Church.

2. The following Nominating Committee was appointed by the Executive Committee by authorization of the ministerial body: J. M. Kreider, H. E. Hostetler; Earl Showalter; Maurice Yoder; J. D. Mininger.

3. The Executive Committee also appointed the following brethren as a Resolutions Committee: E. S. Hallman, S. A. Yoder, J. D. Mininger. Maurice Yoder was selected to act as assistant to the Secretary.

4. The following brother ordained during the past year, was accepted as a member of conference: Earl Buckwalter.

5. **Requests.**—Bro. H. A. Diener requested the privilege to supply a deacon in the Yoder congregation.

6. It was moved and accepted that visiting ministers, bishops, and deacons of like faith from other conferences be granted the privileges of conference.

7. A committee appointed to recommend concerning the placing of Bro. Clarence Bontrager for the coming year gave the following report which was accepted: "It is the opinion of this committee to temporarily release Bro. Clarence Bontrager from the Mississippi field this coming year to attend school."—E. S. Hallman, D. H. Bender, Andrew Shenk, Committee.

8. A conference letter approving the release from the Mennonite Conference of Ontario of Bro. Irvin Burkhart was read and Bro. Burkhart was accepted as a member of this conference.

9. **Request.**—By D. H. Bender, J. G. Hartzler, and Harry Diener for the privilege of ordaining a bishop in their district was granted.

10. Bro. Andrew Shenk's request for counsel concerning a problem in his congregation was met by the granting that a committee of brethren be appointed by the Executive Committee to counsel with him. (Not yet appointed.)

11. In reply to a request from the General Sunday School Committee of the Mennonite Church asking for a district officer to form a more definite point of contact with their work the following resolution was adopted:

In view of the possibility and need of greater efficiency in our Sunday school work, and inasmuch as the General Sunday School Committee encourages each Conference District to have an active district Sunday school worker, therefore be it

Resolved, that we are in favor of electing such a worker.

12. The secretary was instructed to report on the changes needed in the constitution for the adding of a S. S. Field worker. It was decided that the Executive Committee of Conference prepare an amendment to the constitution to provide for a Sunday school field worker and report their provision to this conference. Bro. Steven A. Yoder of Harper, Kansas, was chosen as S. S. Field worker for this year.

13. Bro. Cal Ringler's Conference letter having been granted by the Dakota-Montana Conference but not having yet arrived, it was moved that the Executive Committee of Conference be authorized to pass on it. They are instructed to get in touch immediately with the Dakota-Montana Conference concerning the same. Carried.

14. A Conference letter of L. S. Yoder was read and a motion made that a resolution be written in appreciation of his labors in the southern field and that action on this letter be deferred until he is permanently located. Following is the resolution:

Resolved, that this Conference appreciates the labors of Bro. Levi Yoder in our field in the southern states, and trust that his ministry may be further blessed in our churches as God gives grace.

15. Moved that the place for holding next conference be left in the hands of the Executive Committee. Carried.

16. Moved that the District Evangelist or proxy visit the southern field including the four congregations of Texas, Louisiana, and Mississippi. Carried.

Questions and Resolutions

1. Shall we as a conference appoint a Sunday School Field Worker?

Ans. In view of the possibility and need of greater efficiency in our Sunday school work and inasmuch as the General Sunday School Committee encourages each Conference district to have an active district Sunday school worker, therefore be it

Resolved, that we are in favor of electing such a worker.

2. **The Glory of the Church—How Maintain?**

Ans. The Scriptures clearly teach that the New Testament Church is composed of individuals who have been born again, through repentance toward God and faith in the Lord Jesus Christ (Acts 20:21). Having thus become partakers of the divine nature (11 Pet. 1:4), the interests of the Church are identical with Christ who is the head (Col. 1:18). God has called the Church to eternal glory (1 Pet. 5:10), and even in this world she shows forth the praises of Him who has called us out of darkness into His marvelous light (1 Pet. 2:9; Eph. 5:27).

How best maintained:

(1) By a Scriptural vision heritage and mission of the Church (Eph. 1:17-23).

(2) By a continuous yielding and submission to Him who is the head (Eph. 4:11-16).

(3) By means of Spirit-filled lives so that others take knowledge that we have been with Jesus (Rom. 13:13; Eph. 5:18; 11 Cor. 3:18).

3. **How may our ministers become a hindrance to the cause of Christ through indebtedness?**

Ans. Ministers may become a hindrance rather than a blessing to the cause of Christ by becoming unduly entangled through financial obligations. Therefore be it

Resolved, that we recommend our ministers:

1st.—To live lives exemplary in economy and self-denial (Tit. 1:7; 11 Tim. 2:4).

2nd.—That they be not slothful in business (Rom. 12:11) but rather examples of good stewardship (Lk. 16:10-12).

3rd.—To counsel with others of financial experience and ability before assuming large obligations (Prov. 12:15). Be it further

Resolved that we recommend our congregations and District Mission Board to be awake to their opportunities in helping to bear burdens of their ministers when in need and thus fulfill the law of Christ (Gal. 6:2).

4. **The opportunities and possibilities among our Spanish-speaking people in our home land.**

Resolution: Inasmuch as our attention has again been drawn to the opportunities for mission work among the Spanish-speaking people, be it

Resolved (1st) That we reaffirm our position taken at our last conference namely: "This Conference places itself on record favoring any steps feasible in bringing the Gospel to the many Spanish-speaking people within the bounds of our Conference District.

- (1) We pray for the Lord to lead the way.
- (2) We urge our young brethren and sisters to consecrate themselves to the work of studying the Spanish language.
- (3) We recommend that definite work in Colorado along this line be encouraged and like work be urged in Texas.
- (4) We recommend that our District Mission Board take the work in hand for definite action co-operating with the General Mission Board.

(2nd) And urge the Board to action.

5. How can we make our conference work more effective?

Ans. Conference work can be definitely strengthened in the following ways:

- (1) By exercising care in passing resolutions (Acts 15:28).
- (2) By endeavoring to keep the unity of the Spirit in the bonds of peace (Eph. 4:3).
- (3) By regarding conference decisions as final and authoritative (Acts 16:4).
- (4) By exercising precaution in the presenting of questions before Conference (II Tim. 2:24).
- (5) By bringing reports of Conference to our local congregations and urge as large attendance at Conference as possible (Acts 15:30-32).

6. How may the Believer receive a fuller indwelling of the Holy Spirit?

Ans. Upon repentance and forsaking all known sin, thereby receiving the gift of the Holy Spirit, or being born of the Spirit (Acts 2:38; Jno. 3:3-7). Then follows that we should not grieve

nor resist, nor quench the Holy Spirit (Eph. 4:30; I Thes. 5:19; Acts 7:51), thus allowing the Holy Spirit to have His right of way in our lives (Eph. 5:18-20; Gal. 5:25).

A fuller indwelling is thus received by faith and obedience to Christ and His Word (Eph. 1:13, 14; Acts 5:32), by asking for Him (Lk. 11:13). By His indwelling and outflowing (Phil. 2:12, 13) in and through the believer (Col. 1:29).

Memorial Resolution

During the past Conference year some of our active members have been called from their earthly labors to their heavenly reward; and we submissively bow to our Father's will, and say, "Thy will be done."

In the passing beyond of the brethren Tillman M. Erb, Bishop; J. M. R. Weaver, minister; Rudy Bontrager, deacon; and D. S. Weaver, we extend our sympathy to the bereaved families, and trust that our loss in these homes, in the congregation, in the communities, in our Church institutions and in our Conference district may be their eternal gain.

Appreciation

Resolved that we the Missouri-Kansas Conference express our appreciation to the La Junta and East Holbrook congregations for their hospitality shown us while in Conference session, wishing God's blessing upon them.

Two important discussions were given in the evening of each day of conference, namely,—"The Importance of Loyalty to the Distinctive Doctrines and Practices of the Church" and "Biblical Teachings on the Attire of God's People; the former by Bro. D. H. Bender and the latter by Bro. J. B. Smith. The entire session was characterized by unity and the spirit of love.

—J. R. Shank, Secretary.

Married

Musser—Herr.—Bro. Martin S. Musser of Mt. Joy, Pa., and Sister Florence Mae Herr of Lancaster, Pa., were united in marriage at the home of the bride, Sept. 12, 1929, Bro. John H. Mosemann officiating. May heaven's blessings rest upon them in their journey through life.

Zuercher—Roth.—On Sept. 8, 1929, E. H. Zuercher and Edna Roth, both of the Nampa congregation, were married at the home of the bride, near Nampa, Idaho. The ceremony was performed by Bro. D. A. Good. May God's richest blessings accompany them through life.

Nice—Heckler.—On Sept. 7, 1929, Bro. Elmer C. Nice and Sister Alma L. Heckler, both of the Franconia congregation, were united in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May the Holy Spirit be their guide through life.

Martin—Lehman.—On Aug. 27, 1929, at the home of the officiating minister, Bro. John S. Burkholder, Bro. Isaac C. Martin of Mangansville, Md., and Sister Susan H. Lehman of Marion, Pa., were united in marriage. May the blessings of God be with them through life.

Speicher—Hostetler.—Bro. Ira Speicher of the Emma, Ind., congregation and Sister Rosella Hostetler of the Forks, Ind., congregation were united in marriage at the home of the bride, Shipshewana, Ind., Aug. 18, 1929, Bro. D. D. Miller officiating. May the blessings of God accompany them.

Herr—Collins.—Bro. Henry R. Herr, son of the late Bishop Abram B. Herr, and Sister Lottie M. Collins were united in marriage, Sept. 10, 1929, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. May the Lord abundantly bless them in their new relations.

Martin—Wenger.—On Aug. 28, 1929, at the residence of the bride's parents near Fentress, Va., Bro. Leonard E. Martin of Harrisonburg, Va., and Sister Mary M. Wenger were united in holy marriage, Bro. A. D. Wenger, father of the bride, officiating. May a happy and prosperous life be theirs through the blessings of God.

Hershberger—Mishler.—Bro. Daniel Hershberger of Walnut Creek, Ohio, and Sister Ferne Mishler of Shipshewana, Ind., were united in marriage at the home of the officiating minister, Bro. D. D. Miller, near Middlebury, Ind., Aug. 18, 1929. May the rich blessings of God attend them through life.

Roupp—Benell.—On Sept. 5, 1929, at the home of the bride's parents, Erwin and Lena Benell, Surrey, N. Dak., Bro. John E. Roupp of Wichita, Kans., and Sister Gladys Benell of the Fairview congregation, Minot, N. Dak., were united in marriage, Bro. L. S. Glick officiating. May the rich blessings of God attend them through life.

Obituary

Meir.—Chester, son of James and Maria Meir, died at Cambria Fuel near Johnstown, Pa., Sept. 16, 1929; aged 4 m. 17 d. He is the first of the family to pass away, being survived by his parents, 6 brothers, and 2 sisters. Funeral services were held 7 o'clock in the evening, Sept. 17, and the next morning the little form was taken to Bloomington, Pa., to be laid in the family plot of the cemetery near Curwensville, Pa. The services were conducted in the home by S. G. Shetler.

Kreider.—Arlene N., daughter of Benjamin R. and Virginia (Nolt) Kreider, died Aug. 23, 1929; aged 6 m. 21 d. She is survived by her parents, one sister (Myrtle) and one brother (Elvin). A little blossom budded on earth to shed forth its fragrance in heaven. Services were held at the house, and E. Petersburg, Pa., Mennonite Church by Bro. Frank Kreider and Bro. John Gochnauer.

"How peacefully lay our darling, sleeping
Calmly upon our Savior's breast;
And we shall strive to cease our weeping,
For we know our baby is at rest."

Kuhns.—Allen Everett, son of Bro. and Sister A. W. Kuhns, of La Junta, Colo., was killed Aug. 29, 1929, near La Junta when struck by a truck, the wheel passing over the boy's head. Allen and another boy were riding bicycles along the highway, the truck coming up behind them, and Allen apparently became confused and turned into the path of the machine. The injured lad was rushed to the Santa Fe Hospital

at La Junta for emergency treatment, but passed away before he was laid on the operating table. Allen was born March 23, 1915, and was aged 14 y. 5 m. 6 d. at the time of his death. At the age of 9 years he was converted and became a faithful member of the La Junta Mennonite Church. Funeral services were held Sept. 1, from the La Junta Church, Bro. Jacob A. Heatwole being in charge.

Wadel.—John Harry, son of Harry S. and Emma (Shetter) Wadel, Shippensburg, Pa., died of meningitis, Sept. 8, 1929; aged 1 y. 1 m. 21 d. He leaves father, mother, 1 brother (Ralph Ira), 1 sister (Grace Irene), and 3 grandparents, besides many other relatives. His grandmother Shetter died less than three months ago. He was permitted to stay with us only a short while during which time he endeared himself to all who knew him. We know he has gone to be with Jesus. He was ill only a short while, suffering very much the last two days. Funeral services were held at the Rowe church, conducted by Bros. John Burkholder and C. V. Martin. Text, Job 1:21.

"His little bed is empty now,
The voice we loved is still;
And tho' our hearts are broken,
We know it was God's will."

Kempf.—Marven John, son of Glen and Mae Kempf, was born near Wayland, Iowa, May 11, 1929. He came to gladden the home of his parents. Though a weakly child, he was given the affectionate and tender care of his parents. Their anxiety was especially aroused when he took sick a week ago with Meningitis. All that loving hands could do seemed of no avail and he fell peacefully asleep in the early morning of Sept. 9. He leaves his deeply bereaved parents, four grandparents, four great-grandparents, and a large number of other relatives to mourn his early departure.

"'Tis lonesome here without him,
And sad the weary way.
For life is not the same to us,
Since he is called away."

The funeral was held at the Sugar Creek Church conducted by the home ministers. Text, Mark 10:14-16.

Dahlgren.—Frances Caine Dahlgren was born at Hlomot, Newfoundland, Sept. 12, 1858; died July 12, 1929, at 823 W. 18th St., Chicago, Ill.; aged 70 y. 10 m. She was married to Hans Dahlgren at the age of 20 years, at St. Heliers, Jersey, England. To this union were

born four children (Walter, Elvina, George Nelson, and Edward Gusta). She leaves the four children, three daughters-in-law, one niece and nephew (Mr. and Mrs. Purl Perry, and a large number of friends and neighbors. These have known her as a faithful wife, a loving mother, a good and kind neighbor, and a zealous and loyal member of the Mennonite Church. She became a member of the Church May 3, 1908, and continued to live an exemplary Christian life, ever seeking to walk closer and closer to Him to whom she had vowed allegiance until the day of her departure. She was loved by all who knew her, and will be greatly missed by all her friends, relatives, and acquaintances. We have the assurance that she has gone on to be with Jesus through all eternity.

Berkey.—Barbara Eash Berkey was born in Somerset Co., Pa., Sept. 24, 1849; died in their home near Johnstown, Pa., Sept. 6, 1929; aged 79 y. 11 m. 13 d. She was one of 11 children in the home of Daniel and Dena Mishler Eash and is the 10th of the children to pass away. She was married to Levi J. Berkey in the fall of 1879. To these were born 2 sons and 2 daughters. She is survived by her husband, 1 son, 2 daughters, 15 grandchildren, 12 great-grandchildren, and many other relatives and friends. Her sickness (pneumonia) took a very firm hold, and she passed away at the end of one week after she first was affected. Funeral services were conducted in the home by S. G. Shetler, and in the Stahl Mennonite Church (of which she was a member for many years) by S. G. Shetler and W. C. Hershberger. The services were very largely attended. Her body was laid to rest in the Stahl cemetery.

"Mother's chair is empty now,
And the voice we loved is still;
And though our hearts are broken,
We know it is God's will."

—Selected by her daughter.

MISSIONS

(Continued from page 533)

ON BOARD THE S S WESTERN WORLD

For the Gospel Herald.

Dear Brethren and Sisters, Greeting:—This finds us on board the S S Western World, awaiting the hour of sailing for South America.

We praise God for the blessings received during our stay in the homeland. We are encouraged by the mission spirit manifested in many places, and by the many good wishes expressed in behalf of the work in South America. May the true mission spirit increase, and cause the Church to increase in a deeper loyalty to the Gospel of Christ.

We enjoyed our stay in Tampa, Fla., helping out in the work among the Spanish-speaking people in that city. May God continue to prosper the work there, and prepare necessary workers for that field. The stay in Tampa was in response to a request that we help out because of language conditions, but it necessitated a change in plans which caused us to miss a number of churches and individuals that we had intended to visit. We ask the forbearance of all such. We also ask an interest in our behalf and in behalf of the work in Argentina. "The Lord

watch between us while we are absent one from another."

Yours for the lost,

Wm. G. and Florence Lauver.

CORRESPONDENCE

(Continued from page 537)

rigors of winter are invited to investigate southern Texas. Any of the brethren here will cheerfully give what information may be desired. A number of brethren who spent some time here last winter were well pleased with the healthful and delightful climate and would like to winter here again this winter if circumstances would permit.

The flock here craves an interest in the prayers of the brotherhood.

Sept. 18, 1929.

H. F. Reist.

Elida, Ohio

(Central congregation)

Dear Herald readers, Greetings:—Quite a number from this place attended the General Conference held near Goshen, Ind.

Bro. J. N. Durr of Pennsylvania has again returned to his home after spending some time here visiting his daughter, Mrs. Andrew Brenneman. We were glad for his presence with us and also for his helpful sermons.

On Aug. 4, Bro. Wm. G. Lauver of South America preached for us.

On Sept. 1, Bro. J. A. Good of Bremen preached the morning sermon, while Bro. O. N. Johns preached in the evening.

On Sept. 11, Bro. J. P. Bontrager of Los Angeles, Calif., was with us and preached very interesting sermons both morning and evening. We were very thankful that these brethren were privileged to meet with us, and also for their helpful sermons.

We have also had a goodly number of other visitors with us recently, for which we were glad.

On Aug. 4, some of the young people of this place gave the Y. P. M. program at the Oak Grove Church, West Liberty, Ohio.

Pray for the work at this place.

Sept. 18, 1929.

Cor.

Kitchener, Ont.

A movement which has been on foot for some time under the Ontario Conference for the unifying and enlarging of its Mission Board work, materialized on Sept. 11 when the Mennonite Board of Rural Missions of Ontario dissolved and in its stead the larger Board was organized. The new Board which has a provincial government charter, will be known as "The Mennonite Mission Board of Ontario." Its scope of work will include rural and city mission work, missionary support in the home and foreign fields by individuals, Y. P. meetings, Sunday schools, and congregations, the work of the Sewing circles, junior investment and savings fund and the On-

tario Board of Mennonite Finance. The Board will be composed of about 35 members, including representatives from the congregation, Conference and Board appointments, and mission superintendents.

The Executive Committee is: President, Oscar Burkholder, Breslau; Vice President, M. H. Shantz, New Dundee; Treasurer, N. M. Bearinger, Elmira; Secretary, Geo. A. Weber, Kitchener; Fifth Member, J. W. Witmer, Petersburg.

Rural Committee: J. W. Witmer, L. J. Burkholder, M. M. Brubaker, N. Groh, G. A. Weber.

City Committee: Alvin Culp, Ernest Reesor, L. D. Witmer, L. S. Weber, G. A. Weber.

Finance Committee. M. C. Cressman, A. D. Snyder, Jacob Brubacher, N. M. Bearinger, G. A. Weber.

The revival meetings conducted at the Kitchener church by Bro. A. C. Good of Sterling, Ill., came to a close on Sunday evening, Sept. 15. There was good interest throughout, with quite a number of confessions. Instruction meetings for the converts will be started next Sunday by Bro. C. F. Derstine. Bro. Good, accompanied by his wife and two daughters, will visit in Pennsylvania before returning to their home.

Sept. 18, 1929. Geo. A. Weber.

ANNOUNCEMENT

Our Bible Correspondence School is continuing its services to students who are unable to take school work in residence. Groups are now organizing and individuals are planning for their winter's work. This is a splendid time to begin a Bible study by Correspondence. We are ready to enroll you for one or more courses at once. Write for further information.

EASTERN MENNONITE SCHOOL

Correspondence Department
Harrisonburg, Va.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)
Established 1864

SCOTTDALE, PA., THURSDAY, OCT. 3, 1929

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No. 27

EDITORIAL

"Remember NOW thy Creator in the days of thy youth."

Read the remainder of that verse, and you will see in it at least a hint that youth is the best time to turn to the Lord.

Turning to the Lord means more than a mere willingness to unite with the Church. It means forsaking sin, a reformation in the way of living, an acceptance of Jesus Christ as Savior and Lord, a following in the footsteps of our Savior in paths of righteousness and true holiness.

It is impossible to arouse any one to a sense of need for anything when such a one has not been conscious of a lack of the thing needed. Before any one can feel the need of a Savior he must first feel that he is a lost and undone sinner who can be saved alone through Christ who died to save him. The man who feels that he has "never done anything wrong," may be persuaded to unite with the Church, but he must first get his eyes opened to the delusion that he has nothing to repent of before he can be led to repent of his sins and turn to God.

One of the most encouraging admonitions ever given to those who have experienced the resurrection life is that found in I Cor. 15:58—"My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." What are the results under such circumstances? "Ye know that your labor is not in vain in the Lord."

It would be worth the effort even if we knew that our labor of love would result in complete failure; but thank God, we have more encouraging assurance. True, we do not always accomplish what we would like,

but we may rest assured that our labor is not in vain, though we may be unable to see what has been accomplished through our feeble efforts. We have seen dwindling congregations revived, and new ones built up, where few people hoped for such results, merely because a few of God's resolute ones applied themselves to their tasks and pressed on until victory crowned their efforts. "Therefore, my beloved brethren, be ye steadfast, UNMOVABLE, ALWAYS ABOUNDING in the work of the Lord." Did you ever know a congregation dominated by that kind of a policy to fail?

Theory and Practice.—Many beautiful theories are worthless because they can not be—or at least are not—put into practice.

We have met many teachers who could tell you just how to conduct a school—but in the schoolroom they were failures because they could not make their theories work in actual practice.

For years our statesmen have wrestled with the problem of farm relief. The question has been "solved" many times—on paper; but in practice the successful solution is yet to be found.

The idea of universal peace is very charming. Even militarists sound its praises. But since the theory has never succeeded in eliminating human selfishness the war between the classes goes merrily on, strife is everywhere in evidence, nations keep increasing their fighting equipment, and "wars and rumors of wars" are a painful fact.

So long as there are human shortcomings we may expect to see a wide gap between theory and practice. But in many cases the gap could be lessened if we were willing to put to practice the things that we know to be right. Take nonresistance, for instance. The theory is right, conceived

in the mind of the Prince of Peace. But as long as people continue to follow the desires of the flesh we may expect them to advocate peace when there is no war at hand, and to fight during war times.

Save the Young People.—A brother sends us the following, clipped from the "Gospel Message," which we ask all our people to read, especially preachers and parents:

"The Pictorial Review recently published the following letter which is one of the worst indictments of Modernism in the home and pulpit we have ever seen:

"So I snapped out of it. I smoke, I drink, play cards for money, I pet. I haven't gone the limit, but only God knows whether I will. My family do not seem to think that I am bad. Of course they don't know, or at least they do not appear to know, that I do all these things. But are parents deaf and blind? I can't let myself be in church affairs any more. Maybe I am a good girl but I feel bad. I can't pray. Sometimes after an exceedingly wild party I drop on my knees and say, 'O God, forgive us all.' You understand I am not out with a tough crowd. Just the boys and girls of the best families that I was brought up with.

"The thing that puzzles and troubles me is the older people all having faith in us. These preachers standing around telling how fine and good we are! Some time I'll kidnap one and take him on a party. I'll guess his next sermon would be about sin. And that's what we need.

"Here are some of the questions in my mind: Did my mother do the things I am doing? Did my older sister? Am I wrong in thinking that I am a bad girl? Is it the way of the world? Shall we go to heaven or to hell following such acts? Does God care? Do the preachers and teachers know we young people do these things? Is it the way the world always shall be?

"Please, Marion Lambert, write something to quiet my mind or I shall certainly go mad."

"Oh, the pathos of such a plea! Just as soon as some faithful minister of the old Gospel rises up to tell the youth about sin and hell and judgment, some false shepherd courts the favor of the young people, not by pointing out their sins to be sure, but by tickling their ears and appealing to the false pride of their hearts. Of course the majority will follow the easier path for a time, but will finally turn, as the above writer, and curse such falsifying from the pulpit and pew.—The Prairie Pastor."

If this were only an isolated case

we might pass it by in silence. But many similar cases have come to the observation of sober-minded men and women who with sadness have observed the drift of the times. The brother who sends the clipping has this to say:

"Whether it is wisdom to pass it on to our readers, I am not sure. I heard a preacher say, 'Pack them with the good and not the evil.' But when one is so puzzled and troubled that they appeal for help lest they go mad, because they are so packed with evil, I do think that it is the minister's and the parents' duty to help them, and that before they get so far."

The brother speaks with a true Christian parent's heart. One of the most unfortunate things connected with the present drift is that those instrumental in poisoning the minds of the young and leading them astray spiritually and morally are almost

without exception posing as ardent friends of young people and as active in poisoning the minds of the young against the faithful defenders of the faith as they are in creating a prejudice against true Christian piety and orthodoxy.

Dear Christian parents, teachers, and preachers, do your best to save our young people. Thank God, there is in the hearts of most of them a conscience that is capable of being reached. Let your love for their souls be equaled by your hatred of evil and, "speaking the truth in love," keep the minds of the rising generation filled with TRUTH, remembering that part of this TRUTH consists in turning the light on the iniquity abounding in "this present evil world."

THE BLESSINGS OF A CONSECRATED LIFE

By A. S. Horst

For the Gospel Herald.

A consecrated life is a life that is set apart or devoted to a sacred purpose. The golden and silver vessels were set apart to be used in the worship of those who then met in the Temple for that purpose. Jesus set a good example when He gave Himself to accomplish our salvation. He came to save fallen humanity. This was the one and only purpose of His coming. Some of the early believers also gave an example that is worthy of our emulation when "they first gave their own selves."

Jesus could have made a choice that would have meant less suffering to Him, yet He humbled Himself, left His home in glory, took upon Himself the human body, and went through the sinless infirmities of the flesh, and was "tempted in all points like as we are." He was not compelled to do this. It was a voluntary act on His own part that brought Him into this world.

His life becomes an example for us to follow. His love in expression demands our highest esteem and respect and is a definite call to every believer to cultivate, develop, and practice the same loving disposition that our Lord had when in this world. He gave commandment that we love Him and that we love one another and, further, that we love our enemies as He also did. His coming into the world brought to light the practical side of salvation through Him.

His zeal for true worship and respect to the house of God, was put into demonstration by cleansing the Temple of those that made it a house of merchandise, and commanding them to respect it as a house of prayer. His desire to save Zion was expressed when He stood and wept over the city and used that simple illustration of the hen and her brood to give us a faint idea of His anxious desires for the salvation of men.

A consecrated life is a yielded life. A

yielded life submits to the will of God cheerfully, with an expression of joy that is from the heart. A submissive person can readily change his mind without any serious effect upon his disposition, if his plans in life do not work out.

Jesus came that the name of God may have more glory, and this ought to be the purpose of every life. We do not always know how the name of God will get most honor and glory, whether by life or death, by pleasant experiences or such that are hard to bear. Hence it is a blessing when one can change his mind in the working out of life's problems. For instance, a young man who came from his work had planned to go to a meeting, thinking to be present in public worship and to learn more of the Word of God. Before he got away from home his wife, the mother of several small children, said, "John, you had better stay at home with me this evening; I am almost worn out." Mothers know that some days

are harder to live through than others. At such times it is a blessed thing when one can change his mind and be cheerful from the heart.

The person who has never yielded, may be illustrated in the life of the man who had a little child upon whom he had set his heart. In course of time the Lord called the child away, but the man did not understand that the Lord had a claim on both him and the child, and that there was nothing irregular in God's dealing with him thus. As a result, the man was much insulted at this Providential dealing and afterward became a vicious sinner.

Much happiness comes to the person who is fully consecrated because his chief aim is to please God. Consecrated people exercise utmost care that they may direct all their energies and order all their acts in life that they may redound to the honor of God. Service brings joy and increases cheer. The reason so many Christians are not happy is that they serve merely the things of this world and seek worldly honor and pleasure. As a result they have a guilty conscience, and such persons cannot be happy.

The more service we give the greater the investment, and the affections will be set where our highest investment is. Surely we think of the returns some time. Jesus said, "Great is your reward in heaven." It is the joy that is set before us that keeps our faith brightened and our hearts cheerful as we go through life.

A consecrated life is a blessing to the people that are in its sphere of activities. Jesus not only came for the physical good, but rather for the spiritual good of man. There is joy in giving natural help to our fellow man, for "it is more blessed to give than to receive," but there is no greater joy to the soul than that of winning others to Christ.

We are told that "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons." Work in the service of the Lord can not be compared with the pleasures of this life, neither can the reward be compared. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

Ephrata, Pa.

NONCONFORMITY IN DRESS AS TAUGHT BY OUR CHURCH FATHERS

By Katie Reber

For the Gospel Herald.

Nonconformity in dress or simplicity in attire is not a problem of recent date. It has been a question for discussion ever since the Christian Church was founded. We know this to be the case because of the prominent place this subject is given in the teaching of the early Church Fathers. The early Christians believed in simplicity of attire just as it is taught in the Scriptures. This is one way in which they showed themselves a peculiar people, separate

from the world. They considered a man's or a woman's garb an index to his or her character. A vain garb was considered good evidence of a vain mind.

Tertullian contends that a Christian's chastity and modesty are best shown by his appearance. He sarcastically rebuked those, especially the women, who imitated the heathen in their manner of dress. He said, "A great estate is drawn out of a little pocket; it is nothing to spend many thousand pounds on one string

of pearls; a weak, tender neck can make a shift to carry about whole woods and lordships. Vast sums of money borrowed from the banker, and noted in his account book, to be repaid every month with interest, are weighed at the beam of a thin, slender ear. So great is the strength and pride of ambition, that even the weak, feeble body of one woman shall be able to carry the weight and substance of so many pounds taken up at usury." This was looked upon as a very great sin.

The women of those early days gave the same reasons that women of to-day give for following the fashions of the world. Some of them pleaded that they were rich, and had great estates, and ought therefore to live and dress according to their means and position. To this Cyprian replies that they only are truly rich in and toward God; that the world ought to be despised, the pomps and delights of which we renounced when we turned to God, with the love of whom "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life," is not consistent. He pointed them to the Scripture teaching that women are to adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array. He tried to show them that by their worldly dress they might have an evil influence on others and kindle in the breasts of others the flames of an unchaste and unlawful passion, and so prove the occasion of their ruin.

Some women argued that they could beautify and honor their bodies without any danger of violating their chastity. Tertullian's reply to this argument is: "Let them that have a mind to it glory in the flesh; we have no designs of glory, partly because it is unsuitable to us, and because all glory is vain and swelling. If we must glory it is much fitter for us, who follow spiritual things, to please ourselves in the excellencies of the spirit than in those of the flesh. Beauty, which is useless to us, ought to be despised and neglected by them that want it or have it. A good woman that is content with her own native beauty has not that occasion to betray her to lust and folly; and if she had, it would become her not to promote but hinder it."

Another reason they gave was that they did it to please their husbands. To this Tertullian replies: "No wife is ugly to her own husband. She pleased him enough when she was selected by him as his wife, whether commended by form or by character. Let none of you think that if she abstain from the care of her person she

will incur the hatred and aversion of her husband. Every husband is the exactor of chastity; but beauty, a believing husband does not require, because we are not captivated by the same graces which the Gentiles think to be graces. An unbelieving one, on the other hand, even regards with suspicion, just from the infamous opinion of us which the Gentiles have. For whom, then, is it that you cherish your beauty? If for a believer, he does not exact it; if for an unbeliever, he does not believe it unless it be artless. Why are you eager to please either one who is suspicious, or else one who desires it not?"

Cyprian tells them that it is lewd, wanton prostitutes that employ their manner of dress as a means of winning the attentions of men. He says that "the bravery of ornaments or apparel, and the additional enticements of beauty are chiefly used by prostitutes and unchaste women, and that no woman's garb is more rich and more gaudy than theirs, whose modesty is most vile and cheap. Chaste and modest virgins shun the dresses of the defiled, the habit of the shameless, the badges of the stewes, the ornaments of light, wanton women."

This is Chrysostom's reply to those women who say that they dress elegantly to please their husbands, "It is not thy husband thou wishest to please, but the multitude of poor women, or rather not to please them, but to make them pine with envy and to give them pain and make their poverty greater. It is not thy husband whom thou wishest to please, for as soon as thou hast passed over the threshold of thy bed-chamber thou immediately puttest off all, both the robes and the golden ornaments and the pearls. And at home of all places thou dost not wear them."

"But if thou really wishest to please thy husband there are ways of pleasing him by gentleness, meekness, and by propriety. O woman, even if thy husband be infinitely debased these are the things which will more effectually win him: gentleness; propriety; freedom from pride, expensiveness, and extravagance."

Clement of Alexandria is another second-century writer on this question. I shall give only a few quotations from him. "Whereas all other creatures, birds and beasts, are content with their own natural beauty and colors, woman only, as if she were inferior to the beasts, thinks herself so deformed as that there is need to repair the defect by external, bought, and borrowed beauty; for while, by infinite arts of curious and costly dresses, they seek to ensnare them who, children-like, are apt to

admire everything that is strange and gaudy, they show themselves to be women that have put off shame and modesty; and whoever calls them so, shall do them no wrong, as carrying the signs and representations of it in their very faces."

The putting on of artificial beauty was considered injurious to God and a disparagement to His workmanship by the Church Fathers. Tertullian says on this point, "We are not to seek after neatness and finery beyond what is simple and sufficient, and what pleases God, against whom they offend, who are not satisfied with His workmanship." Cyprian considered it a bold and sacrilegious attempt, and a high contempt of God, and that it is to reform what God has formed, to alter and change His work, and as much as they can to disfigure that person which God has made after His own image and likeness; that such a one has cause to fear, lest, when the day of resurrection comes, He that made them should not know them nor receive them when they come for their promised rewards. He thinks this is what the Judge very likely will say to such a person: "This is none of my workmanship, nor is this our image and likeness; thou hast defiled thy skin with false compositions, changed thy hair into an adulterous color, thy face counterfeit, thy shape corrupt, thy countenance quite another thing; thou canst not behold God, thine eyes not being the same which God created, but which the evil spirit has infected; thou hast imitated the fiery, sparkling, and glittering eyes of the serpent; of thine enemy hast thou learned to be overtrim and neat; and with him like to receive thy portion."

I shall quote again from Tertullian. "For they who rub their skin with medicaments, stain their cheeks with rouge, make their eyes prominent with antimony, sin against God." "Whatsoever is plastered on is the devil's work. To superinduce on a divine work Satan's ingenuities, how criminal it is!" "How unworthy the Christian name to wear the fictitious face, you on whom simplicity in every form is enjoined! To lie in your appearance, you to whom lying with the tongue is not lawful! Think, blessed sisters, how will you keep God's precepts if you shall not keep in your own persons His lineaments?"

(To be continued)

Fellow ministers, I fear that many of us are doing some people a gross injustice when we preach "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ," when we should be preaching, "Ye must be born again."—A. J. Metzler.

Preacher's Page

INTRODUCTORY STATEMENT

By the Editor

This department is given over, this week, to timely discussions by two laymen, one to ministers, the other to lay members.

Some time ago we received a letter from one of our younger active ministers expressing a desire to read an article some time, from the pen of either a bishop or a wide-awake lay-man, discussing the work of the ministry as viewed by the class which the writer represents. We sent that letter to one of our well known lay-men, and the first of the two articles to appear in this department is the result.

The second article is signed by the writer, also a well known lay-man. While one of these messages is addressed to ministers and the other to lay-men, we believe that both classes may read both articles with profit.

HELPFULNESS TO MINISTERS FOR EFFECTIVE LABORS

By a Layman

For the Gospel Herald.

Restore, I pray you, to them, even this day, their lands, their vineyards, their olive yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil that ye exact of them. Then they said, We will restore them, and will require nothing of them; so will we do as thou sayest.—Neh. 5:11, 12.

How can I make my labors more effective? has always been the question of the diligent and industrious laborer. The farmer, the manufacturer, the poultry raiser, the merchant, and many others, all stand in unison in this one common cause: How can I secure the most effective results upon my labors? And as an approach to this oft-times selfish end an intricate study of conditions and environments is eagerly sought for, and we resort to the science of economics and the law of averages. The farmer, the poultry raiser, etc., are very diligent in the study of the magazine adapted to their special vocations, and many are the individuals who having resorted to institutions giving glowing promises to solve all intricate problems pertaining to this important question that have failed and gone bankrupt.

The minister, or as he is often called, "the preacher of righteousness," is likewise confronted with the same problem. He is often made to feel that his appeals to the sinner are spurned and his admonitions to the household of faith are fruitless. As a result he goes to his home discouraged and disheartened and like Elijah conceives the idea that he alone is the only one who has not bowed his knees to Baal, and the 7000 who are seeking the advice and instruction of a father in the faith have likewise lost confidence in the "Wonderful, Counsellor, The Mighty God,

The Everlasting Father, The Prince of Peace."

The Bible, in speaking of the sin of Aaron and Israel in their worship of the golden calf, beautifully portrays the intercessory character of Moses. Surely Moses in a very unselfish manner takes upon himself the burden of pleading for the people whom he loved and for whom he staked his life in the presence of Pharaoh. I have wondered why Aaron said to Moses, "Let not the anger of my lord wax hot." He certainly was ignorant of the burden on the heart of Moses and of his interceding before he ever came down from the mount! Was Moses successful? Yes; no mistake of Moses here. "And when the people heard these evil tidings they mourned and no man did put on his ornaments;" and if the Lord permits us to enter the pearly gates of heaven, I am inclined to believe that we shall be permitted to see some of those idolaters for whom Moses interceded, who because of Moses' fatherly concern repented and turned to God.

Paul speaks of Timothy as a son in the faith, and it is plainly seen that Timothy readily responds to the tender chords of fatherly kinship. As we study church pastorship and evangelistic efforts we can readily see the marked success of real fathers in the faith. Many there are who have given their lives for the welfare of those who have responded to the pleadings of the Holy Spirit when Christ was held out as the remedy for sin. Yes, dear brother "preacher of righteousness," those who have responded to your labors in the cause of Christ are worthy to be called your sons and daughters in the faith. If you have forgotten your children and ceased to be interested in their welfare, you need to restore that fatherly confidence to make your labors successful.

I know of instances where members of the flock have rendered effective missionary service whose ministers have never made the least effort to visit them, or speak to them, or even write a single word of encouragement. They had lost their fatherly concern and a deep and bitter disappointment followed. In meditating upon this fact, my mind goes back not only upon the apostles but upon others also whose heart beat high with the hopes of their sons and daughters in the faith. Missionaries love the darkened haunts of heathen lands because of the fatherly concern for their sons and daughters in the faith. Especially do I think of Christopher Dock who died at his desk in prayer for his pupils in the school-room after school hours. Had I known that my teachers had a special interest in me sufficient to drive them

to prayer I would have been a better school boy.

The religion of Jesus Christ is an individual religion. People are not saved wholesale, as you sell apples or potatoes. Each one must answer for himself and each one needs an encouraging "God bless you" directly from the heart of one who has experienced God's goodness. They need all the individual encouragement available; but sad to say oftentimes the preacher of righteousness is completely swallowed up in Church machinery and as a result the wholesale idea takes hold of him. His entire efforts are wrapped up in the work of committee and executive labors. They go a long distance to settle disputes, etc., and consequently lose out with their individual members because they failed to succor them in time of need. Often have men, because of being enwrapped with some special phase of their vocation, neglected the fatherly concern for their families.

As an effective teacher of God's Word my mind is made to meditate upon the words of the above text. Nehemiah succeeded in having the rich to cease from the practice of exacting excessive usury and also persuaded them to cancel their mortgages and to restore again that which was unjustly taken from their brethren. In the discussion of the Sunday school lesson a few weeks ago an interested pupil asked how could it be that Nehemiah was so successful in accomplishing all this? The answer was promptly made that it was because of Nehemiah's humility. He was rich, and a favorite of the king, yet for his brethren's sake he became poor. How like Christ he sought their welfare. His entire soul and heart without a single reserve was wrapped up not in committee or executive labors but in the individual needs of his own kin and countrymen. The idea of a wholesale salvation was entirely foreign to his fatherly concern for the straitened and despised condition of his own beloved brethren.

Again, as an evangelist I like to meditate upon the successful teaching of God's Word in the street that is before the water gate. The Bible is strong in emphasizing the fact that Ezra and his helpers read the Law distinctly and caused the people to understand. The effective results of such direct Bible teaching is not uncommon. People always are convicted of sin in the light of God's unadulterated Word. To the preacher of righteousness this fact has been verified again and again. The sinner who is made to realize that he has imposed upon the goodness of a loving and atoning Savior is made a fit subject for the individual piercing

and conviction brought about by the Holy Ghost. In the light of this truth our minds are made to go back to the time when too the effective teaching of the Divine Word brought a piercing conviction to our heart and we felt that individual need of something in our own heart. That need can be satisfied in Christ only.

Dear preacher of righteousness, don't try to convict people of their sins. It is the work and office of the Holy Ghost to do that. Hold forth the goodness and purity of God, His love for the erring, and the doom of the sinner. The Holy Spirit will do the convicting. Nehemiah, like Paul, was a man of undaunted courage. His persistent teaching and expounding of the Scriptures brought the desired results. His manner of procedure reminds me of Wycliffe and his itinerant preachers who leavened all England with Christ's Law. His undaunted faith in the preaching of the entire counsel of Holy Writ gave to us the English Bible. Their messages seemed to appeal to churchmen after this fashion: If you love the Lord come out and help. If you do not love Him you are nothing but a plain sinner.

Goshen, Ind.

HOW TO HELP THE MINISTERS BEFORE, DURING, AND AFTER SERVICES

By Levi Blauch

For the Gospel Herald.

Early on the Lord's day we should bow our knees in the presence of our kind heavenly Father and pray earnestly for the one who is to speak the life-giving Word to both saint and sinner. We should pray the Lord that He would give to His faithful servant a real infilling of the Holy Spirit, so that he may have a message from the Throne, accompanied with heavenly wisdom, delivered with spiritual power.

We should also pray for ourselves that we may enjoy a real infilling of the Spirit. This will help us to give attention to what is said, and to take part in the singing which is for all instead of a few. We should send a silent prayer heavenward in behalf of the speaker.

Prayer will mean much for the making of a sermon. It is for all, not for a few, therefore pray. An interesting sermon does not depend entirely upon the minister, but upon the faithfulness of a consecrated laity. When the minister can see that the laity is interested in the services, it will be an inspiration to him, the value of which cannot be estimated too highly. A meeting of this kind where minister and laity are alike interested, all filled with the Holy

Spirit, having zeal for the work, will have God's blessing. Sinners will be made to tremble and cry out, "Men and brethren, what shall we do." To this question in Acts 2:38, Peter answered: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

In the first chapter of Acts we have a complete preparation brought about by the eleven apostles, concerning the meeting that was to take place in chapter two. There are a few things in this preparation that are noteworthy: first, the Master told them to tarry in the city of Jerusalem until they would be endued with power from on high. In this they were obedient; second, they all continued with one accord in prayer and supplication. Oh, that we could have meetings now where there is no discord, but a oneness of mind. After the teaching of Peter, the vacancy caused by the betrayal of Judas was filled. It seems that now they are ready for the greatest of all meetings ever held. I think I can see them patiently waiting in a praying mood, not knowing what was before them: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting" (Acts 2:1,2). Here we see that they were with one accord in one place. This was the proper place for them to be; that is, in the upper room. There is where you and I want to be. When the time comes to open the meeting, what an encouragement it is to the minister to see that the members are all in their places "with one accord"—no discord, no hatred, no ill feeling one toward the other. This one-mindedness on the day of Pentecost helped them to be in the proper state to receive the needed power and infilling of the Holy Spirit and bring about a meeting that brought three thousand souls to Christ. Acts 2:41. The result of this wonderful sermon preached by Peter (Acts 2:14-40) we find given in Acts 2:42-47. Read it, please.

When we read the first three chapters of Acts we find that these dear people were not hindered in any way. Peter could preach his two sermons unmolested: Acts 2:14-36; 3:12-26. But when we look into the fourth chapter it sounds entirely different. "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon

them. . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. . . . and they called them and commanded them not to speak at all nor teach in the name of Jesus" (Acts 4:1, 13, 18). "And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them" (Acts 4:23). This message given to them by Peter and John seemed to send a thrill through their body and soul: "And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is" (Acts 4:24). Oh, what an earnest zeal for God and His Church these people must have had. Read the entire prayer. In verses 31 and 32 we have the result of this prayer: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things that he possessed was his own; but they had all things common." Oh, that the Church of to-day would be as the Church of old was. When she was in her infancy, she was a praying church. They were together with one accord. They taught the Word with boldness. They were of one heart and of one soul. Brethren and sisters, let us examine ourselves and see whether we are in a praying mood. Are we in one accord with the ministerial body? Do we live in peace one with the other? How can we expect the minister to get along with his work for God if the congregation is not in harmony? How can God be satisfied? Let us think often about the pentecostal experience and the wonderful results they enjoyed all because they were with one accord in prayer. May we do likewise.

Johnstown, Pa.

CHRISTIAN CONSECRATION

In the New Testament dispensation all the children of God are consecrated to Him "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light."—H. R. Schertz.

Neither the question of right, nor of joy and happiness, is determined by numbers.—J. C. Clemens.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HOME INFLUENCE

Home influence. What wonderful meaning in these words when considered separately, but combine them and how the meaning deepens and broadens. Home, the most sacred earthly abode, where Christ is the head, where father and mother honor Him, worship and serve Him, and where the children are taught very early to take their place in the same worship. What parent leaves the choice of learning the necessary habits of early life to the child, such as learning to talk and walk and later on good manners and education, and yet, sad to say, how few parents consider religious training the most important part of the child's life, but leave that part for the child to choose or not choose for itself. No home is complete or as God has intended it should be unless it is a Christian home. The children should be taught very early to respect the regular hours of worship and to take part as long as they remain in the home, whether they make a profession or not. Now some may take issue with this statement, but experience has proved its worth, and if parents will do their part in explaining the plan of salvation to their children and praying with them, few will reach their teens without being converted.

The home should have its established form of government the same as the church, school or nation, and if the children are brought up under it with the love, patience and prayer, few will wander astray. A few may, but they will have had the true principles established in their minds and hearts that will remain with them and some will in later life return to it; but if they do not return to it the blame can not be placed on the home or on the parents.

Home, how sweet—a well-ordered, peaceful, quiet home! What mother or father or child, who may have been away for a time and sees many beautiful sights and hears many wonderful things and enjoys other surroundings does not love to return home and feel it the most sacred and enjoyable place to be. The home should be provided with good, wholesome books and literature, books that are interesting and clean and that will build good, Christian character

and it should be kept free from trashy books and magazines and papers; also trashy music and songs. Good music in the home makes it cheerful and enjoyable and many times drives away a feeling of discouragement and heavy burdens and cares and causes one to assume a spirit of praise and thanksgiving. Trashy songs, like trashy books and magazines, will detract from good character and will be the same to the mind and soul as stale and tainted food is to the body.

Reverence for the Sabbath, too, is often disregarded. Children should early be made to feel that the Sabbath is not a day for fun, sports and visiting, but for rest, worship or reading or singing that which will be to the glory of God. School books, newspapers and catalogues should be put away or forbidden for Sabbath reading or study. Children started out on this line will grow up with a reverence that they will greatly appreciate as they enter young manhood or womanhood.

Influence! Oh, if we could only fathom the depths of the power of influence early in life, how much of suffering and heartaches we might avoid. What imitators we are. Look at that little tot trying to imitate some older brother or sister in his play. Children playing house or school or little girls with their dolls imitating mother. Little boys playing train or store. Then as they start to school how quick they pick up ways of their playmates and on and on up through school as they come in contact with other young people from various homes, how their influence is impressed on each other's lives. So how very important that the early influence in the home be made the most impressive so that it will be safe for other children and young people to be influenced by. How sad many times have little, sweet, innocent boys and girls started to school with no stain of sin on their minds and hearts and have formed the friendship of some other little boy or girl whose habits and thoughts were not all pure, and who whispered a little secret with a promise not to tell, especially mother, and this goes on and on if the mother is not careful and confidential with her little ones and teaches them not to keep secrets from her, until they soon begin to show indifference at home and be independent toward father and mother and show disrespect for home, school or church.

How many parents have failed along this line and have become discouraged and wonder where the trouble lies, when it has been only a letting down or giving in to the children as they are influenced by others.

This is when we need to be strongest and stand for right principles in the home and do it in the spirit of love and tenderness and feeling toward the child and not allow influences to come into the home that we know will be detrimental to our children.

But now as we are combining these two great words, making home influence, let us visit a schoolroom for a little while and watch the manners and conduct of the children and we can see the effects of home influence. Some will be loud and boisterous and careless, and if we visit their home we will usually find them the same there. Some are quiet, polite and careful and if we visit their home we will usually find them the same there—the kind of a home the father and mother have established.

Many mothers get tired of the noise and care of the children and let them go here or there to play and perhaps be influenced by other children that will poison them for life time.

Oh, dear young mother, beware! Know where your children are all the time and who they are with. Make yourself one of them. Take an interest in what they are interested in. Be such a companion to them that they will feel that there is no other companion or friend quite so lovable as mother and the home life so interesting that they will feel there is no other home quite so enjoyable as theirs and they will later go out from it to be a blessing to the world.—Sel.

THE ALABASTER BOX

By Anna L. Zook

For the Gospel Herald.

Nineteen hundred years ago, Jesus was spending a quiet time with His disciples, in a humble home in Bethany. A woman, longing to express to Him all her love and devotion, entered unnoticed, and poured upon His feet a costly, precious ointment.

When the odors of the ointment filled the house, attention was called to the woman. Every one commented; Judas condemned; Jesus commended.

Down through the centuries Jesus has come. To-day He is waiting, not only in the home in Bethany, not only in the homes of a certain CLASS, but in EVERY home, for like acts of womanly devotion.

Have you heard the thrilling call of Jesus to the woman of to-day? His call comes from the slums of our great cities; it is heard in the cry of homeless, abandoned, fatherless, motherless little children; it is sounded forth in the groan of the sick, the suffering and the aged; it comes in the plea for mental training on the

(Continued on page 556)

SUNDAY SCHOOL LESSON

Lesson for Oct. 13, 1929—Dan. 1:8-20

RIGHT LIVING AND ITS EFFECTS

Golden Text.—Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6:19, 20.

Introductory.—The example of Daniel, as related in this lesson, is an impressive object-lesson for all whose desire it is to do right. Three things are essential to right living: (1) a knowledge of right and wrong, (2) a purpose in our heart to do that which is right regardless of costs, (3) resolution sufficient to carry such purposes into effect. This is possible only as we give ourselves to God and let Him have His full way with us in all things. It is the secret of a sinless life. Let us notice a few of the striking sentences found in this lesson.

1. "Daniel purposed in his heart that he would not defile himself." In his mind the question was settled. This purpose had settled in his heart, his affections, his inner self, and that was the end of it. He had only to await an opportunity, and his resolution would be called into effect. What were the two things singled out as cause for defilement? The king's meat, the king's wine. It took courage to stand against the wish of the king, but since the important principles of idolatry and temperance were involved, Daniel could do but one thing: practice total abstinence. This should be the Christian's policy not only with reference to these two things, but with reference to everything else where we are confronted with the temptation of sin in any form. Read Jas. 1:27.

2. "Prove thy servants.... Then let our countenances be looked upon." The usual pressure was brought to bear upon Daniel. The thing which he was advised to do had been especially urged by the king, and why should these young Hebrews deny themselves of something that was so much better than what they proposed to do for themselves? The prince of the eunuchs being their special friend, it became that much harder to resist the temptation. But Daniel was fair. He only asked that the request be given a trial. It was a test between God's way and man's way, and Daniel was confident that God's way would prove to be the best. So it proved to be in this case. So it proves to be in every other case. We need not hesitate to put God's Word

to the test, for it always proves His superhuman wisdom, in all things where the will of God and the wisdom of men are contrasted. Daniel was right, not merely because he preferred pulse to the king's meat and wine, but because he obeyed God.

3. "Their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." This was after a ten-day trial. Melzar was convinced, and so he kept Daniel and his three friends upon the rations which Daniel suggested. The real test, that before the king, was still ahead. When the time had come when Daniel, Hananiah, Mishael, and Azariah should appear before the king,

4. "He found them ten times better than all the magicians and astrologers that were in his realm." What was the cause of this superiority? They had remained true to God. They had taken the way which Melzar felt sure would prove disastrous, but which they felt confident would prove all right, for they trusted in the living God. Solomon says, "There is a way which seemeth right unto a man; but the end thereof are the ways of death." In like manner we might say that the way which seems wrong for men, the way which

seems so much inferior to the ways of man, will in the end be found that it was the proper way to take. The secret of their success was, "God gave them knowledge and skill in all learning and wisdom."

Practical Truths.—1. "We ought to obey God rather than men."

2. It is possible to give supreme allegiance to God without showing disrespect for civil authorities, when they ask us to do things contrary to the will of God.

3. God's promise, "I will never leave thee nor forsake thee," will be verified in every case where people take the unpopular way in order to be right with Him.

4. There is vital principle involved in all cases where man's advice is against God's will.

5. The wisdom of the worldly wise is often impressive and marvelous in the sight of men, but it is always proved to be inferior when contrasted with the wisdom of God.

6. God always rewards those who remain faithful to Him under trying circumstances.

7. The surest way to have God glorified in our lives is to give Him a chance. The reason why God is not glorified more than He is in the lives of His people is because there are too many Christian professors following "the path of least resistance."—K.

Bible Meeting Topic

JESUS IN THE BETHANY HOME

(Jr.).—Jno. 11:1—12:11

Topic for October 13

MOTTO

"The Master is come and calleth for thee."

OUTLINE STUDY

I. Different Visits of Jesus to Bethany.

1. When Mary sat at Jesus' feet while Martha was serving alone.—Luke 10:38-42.
2. When Lazarus was dead.—Jno. 11:1-57.
3. When Mary anointed His head and feet.—Matt. 26:7-13; Mark 14:3-9; Jno. 12:3-9.

II. What Jesus Did as a Guest.

1. He spoke words of edification.—Luke 10:39-42; Jno. 12:7, 8; Mark 14:6-9; Matt. 26:10-13.
2. He spoke words of comfort.—Jno. 11:23-27.
3. He did deeds to comfort and bless.—Jno. 11:28-44.
4. He loved the home He visited.—Jno. 11:5.
5. He caused many to believe on Him.—Jno. 11:45, 6-17.
6. He ate and drank with His friends.—Jno. 12:2.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Memorize a Passage from the Outline.

2. Tell One of the Stories of Jesus in Bethany.
3. Describe Martha; Mary.
4. What Wicked Persons Were Present at Bethany with Jesus?

For Others.

1. Jesus as a Guest.
2. Jesus as a Savior.
3. Jesus as a Teacher.

PERSONAL THOUGHT

Jesus may be our guest today. Does He find a welcome? Do we honor Him more as Mary did or more after the pattern of Martha?

SEED THOUGHTS

"Sitting at the feet of Jesus;
O what words I hear Him say;
Happy place so near, so precious;
May it find me there each day."—Sel.

Distracting thoughts and cares remove,
And fix our hearts and hopes above;
With food divine may we be fed,
And satisfied with living bread.

—John Fawcett.

MEDITATIONS ON THE TOPIC

I. The Home of Martha, and Mary and Lazarus.—Their home was in the little village of Bethany, very near to Jerusalem. We have record in the Scripture of three visits which Jesus made to this home. It is quite possible that He made others which are not recorded. The ones He made and the things He did there show that He was well acquainted with them and was received in their home as a very dear guest.

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Levi Mumaw, Scottsdale, Pa.
H. B. Ramer, Duchess, Alberta.
A. J. Steiner, North Lima, Ohio.
E. E. Zuercher, Nampa, Ida.

COMMITTEES

Executive Committee.—J. S. Shoemaker, D. D. Troyer, Otis N. Johns, Henry Hershey, Aaron Loucks, Levi Mumaw.

Finance Committee.—Aaron Loucks, Henry Hershey, M. C. Cressman, L. H. Weaver, Elmer B. Moyer.

Publishing Committee.—Daniel Kauffman, chairman; D. H. Bender, secretary; S. F. Coffman, A. I. Yoder, Oscar Burkholder, John H. Mosemann, J. L. Stauffer.

THURSDAY, OCTOBER 3, 1929

Field Notes

Bro. Protus Brubaker of Carver, Mo., began a series of meetings at West Union Church near Parnell, Iowa on Wednesday evening, Sept. 25. Y.

Communion services, to be held Oct. 13, are announced for the following congregations in the Southwest Pennsylvania district: Mason-town, Martinsburg, and Thomas.

Bro. A. C. Walls of Grantsville, Md., spent last week in Lancaster Co., Pa., filling appointments in churches in various points in the county.

Bro. R. R. Smucker and family of Tiskilwa, Ill., who are soon to sail as

missionaries to India, expect to worship with the congregation at Scottsdale, Pa., on Sunday, Oct. 6.

Bro. A. C. Good and family of Sterling, Ill., spent a week or more in Lancaster Co., Pa., recently, the brother filling appointments in a number of churches in the district.

Brethren A. P. Heatwole and Lewis Shank of Virginia visited friends and brethren in Washington Co., Md., recently, Bro. Shank preaching for the congregation at Stauffer's Church and Bro. Heatwole at Reiff's.

If previous arrangements were carried out, Bro. C. F. Derstine of Kitchener, Ont., spent several days with the congregation at Masontown, Pa., the beginning of this week, holding evangelistic meetings.

Counsel meeting was held at Scottsdale Mennonite Church on Sunday, Sept. 29. Communion is announced for Oct. 20, at which time visiting brethren and sisters are invited to be present.

From Hesston College and Bible School we get the word that "school enrollment is steadily coming up. We now have between 150 and 160; 60 in the College department and nearly 100 in the Academy."

An interesting meeting of the associated sewing circles of the Lancaster district was held at Melling-er's Church near Lancaster, Pa., on Monday, Sept. 23. Besides the regular business of the sewing circle organization, a number of spirited addresses were given.

Bro. J. A. Ressler and wife of Scottsdale, Pa., were among the visitors at the semi-annual meeting of Associated Sewing Circles of the Lancaster district Sept. 23. On their way Bro. R. preached for the congregation at Chambersburg, Pa., on Sunday evening, Sept. 22.

The brotherhood of Thomas Church near Hollsopple, Pa., has made arrangements for a Bible conference during Thanksgiving week, with Brethren S. C. Yoder and Oscar Burkholder as instructors. The proposed meeting is to begin Nov. 26 and close Dec. 1.

Among the worshipers at Scottsdale Mennonite Church last Sunday were Bro. A. H. Hershey and wife and daughter Esther and Sister Ella Hostetter, all of Manheim, Pa.; Bro. and Sister C. C. Wissemann and daughter Helen, and Bro. and Sister Nevin

Miller and son Dale, all of Grantsville, Md.; Bro. and Sister Walter Otto of Springs, Pa.

The congregation at Mattawana, Pa., has arranged for a series of meetings, Oct. 15—24, with Bro. J. R. Mumaw of Harrisonburg, Va., as evangelist; also for a Bible conference, Oct. 25—27, with Brethren Mumaw and J. L. Stauffer as instructors. B.

A recent letter from Freeport, Ill., says: "Bro. Milo Kauffman was with us last Sunday and brought us a very inspiring message. Bro. I. W. Royer was with us on Monday evening and gave us a very helpful talk on Sunday school work. These messages were very much appreciated. Bro. Geo. J. Lapp and family are expected to be with us next Sunday. We feel confident that he will bring us real soul food."

An interesting letter from Bro. S. E. Allgyer enclosing the last of a series of articles describing their recent trip through mountainous districts of the southland (which article we mean to print next week) informs us that he reached his home at West Liberty, Ohio, on Tuesday, Sept. 24. During their two weeks of travel they traveled nearly 2000 miles, over hilly roads, met many people who bade them welcome, and we trust good results may come from their labors.

Correspondence

Duchess, Alta.

Greetings to all Herald Readers:—Threshing is over now for some people in our district, and others will soon be through. When we rejoice over our bountiful harvest, we are reminded of the words of the poet:

"The God of harvest praise,
In loud thanksgiving raise
Hand, heart and voice.
The valleys smile and sing.
Forests and mountains ring.
The plains their tribute bring;
The streams rejoice."

Let us remember to do our part as expressed in the poem, and also be generous to those who have not sufficient.

This coming Sunday some of our members expect to attend the Sunday school meeting held at Carstairs. We hope by these special efforts that the Sunday school may become a greater power for God.

The work at Gem (a Russian Mennonite colony about thirty-five miles northwest of here) is still being continued. One of our ministers preaches for them each Sunday evening. There

seems to be a good interest shown.

Health in our immediate community is fair. Our afflicted sister, Hettie Ramer, is again slowly but nevertheless surely, improving in health, which we are glad to report.

Pray for the band of workers at Duchess.

Yours in His service,
Sept. 19, 1929. Anna Brubaker.

Montgomery, Ind.

Dear Herald Readers, Greetings:—The congregation at this place has enjoyed a series of revival meetings. Our souls have been fed on the bread and water of eternal life. Bro. B. B. King was the evangelist. The meetings continued from Sept. 3 to the 15th. Some real stirring messages were given and we trust that the Word will accomplish its ends. Two souls confessed Christ. There were, besides these, a few confessions. "Let us be doers of the word, and not hearers only."

Sister Ethel Sloans was also present during meetings. She came after Conference and went back with Bro. King. Sister Alice Miller is also here from Middlebury, Ind.

Pray for us that we may remain true to the heavenly Father.

Sept. 19, 1929. Maggie Knepp.

Imlay City, Mich.

(Bethany congregation)

Dear Herald Readers, Greetings:—On Sept. 14 Bro. J. K. Bixler came into our midst. He preached for us Sunday, Sept. 15, and the following three evenings. During these meetings two souls confessed Christ as their Savior. Pray for them that they will remain true, and also for those who have not stood for Jesus.

On Sept. 8 Bro. and Sister Ervin Ropp of Detroit worshiped with us.

On Sept. 22, the following visitors were here: Bro. and Sister John Fendrick and the latter's sister from Colorado, Bro. and Sister Charles Bontrager and Bro. and Sister Emanuel Ropp of Detroit.

Sept. 22, 1929. Salena Gascho.

Ephrata, Pa.

(Cocalico and Pleasant Retreat)

Dear Herald Readers:—Since the last writing the Lord has been gracious unto us. After a little dry spell, He blessed us with sunshine and rain. If we look out into the field we can see that "the Lord is not slack concerning His promises as some men count slackness." He is longsuffering. He has given us rain in due season. He has given us food for our natural bodies and also for our spiritual bodies. He gives us the same promises as He gave Israel in Mal. 3:10.

Since our last letter we had a very good attendance at our mission stations. Bro. John S. Hess, Lititz, Pa., and Bro. Martin Weaver of Lebanon County were with us and preached for us.

The Lord willing, at the time this reaches the eye of the reader the writer will be somewhere in Alberta, Canada, on a short visit among friends and relatives.

We earnestly crave your prayers for the mission stations here and for the workers. May we still continue to pray to be filled with love, the love that suffereth long and is kind.

Till He comes,

Sept. 22, 1929. Daniel E. Stauffer.

Pigeon, Mich.

(Berne Mennonite Church)

Greetings in Jesus' Name to all Herald Readers:—Since the last writing the Lord has granted us many privileges and blessings. The writer and family were privileged to make a visit in parts of Ohio and Indiana. Aug. 4, we worshiped with the congregation at Lima, Ohio. Words can not express our appreciation for the hospitality shown us while with the brethren and sisters at the Mission. May the Lord bless the efforts put forth there. Aug. 11, we worshiped with the congregation at Leo, Ind., and Aug. 18 at Ft. Wayne Mission. Was glad to worship and fellowship with the brethren and sisters at the old home places.

Morning of the 25th we worshiped at Middlebury, Ind., in the afternoon and evening at General Conference. Here we received many blessings. Came back home on the last day of August. The Lord protected us all along the way. The Midland brethren so faithfully filled the appointments at this place while we were gone.

On Sept. 18 our bishop, Bro. Menno Esch of Fairview, Mich., came and preached to us in the evening, on the subject of The Qualifications of a Deacon. On the 19th Bro. J. K. Bixler, Elkhart, Ind., and Bro. Oscar Hostetler, Emma, Ind., came to assist in the work of the ordination of a deacon. In the evening of same date Bro. Bixler gave us a timely message, after which the vote was taken. Friday evening Bro. Hostetler gave forth the bread of life, and Saturday evening Bro. Bixler again gave us the message.

Sunday morning we again met for Sunday school with a good attendance, after which Bro. Hostetler preached from Acts 2:41, pointing to us the importance of baptism, then our bishop received seven young souls into Church fellowship by water baptism. We pray that they may remain faithful to the Lord. In the

evening the message was given by Bro. Bixler (Text, I Tim. 3:13), after which the ordination services followed. There were three brethren in the lot, which fell on Bro. Joseph J. Shetler. Bro. Esch ordained him to the office of deacon. Will you, dear readers, breathe a prayer in his behalf, that God may give him grace to labor faithfully in His service? May the Lord bless the efforts put forth.

In His Name,

Sept. 23, 1929. S. J. Miller.

Vestaburg, Mich.

(Zion congregation)

Dear Readers of the Gospel Herald:—On Friday, Sept. 13, Bro. D. D. Troyer of Goshen, Ind., came to this place. In the evening of the same day, we met at the church, where Bro. Troyer preached a helpful sermon and all expressed peace with God and their fellowmen. On Saturday evening Bro. Troyer delivered another sermon. On Sunday morning communion was observed. All members present partook of the sacred emblems and also observed feet washing. Brethren and sisters of Ashley and Midland congregations were also with us which is always encouraging. After the close of Sunday morning service several of the brethren and sisters came to the writer's home and observed communion with Grandmother Dettweiler, which she greatly appreciated. She is in her usual health again after having had a severe sickness last July for several weeks.

We are looking forward for a Bible conference and series of meetings this fall. Brethren and sisters, pray for us that much good may be done at this place. We invite you to be with us, as many as can, during that time.

Yours in His glad service,
Sept. 24, 1929. Susanna Switzer.

Palmyra, Mo.

Dear Christian Friends:—We are having lovely weather. Last week we had a much needed rain.

Bro. D. H. Bender and wife of Hesston, Kans., spent a few days with us just before the general conference. Bro. Harold Book and bride of Ronks, Pa., were here also at that time. We enjoyed these visits and two sermons by Bro. Bender very much.

Sept. 1 Bro. John Shank of Carver, Mo., preached for us. He gave us a wonderful message on the glory and blessing of the church. Sisters Ida Brubaker of Carver, Mo., and Ruth Yoder of Indiana, spent a few days with us. Sister Brubaker went to her home from here, while Sister Yoder

(Continued on page 556)

Miscellaneous

THE CHRISTIAN'S INHERITANCE

By Lawrence Keister

For the Gospel Herald.

True wealth is not reckoned in dollars and cents,

Nor ever expressed in pounds and in pence;
No standard of money can compass such worth,

Not even the part men know on the earth.

For "all things are yours," says the Spirit to-day

To men who believe and always obey;
Since all are now needed as well as the years,
Whatever their hopes, whatever their fears.

A little religion is scarcely enough

To keep men afloat on seas that are rough,
Or give them the sense of God's presence and aid

Though nothing but this their fears have allayed.

'Tis God who is speaking, and He can make good

In "life" and in "death," and He alone could,

The things that are "present" and also "to come"—

He knows each and all, and not only some.

The faith that takes God must take everything too—

No other survives or proves itself true;
No other engages a man as a whole—;

No other can lift him body and soul.

Yes all things, for Christians, are Christ's, we are sure:

And Christ makes us rich who surely were poor.

He links us in life with Himself as our Friend

And fashions with care the life that will blend

With beings of light who are governed by love,

With saints on the earth and angels above,
The Kingdom of God with its glory and grace,

Where things that are pure are always in place.

The Christian's inheritance! oh what a theme
For mortals on earth who live in the gleam
Of glory divine from the face of our Lord,
Reflecting His life in Spirit and Word!

Scottdale, Pa.

MAN'S APPRECIATION OF GOD'S MERCY AND LONG-SUFFERING

By D. L. Christophel

For the Gospel Herald.

When we think of the loving kindness of a human father towards his children, how much more would our heavenly Father have pity on His children! We became His children by being born again, and this could only come through faith in Jesus Christ. God's mercy and longsuffering have endured nearly six thousand years. The people were rebellious and followed after their own carnal desires. Different judgments were poured out upon them. They were driven out of the garden, drowned in

the Flood, the earth swallowed them, they were driven into captivity, and even went into dispersion. With all these rebellions God has had love, mercy, and was longsuffering. But God always had a remnant that appreciated His loving kindness toward them, and they have always received rich blessings for it.

Man is inclined to be self-willed and is craving self-satisfying environment which accumulates shame and destruction to soul and body. God graciously promised a Redeemer (Gen. 3:15); His prophets told and wrote about the Messiah and in God's own time He came by incarnation. He gave His life on Calvary to redeem man, He shed His blood to atone for the sins of the human family; He rose triumphant from the tomb to present Himself to man as a living Savior, so that He could give life and give it more abundantly; He instituted the Church and has established it so securely that the gates of hell can not prevail against it. Does humanity appreciate all that God has done for the human family?

When Jesus gave the Church over into the hands of the apostles and through the instrumentality of the apostles He gave some doctrines and restrictions and they were confirmed with the blessing of eternal life, why is there so much difference in the Church throughout the world? Jesus said to Peter, "Upon this rock will I build my church," having reference to the body of Christ.

A portion of the visible Church is flirting with the world in these days, not appreciating the mercy and longsuffering of God. This seems to be the case, even in some of our Mennonite congregations. It certainly is not becoming to see a sister wear flashy short dresses and flesh-colored hose, and at the same time have on a devotional covering.

Just a word about the General Conference. The writer was very much pleased with the fundamental teaching there. God's love, mercy, and longsuffering were certainly appreciated with the brotherhood there. "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren" (1 Jno. 3:16). "My little children, let us not love in word, neither in tongue, but in deed and in truth" (1 Jno. 3:18).

Tiskilwa, Ill.

DOES SABBATH DAY OBSERVANCE PAY?

John Morrell and Company, packers, a century old firm of Ottumwa, Ia., which last year did a business of \$75,000,000, observe the Sabbath Day so strictly that they do not permit

any one in their employ to work for them on that day. This is brought out very strongly in a letter from T. Henry Foster, the president of the company, in which he says:

"In our own business we observe the Sabbath Day everywhere and have done so as long as the business has been in existence. We not only do not work ourselves, but we do not want or permit any one to work us and, as long as the present management is in charge of this business we expect to maintain this rule."

Another great Western firm, that of Marshall Field and Company, of Chicago, for many years regarded as one of the greatest business organizations in America, with ramifications worldwide in extent, follow the same rule as that of Morrell. Seventy-five years ago Marshall Field and Company inaugurated a practice of pulling down their store window curtains on Saturday night until Monday morning, and this practice has continued up to the present time.

In a full advertisement in the Chicago Tribune some weeks ago that house carried the following statement as an advertisement:

"At the end of their first week in business the owners of a little shop lowered the curtains of their windows and went home.

"On each succeeding Saturday night the curtains were pulled down and kept down until Monday morning.

"Seventy-five years have passed. The store has grown until its windows are said to be more valuable than any windows in the world. But the example of the founders remains and all day Sunday the shades are down."

In connection with these facts it will be remembered that the great Wanamaker stores have always been closed on Sunday, and that they have never advertised in the Sunday papers.

These testimonials to the importance and value of the Sabbath institution which is at the basis of our civilization should be kept ever before the minds of the people.—Sel.

PLEASING MEN

Selected by Peter Zehr

Living to please men as a Christian is contrary to God's Word. Paul realized this. He wrote to the Galatians, "If I yet pleased men, I should not be the servant of Christ" (1:10). Paul did not seek to please men according to the fleshly standard. He lived for God at any cost. He could have saved himself trouble in the flesh and spirit had he chosen to do so. However, at any cost his aim

and purpose as a Christian was to do the will of God.

Dear reader, what is your aim and purpose? Are you truly living to please Christ only? Are you willing to bear persecution for righteousness' sake? Are you living to please men? If you are, you are not the servant of Christ. Pleasing men and pleasing Christ at the same time can not be done. What pleases man will not please God. What is commendable in the sight of man is abominable in the sight of God.

When Christ was upon earth His constant aim and purpose was to please the Father in all things. He Himself testified, "My meat is to do the will of him that sent me, and to finish his work" (Jno. 4:34). At the end of His earthly sojourn He boldly acknowledged, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (Jno. 17:4). The Father's own testimony concerning the Son was this, "This is my beloved Son, in whom I am well pleased." Can He say that of your life?

Eureka, Ill.

FALSE HOPES

By Mary Drange

For the Gospel Herald.

Perhaps you haven't given this subject very extensive thought, but it might be profitable to pause just a moment to consider a few of the false hopes that many professing Christians have.

A number of years ago I overheard a part of a conversation while on my way home from work at a large manufacturing concern. Two men were hurrying along. They were discussing some religious subject, or person professing religion. I have forgotten the subject, but the remark that one of the men made has always clung to me: "It is one thing to be a professor, and another thing to be a possessor."

Do we really possess the peace of God in our hearts? or is our profession all camouflage? What does the world say about us? "Actions speak louder than words." We must become willing to take up the cross and follow Him.

The modern Christian who relies on the hope of his parents, his church membership, his works, his excellent morals, and whatever false hope might be mentioned, is trusting in a cross-less religion and his reward will accordingly be cross-less.

Thank God for parents who taught us that to be a Christian is more than a mere joke. Thank God for faithful ministers who cease not to warn us of the rocks along the shores of time, so that we may steer our

barks safely into the harbor of eternal safety.

"Be ready always to give an answer...of the hope that is in you" (1 Pet. 3:15). This scripture has many times given me courage to witness for the Lord. I am thankful that I am not a Mennonite because my parents were Mennonites, but because I believe that the teachings of our faith can in every instance be backed by the Bible itself. "Heaven and earth shall pass away, but my words shall not pass away."

A trim little lady once called on me, and the conversation drifted along religious lines. The bobbed hair question was discussed. She wore her hair long because she felt that it was rather unbecoming for a mother to have bobbed hair. That idea has

since quite faded away from her mind. The writer agreed with her that it was unbecoming, but also gave her scriptural reasons why a woman should not wear bobbed hair. The woman did not know that there was any such information in the Bible, but continued the conversation by saying with quite an exhibition of pride that she was a — because her parents before her were —, etc. We could not help but feel that there was something lacking in this hope which she possessed.

What has the hope of our parents to do with our hope, if we do not pay the price our parents did of yielding our wills to His will and unloading all our sins at the foot of the cross?

Goshen, Ind.

FIFTY MENNONITE LEADERS

XXXVII. AMOS HERR (1816—1897)

(Extract from a forthcoming "History of Lancaster Conference," by M. G. Weaver.)

Amos Herr was born on the farm whereon he resided during his entire lifetime in Pequea Valley, Lancaster Co., Pa., Feb. 23, 1816. This same farm is one-fifth part of the original plantation of five hundred thirty acres which was separately surveyed and patented to Hans Herr, the progenitor of the Herr family in America. Amos Herr was the sixth in the line of descent to own the place which is still retained by a member of the family of the eighth generation.

He was one of eight children of Bishop Christian and Sister Anna Forrey Herr, and a brother to Benjamin Herr, who was later ordained bishop to succeed their father. His wife was Elizabeth Rohrer.

He was ordained minister in the Willow Street meeting house, in September, 1850, as an assistant pastor to his father and to his brother. For nearly three years the three members of this family ministered to the spiritual needs of this congregation, and of those at Strasburg and New Providence, and for thirty-eight years the two brothers served the same people together.

At the time of his ordination the German language was exclusively used in all the services in the Mennonite churches in the county. Father Herr's observation convinced him that if the Church would hold their young people whose education was received in English schools, it was necessary to preach the Gospel to them in that language, which he did whenever opportunities presented themselves. For a long time he was the only preacher in the Church us-

ing the English language. His services were soon required far beyond the confines of his home district, for many special appointments and to conduct funerals in and out of the Church, so that he was compelled to travel many weary miles over rough roads, in all kinds of weather, spending nearly all of his time and energies for his people. But his willingness to be used and to be spent in the service of God and for the Church demonstrated to the Church at large that the language of the schools must necessarily be used in the Church for the salvation of the few as well as for the keeping of the masses. When he died nearly every congregation in the county had established English services.

He with Bishop Jacob N. Brubaker, of Mount Joy, were the most aggressive leaders in moulding thoughts and movements favorable to Sunday schools in the Church, and were both appointed by the Lancaster Conference, to coöperate with Bishop John F. Funk in the preparation of the graded "Questions and Answers" which were long used by the Sunday schools of the Church in America, before the adoption of the International Lessons. This important work was compiled by the committee at the home of Father Herr, in Live Valley during a ten days session in March, 1881.

His deep piety, humbleness of purpose, strong convictions (like those of his father and brother) that the principles embodied in the religious declarations of his ancestors were founded upon the Word of God, and the ability to present the sacred truths in an instructive, convincing, and entertaining manner in either language, and being of a genial disposition, endeared him to a large number of people with whom he

came in contact in his travels and in his home duties.

He, like his father, composed a number of beautiful German church hymns. On a Sunday morning when the weather was too inclement to go to his intended place of worship, he compiled and wrote Hymn No. 278, in our Church and Sunday School Hymnal: "I OWE THE LORD A MORNING SONG."

Having served his people 46 years, he died June 19, 1897, at the age of 81 years.

His funeral was attended by over fifteen hundred people, who had come to the Willow Street meeting house in 516 carriages, where Bishops Jacob N. Brubaker and Isaac Eby, and preachers, John K. Brubaker and Abraham H. Brubaker officiated.

New Holland, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE UNALTERABLE JUDGMENTS OF GOD ON THE HEBREW RACE

By L. J. Heatwole

For the Gospel Herald.

TEXT: Those which ye let remain of them shall be pricks in your eyes and thorns in your sides, and shall vex you.—Num. 33:55.

Within late months secular journalism has given much space to a discussion of universal world peace and the outlawing of war between the nations of the earth. Yet, in the midst of all plans for disarmament proposed, the establishing of an era of general peace and safety, the public mind is become strangely distressed and shocked over the announcement that **grim war**,—with its destructive effects to human life and property, is broken out in regions where least expected—in The Holy Land—in Jerusalem **The City of The Great King**,—at Hebron, the burial place of Abraham, who is known throughout all Jewry and Christendom as "The Friend of God."

This unexpected outbreak has not proved only as a shock and a surprise to the Christian world, but may serve, as many think, as an awakening of all the forces of Islam in three continents, and which needs only the call of The Grand Mufti of the Ottoman dominions to precipitate his realm into a so-called "holy war" that may result in the marshalling of forces equalling in number those that entered the field in the time of the Crusades.

The numerous tribes embracing the Moslem faith in Palestine claim descent from the ancient Canaanites, and that they were in the land before Abraham the Hebrew built an altar there to the Lord. They also claim that they compose 80 per cent of the population in Palestine to-day.

Bible readers recall that it was the command of God in the early history of the Israelites that the Canaanites were to be driven out of the Promised Land and utterly exterminated; but as this was never accomplished, they are in the land to-day to be to the Jews as "pricks to their eyes, and as thorns to their sides."

Though the most powerful nation on the earth, (England), has undertaken the task to be responsible for the well-being of all Moslems, Jews, and Christians alike in the Holy Land, the recent outburst indicates that the three elements of population will not mix peaceably even on the spot where the "Prince of Peace" once found a dwelling place on earth. The Lord only knows whether the Hebrew race will ever again be permitted to dwell unmolested in the Land of Promise or to permanently regain their inheritance there as a nation on earth.

However there is the long-range prophecy made by our Savior (Luke 21:24) to the effect that Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled.

The Lamentations of Jeremiah may be very appealingly suited to the present situation. "How doth the city sit solitary! The adversary hath spread out his hands upon all her pleasant things, for she hath seen that the heathen hath entered into her sanctuary, whom thou didst command that they should not enter into thy congregation" (Lam. 1:1, 10).

Dale Enterprise, Va.

THE ALABASTER BOX

(Continued from page 550)

part of those to whom the lamp of learning has been denied; it is emphasized, as men and women, wandering from the paths of honor and virtue, turn haggard faces to ask for

some one to lead them back to purity and truth; we can hear it in the appeals that are coming from hospitals asking for nurses, from churches pleading for workers when there are none who will respond. Woman, will YOU heed the call, as in tender tones the Christ who saves you pleads for your service? Heeding the call, pass through the door of SELF-SURRENDER, and there you will find Jesus. Finding Him, break your alabaster box, give Him possession of your every faculty; let your loving, heart-felt devotion be laid at Jesus' feet, while you say, "All that I am and have, Jesus, I give to Thee."

"Because the Master is not here
With His own hands, today,
To feed the hungry multitude
Who throng life's busy way.
He gives the task to you and me,
He bids us hear their cry,
He says that if we turn from them
We also pass Him by."

Larned, Kans.

CORRESPONDENCE

(Continued from page 553)

went to La Junta, Colo., to enter nurse's training.

The Pea Ridge and Palmyra congregations have been having two joint young people's meetings a month this summer. Interest is good in these meetings, and they are proving a real blessing to all.

We expect Bro. Samuel Hershberger of Garden City, Mo., soon, to hold meetings here. We earnestly solicit your prayers, especially for the salvation of seven young men and boys who are unsaved.

Sincerely,

Sept. 24, 1929. Lena Kreider.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—Next Sunday (Sept. 29) we will have had some extra features in the work, if present plans carry. Bishop Brackbill will be here to receive one into church fellowship, and in the same service the regular church council will be held. In the evening Bro. Mahlon Gross of Doylestown will preach the first of four sermons which he will give on four successive Sunday evenings. We believe this will be helpful in the work.

Sisters Della Showalter of Los Angeles and Martha Detwiler of West Liberty, O., stopped with us over last night. Sister Lillie Shenk and Sister Esther Snicker have again arrived in the city to continue their medical work. Sister Alice Christophel and Sister Albright are also working in the city.

We ask a continuance of your prayers and interest in the endeavors here. Your prayers will help.

Sept. 25, 1929. J. P. Graybill.

IOWA-NEBRASKA CONFERENCE

The ninth annual session of the Iowa-Nebraska Conference district was held with the West Fairview congregation near Beaver Crossing, Sept. 4-6, 1929.

Organization.—Mod., D. G. Lapp; Asst. Mod., Nick Birkey; Secy., Wm. R. Eicher; Asst. Secy., Edward Diener; Treas., D. J. Fisher.

After a few remarks appropriate for the occasion the moderator officially called the meeting to order, Bro. S. Gingerich reading the devotional lesson and Bro. S. C. Yoder leading in prayer. Each successive session of Conference was opened by singing, scripture reading, and prayer, and also closed with prayer. All were strengthened and encouraged to press onward and "earnestly contend for the faith once delivered unto the saints." The messages were all inspiring, helpful, and uplifting.

Conference Sermon

The conference sermon was preached by Bro. George Lapp. Text, Rev. 2:7, "He that hath an ear to hear, let him hear what the Spirit saith to the churches." The message was ably, forcefully, and charitably delivered by our brother. The following is a brief synopsis of his sermon:

"The messages to the seven churches contained the revelation of Christ, commendation for the good found, condemnation of evils which had crept in, exhortations to adhere to standard of truth and righteousness, and holding up the reward of faithfulness. The method of administering the affairs of the Church for her welfare and activities are illustrated in the doings of the first church conference, when the Holy Spirit was present to direct and empower. Acts 15:6, 7. The chief men and pillars were present. Acts 15:22; Gal. 2:9. A difficulty called for scriptural acting which also resulted in establishing a standard applicable to the Church in general. Acts 15:1; Acts 16:4-6. Likewise the scriptures are applicable to our time and experiences. There was unity in committee and conference discussions, although difference of opinion was expressed in discussions, Acts 15:6, 7, 22. Resolutions were backed by scripture (Acts 15:15, 28), explained and applied and confirmed by the churches (Acts 15:23, 32-41; 16:4-6). There was also respect manifest and obedience pledged by the churches. Acts 15:25. We may well profit by this example, seek every means of quickening individual and community conscience, increase the joy of the individual life and hatred for sin and things of the world. The Word is applicable to present day life and we should seek to in every way strengthen the hands of those who are responsible for the spiritual welfare and activities and the distinctive witness of the Church we hold dear.

After the sermon the following added their word of testimony to the sermon, bringing out many helpful thoughts and suggestions: S. C. Yoder, Goshen, Ind.; Simon Gingerich, Wayland, Ia.; J. E. Zimmerman, Milford, Nebr.; Abner G. Yoder, Parnell, Ia.; Fred Gingerich, Aurora, Oreg.; N. A. Lind, Albany, Oreg.; Perry Blosser, South English, Ia.; N. M. Birkey, Thurman, Colo.; J. Y. Schwartzendruber, Kalona, Ia.; Joseph Rediger, Milford, Nebr.; Jos. Hershberger, Wellman, Ia.; W. S. Gingerich, Dayton, Ia.; Peter Kennel, Shickley, Nebr.; D. J. Fisher, Kalona, Ia.; J. W. Oswald, Wisner, Nebr.; Benj. Schlegel, Shickley, Nebr.; Harvey Yoder, Wellman, Ia.

Subjects Discussed

Question 1. What does the Bible teach on the dress question? J. B. Smith, Hesston, Kans.

The following are a few of the many thoughts presented: The dress question is not a sectarian doctrine but a Biblical one. God was, as it were, clothed in light. Man, created in God's own image, pure and holy, needed no clothes because they were pure and holy. Man's consciousness of sin brought shame, and he immediately goes to cover his body. Throughout the Bible sin and nakedness and clothes and salvation are associated. The present tendencies to expose the body are evidence that men have lost their spiritual light. Men and women use clothes as a vehicle of pride and instruments in their display of vanity. Outward ornamentation always goes with inward corruption. There is a distinction between the garments of God's children and also between the garments of men and women. This is an age of apostasy. Christ noticed the clothes people wore. Illustration, man without wedding garment. Man adorns to be seen of men. Christian's one only affection is on things above. In Rom. 12:1 "conform" means that which you put on not that which is a part of. Peter and Paul plainly and emphatically teach against following the world fashions in dress. I Pet. 3:3, 4; I Tim. 2:9, 10.

Question 2. The Power and Beauty of a Wholly Consecrated Life. W. S. Gingerich, Dayton, Ia.

Following is a brief outline of discussion on this question: Consecration is fully surrendering of one's life to the Lord, also a life of self-denial. A life to be consecrated must be crucified. Gal. 2:20. The power of a consecrated life is seen in that it fully does God's will. Obedience such as is acceptable comes only through a wholly consecrated life. The beauty appears in salvation. A life of consecration is a life hid with Christ in God.

Question 3 Present Day Social and Religious Tendencies Leading Away from Christ. G. J. Lapp, India.

The discourse was outlined as follows: Social tendencies leading away: Modern traveling facilities, especially automobile, companionate marriages, divorce, dances, high schools, looseness in the life of young people in the teen age, have affected our social standards as a nation and have also affected the maintaining of the Gospel standards upheld by the Church. The general breaking down of the morale of the youth is due to a lack of proper standards, discipline, and teaching in the home. The present day industrial tendencies of the world also affect the Church inasmuch as it encourages the drift from the country to the city. Modern styles also have induced our sisters to endanger their chastity in complying to them. The remedy for some of these may be found in a general awakening to the evils of these practices and constant discipline of the Church. The universal use of tobacco as seen in the land has a physical and a moral effect upon the nation which also affects the Church if unrestrained. Modern religious teaching of evolution, modernism, and liberalism are undermining the fundamental doctrines of the Word of God, resulting in an alarming disregard and disrespect for the Bible. The only safe remedy is for the Church to herald the Gospel of our Lord from every pulpit, institution and convention, based upon the saving power of the blood of Jesus Christ from all sin.

Question 4. The Authenticity and Authority of the Scripture. S. C. Yoder, Goshen, Ind.

The Bible, God's message of God to man, is a book in a class all by itself. Among the many reasons why we should love our Bible, the following are a few: It is a revelation of a divine mind to man. There is wonderful knowledge contained in it, scientific and otherwise. It has a beauty of language not to be equalled by any other writer or found in any other book in existence. Among the many reasons why I love my Bible, which is by no means the least, is its power to effect the lives of people. The entrance of the Word in one's life gives light. Then, too, the Bible is the inspired Word of God.

Question 5. The Principles of Christian Charity as Applied to Our Day.

The answer to this question will appear in the pamphlet form to be published later.

Committees Appointed

Nominating committee: Abraham Stutzman, Joe Hershberger, Geo. Miller.

Resolution committee: Simon Gingerich, Perry Blosser, S. C. Yoder.

Assigning committee: Upon motion the executive committee of Conference was appointed as the Assigning Committee.

Auditing committee: Geo. Lapp, Edward Diener.

Reports

The following reports were given orally and approved:

Report of committee on Workmen's compensation law, Simon Gingerich and D. G. Lapp.

Report of Executive Committee of Conference, W. R. Eicher.

Report of Member on General Mission Board, W. S. Gingerich.

Report of treasurer of Iowa-Nebraska Conference district as follows, by D. J. Fisher:

Conference expense for year ending Sept. 1, 1929:

Sept. 6, 1928, D. H. Bender	\$10.00
Sept. 6, 1928, I. W. Royer	10.00
Sept. 6, 1928, Samuel Gerber	14.00
Sept. 6, 1928, J. M. Kreider	5.00
Sept. 6, 1928, Wellman Adv. Printing	6.00
Sept. 15, 1929, Sec. of Conf. for Stationery	3 75
Dec. 20, 1928, D. J. Fisher, trip to Stuttgart, Ark.	\$23.00
Jan. 10, 1929, S. C. Yoder, trip to Nebraska	15.00
Feb. 20, 1929, J. E. Zimmerman, trip to Roseland	10.00
Feb. 20, 1929, Menneite Publishing House, Conf. reports	14.20
Feb. 20, 1929, D. J. Fisher, Educational Board Meeting, Elkhart, Ind.	18.00
Mar. 18, 1929, A. G. Yoder, trip to Wood River, Nebr.	21.67
Mar. 22, 1929, Simon Gingerich, trip to Wood River, Nebr.	23.18
May 1, 1929, A. D. Stutzman, Kansas City	18.00
June 14, 1929, A. G. Yoder, Board Meeting, Kansas City	12.00
June 4, 1929, Aaron Loucks, Board of Education, Scottsdale, Pa.	56.00
June 10, 1929, Geo. Reber, Program Committee Meeting	27.00
June 11, 1929, Ammon Egli, Program Committee Meeting	12.90
July 2, 1929, J. S. Shoemaker, trip to S. English	10.00
July 15, 1929, Geo. Miller, trip to Kansas City	11.00
Aug. 29, 1929, Aaron Loucks, Board of Education	76.06
	<hr/> \$396.76

Received

Bal. in treas., Sept. 4, 1928	\$304.79
Sept. 5, 1928, Manson Congregation	28.34
Sept. 10, 1928, Liberty Congregation, S. English, Ia.	8.00
Sept. 15, 1928, Wood River Congregation	4.50
Dec. 20, 1928, Wood River Cong. for Board of Education	7.00
Dec. 27, 1928, Salem Cong., Shickley, for Board of Education	12.40
May 21, 1929, E. Urion Cong., Kalona, Ia., Board of Edu.	36.60
July 20, 1929, Lower Deer Creek, Wellman, Ia., Bd. of Edu.	20.00

July 29, 1929. Liberty Cong., S. English, Ia., Bd. of Edu.	10.00
July 29, 1929. Lower Deer Creek, Wellman, Ia.	28.84
Aug. 31, 1929. Sugar Creek Cong., Wayland, Ia., Board of Edu.	57.06
Aug. 31, 1929. Thurman, Colo.	8.00
Aug. 31, 1929. Wm. Kremer, Milford	15.00
Aug. 31, 1929. West Union, Parnell, Ia.	19.14
Aug. 31, 1929. East Union, Kalona, Ia.	25.00

Total	\$584.67
Expense	396.76

Balance on hand Sept. 1, 1929	\$187.91
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Report of member on Board of Education given by D. J. Fisher.
Report of Member on Publication Board given by Simon Gingerich.

Report of District Mission Board Treasurer given by W. H. Kremer.

Report beginning Sept. 1, 1928 to Aug. 31, 1929.

General Mission fund		\$1995.87
Where most needed		95.55
India General fund	\$1470.34	
India Orphan Support	854.32	
Evangelizing fund	56.88	
India Medical Dispensary	167.80	
Milton Vogt Support	115.73	
India Hospital Equipment	130.50	
India Widows Support	80.50	
Minnie Graber Support	346.16	
India Teachers Support	40.00	
India Missionary Children Support	112.06	
India Bible Women Support	79.60	
Joe Graber Support	206.50	
Balodgahan Bungalow Rep.	258.50	4098.89

South America General fund	\$855.56	
Albano Luayza	550.00	
Publishing fund	90.22	
Evangelistic	26.25	1522.03

Kansas City Mission	\$716.99	
Portland, Oreg., Mission	17.45	
Iowa City Mission Building	510.40	
Peoria Mission Building	48.16	
Fort Wayne Mission Building	26.25	1319.25

Children's Welfare Home	\$ 66.07	
Orphans' Home, Ohio	44.74	110.81

Miscellaneous:		
General S. S. Committee	\$ 48.92	
S. E. Roth, Oregon	20.48	
French Missionary Support	76.77	
School Endowment fund	65.00	
Board of Education	68.09	
Missouri Flood Sufferers	105.72	
Peace Problems Committee	6.10	
China Sufferers	35.20	
Poor fund	6.00	
Rural Mission work	8.50	
District Conference Treasurer	15.00	455.78

Total for year		\$9598.18
Report of District Mission Board Fund:		
Balance brought forward	\$137.40	
Received during year	142.82	

	\$280.22	
Paid out	23.50	

Balance on hand Aug. 31, 1929	\$256.72	
Received for other uses		142.82

Grand Total		\$9641.00
Grand Total for last year		9213.77

Gain over last year		\$427.23
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Report of Iowa City Mission, D. J. Fisher.

Bishops Report, S. C. Yoder.

Report of member on Kansas City Welfare Board, A. G. Yoder.

In connection with this report it was moved and seconded to approve the recommendations of the General Board to remodel the Welfare Home and that we make an effort to raise our quota of \$2500 towards this work.

Report of the Committee on Musical Instruments, J. E. Zimmerman.

Report of Nominating Committee, Geo. Miller.

Report of Auditing Committee as follows: We, the Auditing

committee, appointed by the ministerial body of the Iowa-Nebraska Conference district, have audited the books of the treasurer of the Iowa-Nebraska Conference and found them correct and in very neat condition. Edward Diener, Geo. J. Lapp.

We, the auditing committee appointed by the ministerial body of the Iowa-Nebraska Conference district, have audited the accounts and compared all vouchers as kept and filed by the treasurer of the Iowa-Nebraska District Mission Board and have found them correct and neatly kept. Edward Diener, Geo. J. Lapp.

Report of congregations in district, W. R. Eicher: In this conference district there are sixteen congregations represented with a total membership of 3020 laity, 7 bishops, 25 ministers, and 13 deacons. During the year there were 93 members received into church fellowship and 65 lost from the various congregations through death and various other causes. In all these congregations regular services are held every Sunday morning and young people's Bible meeting every Sunday evening. Missionary offerings are held regularly, some weekly, some monthly, and some quarterly.

Miscellaneous Business

The following resolutions were adopted:

Whereas, it has pleased our heavenly Father through His divine providence to remove by death from the side of Bro. Joe Zimmerman, our fellow bishop, his beloved companion, Sister Mary Zimmerman, Therefore, we the Iowa-Nebraska Conference in session assembled, hereby express our deepest sympathy to our brother in his bereavement and pray for that abiding and sustaining consolation which only God can supply.

Ordinations Accepted

Whereas, there were held in our conference district since our last annual meeting two ordination services at which Bro. Perry Blosser of South English, Iowa, was ordained bishop for the congregation at that place and Bro. Harvey Yoder of Wellman, Iowa, was ordained deacon for the West Union congregation, therefore, we the Iowa-Nebraska Conference in regular session assembled, welcome these brethren as fellow workers in the Lord's vineyard and pray that their labors may be fruitful for the Lord and that they may be blessed with joy in their labors of love in the Church.

Amendment

In accordance with the recommendation of the musical instrument committee it was decided upon motion to amend Article II, Section 5 so as to include under its restrictions the following qualifying clause: "and that the musical instrument be barred from marriage ceremonies, funerals, and public worship," inserted in the proper place.

Election of Officers

Moderator of Conference, S. C. Yoder.
Assistant Moderator, Peter R. Kennel.
President District Mission Board, J. C. Brenneman.
Secretary District Mission Board, Ammon Egli.
Treasurer District Mission Board, W. H. Kremer.
President Sisters Sewing Circle, Sadie Miller.
Secretary Sisters Sewing Circle, Alma Brenneman.
Delegate Dakota-Montana Conference, Wm. R. Eicher.
Members on Children's Welfare Board, A. G. Yoder, Geo. Miller.

Members on Local Board K. C. Mission, A. D. Stutzman, Silas Horst.

Colorado Church Board at Manitou, N. M. Birkey, W. S. Gingerich.

Member on Board of Education, D. J. Fisher.

Member on Publication Board, Simon Gingerich.

Member on Mennonite Board of Missions and Charities, W. S. Gingerich.

Delegates Present

Bishops:
D. G. Lapp, Roseland, Nebr.
S. C. Yoder, Goshen, Ind.
Geo. J. Lapp, India
Simon Gingerich, Wayland, Ia.
P. J. Blosser, S. English, Ia.
J. E. Zimmerman, Milford, Neb.
A. G. Yoder, Parnell, Ia.
John Y. Swartzendruber, Kalona, Ia.
N. M. Birkey, Thurman, Colo.
*Fred Gingerich, Aurora, Oreg.
*N. A. Lind, Albany, Oreg.
Ministers:
J. L. Hershberger, Wellman, Ia.
A. R. Egli, Manson, Ia.
Geo. Miller, Milford, Neb.
A. E. Stoltzfus, Wood R'r, Neb.
W. S. Gingerich, Wellman, Ia.
Nicholas Stoltzfus, Manson, Ia.
Joe Rediger, Milford, Neb.
D. J. Fisher, Kalona, Ia.
E. J. Shetler, Kalona, Ia.
Wm. R. Eicher, Milford, Neb.
I. W. Oswald, Wisner, Nebr.
P. R. Kennel, Shickley, Neb.
Fred Reeb, Shickley, Neb.
*J. B. Smith, Hesston, Kans.
Deacons:
Geo. Reber, Wellman, Ia.
A. D. Stutzman, Wood R'r, Neb.
D. Z. Birkey, Beemer, Neb.
Benj. Schlegel, Shickley, Neb.
H. R. Kuhns, Thurman, Colo.
Harvey Yoder, Wellman, Ia.
*Eleck Stutzman, Aurora, Ohio

Respectfully submitted,

Wm. R. Eicher,
Edw. Diener.

Married

Hershberger—Martin.—On September 25 Bro. Delmar Hershberger of Washington, D. C., and Sister Mary Martin of Goshen, Ind., were united in marriage at the home of Edward Martin, father of the bride, Bishop S. C. Yoder, officiating.

Grieser—Mull.—On Aug. 22, 1929, Bro. Ora Grieser and Sister Blanche Mull both of the Central A. M. congregation were united in marriage at the home of the bride's mother, Sister Emma Mull, Bishop E. L. Frey officiating. May peace and happiness attend them thru life.

Sander—Martin.—On Sept. 21, 1929, Bro. Paul L. Sauder of the Lichty congregation and Sister Leah L. Martin of the Indiantown congregation were united in marriage at the home of the bride's mother, Bro. N. L. Landis officiating. May God's blessings be theirs through life.

Tyson—Burkholder.—On Sept. 12, 1929, Bro. Henry S. Tyson of the Gantz congregation and Sister Eva Burkholder of the Hess congregation were united in marriage by Bro. N. L. Landis at the home of the bride, Brunnerville, Pa. May God's rich blessings attend them through life.

Homburger—Landis.—On Sept. 7, 1929, Bro. Albert A. Homburger of the Landis Valley congregation and Sister Lizzie G. Landis of the Ephrata congregation were united in marriage at the home of the officiating minister, Bro. N. L. Landis, Neffsville, Pa. May God's richest blessings accompany them through life.

Sangrey—Stehman.—On Sept. 21, 1929, Bro. David M. Sangrey of the Iyerland congregation and Sister Elmira Stehman of the East Petersburg, Pa., congregation were united in marriage at the home of the bride by Bishop Isaac H. Brubaker. May the rich blessings of God attend them through life.

Obituary

Brenneman.—Alice Brenneman, infant daughter of Bro. and Sister Ernest Brenneman of the Glade congregation, Garrett County, Md., was one of triplets born Aug. 30, 1929; died Sept. 7. Funeral in the home, conducted by N. E. Miller.

Landis.—Rebecca Ness, wife of Edward M. Landis died at her home at York, Pa., July 18, 1929; aged 60 y. 6 m. 13 d. Besides her husband she leaves five children (Mrs. John F. Grove, Mrs. Preston M. Shank, John C., Violet and Lowell), also seven grandchildren. Two children preceded her in death.

"Toward that fair and holy city
Oft' her longing eyes she cast,
Till Jesus sweetly whispered,
'Heaven is yours and earth is past.'"

Pierce.—John W. Pierce was born March 3, 1857; died at the Old People's Home, Maugansville, Md., Sept. 10, 1929; aged 72 y. 5 m. 24 d. He became associated with the brotherhood in Warwick Co., Va., in the capacity of a laborer and in later years, when infirmities weakened his body, they ministered to his temporal needs and provided for his care at the Home. Also while associated with them he united with them in faith and united with the Mennonite Church and remained in this faith until death. Little is known concerning his ancestry or relationship. Funeral services were held at the Home by Bros. David R. Leshner and Moses K. Horst. His body was laid to rest in the burying ground adjoining the Reiff church.

Newcomer.—Ester R., wife of Walter S. Newcomer, was born Oct. 1, 1894; died Sept. 21, 1929; aged 34 y. 11 m. 20 d. She leaves her aged father (Benj. F. Hersh), husband, and the following children: J. Norman, Benjamin F., Ethel May, Ester Ruth; also a brother (Willis Hersh), and a sister (Catherine Mary Longenecker). She united with the Chestnut Hill Mennonite Church in 1921 and was a faithful sister until death. She was seldom absent from services when able to attend. For eight or nine months she was not able to be present because of her complicated condition. Funeral services were held from the home and at the Landisville Mennonite Church by Bros. Isaac Brubaker, Hiram Kauffman, and Seth Ebersole. Text, II Cor. 1:3, 4.

"Heaven now has one more treasure,
Earth can but the casket keep,
For her joy is beyond measure
With a blessed peaceful sleep."

Hershberger.—Jeremiah D., son of Daniel and Susan Hershberger, was born in Somerset Co., Pa. He was first married to Katie Anne Blough, who died twenty years ago. He was later married to Mrs. Adeline Parker, who survives him. He leaves the following children: J. E. Hershberger, Pre. Wm. C. Hershberger, Mrs. Minnie L. Fye, Mrs. Mary Etta Hoffman, Winbert C. Hershberger, Mrs. Suie Alice Miller, Mrs. Mattie Pearl Hoffman, Mrs. Verna May Lehman. The following step-children also survive: Alonzo, Ray, and Charles Parker, Lillian Horner, Mrs. Rosie Smith, Mrs. Sara Snavelly, Mrs. Cora Wright, John, Mary, and Beatrice Parker. He was a brother of Levi, Henry, Isaiah Hershberger and Polly Eash. He was an active member of the Mennonite Church for many years. He with one of his neighbors (Isaac Miller) organized the first Sunday school in the Weaver congregation, Cambria Co., Pa., acting as its first superintendent. Funeral services were held at the Weaver Mennonite Church, conducted by Bros. Hiram Wingard and L. A. Blough. Interment in the Richland cemetery adjoining the church plot.

Hostetler.—Katharine Hostetler, daughter of Christian and Susana Hershberger, was born Nov. 9, 1852; died at the home of her daughter near Middlebury, Ind., Aug. 30, 1929; aged 76 y. 9 m. 21 d. She was married March 31, 1872 to Samuel Troyer, who died Aug. 15, 1886. To this union were born seven children (John W., Susana, Emma, Sarah, Cassie, Fannie and Ada), four of whom preceded her in death. She was again married in 1888 to Jacob Hostetler and to this union was born one son (Rollin). She had been a resident of Middlebury and vicinity for the past 50 years. She was a faithful member of the Mennonite Church since her youth. Surviving her are one brother (Moses Hershberger), four children (John W. Troyer, Rollin Hostetler, Mrs. Silvanus Yoder, and Mrs. Simon Yoder), one step-son (Edward Hostetler), 13 grandchildren, and two great-grandchildren. Funeral services were conducted at the Mennonite Church in Middlebury in charge of Bro. D. D. Miller. The text was of her own choosing: "For to me to live is Christ, and to die is gain" (Phil. 1:21). Bro. Miller made a strong appeal for the life in Christ and the gain in death. Burial in the Forest Grove Cemetery.

Yoder.—Sarah J. Stutzman was born in Holmes Co., Ohio, July 13, 1874; died at her home, Sept. 1, 1929; aged 55 y. 1 m. 18 d. She was married to Samuel E. Miller Dec. 31, 1895, who died Nov. 23, 1924. To this union were born 11 sons and 2 daughters. Four sons and 2 daughters preceded her in death. On Dec. 6, 1927, she was again married to Bishop Abraham S. Yoder of Mt. Hope, O., who together with 7 sons survive. Funeral was held from her home on Sept. 4, and interment in the A. M. church cemetery. The sermon was delivered by the ministering brethren, R. M. Troyer, J. M. Coblentz, and S. Y. Slabach. A number of relatives from a distance, and many other friends assembled to pay their last love and

respects to the departed. It behooves us to pray with the Psalmist, "So teach us to number our days, that we may apply our hearts unto wisdom." For God's Word tells us, "Blessed in the sight of the Lord is the death of his saints." But let us note the contrast. Job says, "The triumph of the wicked is short, and the joy of the hypocrite but for a moment." They spend their days in wealth, and in a moment go down to the grave. D. J. S.

Landis.—Martha (Blosser) Landis was born Oct. 3, 1843; died of complications at the home of her daughter Mrs. E. O. Keener, Sept. 19, 1929; aged 85 y. 11 m. 16 d. She was united in marriage to Pre. John F. Landis. She was a faithful member of Good's Mennonite Church for many years. The union was blessed with seven children: Ezra B., Mrs. Lizzie Lehman, Simon B., Mrs. Albert Smith, Mrs. William Marshall, Mrs. Edw. O. Keener, and Mrs. Thomas Johnston. She also leaves, besides her husband and children, 26 grandchildren and 12 great-grandchildren. All her brothers and sisters preceded her in death. She was in failing health for some time, her mind not being sound at times. She was not able to attend church regularly for several years. She was confined to her bed for only one week, during which time she endured much pain. Funeral services were held at Good's Church in charge of Bros. Simon Garber, Ira Miller, Noah Risser, and Jacob Martin. Text, Rev. 21:7, first clause. Interment in cemetery adjoining church.

"Grandmother, thou art gone to rest,
And this shall be our prayer,
That when we've reached our journey's end,
Thy glory we may share."
—A Granddaughter.

Miller.—Moses J. Miller was born in Somerset Co., Pa., Nov. 23, 1849; died at the home of his sister (Mrs. Peter J. Brenneman) near Kalona, Iowa, Sept. 14, 1929; aged 79 y. 10 m. 21 d. In the spring of 1857 the family emigrated to Iowa, locating on farm northeast of Kalona, which has since been known as the Jacob Miller homestead and is still owned and occupied by Mrs. Peter J. Brenneman, the only daughter of the family, with whom Bro. Miller made his home for the last two years. When a young man he accepted Christ, uniting with the Evangelical Church, and was faithful to the church of his choice until death. He was married to Amanda Whitmore. To this union were born 3 sons and 2 daughters, 1 daughter (Stella) and 1 son (Theodore) survive. The family moved to Polk Co., Iowa. Here Mrs. Miller died. Later Bro. Miller was married again and, his second wife died in 1920. He was married again to his present wife, who, on account of advanced age and being practically helpless, is being cared for in the home of her daughter near Springfield, Mo. Of the immediate family that remain are his wife, one daughter, one son, one sister (Mrs. Peter J. Brenneman), three brothers (Daniel, Jacob, and Joel), besides a host of near relatives and friends. Funeral services were held at the East Union Mennonite Church, in charge of R. E. Kerney and D. J. Fisher, after which the body was taken to Maxwell, Iowa, for burial.

Merillat.—Peter, son of David and Mary Merillat, was born in Wayne Co., Ohio, Sept. 25, 1841; died on the Merillat homestead near Elmira, Ohio, Sept. 2, 1929; aged 23 days less than 88 years. His parents moved to Fulton Co., Ohio, in 1842, when Peter was but 7 months old. They entered a farm in Franklin Twp. when Fulton Co. was a wilderness, and there were no schools. So the subject of this obituary had not the privilege of an education. But he was endued with a very remarkable memory, and thus successfully passed through all the hardships of pioneer life. He survived all of his brothers and sisters, and was the last one to pass away, of a family of 10 children. He was married to Elisabeth Kibler, Dec. 7, 1869. They lived together in happy wedlock, sharing the joys and sorrows of life with each other

for nearly 60 years. 14 children, 54 grandchildren, and 12 great-grandchildren sprang from this union. He leaves a sorrowing widow, 9 children, 47 grandchildren, and 12 great-grandchildren, and a host of relatives, friends, and neighbors to mourn their loss. In his old age Bro. Peter saw the need of a Savior, and made the good confession in the presence of a number of the family and others, and was baptized Aug. 18, 1929. Thereafter he seemed perfectly at peace and with surprising patience waited for the time of his departure.

"Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

Funeral services at the Central A. M. Church, Sept. 5, in charge of E. L. Frey assisted by E. B. Frey. Interment in Smith Cemetery.

HEAVEN

By Daniel H. Martin

For the Gospel Herald.

Heaven, softly breathe the name,
A sweeter word tongue cannot frame;
Some say sweeter words are given,
Such are embraced in the one word Heaven.

Heaven, breathe it as a prayer,
That we its glories soon may share,
For like the queen exclaimed of old,
Not half its glories have been told,

What are the glories? Who can tell
Where the departed saints shall dwell?
In God's eternal Word we see,
What is in store for you and me,

As soon as we've crossed Jordan's tide,
There lies unfolded before our eyes,
That beautiful eternal city,
In the midst of Paradise.

Jerusalem, that glorious city,
With pearly gates and streets of gold,
We'll behold in awe and wonder;
As God its glories does unfold.

As we enter that blessed city,
Christ, of course, will be our Guide;
He will lead us to our mansion,
Where we will evermore abide.

Methinks as we behold Heaven's glory,
We'll all fall down before His throne,
And confess that we are unworthy
To have with Him, our lasting home.

Then Christ with His strong tender arm,
Will fold us to His loving heart,
And whisper, "You were faithful while on
earth,
Therefore you never need depart."

Then God shall wipe away all tears,
For sorrow there can never come,
All earthly things shall pass away,
When earth's pilgrimage is done.

Heartaches, sickness, pain, or death,
Doubts or fears can ne'er there enter;
Everlasting bliss is ours,
As soon as we Heaven's portals enter.

Here on earth we meet with trials,
Conflicts, that our faith does test;
But in Heaven Jesus promised,
That we'll have eternal rest.

Blessed rest, oh, how we long
For the time when we shall be
Free from all the cares of earth,
In His rest eternally.

Blessed time that soon shall be,
When the ransomed shall return,
With everlasting songs of praise,
Which only the redeemed can learn.

There we'll meet our loved ones,
Who have only gone before,
Who are waiting for our coming,
Over on the other shore.

As our loved ones leave us here;
Oh, how it grieves our aching hearts,
But we have the blessed hope,
That in Heaven we need not part.

There with Christ in wondrous beauty,
Shining like the stars above,
In that Holy Place we'll dwell,
Which is called the Land of Love.

Nothing enters there that's sin,
Only what is pure,
How then can Christ the Holy One,
Our presence with Him there endure?

Listen, friends, the way is made
For us poor hell-deserving creatures;
Christ hath shed His precious blood,
That we by faith will get new natures.

Then, glorious day, when Christ shall come,
To receive us as His own,

To the place we may call Heaven,
But will simply call it Home.

There in Heavenly melody,
We His praise shall ever sing,
Not only then Christ our Savior,
But our everlasting King.

Oh, how my soul longs for that time,
When it can leave this house of clay,
And return to God its Maker,
Where it ever more shall stay.

"Lord Jesus, come!" Oh, may this prayer,
Be the longing of each heart,
Till we meet in Heaven above,
Never, never more to part.
New Holland, Pa.

CONFERENCE ANNOUNCEMENT

The Washington Co., Md., and Franklin Co., Pa., Church Conference will meet in annual session, the Lord willing, on Friday, Oct. 11, 1929, at 9 A. M. at Reiff's Church, near Maugansville, Md. The annual meeting of the District Mission Board will meet at the same place on Thursday preceding at 1 P. M.

Jos. E. Lehman, Secy. Conf.
John D. Risser, Secy. M. B.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

OCTOBER 3, 1929

Interests of our Mission Activities

EDITORIAL

"Go not into the way of the Gentiles."
Matthew 10:5.

The words of the above text are from the Savior's ordination charge to the twelve disciples as He was sending them out to preach, "The kingdom of heaven is at hand." The prohibition against going to preach among the Gentiles and to the Samaritans was limited to this particular mission, and later Jesus sent all His followers as witnesses into all the world.

But as the course of the human life is a type of the course of the life of the human race, and as the growth of the race is in a manner a type of the growth of the Church of Jesus Christ, we may take this charge of the Master to the first missionaries as a type of the way we ought to send out witnesses for Him at the present time. To be a type need not mean that every particular in the type be found in the antitype or fulfillment of a prophetic type. So we may find rules that Jesus gave to these earliest of missionaries that do not apply to missionaries since the day of Pentecost. Nevertheless we may learn a lesson.

There was a very good reason why these twelve men, going two by two, should confine their work to the land of Israel and to their own kindred. The one lesson they had learned was the message of the Gospel of the Kingdom. To the Jews this lesson would be perfectly plain, for it was founded upon the Word of God as it was read and expounded in their synagogues every Sabbath day. Had they gone with that message to the Samaritans, the first sentence would have aroused antagonism. The Samaritans believed that Messiah should come, but come to them on Mount Gerizim. The Jews could think

of no holy place save the Temple at Jerusalem. Had the Twelve gone to the Gentiles with their message of the kingdom of heaven, they would have understood them to be talking of the gods of heathen lands—Jupiter, Mercury, Saturn, and the rest. The time was not yet ripe for the witness to the non-Jewish peoples.

These twelve men knew their own people. They were common folk, just like the people to whom they were to carry the message. The common people would hear them, would recognize in them their own kindred, and would be far more apt to hear and understand the message than if some stranger had come to them. The time came—and came within a very few years—when all this was changed. The testimony of the Miracle Worker and His wonderful life, His death, and His resurrection had been carried to every part of the Jewish home land. "This thing was not done in a corner." When Jesus was about to depart to go to the Father, He commissioned these very twelve men (one missing, however) to go into all the world and preach the Gospel to every creature.

May we make an application? The very best place for a worker to begin his or her testimony for the Master is right at home in the family, the neighborhood, the school, the store, the workshop, where people know the individual best. It is hard sometimes to open one's lips to speak for the Master where every one knows us. Perhaps it will not be necessary for us to begin the subject. The changed life that shows forth as a result of conversion to God will in itself be a testimony, people will ask, and the "subject" will be opened. Persons often wait for an "opening" to begin work for the Master. There is no need for waiting. The

fact that you exist is evidence that there is room—at least room for you—and if there are other souls to whom you are known and with whom you walk and work and talk it is proof that you have a "field" in which to work for Him. The place to begin work is right where you are!

Missionary training is a very important subject in our day. Mission study classes are far too little known among our people from actual contact and experience. We are doing all we know to introduce them where they are not and to encourage them where they are. But there is nothing like actual contact with people who need help as a training for mission work. It is a discourse of considerable length the Savior gave in Matthew 10, as a ground work of teaching in missions. And when He had finished the talk, He said, in effect, "Now go and do as I have told you. Practice what you have learned." Begin right where you are—but don't stop there.

There are many successful missionaries who have gone right out from their homes or schools into the foreign field. They have adapted what they learned in books to the actual conditions as they met them in the field, God has blessed their efforts, and souls are coming to Christ as a result of their testimony. But such missionaries begin their work under adverse conditions amounting almost to a handicap. If any of our Mission Board members should happen to read these lines we beg their pardon for what may seem to them as presumption in offering them a suggestion. But here it is, presumption or no presumption: It is unfair to a prospective foreign missionary to send him to India or Africa or China or South America before he or she has had actual experience in dealing with lost

souls at home. Human nature is the same the world round and in all ages. The principles that fail in America will not succeed in India. The person who can not live peaceably with the neighbor across the alley had better learn the peaceful habit at home before trying it in a foreign language. The person who is a successful soul winner at home stands a far better chance of being a good soul winner in South America than one who repels people whom he approaches.

And here are some hard, cold unsentimental cogitations: It costs less to try out prospective missionaries at home than ten thousand miles away from the home chimney smoke. The arithmeticians and bookkeepers of the General Board have been doing some figuring—quite rightly so, I should say—and they come to the conclusion that every missionary that is sent to India costs on an average two thousand dollars (\$2,000.00) for every year he or she is under appointment from the day of appointment to the time of the final discharge. And these men of exact figures are perfectly willing that you should check up on the conclusions which they have arrived at with so much care. But it costs only about ten or fifteen dollars to travel from your home to the nearest city mission in this country (some more some less), and it costs much less than that to begin in your own township to witness for the Master. Let your success be checked up at home first. Let our Mission Board be even more careful than they have ever been before (and they have been pretty careful heretofore) that none be sent to the uttermost part of the earth until they have witnessed successfully in Jerusalem and Judea. That is the way the Savior began His mission work during His earth life and that is the way He gave His commission in Acts 1:8, and that is the way that appeals to sane and safe reasoning in our day, and that is the way successful missions have proved a safe way of testing out prospective workers. Unsentimental and unfeeling? Yes. But you'd a thousand times better get over your homesickness at home, where a few dollars can provide you with a "sure cure," than to go ten thousand miles and fail because you can't accommodate yourself to foreign conditions.

And now, two illustrations. They belong to a denomination in which the Mission Secretary takes the place, to a large extent, of our Mission Committee. First: A candidate came to the Mission Secretary for his examination. After a few preliminaries the Secretary asked to be excused, but told the candidate for appointment as missionary to come again the next morning at three o'clock. Yes, morning. That word was intentional. I hope the printers and proofreaders will see that it gets thru. The candidate came at the exact minute of three o'clock the next morning, rang the door bell, was let into the sitting room by a servant, shown a seat, and was told to await the arrival of the Secretary. He waited until seven o'clock in the morning, betrayed no impatience, asked no explanation from the Secretary as to the unusual requirement, and —**was appointed!** Second: Another candidate came to see the Mission Secretary. He took a seat near the Secretary and the genial man engaged him in conversation for a few minutes, asking him about his preparation and his hopes and prospects. Suddenly stopping, he said, "Would you mind taking this chair on the other side of me? I am a little dull of hearing in this ear." "In that case," said the candidate for missionary appointment, "I shall just speak a little louder." "All right." The conversation continued on this basis for a few minutes longer. Then the Secretary said, "All right, we shall list your application, and when we have a suitable place we shall let you know." After the young man had gone, the Secretary turned to a friend who had been present during the interview and said, "He'll never make a missionary. He can not take a suggestion." No "suitable place" for him was ever found.

LETTER FROM INDIA

For the Gospel Herald.

Balodgahan, C. P., India,
August 7, 1929.

Dear Herald Readers:

Greetings to you in the name of Jesus who said, "Go ye therefore and teach all nations—and lo, I am with you alway, even unto the end of the world." It is the "Go ye" that has brought us to India and the "lo, I am with you alway" that keeps us encouraged and keeps us true in the hard places. When trials and tests arise and

problems arise that we hardly know how to settle, a kind and loving Father reminds us that He will be with us even unto the end of the world. Then we are filled with new courage and feel like pressing the battle just a little harder.

There are often little experiences that arise which afford us pleasure in an unexpected way. I want to tell you about a little boy of five, and some men who must have been nearly thirty. We stopped in a small village one day as we were returning from Sankra. Our first call was on a little boy who has been closely connected with missionaries for some years. As the motor stopped in front of the courtyard he saw us and came running out, his face all aglow with delight to think that we had come to see him. Without an invitation he jumped into the motor and into the lap of one of the missionaries. After a nice little visit with him he went to his step-mother and we drove off and left him.

As we left this little boy's house we went out on the road and stopped the motor to make another call. When we were ready to leave three men came up and said, "Never in our lives have we ridden in a motor." After a few minutes of conversation one was asked to get in and sit down. Instead of one three got on. One got inside on the seat and two sat on the running board. The man in the front seat must have been 30 years of age, he was friendly and very talkative. He had passed from fourth class in our village school here in Balodgahan years ago. Now this was his first privilege to really ride in one of these motor cars that went along the road so fast. Now he really was in one himself. He sat there amazed. Delight was all over his face. He was too excited to sit back in ease, instead he sat erect and kept exclaiming, "Oh! ho! oh! ho!" Never before had he seen ground moving as it was doing at the present time. We asked him if he was cold for he was only dressed in a loin cloth. He said, "Yes, maharaj." Maharaj means great king. He had never gone so fast before and it was almost out of his thinking that anything ever went so fast. It did not seem fast to us for the roads were bad because of the heavy rains but it was flying to him.

The little boy had been in contact with the missionaries and the motor was not a new thing for him. The second man much older but had not had dealings with the missionaries and the motor was a novel thing for him. We felt repaid for giving the men their ride for they were truly grateful.

In that same village we saw a little baby that was two days old who had come into the world without arms or legs. It indeed was a pitiful sight. What a blessing if she could go to be in a land where there are no deformed people. She is normal in other ways

but has not those necessary parts of her body. She will never be able to feed herself, or walk or sit. She always will be dependent on others if she lives.

At present writing the missionaries are all well. We are expecting some home from the hills to-morrow, among the crowd will be Waldo Lehman. The Lord has been good in sparing him to us, also sparing his limb to him. Truly God is able for all things.

May God bless you all. Continue to remember us in your prayers, and while you pray for us remember your Indian brethren and sisters.

Yours for India's Lost,
Ida Beare.

MISSION STUDY CLASSES

By Ammon S. Graybill

For the Gospel Herald.

The time is here and past due that each Sunday school should have a Mission Study class. Should you ask any average sixteen-year-old boy or girl what are the principal occupations of foreign countries such as Japan, China, Brazil, etc., they would be very likely to tell you without hesitation. They are being taught that in school. But ask them what percentage of these people are Christians and they will know very little about it. Therefore the need of teaching them is great so that they can see the need of preparing to reach those who know not Christ.

The importance of service for Christ needs to be more emphatically taught so that a more general movement to the unsaved will be accomplished. The writer was recently informed through one of our church periodicals, that a denomination at present with less than four hundred thousand members is sending two hundred missionaries annually to the foreign fields. Surely they must be informing their members thoroughly of the great need or there would not be such a response.

Generally speaking there is a greater need in foreign fields than at home. Statistics show as many as five hundred thousand heathen people to one Christian worker. It is also asserted that the state of Iowa has as many ordained ministers as the whole continent of South America.

The matter of service and obedience to Christ needs to be more impressively taught. Just think of how we would fare if Paul would have gone into the tent-making business in a wholesale way, builded large factories and had stayed with them to take care of his business. How would we then have gotten the Gospel?

A similar condition is before us. We cannot shift this responsibility from ourselves to others, but, like Paul, we want to do all we can, using all our resources, talents, and the like in behalf of the unsaved.

To-day is our time, while we are in

this world, to do His business. Soon it will be too late. Let us pray and work with greater effort than ever. A Mission Study class could be held after the Sunday school period or before, not needing to be over one-half hour in length. Surely one-half hour would be a small time once a week on a subject of such great importance. It may be that it would be the source of inspiring many souls to a life of service and victory.

Text books can be had at the Publishing House at Scottdale, Pa. We hear of people who say that the heathen will be saved because they are without the Gospel. Reports of our missionaries show them to be very wicked, thieving, lying, and living in all sorts of sin and idolatry. "The wicked shall be turned into hell and all nations that forget God" (Psalm 9:17). The question is not so much will the heathen be saved without the Gospel, but Will we be saved if we have it and neglect giving it to them?

Elverson, Pa.

THE NAMELESS TWINS

By Esther Vogt

For the Gospel Herald.

"The Chowkidar (night-watchman) has twins—a boy and a girl; they were born this morning at ten o'clock.

"Really! The Chowkidar! Two more mouths to feed—what will the poor father do? See, that makes seven little children now and as it is the little tots often run around without clothes and sometimes go hungry because their father doesn't earn enough to provide for them properly, besides their mother is shiftless, can not sew, and does not keep the few torn clothes that they have clean."

"They are the poorest among our Christian families here at Ghatula. We will have to help them. They didn't have a clean cloth to wrap the newcomers in. We must send some clothing and a blanket, for in this wet weather it will be hard to keep the tiny things warm. Then too, the mother is sick with dysentery."

We went down to the humble hut and there the mother sat on an old bed holding a baby in each arm. The little room, so low that we could not stand up straight, was filled with smoke from the wood-fire in the corner.

Daily we went to see the little twins. One day we asked "What are their names?"

"They haven't any yet. We just call them noni (little girl) and babu (little boy)."

On the morning of the fourth day their father came running all out of breath and cried, "What is the matter with my baby? It rolls its eyes and gasps for breath. Oh, what can I do!"

We quickly went down to the home

and saw that the little boy had jaundice; he looked so pale and helpless. What could we do? Our faithful Indian nurse said she knew of nothing to do for such a tiny baby. We had prayer with the mother, babies, and a few friends asking that God might have His way in the life of this child.

We went home and about ten minutes later Mukut, the deacon, came to say that the baby had died. We had never attended an Indian funeral so asked him, "What should we do?"

He said, "Just give a wooden box and half yard of new cloth."

"When should the funeral be?"

"When everything is ready—in about two hours."

Several men were sent to dig the grave. About a half hour later some one came running and said happily, "The baby lives! It only stopped breathing for a few minutes."

Now what were we to do? The grave was partly dug, the box and cloth had been sent to the house, and the baby was alive! How must the parents feel? But the baby was so near dead that it didn't last much longer.

About two hours later all the Christians gathered near to the hut, under the shelter of a tree as it was drizzling a bit. In the center of the group was the baby in the coffin (a wooden box in which jam had been slipped with "jam" written all over its sides and on the top of the unfastened lid lay a hammer); to one side stood the father and his five children weeping and the mother sat in the hut on the floor moaning and wailing. We sang a song and Mukut spoke a few words of comfort and instruction. During the service a pig entered the house (its place of abode too) and the oldest boy chased it away.

The lid of the box was moved back and every one took a last look, then the box was nailed shut and the men started for the graveyard while a few of us went to say a few words to the mother who kept saying, "My hope is broken."

The next day the little girl became weak and would not eat; they forced her to eat but for some unknown reason she passed away too the next evening.

We walked away from the second funeral thinking—"how crude—how simple—how—" we couldn't explain our feelings. To think that these little babes were as dear to the parents as ours is to us! The twins came and went—without a name, without clothes and comforts from the parents which we would count necessary, yet they were dearly loved and filled the purpose for which God placed them in our midst.

Sihawa, via Dhamtari, C. P., India.

If you go down to hell, my friend, you will go there against the opposition of God; for He is "not willing that any should perish."—J. R. Baucom.

TO OUR SEWING CIRCLE SISTERS

By Lina Z. Ressler

For the Gospel Herald.

After much thought and prayer and deliberation on the part of the various interested ones, the plan for work among the sisters of our Church was readjusted somewhat at the time of the last General Conference. In his note of explanation in the Gospel Herald for September 12, Bro. S. C. Yoder gave an idea of some of the changes.

Perhaps you understood from the reading of his note that the work is to go on in many respects after the same general plan as before. We are anxious, however, that each state or district sewing circle organization get into touch with the conference or mission board of the district. And that these state and district organizations work and plan with the general committee and the General Mission Board.

We crave a united co-operation of the sisters all over the Church. We hope to explain more fully in these columns from time to time both routine and special work.

Please be free to suggest and help.
Scottdale, Pa.

PACKING

Friday, September 20, 1929, the sewing done by the Southwestern Pennsylvania Sewing Circles for India was finished and baled for its long journey. The field to which it is going has been remembered many times within these weeks, while our needles were busy preparing the garments to be worn by our brown brothers and sisters across the sea. How many times we have prayed for them, and asked the Father to bless especially the missionaries who are representing us among them with the saving Gospel.

We packed 485 pieces—a good, substantial lot of useful things. A package brought to Scottdale from Harrisonburg, Virginia, (the Weaver Circle, I think) added substantially to the number of garments. The circles here who helped are: Allensville, Belleville, Martinsburg, Mattawana, Masontown, Springs, Blough, Thomas, Schellsburg, New Wilmington, Rockton, Scottdale, Stahl, Weaver. Two junior circles also were represented—Weavers and Scottdale.

We praise God for the hearty co-operation.—L.

MY OPPORTUNITY AS A MEMBER OF THE SEWING CIRCLE

By Annie L. Miller

For the Gospel Herald.

(Essay read at the Sisters' Meeting, Masontown, Pa., Aug. 6, 1929.)

I like to think of this subject as our

opportunities as members of the sewing circle because we cannot accomplish much if we do not work together. "United we stand, divided we fall." If there is harmony among us there is no reason why we should not have many opportunities for doing good as members of the sewing circle. The object of the sewing circle is to accomplish work by which we can give aid to those who are in need. "For ye have the poor with you always and whensoever ye will ye may do them good." There are opportunities confronting us almost daily, and every opportunity brings with it a responsibility. Galatians 6:10 fits very nicely here. "As we have therefore opportunity let us do good unto all men, especially unto them who are of the household of faith."

By being a member of the sewing circle I have the opportunity of getting better acquainted with the sisters of our community. As we meet once or twice a month, we can be together as one family. We can share each other's joys and sorrows, and if we have enough charity for one another we can really talk about the things that are uplifting. This is a blessed opportunity and should not be lightly esteemed.

There are those in our community who need our support. Some are in poor circumstances through affliction and we should feel responsible for such. They may be destitute of daily food and clothing and this opens a way for us as a sewing circle to help them by making garments or we may share with them some of the blessings we are enjoying, by giving them something to eat.

Then there may be those in our community who may be in need because of lack of management. It may not be wise to lavishly bestow upon them the things they need, lest they should depend upon that altogether and not try to labor with their hands to supply their own needs. There may be an opportunity for some member of the sewing circle to go there occasionally and help them with their work and thus be an example in showing them how to work and economize. This kind of work has been done by some of our sisters and no doubt they have received benefit from their efforts.

As we let our minds go across the briny deep, we think of the need there. There are many who are not taught to sew and in that way we have the opportunity to make garments for those in heathen lands. Each of us can do her bit by giving our time and our means towards those who need our support so much. Dorcas set a very good example for us to follow by making garments for the poor.

Then again we have the opportunity of giving. We may use the money we receive at our sewing circle to help lift some church debt, or bear some hospi-

tal expense for some poor brother or sister. It is a blessed opportunity for us to give our support wherever we see the need. There may be needs right at our door, or in some city mission, or in the foreign field. Let us prayerfully consider this work and give as the Lord has prospered us, knowing that "we can do all things through Christ which strengtheneth us." And let us keep in mind that in all we do, we want to honor and glorify God.

Springs, Pa.

MISSIONARYING IN NEW WAYS

By Frances Garside

It is obviously impossible for the majority of people to literally put themselves "in the other fellow's place" no matter how deeply they are interested. They must carry on with the routine of prosaic duties in home or business, and perhaps never know how greatly they encourage those engaged in making these experiments in human understandings just by standing by, and approving.

It is this sympathetic and understanding attitude of women and girls everywhere which serves to encourage a group of college girls who annually leave college campus, refuse invitations for vacation outings on land or water, and resolutely turn their faces cityward that they may stand in line to get work at unskilled labor, and insufficient wages, and know for six weeks the life that is lived by the factory girl.

A group of young college women began this experiment in July. This was the ninth annual project under the auspices of the National Student Council of the Y. W. C. A. Yearly such a group has banded together for this first hard study of industrial and social conditions. Each member of the group found her own job of an unskilled nature; she, without doubt, had to tramp the streets to get it, and to stand in line long weary hours; having secured the job she was by agreement expected to keep it six weeks, live up to its rules, never disclose her identity to her fellow workers, work under the same conditions, and room and eat under the same circumstances. What she earned must pay for all her expenses; she was as cut off from outside help as if no outside help existed.

Chicago was chosen for this annual experiment, and never a girl who pledged herself to carry out the conditions dreamed that she was carrying the banner of a Home Missionary.

The group making this experiment a year ago found that working conditions were almost intolerable, and that it was only by the most careful economy that they could make a week's wages cover the expenses of the week. "And to think," said one of them, "that many of the girls we worked with were

managing to contribute to the support of families, and many were giving younger brothers and sisters better education than they had enjoyed. Hereafter I will look in humble places for my heroines."

Some assembled parts of electrical appliances never knowing what the result of this assembling would be; others nested buckets and pots and pans; others made lamp shades; others worked in laundries, the most unpleasant work being assigned to one college girl who had to sort table linens. There were towels from the offices of doctors and dentists, rank with the odor of disinfectants. She stuck to it for six weeks. "How could I complain," was her comment, "when there were girls all around me for whom the future held nothing else?"

Invariably they found their companions on the work bench agreeable, cheerful, and optimistic. They had no complaint to make of the attention paid to them by the young men, for never did it smack of the dishonorable. They were compelled to make a sandwich serve for lunch which they ate from a table covered with working tools, or while sitting on the curbing outside. They bought no clothes, they permitted themselves not the least expensive of treats, yet at the end of the time they had no money left.

Their feet ached, their backs were tired; hands were blistered and caloused that never before had shown such marks, but never in the nine years the Association has sponsored this experiment has any girl regretted taking part. Every one has felt that her gains, though not expressed in dollar signs, had been beyond words. Not all may be in position to put the experience to some practical help for the working girl, but every one will do what she can.

And last, but not least, when these girls returned to their families, how wonderful it was to be home again, how luxurious seemed the simplest home, and how commodious and dainty the bedroom which perhaps had hitherto seemed small and not altogether desirable.

600 Lexington Ave.,
New York City.

VISITATION WORK

By Martha K. Brunk

For the Gospel Herald.

Dear Herald Readers:—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:3, 4).

When we get into the different homes in our visitation work and find

those who are having trouble and sorrow, then we are more thankful to God for allowing trials and afflictions to come to us by which He can prepare our hearts with love and sympathy so that we can at least have the opportunity to point them to a kind heavenly Father in whom we ourselves find comfort, joy, and peace which the world can not give.

Oh, the sin of the intoxicating drink, as well as other forms of sin which cause heartaches, distress, broken homes, destitute children, not alone for the want of material things but more so for love, sympathy, and spiritual food. This morning, as we entered a home where we had never been before, the wife and mother greeted us with a hearty welcome. She had the marks of trouble and distress upon her brow. Tears streamed down her cheeks as she sat and poured out her sorrow, telling of her intoxicated husband. She threw both arms around me and sobbed aloud as she said, "Oh, kind lady, pray for me; no one knows what I have passed through." Then she told me how her nerves are wrecked, how she is forced to say and do things she does not want to do by being so tormented. She pointed at a picture on the wall and said, "That does not look like me, does it?" The picture showed that she at one time had better days. She said that she is a member of the—Church, but has lost out and does not get to church because of her circumstances. While we read to her from the 27th Psalm and tried to direct her to the only source of help, she listened very attentively. Then thanking us for the interest taken in her she said, "Oh, please come again," and followed us out to the car.

While there is reason for encouragement, yet it takes the grace of God not to become discouraged when we see so little results. But may we be faithful in sowing the good seed and leave the results with God, remembering the admonition of Paul, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." There have been some "almost persuaded;" but when it comes to the real test, like the rich young ruler, there are things they are not willing to give up. The giant of Fashion blocks the way for many. They are not willing to exchange the worldly attire for the modest attire that the Bible teaches us to wear. Will you pray that they may yet be willing to forsake all and take up the cross and follow Jesus.

Our Newport News Sunday school is growing. The attendance averages from 40 to 50. In answer to prayer the way has been opened for Sunday night preaching services there. Bro. George A. Brunk delivered the message last Sunday night, Sept. 15. We were encouraged with both attendance and attention.

Will you pray that the seed sown will fall on good ground and bring forth fruit.

Denbigh, Va.

BUT ONE CHANCE

"The path of life can never be retraced. We shall never go this way again. If we go wrong we cannot undo what we have done. If we waste this life there is no other life which can supply its place.

"This fact invests existence with great responsibilities. We are the arbiters of our own destinies. We hold our fate in our own hands. We must act so long as we live, and we must meet the consequences of our acts and our activities. And these consequences not only affect ourselves, but affect others. They are fraught with mighty consequences, with everlasting destinies. The decision of a passing moment may bind us to life's latest hour. The word lightly spoken may tell upon our destiny when time shall be no longer. How important, then, that we walk carefully, wisely, seriously and sincerely in the sight of Him to whom we must give account.

"How careful, then, ought I to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

WHAT SHALL I GIVE?

Give **prayers**: the evening has begun;
Be earlier than the rising sun.
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give:
Breathe prayers—through them the soul
shall live.

Give **alms**: the needy sink with pain,
The orphans mourn, the crushed complain.
Give freely—hoarded gold is cursed,
A prey to robbers and to rust;
Christ through His poor a claim doth
make—
Give gladly, for our Savior's sake.

Give **books**: they live when we are dead,
Light on the darkened mind they shed;
Good seed they sow from age to age,
Through all this mortal pilgrimage.
They nurse the germs of holy trust,
They wake untired when you are dust.

Give **smiles** to cheer the little child,
A stranger on this thorny wild:
It bringeth love its guard to be,
It, helpless, asketh love of thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guiltless breast.

Give **words**, kind words, to those who err,
Remorse doth need a comforter;
Though in temptation's wiles they fall,
Condemn not—we are sinners all.
With the sweet charity of speech,
Give words that heal and words that teach.

Give **thought**, give energy to themes
That perish not like folly's dreams.
Hark! from the islands of the sea
The missionary cries to thee
To aid him on a heathen soil—
Give thought, give energy, give toil.

—L. H. Sigourney.

THE CALL OF AFRICA

By I. E. Burkhardt, Hesston, Kans.

A. The Unoccupied Territory

For the basis of my remarks, I have chosen two texts, one of them from the Bible, and the other from the lips of an African Christian. Paul said in Romans 1:14 "I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise." Dan Crawford went to Africa about a half century ago and after he had been there for a number of years and many Africans had become Christians, arrangements were made for his return to England on furlough. On the evening of his departure he sat with some of his black brethren on a hillside and tried to give them a picture of the England to which he was going. He tried to tell them of the street cars, the telephones, the paved streets and many other things, but it did not seem to sink in. Finally one big black fellow said, "Yes, but to be better off is not to be better." And that is my second text. We sometimes feel superior to our fellows on account of our inventions, our conveniences, and our material progress as though they were making us saints of God, but remember the words of the black man, "To be better off is not to be better."

I

We want to look at Africa as a great continent, many times larger than the United States in square miles, and with a population of many millions. This continent, which in the days of Dan Crawford was practically isolated from the civilized world, has been occupied by European governments, and governmental agencies have been established. To the unsuspecting listener that might not make so much difference, but the explorer, the trader, and the government official have been instrumental in opening in Africa areas that in many instances would otherwise be inaccessible. They have been responsible for making what Donald Frazer calls: "The New Africa." He uses this as the title of a book to which I am much indebted. Africa has been changed because of the trader, the explorer, and the politician, or government official. They taught the Africans new standards of life. The Africans, as natives before they were affected by European civilization had a kind of tribal government. Everything in general was the property of the chief, with possession of the state, or the group. With the advent of the trader and the politician has been introduced the idea of individualism, and this had a most significant effect upon Africa. No one can ever preach to Africa in the same manner he could fifty years ago, although his message is absolutely the same in principle. In the time of Dan Crawford no Christian would come forth and openly declare his allegiance to Christ until the chief first made his decision to come. But to-day, with the spirit of individualism, a man is at least partly safe in coming out and accepting Christ, even though his chief does not do so.

Do not understand this to apply to the whole continent, because things like this take many, many years to simmer out to the fringes. In many instances mission work would have been practically impossible had it not been for the strong arm of the European government, because the Africans by themselves were engaged so much in intertribal and interstate warfare. A Baptist missionary by the name of Bowen was imprisoned by a local chief and held for three months. With a strong European government those things are absolutely out of the question now.

We might talk of the economic growth of Africa. This contact with the trader and explorer has increased the trade with Africa from \$150,000,000 a hundred years ago, to over a billion dollars to-day. Fifty years ago there were a thousand miles of railway; to-day there are 30,000. So, while it is true that Africa is not a great commercial nation, it is nevertheless true that her economic status is greatly changed from that of fifty years ago. It is many times impossible for missions to advance until exploration, commerce, and government have preceded. That is leaving out of consideration the fact that God may lead a missionary into the very heart of Africa in spite of all those forces, but God has used them in breaking the pathway for the missionary who should follow.

On the other hand, the civilization that has been introduced there has, in many instances, brought evils that are greater than those that existed among the natives before the trader and politician came. There is where I want to make the contact with this meeting to-night, and with the Mennonite Church. The supreme task of the Church, if she knows the faith, is to fill the vacancy that has been caused by the breaking down of the old social traditions which to the African were as precious as life itself, but which have been broken down by the impact of the European to such an extent that the African has laid many old customs aside. On the other hand the European has not laid down a satisfactory agency with which to guide him. The social traditions of the African were precious; the law of the chief, the law of the community, was his law; but with these old laws broken and no new laws to replace them, many Africans are as a rudderless ship on a stormy sea.

II

Has Africa a religion? Africa believes in a great God, the same God that we believe in, but they think of Him as a god that is far, far away. In theology we call that the Transcendent God. In theology there is also a term called the Immanent God, one who is close by. The African has not the belief that God is nigh at hand, but that He is a great Creator who is far removed from the life of this world.

He believes that the soul lives after death. The way we get at this is through their legend and story. An illustration of this is in a story found among the Bantu folks. The story goes that God long ago sent a chameleon, very slow in its movements, to tell mankind that they should live forever. The chameleon loitered along the way, and God changed his mind and sent a speedier lizard to tell men they must die. That means they had some dim conception of the fall.

They believe in magic. The magic man is a wonderful being, especially to the native African. A field of maize in Africa would be absolutely safe without a fence, without a gate or lock if the medicine man had hung a little bundle of sticks at the corner by the wayside. They believe that any man who dares to lay hold of one ear of maize is doomed for some plague or plagues.

They believe in spirits: to the African the world is peopled with spirits. The story is told that a young boy met a lion in the way. He didn't run away, but called on the grandfathers and grandmothers, the uncles and the aunts, because the spirit of one or the other must be in the lion. A strange conception they have in this respect.

Along with these religious conceptions we have in Africa the religion of Islam, or Mohammedanism. Mohammedanism is a religion that arose in Arabia. We haven't time to explain it, but the adherents to this sensual faith are to-day numbered by the millions. Through the past number of decades this religion has spread on into Africa, and the result is that many tribes have embraced it. Why have they embraced Mohammedanism? Because the old religions to which we have referred, and which we want to keep in mind for a few moments longer had become, in a sense, worn out and Islam offered them a white robe to wear, and if you know the colored people, you know how they like to wear pretty things. Islam comes with white robes and a red fez. It has a rhythmical ritual connected with its prayers. You know how the black folks like rhythm and movement and what goes with that, and there again was an appeal they didn't have in their own religions. It also offered them a sensual proposition that would last for all eternity. Such things as these captured the African and thousands embraced Islam in a short period of years. But when water flows so fast it many times does not flow so deep and this, in a sense, is true here. The Mohammedanism which has spread over Africa cannot hold the African heart. Many of the young people are now turning away from it, but where shall they go? It is better than Animism but not as good as Christianity, but where are the Christian missionaries to go into that territory and tell them what true Christianity means.

Islam has brought with it degraded women, outward rites with no inward change. It sanctions slavery while the African hates the idea of slavery. Many years ago when that trade started, the white man stole the black man away from Africa. After that process became illegal the whites began to steal Africa away from the black man. Islam sanctions the principle of slavery; nor has it given the African any real standard of ethics and life.

Now then, the old social system has gone. The Africans have come to see by contact with the scientific West that the little bundle of the magician has absolutely no power in it; the restraints placed upon them by the laws of the social tribe and the medicine man are laid aside. His contact with the white man has shorn off the old past. He believes in God, but one that is far away. He believes in immortality but not in the immortality of the resurrection. He believes in the spirits but not in that Holy Spirit which comes from the presence of the Father. These crude beliefs form a point of contact for the true messengers of the Gospel; and there is the call of Africa to the Christian world, and to-night, to the Mennonite Church. These are general conditions. If we should go to Africa within the next few years we should perhaps learn that the very conditions which we expected might not be found in the tribes to which we should go, but in a general way we have to-day, a "New Africa;" an Africa with past religions and traditions broken, standing at the crossroads of uncertainty, wondering if there is not a new way to be found. Mennonites believe that the way out is the way of the Cross. Will they act according to this belief?

III

In the third place the unoccupied fields must be mentioned. In a general way there are three outstanding types. The first are called the Bushmen, dwarfish in stature and somewhat yellowish in color, which inhabit the South African arid region. Then you have the Negroes, the big, strong, stalwart blacks in the west of Africa. Somehow I have just a little feeling that maybe they are the type we should try to get in touch with, because the Bushmen

are dwarfish in stature, nomadic in nature, and somewhat more mobile than the Negro. I long for the day when I can get hold of the hand of a big Negro brother from Africa, with his black shining skin, and greet him as a brother. I would just as leave do that as greet some of the white "niggers" we meet in North America. The third type are the Bantus through the Congo regions of east central Africa. You see, we have made a circuit of the continent and in a sense they overlap until we get around. One authority has said these divisions among the Africans are linguistic. These refer to their language about as much as anything else, because there is nothing in Africa to keep people from mingling socially, and racial types have in many cases been somewhat erased.

IV

What are some of the hindrances to the work in Africa? First, the lack of a world-wide vision in the Church. In Holmes County, Ohio, the Mission Board convened last year. Sometime after that meeting I was in the community for the purpose of presenting our educational work, and inviting their cooperation in a financial way. I walked down the lane to one brother, and up the hill side to where he was plowing. The brother minister who was with me told me he supposed this was lost time, but we would go any way because I insisted. We talked to him for a little and he said, "I can't do much, but this spring the Board of Missions and Charities was in our community and I got kind of a new idea. I had never given much to church causes but I want to give from now on." Without persuasion he signed up for a respectable sum. Why? Because the Mennonite Board of Missions and Charities convened in his community and gave him the impression that the work of the Church was a reality and something for an earnest brother to get back of and push. Now is it necessary for every local church that the Mennonite Board of Missions and Charities must be brought for a special session before men and women will get behind the Church in her work? I am glad it happened that way, but why was it necessary to spend hundreds, or thousands, of dollars to bring the people together until that man finally was brought to see that God expected him to give? Can't we bring our brethren from the bishop down to the child of twelve or thirteen years who has been received into the Church to the point where each one will feel that as a member of this Church, her work, is my work?

The second obstacle to the work in Africa is the climate. Let us not deceive ourselves. The climate in Africa is dangerous, especially in the tropical regions where the largest body of the unevangelized population exists. South of the Equator is the densest population. There was a time when in some of those sections a white man was not very safe. However, since science has come along and discovered a remedy for the malarial mosquito and contributed to his extermination, it is comparatively safe. And yet, it is a climate that drains the resources of the white man regardless of the kind of work in which he may engage. Many sections are inaccessible except by long marches through forests and jungles. The Moslems have followed the old trail right into Africa. The missionaries have followed the river courses and railways. What does that mean? That Africa has had her most accessible sections occupied, and if we enter Africa, it may mean some field that is difficult to reach.

Another hindrance is the attitude of the governments. The policy of the British Government in many instances forbids the aggression of Protestant mission work where Mohammedanism exists. That is a long story. Britain has interests in India, and she must keep Islam in Africa in good humor so she doesn't make her so much trouble in the Orient.

Another hindrance is religious intolerance among religious groups. I was in school with a German Baptist from Germany. I didn't get acquainted with him for many months. One day I was asked to give a fifteen minute address to a cosmopolitan group on what Mennonitism means. Among the group were Germans, Armenians, Chinese, Japanese, and several Americans. I told this group what Mennonitism means. (Don't you wish you had fifteen or twenty minutes every day to tell the world the essence of your faith?) After the meeting this German Baptist stopped me and said, "Say, brother, your people don't believe in war?" I replied that they did not. "You don't believe in the oath?" I again assented that he was right. He said, "That is exactly what we believe; I am so glad that I heard you speak." The German Baptists have a work in west-central Africa. When the Germans were defeated in the world war, these German Baptists were compelled to give up their mission work in preference to English religious bodies. This is a very graphic illustration of the blight that war imposes upon missions. I wish some person would find it possible to write a book, setting before the world the hindrance militarism brings to the work of the Church. To my mind this is one of the big things that Mennonitism ought to show the next generation. Since these Germans were driven out, English Protestants and different groups have taken up their work. The German missionary organizations are at present investigating the territory to see to what extent they might reclaim some of the work they had done and then they expect to move

inland to a harder station because militarism has driven them away from their established work. That may be what will become of our Mennonite missions. It has not stopped the work. It has driven the Baptists further inland, and so the Lord has once more overruled the bloodthirstiness of man to His glory; but why must it be so?

V

The challenge of Africa is appalling. My time is up but I shall name a few points briefly: First, it is an overwhelming task. We must not pray for tasks equal to our powers, but for powers equal to the tasks before us. There must be medical men, explorers, preachers. Can the Mennonite Church produce another man like Livingstone? Can she produce doctors who will heal the bodily ills of men and lead them to the Christ? Then again, there is the Logic of Missions. I mean that irrefutable argument of ignorance, degrading superstition, unspeakable immorality, the low condition of womanhood, and the degraded lot of childhood. All these are to be found in Africa. All the resources of God will have to be drawn upon. He is infinite, and staggering as may seem this great black continent, let us remember that His power is not limited. To-night I think of a picture. Brother Daniel Kauffman drew a picture last night; I have another picture in mind. I hope that some day before I must leave this world, the Mennonite Board of Missions and Charities will meet, shall we say in India and when the program is given the Americans will all be on the platform because there will be only four or five of them there. The black man says, "The Lord has been a little better to you than to us, but remember, to be better off is not to be better." Maybe some year we may have the General Conference in South America, and I hope I will get to go as one of the delegates. Maybe not; it may be too long, but why not? Perhaps another year it will be in Africa. Why do we call America the home base? There is no home base on this side of heaven. Why is India not a home base? Or South America? Or Africa? How our hearts were touched last night when those Indian and South American missionaries spoke of going home to India and South America! The courage of faith to stand up before an American audience, sons and daughters of American parents talking of going home to India, or Africa, or South America—going home to their work. Let us get back of the mission program for Africa. Let us labor faithfully and lovingly "until the kingdom of this world shall have become the kingdom of our Lord and of his Christ, and He shall reign forever and ever."

THE CALL OF AFRICA

B. Our Obligations and Limitations

By D. D. Miller, Middlebury, Indiana

Less than forty years ago the contributions of the Mennonite Church in America were less than forty dollars in one year. People were taught, they awoke to their opportunities, they saw their obligations. People were taught to give. That increased until in our report to-day we heard of nearly half a million that passed through the established channels of the Mennonite Church for mission work, to say nothing of publication and educational work. I have heard Brother C. Z. Yoder say several times that with the prosperity of our church people, if what we gave did not do any good in any other way, it was a good thing for our people to give. I want to emphasize that. We are taught to give; we are made responsible not only for our own selves; we are saved, but there is more in salvation than simply to be saved. We are become a messenger through whom God can work to save others. We have an obligation resting upon us.

The time came when we opened a little mission in Chicago. You heard the account given by Brother Yoder. In a few months time we thought we could not support it because of lack of funds and workers. It was revived and I remember very well at a Sunday School Conference in Indiana of which I was moderator, the question came up of raising about one thousand four hundred dollars and wipe out the debt on the first mission building we had. We spoke to several people about it; they drew a long breath. "Fourteen hundred dollars! We can't do it." But I remember that at that evening meeting an appeal was made and we wanted to know who was there who would make himself responsible from his congregation for one hundred dollars. I am sure it wasn't an hour until we had the fourteen hundred dollars pledged and it was all raised in Indiana. It didn't hurt anybody, it was good for the people. They got interested in the work because they had money in it and had a part in it. I think in listening to this talk on Africa we all saw there was an opportunity.

But somebody says, "Go ye into all the world." Why Africa more than some other part? We are only a part of the Christian messengers who are going out. We started a work here and took care of that. Then we started another one, kept deepening the spiritual life, kept on teaching and explaining, and I have this confidence in the Church that just as fast as the Mennonite

Church extends her obligations, her duties, her privileges and opportunities, just that fast she will meet the demands along the other side too.

I said to-day in my report that as a Board we have held to the idea of a steady forward movement. I remember in these forty years when we did not have publishing houses, when we did not have schools, didn't have foreign missions and when we did not have a number of home missions and charitable institutions. We have learned to know that there is a great work within our own community. When we talk about evangelistic work, some ministers even have said, "As long as there are people in our own community who are unsaved there is no use to go any place else; stay at home until they are all saved." That was not the teaching of Jesus. He even said that if you come to a city and they don't receive you, shake off the dust of that city and go on to the next place. There are plenty of people who need salvation but it is not necessary for one hundred or two hundred people to stay at one place and all work on half a dozen people in that one place when it would be better for the workers if they would work in forty or fifty places.

We opened the work in India, we think at the proper time. We will not go over the circumstances now. We got a start. Somebody began to talk about South America. That work started. Several years ago some people talked about work in some other place. It may be possible at times we get in a hurry and overreach ourselves. We ought to think of our constituency, think of our limits, think of what can be done, and move forward, but not faster than what we can take care of what we are undertaking, God helping us. I say this in all humility, not saying that I know more about the Mennonite Church than other people, but I know the response of the Mennonite Church on the mission question, I think, as well as any one because of my position on the Mission Board and of the policies of the Church. I have this confidence, that when we present a need and show our people that the time is here for us to unitedly enter upon a work, the Church is going to respond. We have had evidence after evidence that this is true, but we need to act wisely, prayerfully, at the direction of the Lord, and deal fairly with our people. We need teaching. I was glad for this talk on Africa this evening, showing us in a general way a large field that is open there. Truly the psalmist should say, "Thou hast not shut me up in the hands of the enemy, but thou hast set my feet in a large room." The Lord has given us a wonderfully large room to work in and He is the only one that can keep us faithfully in that room, and we need to lean upon Him for guidance.

I believe the day is here when we should take some steps along the line of opening up work in Africa. I don't for a moment think that we ought to let down the bars at home or diminish our work in America; not in the least. We should extend that in America, in the rural field, in the cities, in charitable work, in our own congregations. I believe that the work in India ought not be let go of but the time has come that we have Indian brethren who have been in the Church long enough that they can take on more responsibility and release energy for other fields. The same thing is true of South America. We should not think of abandoning our work there, but use some of our native talent, that it may be exercised and used in the service of the Master.

You noticed in the reports to-day that for India and South America there was contributed about \$140,000. We haven't overreached ourselves or hurt ourselves. About ten dollars a member for the constituency of the Mennonite Church. After all, South America has about put us to shame. With a little over two hundred members they have reached almost ten dollars per member now after only a few years. Our religion is costing us but little. No salaried ministry, no costly churches, makes it possible for us to do more and more as the interest grows.

Another reason why I think we should open up new work is because there are still brethren in the Mennonite Church who are not giving very regularly and some who give practically nothing at all. I find people sometimes standing back and talking about "our Church giving so much," but they themselves give very little, and if you would take out what others are giving, they would be ashamed to have their record put up. There are people who will give for a new station in Africa, who are not giving now as they should or perhaps not giving at all. We would reach a new class of people for their own good. There are some people who are emaciated and are pining away with spiritual "T. B.," because they do not have the exercise they ought to have along that line, and sometimes we can open up another work and get some of these people interested, deepening their own spiritual life, as well as for the good of the heathen that need the Gospel.

The African field is large. I believe with all my heart we have come to the place where we ought to take some steps to begin work in that field. So far as finances are concerned the Mennonite Church is able, by the grace of the Lord, to go forward. Workers should come and will come at the call of the Lord and the work will go forward.

I believe we ought not to be too hasty. We have had a little

experience in the foreign field and we ought to avail ourselves of that in every way that we can. I believe some steps should be taken, some investigation made. The field in part can be studied off the field. Perhaps a few weeks reading and getting information might help to start us in the right direction. We might decide we are going to establish a mission in the central part, or the southern part, where the big negroes are, or the Bushmen, and confine ourselves to some particular territory. I think you can get that from reading on the outside. Then possibly one or two go into that field to see what can be done. Then wisely, God helping us, and protecting us, begin the work.

I believe the Mennonite Church is ready for something of that kind. We have the resources; we are not limited so much that we cannot do anything. For the health of the Church, for our own salvation, for the salvation of others, for the saving of the world, and the honor and glory of God, I believe it is our duty.

CHRISTIAN STEWARDSHIP

By John H. Mellinger, Lancaster, Pa.

There are stewardships of many kinds, and I believe the word means just a little bit different nowadays from what it meant at the time these words were written in the Bible. The office of steward in the olden times was an important one. Eleazar of Damascus, apparently, did all the business for his master and even when he wanted a wife for his son, as steward of that trust, Eleazar went to the far country of Mesopotamia and secured the bride. It is one of the most beautiful stories told in the Bible, so nicely typical of bringing in a bride for Christ.

We want to note that this subject of Christian Stewardship fits every follower of God, now more possibly than when the term stewardship was used in the Bible, referring now to one who has a responsible position in the Church. As one of the apostles says, "A bishop must be blameless as a steward of God." To be blameless is a pretty high ideal. Another place we read that a steward is expected to prove faithful.

Again we have in sacred writ the story of an unfaithful steward, and when I mention the parable that the Lord spake about an unjust steward, I suppose it comes to your mind as being one of the hardest to understand. But the fact remains that he was unfaithful, and word came to his master that he was wasting his goods, and his master called him and told him he must give an account of his stewardship because he was no longer a steward. He found himself in a tight place. He was ashamed to beg and he couldn't work. You know the story of how he went about it. We find that his master commended that unjust steward, not for the deed he had done but because he had done wisely, and then Jesus says, "The children of this generation are wiser in their generation than the children of light." He made use of every opportunity at his command in order to save himself. Let us be so wise as to make use of every opportunity at our command in serving our Master.

There are many ways in which this term may be used. I like to talk about being stewards of these temporal things the Lord has committed unto us. It seems to me there are so many who prove unfaithful along this line that we need constant urging on in the matter of being Christian stewards, not only in gathering in but also in disbursing. I believe that we are all very careful in the gathering in of goods for ourselves but we don't want to forget the fact that while we have them, they are God's and the use we make of them surely reflects what is in our hearts. If I am prosperous in my worldly things, and add house to house and field to field and by my action show that I do not care for the welfare of my neighbor it goes to show that I am not what I should be. The work of the mission board must be carried on by the good people of our Church in a financial way and I am very grateful to our people that every time we made an appeal the Lord always saw that we got the money.

What kind of stewards have we been of the trust that has been committed to us as a mission board. Should not you, who are not members of the Board get an insight of the work of the Board? I have all faith in our leaders, who have been giving their time and their talents for years, so far as I am concerned being a member of this Board since its foundation, I believe they are doing their best and deserve our heartiest support in every way. I believe there is too little talk along the line of caring for these things God has committed unto us. Let us grasp the fact that what we have is not really ours but belongs to the Lord. Under the old dispensation, besides the free will offerings, they required the tenth. Under the new dispensation we have nothing to go by definitely. For my part, I don't believe that this tenth obligation was handed on but it may be sometimes that more than the tenth is involved, because it says, "Give as the Lord has prospered you." If we see a man very prosperous in worldly things, accumulating a large amount of property, and does not share it with the Lord, he is not doing his duty. Let us notice worldly men, how wonderfully they gather and save together, and in many instances are very charitable. That in a way, is well and good but if we as stewards of these things God

has committed unto us, try to keep the Lord out of His part and waste it on ourselves, we are far from what we should be.

A certain minister once complained to me that his congregation was not giving what it should give. I said, "Brother, how many sermons have you preached in the last year along that line?" "Well," he said, "I don't believe I preached any." There the fault lies. He was not faithful as a steward of God in interesting people along this line.

Now, the work of the Board is enlarging and it will take more and more means. As I said yesterday evening, I believe the funds will be readily forthcoming for that enterprise; let us trust God. If we don't trust Him the work is going to fail. If He wants that done rest assured He will see that it is done.

Money is not the only thing committed to us as stewards. How are we improving the time that is given us? Are we using it to the honor and glory of God or are we, outside of our regular church duties, spending our time for no good purpose? If we do not properly recognize these things we are failing to do what we ought to do and are not a light to the world as we ought to be.

Another line which we can look upon as being stewards of part of God's work is to take parents and their children, and is there a greater trust committed to us than children? But parent, how are we raising our children? Are we raising them for God and the Church, or are we rather encouraging them to go out into the world and spend their time in foolishness making them believe it is the proper thing to sow their wild oats in their youth. There never was a greater fallacy and have we as parents properly administered that trust? We might speak along the line of the trust committed in charge of our schools, but I will just say this, let us watch every trust that has been committed to us; let us as faithful stewards carry it out to the honor and glory of God, and let us prove faithful stewards of that which the Lord has committed to us along every line.

THE POWER OF THE GOSPEL OF CHRIST

By J. C. Clemens, Lansdale, Pa.

Romans 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

This meeting has been a demonstration of the power of Jesus Christ. When I landed in Sycamore Grove last Saturday morning it seemed to me as a solitary place, but as the days went by, I wish to confess that the Spirit of God swept over my soul and the solitary place has been made glad and my spirit has been made to rejoice, in the blessings of God. I am sure this experience will ever remain green and linger in my memory. The experience we had Tuesday when the class of volunteers stood here was a powerful demonstration of the power of the Gospel of Jesus Christ. I am just thinking in their individual soul at one time there was a feeling that they will do something for their Savior. When I was a young man I was out in the world all too long. I remember, especially one Sunday morning I went out for a drive to church in a horse and buggy with my sister, in Montgomery County, Pa. That morning we had a visiting minister there. I didn't know then who it was but it was Brother Dan Lapp. He spoke from the Word of God how the young people were pitching their tent toward Sodom, and that was I. It touched my heart and I am so glad that God has been good unto me and touched me with His Spirit and His Word.

The primary fulfillment of the text would be that the Gospel of Jesus Christ took the place of the law of Moses. It did that which the law could not do, it broke the bondage of the law and furthermore, it broke the bondage of sin. It is a power unto those who believe. Of course, we still have the Jews and the Greeks and the self-righteous and those who cannot reach out in simple faith. It does not appeal to their minds, this wonderful instrument of God which has a super dynamic power throughout every condition. This instrument which came from the power of God has not failed and will not fail. It has cost too much. It cost the agony of the Son of God, and the life and blood of many of the faithful in the past. It is a power that works within, it is Christ within you, the hope of glory. The Gospel brings deliverance; it sets the captive free.

The law said, "You must pay the debt." The Gospel came and said, "The debt is paid." "Jesus paid it all, all to Him I owe; sin had left its crimson stain, He washed it white as snow." "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"Ye are complete in him." If we have come here in the work of Christ, our work is complete. Sometimes I tremble when I stand before an audience of this kind, but I come before you in accordance with Colossians, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Our work is complete in Him. As you go home to your fields of labor, and shake your heads about some things accomplished here remember that our work is complete if it is done in the name of the Lord Jesus.

Praise the Lord that God made Him unto us wisdom, righteousness, sanctification, and redemption. If we go forth in the name of the Lord Jesus our work will not fail. The Captain of our salvation has never lost a single battle.

The power of the Gospel of Jesus Christ is further demonstrated in this that it offers life after death. The last enemy that must be destroyed is death. My mother told me when she was well that she often thinks of that last struggle. When the last struggle came she was just seventy years old. I was not permitted to see her because she was just sick one night and she fell asleep in Jesus. God took away the sting of death, she had a wonderful testimony in Jesus Christ when she died. Jesus Christ came to abolish death and bring immortality through the Gospel. He suffered that you and I need not suffer. Why should I fear to die when death is the way to the beautiful land on high?

A dear sister in Ohio wrote to my mother, a first cousin of her's, how that she loved her Savior. And later on she got another letter. When she died, she gathered the family around her bed. The doctor came and said to one of the children, "She is passing." One of the children said, "Shall I tell mother?" "Yes, you can tell her." One of the children told mother and this was the testimony she gave, "If this is death it is glorious." The power of the Gospel of Jesus Christ.

It offers more than that. It offers resurrection from the dead. The apostle Paul says, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." That points right to the mansions of glory, but if you continue reading it speaks of being absent from this body and being present with the Lord. So I take it that the other tabernacle is the glorified resurrected body, and that means much to me that there is going to be a body in this resurrection. Did not Jesus say when He was here, "Wilt thou be made whole?" Yes, and He is the only one who can make thee whole. In the resurrection there is going to be a complete body. The apostle Paul in second Corinthians 15 gives a wonderful demonstration of the resurrection from the dead and the power of the Gospel of Jesus Christ. He tells you about sowing the wheat; whatever we sow we reap; so is also the resurrection from the dead. It has been sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body, so is also the resurrection from the dead.

Jesus said when He was ready to go, "Let not your heart be troubled. Ye believe in God, believe also in me. In my Father's house are many mansions, I go to prepare a place for you and if I go to prepare a place for you I will come again, that I might receive you unto myself, that where I am there ye may be also." He prepares a place for His glorified saints, for the ransomed army. The time will soon come when we will meet together over there throughout all the ages of eternity with the ransomed glorified bodies there to be forever with the Lord. Such a Gospel has an appeal to the children of men if they hear it, but if they don't hear it, how can they reach out for it?

When Peter told the story there were three thousand hard-hearted sinners converted because of the power of the Gospel of the saints of Jesus Christ. When John Elliot, apostle to the Indians, told this story under the trees of America, a squaw came fifteen miles to hear him. Just as she arrived he finished the story and she broke down with disappointment, but this man of God was equal to the occasion. He stood up before this woman and preached the Gospel. It was accepted, and she took it home to her people. The story must be told.

At one time we gave it a challenge. We had a man in Lansdale who was in jail for nonsupport. He came to my office after I was ordained to the ministry. He said, "When I die they put me in a hole and refill the hole with dirt and that is the end of me." I said, "Don't you believe it." He walked out and kept on drinking until the saloons were closed. Sometimes I hear Christian people giving testimony against the eighteenth amendment. Don't do that; it has done some good. I have two souls in mind who were reached with the Gospel after the bars were shut and this man was one of them. He was seventy-seven years old. He was speaking to me about death. I said, "You know you are responsible, God requires something of you." He said, "I am ready to die any time," but I said, "Deep down in your heart you know that God requires something of you." He was a night watchman living all by himself. One day I challenged him; I said, "Will you do this for me, will you take your Bible and read the 51st Psalm?" "Against thee, thee only have I sinned. Create in me a clean heart, O God, and renew a right spirit within me." Later on I met him and asked him whether he had done that; he said he had. I said, "What do you think about that?" He said, "It is nice." We had our harvest meeting shortly after and the house was crowded so I did not see that he was there. When the meeting was over he came up to me and I noticed he was smooth shaved and clean. I said, "I see a change." He said, "Yes, I want to do something for my soul." The power of the Gospel of Jesus Christ. He was received into fellowship of the saints. One day he came into the barber shop and some men

were asking him questions and he did not answer. He died as he was being shaved. I am so glad that we have such an instrument of power that can break such hard hearts as that.

Another illustration, to show how the eighteenth amendment has helped one community. A young man whom I knew for forty years in his young years used to teach singing school and then he got to drinking and one day I met him down on the streets. His forefathers came from our people and he told me, "I wish I had united with the Church when I was a young man." I said, "It is not too late yet." He promised me to read the Scriptures. I went away for two weeks and when I came back there was a letter from him asking me to meet him in a certain place. He was an outcast from his own family and I met him in a certain furniture store in Lansdale. He said, "I want to be instructed and received into the Church." We took him into the Old People's Home at Souderton and later on in the chapel I saw him join in the singing and worship and from that home he passed on to his home in heaven. Let us not say anything against our government. It is ordained of God and it is commanded that we pray for the government. I see many inconsistencies but I have four boys that God gave me, and I praise God that those saloons are shut for the sake of my boys.

Beloved, are you trusting in His Word? May you go forward; be strong in the Lord. "I am not ashamed of the gospel of Christ, for it is the power of God unto all them that believe."

OUR RESPONSIBILITY TO THE CHURCH IN INDIA

By George J. Lapp, Sihawa, India

We greet you, dear Brethren and Sisters, in the name of our blessed Savior, and we are putting it very mildly to-night when we say that we heartily appreciate the privilege of fellowship together. Sometimes we are shut away from our fellow missionaries for months. My wife has been in our station for as much as five months without seeing the face of another white woman, and after being so shut away, to be transported across the ocean and meet as we are meeting now, certainly brings us a deep joy. We wish to add our testimony to those given this evening as to the joy of service in India. A brother asked me this afternoon whether I ever got home-sick and I told him there have been more times when in America that I have become really home-sick for India, than there have been times in India that I got home-sick for America. That may seem strange, and yet the call has been so definite, so strong and so clear, that India has become our home, and when we return to India again for our term of service, we shall be leaving the country we have visited for a few months and be going back home again to take up the service for our Master in that country. This year will end for me thirty years of active missionary service at home and abroad. The inspiration which came to us to interest ourselves in some definite way for the salvation of souls came to us perhaps in as large measure as any other when we attended a Bible conference in Missouri over thirty years ago and had the privilege of meeting at that time with the brotherhood of this community, and sitting at the feet of our spiritual fathers, some of whom remain with us to this day and received from the teaching and the inspiration for active Christian service. We praise God for that inspiration and that burden for lost souls has never left us whether laboring in the homeland or in India. We have tried to look through the faces and forms of our fellow men and look down into their souls that are worth more than all this world, and I believe, beloved, that every Christian worker whether at home or abroad, has this same end in view.

We have in India two organizations; one is the Church, and the other is the Mission. The organization of the Mission includes the missionary family as we have come from America and all who are included as workers in towns and villages. That is the organization, whether they be Bible women or teachers, or missionaries, or whatever they may be. Then we have a Church in India, organized into a conference district that bears the same relationship to General Conference that any one district in the United States bears, with our appointed delegates to that body. We appoint in India members of the Mission Board; members to the general Educational Board and members to the General Publication Board here in America, and our Indian brethren and sisters, after conference is over, take the same relative interest in the representation of the Church in General Conference and the various boards that I think you do after conference is over. The delegates have helped to appoint the members and take a personal interest in them with suggestions or questions that should be presented for consideration.

Why have we not up to this time sent Indian delegates? We have ordained brethren in India and have those well qualified to represent our India Church on the various boards in America. One reason is the Indian Church is not financially able. Some one might say we could raise the money in America, which of course is true, but there are those who feel that then the representative from India would feel his responsibility to the Church in America rather than to India.

The language barrier is great, because we have so few Indian brethren able to understand the English language sufficiently to successfully sit in and understand these meetings.

There is a social barrier. Our brethren in India are living in mud huts, some of them with grass roofs. Coming over to this country and having to readapt themselves to the life here, they would find it very difficult to again readapt themselves to the slow life of India after having spent some time in the hurricane life of America, besides the possibility of their being spoiled when they return.

The message which the apostle Paul has given to the Ephesian Church is the message I am sure our Indian brethren would have for the Church in America, and the one our brotherhood in America has for the brotherhood in India. Ephesians 3:14, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." That message brings home to us our own spiritual needs in relation to our blessed Lord that through Him we might be filled with the fullness of God.

You remember Saul before he became an apostle, while on his way to Damascus, as he was going over the North Syrian Desert down into that wonderful oasis in which the city of Damascus is built. The desert was typical of the spiritual condition of his own heart. While on the way he had a vision. He was stricken from his horse; his physical eyes were blinded, but his spiritual eyes were opened, and he received a revelation of the spiritual needs of a lost world. Then he received a vision of the risen Savior, who became to him a blessed reality. He had a vision of the need of the world, and a vision of how he himself as an individual should meet that need.

Our own sense of spiritual responsibility comes from just such a vision as that. Cultured America, Christless as she is, is becoming damned because of sin and needs Jesus. America needs Jesus as she has never needed Him before, and we need to see the spiritual need of lost America; lost India; lost Africa; lost South America, and God wants to give us that vision.

Then you and I who are personally responsible for helping to meet that spiritual need, need a vision of the places we can fill in the service. We may not all be called to the same country or the same nature of service.

Second: we need to have a knowledge of the needs of those in whom we are interested. It gives us that real sense of responsibility. I believe that all of us want to know the needs of the Indian Church. I will give a few illustrations. One of our Indian sisters fell ill from fever. She was a trained nurse, having received her training in North India and has spent a number of years in faithful, conscientious service for the sick of the community in our own station. She fell so ill she soon became delirious and they sent to the bungalow asking us to come out as Sister Sonabi was very ill. We went out quickly, and when we came to the little house in which they were living, her husband was in tears. The Indian brethren and sisters came from their own homes, some of them poorly clad; some in rags. They were kneeling about the bed of our sister, praying God that He would spare the life of her who had been a real benefactress to the community. They prayed she might be restored, and God wonderfully helped on that occasion. After this little period of prayer we tried to help her again to normal health and strength, and God wonderfully answered the prayers of our Indian brethren and sisters.

On another occasion our own child fell ill when she was small. We had working in our home at that time an illiterate Indian sister who had been baptized only six months before. She could not read or write. In the evening after we had sent for our brother and his wife to come to our station we knelt in prayer around the cot of our little one and prayed for her recovery. This Indian woman knelt with us. After the prayer, which she did not understand because it was in English, my wife dismissed her, telling her we would call her if we needed her any time during the night. About twelve o'clock there was a knock on the door. It was this Indian sister who had come back from her home concerned for the welfare of the child. She asked how the child was and we told her she had taken a turn for the better and we believed she would recover. This sister broke down in tears and said "I thought so, because from the time I went home last night (about eight o'clock) I have been on my knees praying for the life of the little child. "And God answered the prayer of a chocolate colored, illiterate Indian woman, who had been a Christian only six months.

Yes, they are sinful too and superstitious, but they are not alone in this. I know an American brother who was afraid to drive his team of horses past a graveyard at night. These are conditions that all of us wish were different; but they after all,

help our hearts to go out for one another in the problems we have to deal with. If you go through the New Testament Scriptures, studying the needs of the primitive Church, you will find the apostle Paul had to bring it before that early Church in an open way, exhorting them to purity, because of the impurity in their lives and relationships and plead with them that they might be constant. Looking at that picture you have a picture of the primitive Church in India. Salvaged to a relationship with Jesus Christ that has brought them to believe in him. But it is woeful in inconstancy and ignorance, in some things yet a primitive church. Adultery? It is there. They will lie, they will steal, and in the category of their ungodliness and uncleanness not one sin is missing, but we have to keep right on salvaging from day to day in order to lead them into any kind of a constructive relationship for Christ and His Church and make them lights for Him. It is a job that is tremendous. It helps us after all, to enter in a sympathetic feeling toward such problems, and therein lies our responsibility.

The sense of this responsibility helps us sometimes to become introspective in our own views and relationships among ourselves and the home base in order to be exemplary toward those people we want to salvage. We don't want to probe into some of the conditions found in some of the seemingly well ordered homes of our own beloved Church, but we no longer wonder that there is no sympathetic attitude. It takes away from us the realization of sin as it is; there are many ministers of the Gospel afraid to come out before their congregations and expose sin as they know it exists, and our responsibility lies in bringing the presence of God into our own lives and relationships.

You would be surprised, beloved, how these things carry and are revealed 11,000 or 12,000 miles on the other side of the world. Conditions in American churches are found out in India in most mysterious ways. They come through the printed page. Some of our Indian brethren who can read the printed page can also read between the lines. They come through correspondence. They come through visitors who are not of our own people and yet know about them. All these conditions, good, bad, and indifferent, in the Church at home, are revealed over there, and they ask us some very embarrassing questions sometimes; questions we don't like to answer when it comes to tobacco smoking and cigarette smoking and gum chewing and a number of other things which are carried to excess in America. These things become offences to our Indian brethren who in all their ignorance and weakness, take that as a license for some of the things which they want to do. So we must not carry our eyes full of beams and try to pick out some motes from the eyes of weak, chocolate-colored brethren in India.

Our sense of responsibility to the Church in India will lead us in our relation to the Church there in such a way that our Church in India will know that the mother has faith in her child and will believe that what the Spirit of God has done in the mother Church He can do in the child. No mother, however inconstant the child may be, will forsake it if she has real mother

love in her heart, and the mother in America will not forsake her child in India if she has the real love of Christ in her heart but will stand with her to the end in all her weakness and seeming inconstancy. And that expression of faith and hope and trust in the Church in India can be revealed in so many ways. The God who answers prayer can take the petitions of the home Church and use them in India to the salvation of souls, and the strengthening of our brotherhood over there. The prayers of the Church in India can also strengthen the hands of our missionaries who are laboring with them and trying to do the will of God. I know that our brethren and sisters in India will respond to the manifestations of deep Christian love and sympathetic understanding.

While out on tour one year as we were sitting around the camp fire, we asked our workers what they expect most of the missionaries. They knew very little about the American Church twenty years ago, but one who had been a Brahmin spoke up and said, "We don't care how much or how little the missionary works but what we do care for is that the missionary loves us." The manifestation of that love from the home base to the Church in India will find a wonderful response in our brotherhood over there, and I only wish it were possible for us to be more closely connected in miles in order that there might be a closer contact and a closer exchange of confidence and faith and trust and hope. Oh, what a change it would make in our Church in India. But the American Church has built in a wonderful way the Indian Church and the doctrine of Christ, until over two thousand souls have been brought to the fold of Christ. Many have passed to their eternal reward and many ignorant and seemingly inconstant went out of this life with countenances beaming and the bright testimony of salvation through Christ as they passed from this life into the arms of Jesus. As I speak of the Indian Church, it touches my life blood; I only trust that the labor we have done over there; the days and nights spent in behalf of souls, either for their physical suffering or spiritual welfare has done something to bring them into a closer relationship with our blessed Lord and Savior whom we love.

We have passed through sickness; loved ones have dropped by our side. My brother Mahlon passed away a few years ago, and while he was going so early in life seemingly, he said, "I have no regrets for having spent my life in India," and one night while he was at his very worst he called for his brethren to come to his bedside, and some of our Indian brethren who were near he called in and they sang a hymn together and prayed together, and Brother Mahlon, while he could in his weakness hardly utter a word, wafted a prayer to heaven for the Church and the brethren there, and he drew each one of our chocolate-colored brethren to himself and planted upon their cheeks the kiss of love as a divine benediction upon their lives and relationships. Oh, I would to God that we might manifest our love for the Church in India by planting upon the cheek of our chocolate-colored brethren and sisters a kiss of love and show that we have allowed no tradition, custom, language, race, or color to stand between us and those whom Christ saved and sealed with His spirit.

PRAISE TO GOD

When all Thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.

To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themselves in prayer.

Unnumbered comforts to my soul
Thy tender care bestowed,
Before my infant heart conceived
From whom those comforts flowed.

When in the slippery paths of youth
With heedless steps I ran,
Thine arm unseen conveyed me safe
And led me up to man.

When worn with sickness, oft hast Thou
With health renewed my face;
And when in sins and sorrows sunk
Revived my soul with grace.

Ten thousand thousand precious gifts
My daily thanks employ;
Nor is the least a cheerful heart
That tastes those gifts with joy.

Through every period of my life
Thy goodness I'll pursue;

And after death, in distant worlds,
The glorious theme renew.

When nature fails, and day and night
Divide Thy works no more;
My ever-grateful heart, O Lord
Thy mercy shall adore.

Through all eternity to Thee
A joyful song I'll raise;
For oh, eternity's too short
To utter all Thy praise.

—Joseph Addison.

We are more than beasts of the field. It is a shame when men and women insist on living upon a level with beasts.—A. J. Metzler.

THE TWILIGHT OF THE SOUL

Selected by M. C. Lehman

Within the past few weeks in London five men of culture, imagination, and talent have surrendered to the temptation to escape from the perplexities of this life by plunging headlong into the life beyond the grave. They could all have surmounted their pecuniary adversities and their moral sor-

rows if they had held on resolutely and refused to despair.

These five men were not failures. They had all risen above the ruck by their talents. The twin brothers Smith were brilliant experts in the use of radium for cancer. They had good scientific brains.

A Strange Disease

The other three men were also far above the average in ability and intelligence. Frederick Atkinson, the artist, Austin Small ("Seamark"), the author, and Ernest Melvin, the song writer, were all acquainted with each other, and they all within a few days ended their lives by gas-poisoning. There may have been no connection between the three tragedies. On the other hand the first may have led to the second, or the third, or both. Suicide is often as imitative as other forms of human tragedy. Despair is often contagious.

At any rate, these five disasters are a symptom of the moral malady which is ravaging our civilization (writes James Douglas, editor of the Sunday Express). It is a strange disease which

in various degrees of intensity is found in our modern life—in our literature, our art, our philosophy, our learned professions, our industry, our religion, and our politics.

It may be diagnosed as a lack of faith, a lack of courage, a lack of inspiration, a lack of the fundamental vitalities that make life worth living. It is a pervading sense of futility. It is an atrophy of the will to live. It is a failure to rejoice in the joy of life. It is a darkness of the mind. It is a twilight of the soul.

Soul Sickness

The war was the product of soul-sickness. The soul of Europe was sick unto death long before the war. It is still sick unto death. The lamp of religion flickers feebly and fitfully over its spiritual darkness. The rushlights of literature, art, and music waver in the gusts of pessimism. And in every land the soul of the people tosses feverishly on its bed of moral pain and introspective anguish.

The churches are in travail like the world. Their soul-sickness is severe. They quarrel about mint, anise and cummin. Their machinery creaks and groans. They multiply their functions. They perfect their organization. But they cannot heal their secret ills. Their inner life is starved. This is the hidden malady of the Salvation Army, now gasping for its life.

The inner life is a very simple thing. It is so simple that this age is too proud to believe in it, to accept it, and to take the risk of substituting it for the will-o'-the-wisps that it pursues so fanatically and so recklessly. It is afraid to believe in anything but itself and its baubles. It is terrified to trust in righteousness—that obsolete and forgotten word. It is frightened to have faith in God. As I pity the five men I also pity their survivors. I say to their survivors who are drenched with darkness that they need not abandon hope. "The light shineth in darkness." It lighteth every man who cometh into the world. It is always there in every troubled mind, and it is the maker of faith. Those who trust it are not afraid of the darkest darkness.

An Epitaph

Thomas Hardy went into a cathedral and sorrowfully wrote this gloomy epitaph for his dead soul:—

That from this bright believing band, an outcast I should be,
That faiths by which my comrades stand, seem phantasies to me,
And mirage mists their shining land—is a drear destiny.
Why this my soul should be consigned to infelicity
Why I must always feel so blind to sights my brethren see,
Why joys they've found I cannot find, abides a mystery.

It is an unfathomable mystery, this death of the soul. Darwin's soul died. He grieved over his vanished sense of

the beauty in poetry and religion. There is no balm in the intellect. Thought is no solace.

I have read the philosophers, old and new, ancient and modern—Plato, Aristotle, Plotinus, Schopenhauer, Kant, Hegel, Bergson, Croce, Wells, and Shaw. I bow down before their mighty intellects. I extract a grain or two of radium from their ore.

But, believe me, there is only one true Light—Jesus of Nazareth. He alone reveals the master secret hidden from the sages. I know the esoteric meaning of the hard saying. "The light shineth in darkness, and the darkness comprehended it not." Darwin, Hardy, and Spencer, those giant intellects, did not comprehend it. This dark era does not comprehend it. The light of reason is not enough. This is the supreme tragedy of the intellect. It turns away despairingly and mournfully from the Light that is the source of belief, the fountain-head of faith.

Dhamtari, C.P., India.

OPEN DOORS IN LATIN AMERICA

By George T. B. Davis

To-day, as never before in the history of Latin America, the doors are open for the spread of the Word of God, and the proclamation of the Gospel. It is God's call to focus such a volume of believing prayer upon these lands, that a great spiritual awakening will follow. It is in this hour of crisis and opportunity that the Million Testaments Campaign has been raised up to spread the Word of God throughout the length and breadth of these countries that have been so long without it.

In Mexico a new day is dawning. Now is the providential moment for a nation-wide distribution of New Testaments. L. L. Letgers, of the Pioneer Mission Agency, has recently returned from a visit to Mexico. He tells of new conditions, and of the great opportunities they present. He says:

"To-day Mexico is open to a great broadcasting of the Word of God without the usual hindrances. The doors are wide open to any ordained native who will comply with the law and register. All native Protestants have done that. The Catholics have refused. Hence there are no regular services in the Catholic churches.

"The result is growing hunger. In Mexico the priest has been believed to be the mediator between God and man. To-day devout Catholics are praying, beating their breasts,—"Oh, God! must our children be damned because the Government has taken away our only means of approach?"

"There is also a new awakening among and for the Indians. For the first time in its history, Mexico is feeling her responsibility for the more than two million Indians who speak no

Spanish. A large industrial school has been started, where young Indian men from each tribe are gathered and trained. Rural schools have been begun among the Indians. An unheard-of thing has happened. The children not only come willingly, but at night the fathers come, with the child's book and a candle, to study and learn to read. The mind is awakening."

From material supplied by Mr. Legters, Miss A. M. Vandever, gives the following graphic picture of the power of God's Word:

"Eight or nine years ago, an Indian, while traveling in Guatemala, heard the marvelous message of salvation. He went to the missionary and bought a Book that told the story. He carried it home with him. He himself could not read it: he was an old Mam Indian.

"He had a young nephew who had learned to read a little Spanish. He took the lad to his home and had him read the Gospel. It was an amazing thing to him and, in astonishment, he led the lad with the Book to a neighbor, that the neighbor might hear the wonderful story. Thus, day after day, he would go from home to home, having the young lad read the story of the Saviour, and sharing with the other Indians the marvelous Gospel truths.

"When the old man died, the young boy, having grown to manhood, continued the work, the Indians paying him the money he would naturally earn in other work that he might read the Bible to them and preach to them. To-day more than half the inhabitants of the village are Christians.

"A church has been organized and they have erected their own building. Three times they have torn out the end to lengthen it. I am told that the home congregation has about 375 members, while there are 25 organized groups of believers with this church as a center."

Providentially, just at this time, the Lord has laid upon the hearts of some of the missionaries in Mexico a great burden for spreading the Word of God throughout the length and breadth of the land. A. B. De Roos, who was born in Holland, and who has been laboring in Mexico for more than twenty years, says:

"This year I hope to carry on a systematic visitation of the different States of Mexico, conferring with the missionaries and workers in each State in regard to suitable volunteer workers, who will be gathered from the different churches. These will receive instruction in personal work and prayer warfare for a ten-day period, then they will be sent out two by two through their State, going from house to house with the books."

In a remarkable manner the blessing of the Lord is resting on the Million Testaments Campaign for Latin America. It is a striking and significant fact

that public attention has been centered upon Latin America in an unusual degree during the campaign for giving the Word of God to the people of those lands.

One who has been in close touch with the Million Testaments movement, and who also keeps abreast of world affairs recently said: "Latin America has the focus of the world's attention as never before in our lifetime; President Hoover helped in this. Revolutions in Mexico, and the desperate spiritual and economic needs of this northernmost of the Latin American lands keep that troubled country before us. While these human and political factors have been so prominently at work, God has been working to send eternal blessings to Latin America that she has never known before."

Two hundred thousand Goodwill Testaments have been ordered through the American Bible Society, which is cooperating heartily in the movement, —but 800,000 more are urgently needed!

Word comes from Mexico that one million Testaments could well be used in that country alone! This is the hour of unparalleled opportunity to give God's Word to soldiers, government employees, and all the various classes throughout the land.

An urgent appeal has just been received for 200,000 Portuguese Testaments for Brazil, with its 40,000,000 population. Frederick C. Glass who has been spreading the Word in Brazil for more than 20 years, and whose latest book is entitled "Adventures With the Bible In Brazil," writes: "The need is immense! The time is short!"

Missionaries are welcoming the Million Testaments movement, and are eagerly applying for copies. A missionary in Central America has twenty workers ready to go throughout his country wisely distributing the Books. A West Indies missionary appeals for 2,000 copies. A South American missionary writes: "We shall place a New Testament in every home in our towns." Another, who has been in South America for thirty years, wishes to place the Testaments personally in the hands of business and professional men. Another desires to take the Testaments to places untouched by the missionaries.

We realize fully that the measure of blessing the movement will bring to Latin America, will be largely in proportion to the amount of believing prayer that ascends to the Throne of Grace on behalf of the work. Will not each one who reads these lines pray **definitely and daily** about the following matters in connection with the campaign:

First: For the production and distribution and preservation of the Testaments; and that their pages may be illuminated by the Holy Spirit.

Second: For a great outpouring of God's Spirit upon the missionaries, pastors, and Christians; and that the hearts of the unsaved may be tender and receptive to the Word of God, and the Gospel.

Third: That the funds needed may speedily be secured, and a great volume of believing prayer enlisted.

Fourth: That those who assist in the campaign may be filled with the Holy Spirit, and be given wisdom and skill, and health and strength.

As I was completing this article a letter reached our office that shows so clearly the convicting power of the Word that I feel I must share a part of it with my readers. It reads:

"The first time God ever spoke to my heart by His Spirit was while I was reading a copy of the New Testament. I was a corrupt youth about 15 years old. I worked on a tobacco farm in a remote section of Virginia. I had gotten into a bad state of mind and spirit, and thought I was going to die. I remember going to my home from the field where I was working, and getting the Testament, and going to the woods, and reading it.

"It was then that the Holy Spirit convicted me of my lost condition, and convinced me that the Bible was the Word of God, and that Jesus Christ was the Son of God. I read the Gospel according to St. John. It seemed to be alive. I have never forgotten how the pages were illuminated. One moment my heart would be happy with the revelation of the glories of heaven; and the next moment it would be filled with the horrors of hell.

"I hope you will be able to enlist the support of true Christians all over the world. May God stir the hearts of His people to believing prayer for His blessing on this work!"

During the recent Million Testaments Campaign in China a student was given a copy. Later he sent the following letter to the missionary who gave him the Book. He wrote:

"My dear Mr. Braskamp: I like to study the Bible you presented to me lately, so much better than all my other books. It is diverting and beneficial to me. I read it daily and find much comfort in it.

"I spend an hour and three-quarters every day reading the New Testament. Often my friends and I read it together. I feel that the Word of God is more necessary than tea or food for our people. For it not only takes away my faults, but also saves my soul in death.

"Of all that is in the world, there is nothing that can be compared to the Holy Word. It is the only medicine for my people. When one reads the strange things Jesus did, one is moved to worship the only Son of the true God, my Lord Jesus.

"It teaches me how to pray, to live,

to be good, and to love others. I hope and pray that you may be able to present many of these wonderful Books to my brothers and sisters, who need just such a good Book. Your loving friend, DI YU SWEI."

Oh, may God lay it upon the hearts of those who read these lines to have a blessed and glorious share in the campaign by way of the Throne of Grace! Shall we not focus such a mighty volume of believing prayer upon these lands that a great outpouring of God's Spirit will speedily be brought to pass? We have the sure promises: "If ye ask anything in my name, I will do it," and "Ask, and ye shall receive, that your joy may be full." Let us claim them by faith day by day!

Note.—Donations of money for this fund may be sent to V. E. Keiff, Elkhart, Indiana. He will forward them to the proper place. You will notice throughout this article, the emphasis on the need of believing prayer.—Ed.

1505 Race St.,
Philadelphia, Pa.

FROM OUR MISSION STATIONS

Millersville, Pa.

Since our last letter to the Herald, a number of children were admitted, others who were being cared for temporarily, were returned to their parents, while others were placed into foster homes on three months' trial. Thus our family is continually changing and we often wonder what impressions are made on the minds of these unfortunate children as they face new surroundings on their journey through life. The Lord has blessed the work of the Home thus far and we pray that His blessing may continue to be upon this great work of caring for the needy.

Our truck patches again yielded bountifully and nearly all the crops have been harvested. About one hundred bushels of potatoes are needed for our winter's supply. Canned fruit and vegetables, gathered here on our own grounds and contributed by the Stauffer, Shank, and Ginder peach orchards, are on the fruit shelves and we want to thank the dear brethren for their liberality in donating the peaches. Nearly fifteen hundred quarts of fruit and vegetables were canned here. Through the kindness of neighbors and friends of the Home, we were able to put up more than four hundred quarts of peaches. The new heating plant is being installed in the old building and funds are needed to meet this necessary expense. Send your contribution to our address or to Brother A. K. Mann, Treasurer, 446 West Chestnut Street, Lancaster, Pa. We ask you to continue to pray for the work and workers at this place.

Yours for needy children,

The Workers, Menn. Child. Home,
Sept. 20, 1929. Levi Sauder. Supt.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for August, 1929

General Mission Fund		Ladies Bible Cl	
Mt Pleas S S Va	22 00	Chicago S S Ill	25 00
Forks Cong Ind	43 45	Gulf Haven Cong Miss	5 17
Zion Cong Mich	7 25	Bowen Cong Mich	4 17
N Lima S S Ohio	26 60	Cl 17 Holdeman S S Ind	4 75
S Union S S Ohio	63 61		47 00
Frank G. Moyer	5 00	Teacher Support	
Roseland Cong Nebr	17 00	Landisville S S Pa	
Lower Deer Cr S S Iowa	30 41	Girls Cl 7	5 00
Daytonville Cong Iowa	11 47	Ten Sisters Lancaster Pa	42 00
Sugar Cr Cong Iowa	98 77	Several Sisters	
Mr & Mrs John Nice	20 00	Landis Valley Cong Pa	20 00
West Zion S S Alta	11 55	A Sis Mellinger Cong Pa	10 00
Spring Valley Cong N Dak	6 29	A Sister Lancaster Cong Pa	10 00
Blough Cong Pa	7 00	A Bro & Sister	
	370 40	Lancaster Pa	15 00
INDIA		A Friend of India	10 00
General		Jacob D Mellinger &	
Sue F Landis	5 00	Scott Bushong	8 00
A Bro Md	15 00	New Holland S S Pa	30 00
Waldo Cong Ill	41 00	Y P S & La Elkhart Ind	24 00
Science Ridge Cong Ill	14 68		174 00
Midway S S Ohio	46 50	Orphan Support	
Plum Cr Cong Nebr	12 57	Mr & Mrs E T Eash	9 00
Salem Cong Nebr	20 48	Mr & Mrs	
East Fairview Cong Nebr	86 60	E K Greenawalt	120 00
Stauffer Cong Pa	18 17	Berlin S S Ohio	24 00
A Sister Pa	10 00	N D Miller	10 00
Fairview Cong N Dak	10 04	Sue F Landis	5 00
Zion Cong Ore	3 52	Jr Dept Sterling S S Ill	6 30
La Junta Cong Colo	11 50	Reuben C Clymar	18 00
Berea Cong Mo	1 00	Nappanee S S Ind	
Mt Zion Cong Mo	3 00	Young Sisters Cl 11	9 00
Souderton T M Pa	16 50	Cora Wenger	16 00
Providence Cong Pa	42 00	Alpha S S Minn	18 00
Souderton Cong Pa	26 00	Intermediate Girls Cl	
Hagey Cong Ont	11 00	Martins Cong Ohio	9 00
Biehn Cong Ont	23 00	Alice M Rohrer	10 00
Hagey S S Ont	10 02	Peoria S S Ill	11 38
	427 58	Norristown Mis S S	
Missionary Support		Birthday Fund Pa	9 00
C Z Yoder	50 20	Teressa Kaufman S S Cl	
Hesston S S Kans	69 00	Bethel S S Ohio	9 00
Lock Port S S Ohio	43 50	Berlin S S	
Roanoke Cong Ill	40 00	Cls. 2 3 4 & Others Ohio	12 00
Maple Grove Cong Pa	100 00	Waldo Cong Ill	36 00
Weaver S S Pa	15 00	Metamora S S Ill:	
Kaufman Cong Pa	15 00	Martha Schertz Cl	40 00
Elkhart Cong Ind	45 00	Mrs J J Camp Cl	16 00
Spring Valley Cong Kans	37 50	Friends Ill	22 00
Southwestern Pa Dis Conf	225 00	W Union Pri Dept Ia	7 95
	640 20	L Deer Cr S S Pri Dept Ia	7 50
Missionary Children Support		Iowa City Mission	
N J Hostetler & Family	28 00	Children's Cls Ia	19 00
Amaza Kauffman	25 00	Strasburg S S Pa	
Waldo S C Ohio	100 00	Pri & Beginners Dept	10 00
L Deer Cr Pri Dept Ia	14 53	Elizabethtown S S:	
Weaver S S Pa	12 50	Mrs Jacob Shanks Cl	9 00
Alpha Good's Cl		Mrs L Longeneckers Cl	9 00
Elkhart S S Ind	7 50	Allan Gantz	9 00
S W Pa Dist Conf	135 00	John Rutts Cl	18 00
	322 53	S B Landis Cl	18 00
Native Evangelist Support		Mr & Mrs E O Brubaker	18 00
Manheim Bible Study Cl Pa	11 00	Elmer Groff's Cl	12 00
East Petersburg S S Pa		G W Beechy	9 00
Y M Bible Cl	7 50	Walnut Cr S S Ohio Cl 5	20 00
A Bro Pa	15 00	Pinto S S Md	19 00
Boyetown & Hereford		Zion S S Ore:	
Cong's Pa	6 00	Cl 1	5 50
Markham Y P M Ont	22 50	Cl 5	7 50
Vineland Y P M Ont	10 00	Cls 8 & 12	14 50
E Brenneman	10 00	Cl 13	12 50
	82 00	M J Schlabaugh	12 00
Bible Women Support		Olive Cong Ind	95 00
Sterling S C Ill	7 91	Sycamore Grove S S Mo	28 39
		Cl 16	16 00
		Cl 11	9 00
		Cl 10	9 00
		Cl 9	9 00
		W R Hersberger & Wife	9 00
		E D Hersberger & Wife	9 00

F P Kauffman & Family	9 00
Mary Klopfenstein	
& Class 15	9 00
Ada Hershberg & Cl 8	9 00
Cl 25	20 00
Cl 16	2 00
Sam Leichty	10 00
Mable Groh	18 00
Weber S S Ont Y M Cl	24 00
Weber S S Ont	30 00
	962 52

Widow Support

A Bro & Family Ind	11 00
Nappanee S S Ind Cl 15	5 50
Mr & Mrs L R Troyer	15 00
Ed M Yoder & Wife	5 00
Mary B Nofziger	22 00
L Dr Cr S S Cl 12 Ia	5 50
No 14060	11 00
Millersville S S Pa	
Hettie Mussers Cl	5 50
Zion S S Ore Cl 3	6 50
Olive Cong Ind	2 50
Menno Erb, Moses Lees	
Sam Schultz	5 00
	94 50

Medical

Midland S C Mich	10 00
Mary B Nafziger	28 00
Freeport S C Ill	6 00
West Union S C Ia	16 00
A Sister	
Blenheim Cong Ont	10 00
A Strasburg S S Tea Pa	10 00
Yellow Cr Cong Ind	20 00
La Junta Cong Colo	5 00
	105 00

Personal

Amaza Kauffman	3 00
Jr Dept Sterling S S Ill	11 36
Harry E Hartzler	25 00
Girls of Bethel S S Ohio	5 25
Roanoke Cong Ill	100 00
Falfurrias S S Tex	13 31
	157 92

Lepers

Sue F Landis	5 00
English School Repairs	
Freedly & Martha Schrock	5 00
No 14061	2 50
Zion Cong Mich	7 25
	14 75

New Missionary & Equipment

Manitou Cong Colo	14 47
Milan Valley Cong Okla	4 75
Crysal Springs S C Kans	10 00
	29 22

C D Esch Auto

Martins Cong Ohio	18 50
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Nurses' Bungalow

A Friend Pa	100 00
Mrs Kate Lapp	5 00
Mrs Kate Lapp	5 00
	110 00

Middle & High School, Dhamtari

Oak Grove and	
Pi Hill Congs Ohio	201 50

Building on the Rock

A Friend	2 00
A Friend	2 00
Mrs H H Ewert	2 00
	6 00

Mary Wenger Auto

Lake View Cong N D	8 50
Salem S S Alta	60 00
	68 50

Evangelistic Fund

Yellow Cr Cong Ind	22 50
Total for India	\$3,489 22

SOUTH AMERICA

General

Sue F Landis	5 00
A Bro Md	15 00
Metamora Cong Ill	28 40
East Bend Cong Ill	55 00
Beech Cong Ohio	28 73
Liberty Cong Ia	11 95
E Fairview Cong Nebr	40 54
Lancaster S S Pa	20 00
Fairview Cong N Dak	12 50
Weaver Cong Pa	12 47
La Junta Cong Colo	11 50
Mt Zion Cong Mo	2 25
Lower Salford S S Pa	48 00
Snider Cong Ont	20 00
Hagey S S Ont	9 63
Weber S S Ont	30 00
	350 97

Missionary Support

Good Cong Pa	18 00
S S of Niagara Dist	100 00
Pleas Valley Cong Kans	20 00
Souderton Cong Pa	37 50
A Mission Supporter	
Vineland Ont	15 00
E Zora A M Cong Ont	75 00
	265 50

Missionary Children Support

Elizabethtown S S	
Ada Garber's Cl	12 50
Niagara Dist S S Meet	14 00
	26 50

Evangelist Support

No Lima S S Ohio	25 07
E Union Cong Ia	50 00
A Sister	
Blenheim Cong Ont	10 00
Marion S S Meet Pa	27 00
Forks S S Ind	75 00
Good Samaritan Cl	
Elkhart S S Ind	6 00
S W Pa Dist Conf	180 00
E Zora A M Cong Ont	23 60
	401 67

Bible Readers Support

Conestoga S S Pa	2 50
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Orphan Support

Webster S Heatwole	4 75
Pigeon River S S Mich	
Childrens birthday off	4 42
Lancaster S S Pa	
Mrs Rohrer's cl	10 00
Esther & Mary Herr	20 00
Frazer S S Pa Pri Cls	34 50
Associated S C Pa	25 00
Susanna C Rohrer	5 00
Holdeman S S Ind Mens Cl	4 51
Towamencin S S Pa	30 00
	138 18

Orphanage Building

A Bro and Sister Pa	10 00
Johanna Mahuke	5 00
No 14063	2 60
Zurich S S Ont Pri Cl	5 50
	22 50

Publication

Calvin Smeltzer	1 00
Mrs Ervin Snyder	5 00
Martha G Rosenbergers Cl	
Pa	4 00
Friends, Ore	6 25
A Brother and Sister	
Lancaster Pa	15 00

Hershey S S Pa	44 00
Spring Valley Cong Kans	37 41
	112 66
Kindergarten	
Bethel & Guilford S S O	8 12
Mary B Nafziger	40 00
	48 12

Bible School	
Milford A M Cong Nebr	17 59
M D Schrock	5 00
Mary B Nafziger	10 00
	32 59

Wm Lauver Auto	
Chambersburg Cong Pa	110 50

New Chapel	
Tuleta S S Texas	
Willing Workers Cl	6 50
Total for South America	\$1518 19

CITY MISSIONS

Altoona Mission	
Kaufman Cong Pa	17 00
Pleasant Grove Cong Pa	3 96
Schellsburg Cong Pa	4 00
Masontown Cong Pa	9 31
Allensville Cong Pa	38 88
Scottdale Cong Pa	9 69
	82 84

Chicago	
J J Hostetler	5 00
L C Hartzler	5 00
Waldo Cong Ill	33 66
Willow Springs Cong Ill	5 70
Holdeman Cong Ind	22 87
A R Miller	5 00
	77 23

Detroit	
Yoder Sisters	2 00
Millers Sisters	1 50
R Smucker	1 00
	4 50

Ft. Wayne	
Nappanee Salem & Yellow	
Cr S S Meet Ind	9 42
Olive Cong Ind	31 02
N M Long	2 00
Bro Kaufman	1 00
	43 44

Kansas City Mission	
Wood River S S Nebr	20 00
Plum Cr Cong Nebr	15 00
E Fairview Cong Nebr	36 16
Mt Zion Cong Mo	1 25
Towamencin S S Pa	20 11
Mrs L Zehr & S S Cl	7 75
Basement Fund:	
Bethel Cong Mo	15 25
Palmyra Cong Mo	4 00
Sycamore Gr & Bethel	
Congs Mo	142 00
E Holbrook Cong Colo	19 57
Sycamore Gr Cong Mo	44 00
La Junta Cong Colo	17 30
Week-day Bible School:	
Mt Zion Cong Mo	21 60
	363 99

Canton	
Canton S S Ohio	7 24
Martins Y P M Ohio	7 00
Pleasant View S S	7 10
Women's M S of E Ohio	73 47
Bethel & Guilford S S O	10 00
	104 81

Peoria	
Tiskilwa Cong Ill	11 42
Cullom Cong Ill	4 00

Flanagan Cong Ill	5 00
Fisher Cong Ill	10 00
Hopedale Cong Ill	25 00
Goodfield Cong Ill	13 30
Roanoke Cong Ill	7 00
Pleasant Grove S S Ill	13 05
Willow Springs Cong Ill	5 71
Hopedale Cong Ill	35 00
	129 48

Portland	
Dis Mission Meeting	
Dak-Mont	15 14

Toronto	
Ananias Schantz	2 00
Breslau Cong Ont	13 25
C Cressman & I Good	1 50
Viola Good	4 00
	20 75

Philadelphia	
Doylestown Cong Pa	41 17
Total for City Missions	\$883 35

CHARITABLE INSTITUTIONS

Children's Home, K. C.	
Milford A M Cong Nebr	14 50
Mt Zion Cong Mo	1 00
Bro Baumgartner	3 00
D J Headings	3 00
S W Telephone Co.	21 00
Special Support	236 50
	279 00

Orphans Home, Ohio	
Bethel & Guilford S S O	10 00
Blough Cong Pa	7 00
Souderton Cong Pa	28 46
Farm Income	53 70
Special Support	753 08
Three Sisters, Ind.	4 50
Friends, Ia & Ore	3 00
A Sister	2 00
Two brethren	2 00
A Brother	2 00
A Brother	2 00
Smucker Sisters	5 00
	872 74

Illinois Home for Aged	
Oak Grove Cong Ohio	25 00
Maple Grove Cong Pa	45 50
Bro King	1 00
Harry Bachman	3 00
Special Support	606 83
Springs Cong Pa	6 00
Altoona Mission Cong Pa	9 24
	696 57

La Junta Hospital	
Mrs Henry W Lambertson	10 00
January:	
La Junta Menn S C	31 50
February:	
Elizabeth Longenecker	10 00
O H King	20 00
Pri Dept La Junta S S	15 00
March:	
C E Ebersole	25 00
D S Brunk	500 00
Elizabeth Longenecker	10 00
Hesston College Y P C A	250 00
April:	
Wiley Womach	5 00
Mr Parlian	10 00
E W Glatz	5 00
Geo M Bechtel	16 00
Elsie King	6 75
May:	
Central Pharmacy	10 00
Mrs Anna Peltzer	1 00
J B. Morehead	10 00
W T Brown	20 00
Miss Carrie Dorman	12 63
L C Gilton	3 50
Nora Miller	2 45

Mr Ducentbury	15 00
Wiley B Winters	20 00
F W McGee	5 00
June:	
Frank Gavagan	10 00
Automatic Gr. Machine	
Co	12 50
John Devine	25 00
Chamber of Commerce	5 00
Wiley Womach	5 00
Farrall Clifton	1 00
Harley Evers	38 00
Aaron Mast	5 00
Amos Kauffman	39 42
	1,154 75

Total for Charitable	
Institutions	\$3,003 06

OTHER FUNDS

Administration Expense	
Jason Miller	1 00
Harry D Herr	1 00
Mrs R M Luther	1 00
Jacob M Moyer	5 00
R H Lefever	50
Mrs R L Veil	25
	8 75

Annuity	
E R & Elizabeth Miller	100 00

Africa	
Madison Co S S Ohio	9 00
Sue F Landis	5 00
Bethel & Guilford S S O	1 88
	15 88

Mennonite Board of Education	
Pacific Coast Dist Conf	43 20
Cullom Cong Ill	6 40
Glade Cong Md	85
Casselman Cong Md	3 22
	53 67

Missionary Preparation

Wm S & Ella Landis	100 00
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French Missionary Support	
West Union Cong Iowa	76 77

Personal	
Salem Cong Nebr	20 48

District General Funds	
Plum Cr Cong. Nebr	15 00
Scottdale Cong Pa	19 37
Rockton Cong Pa	2 00
Kate K Delp Estate	300 00
Swamp	9 78
Isaac M. Hunsicker Estate	500 00
Blooming Glen Cong Pa	91 00
Ephrum Gehman S S Cl Pa	30 25
Yellow Cr Cong Ind	38 00
Bowne Cong Mich	15 73
Clinton Frame Cong Ind	43 08
Leo Cong Ind	22 91
Olive Cong Ind	45 79
Midland Cong Mich	14 00
Holdeman Cong Ind	24 92
Clinton Brick Cong Ind	13 00
Dist Mis Meet—Dak-Mont	15 14
Fairview Cong N D	17 46
Spring Valley Cong N D	6 00
Lake Region Cong Minn	5 00
Albany Cong Ore	16 69
Hopewell Cong Ore	4 09
Filer Cong Idaho	3 45
Nampa Cong Idaho	4 77
Palmyra Cong Mo	7 00
Wichita Cong Kans	11 00
Katie A Moser	2 00
Sycamore Grove Cong Mo	19 00
Spring Valley Cong Kans	37 40
Gulf Haven Cong Miss	25 00
Crystal Springs Cong Kans	13 56
Mt Zion Cong Mo	1 00
	\$1,373 39

Mo.-Kans. Conf. Expense Fund	
Hesston Cong Kans	16 00

Limon Cong Colo	8 00
Cherry Box Cong Mo	6 70
Bethel Cong Mo	9 75
Milan Valley Cong Okla	5 80
Penna Cong Kans	12 00
Pleasant Valley Cong Kans	10 50
Mt Zion Cong Mo	21 95
La Junta Cong Colo	18 50
Wichita Cong Kans	7 00
Crystal Spgs Cong Kans	9 21
Protection Cong Kans	5 50
	\$ 130 91

Evangelistic Fund	
Mt Zion Cong Mo	18 50

Rural Mission Fund	
Mt Zion Cong Mo	2 75
Leo Cong Ind	25 06
Berea Cong Ind	3 00
	30 81

Wichita Fund	
Mt Zion Cong Mo	1 25

Goshen College	
Middlebury Cong Ind	13 60

Rural Evangel	
Holdeman Cong Ind	10 00
Ind.-Mich. Colportage & Tracts	
Middlebury Cong Ind	13 60
Howard-Miami Cong Ind	24 13
	37 73

Ind.-Mich. S. S. Conference	
Goshen S S Ind	5 00

S. W. Pa. Conference Fund	
Glade Cong Md	32
Casselman Cong Md	1 60
	2 02

S. W. Pa. S. S. Conf. Mis. Fd.	
Morrison's Cove S S Pa	4 65
Blough S S Pa	12 30
	16 95

Total for Other Funds	2,015 71
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RELIEF FUNDS

Near East	
Sue F Landis	5 00

Russia	
Wm F Holdeman	10 00
Total for Relief	15 00

SUMMARY

Alta-Sask District Board	71 55
Dak-Mont District Board	96 07
Franconia Conference	1,241 77
Illinois District Board	411 15
Ind-Mich District Board	694 38
Iowa-Neb District Board	614 68
Lancaster Conference	627 00
Mo-Kans District Board	822 60
O & Eastern A M Conf	195 76
Ontario Conference	416 25
Pacific Coast Conference	79 02
S W Pa Conference	230 46
Wash Co Md-Frank Co Pa	45 17
M B of M & C	5,749 07
	\$11 294 93

India Missions	3,489 22
S A Missions	1,518 19
Africa	15 88
City Missions	883 35
Charitable Institutions	3,003 06
Annuity Funds	100 00
Relief Funds	15 00
General and Other Funds	2,270 23
	\$11,294 93

Respectfully submitted
and gratefully acknowledged,

V. E. Reiff, Gen. Treas.,
1711 Prairie Street,
Elkhart, Indiana.

GLEANINGS

Mohammedan Baptisms

On November 9th the American Baptist missionary, George H. Brock, of Kanigiri, South India, baptized five young Mohammedan men, and on December 9th, he baptized the headman of the village from which they had come. These six are said to be the first Mohammedans to be baptized in the Telugu mission. There is a large community of Mohammedans at Kanigiri and it is hoped that many more may be brought to accept Christ.

India's Free Women

In Kerela, South West India, which is almost entirely cut off by mountain ranges from the rest of the country, Indian women are "free as the air," and have enjoyed proprietary rights in the property of the family of which they are members. This was stated in an address to the All India Women's Social Conference, by Her Highness Maharani Setu Parvatibayi, the Junior Maharani of Travancore. As quoted in the Calcutta Modern Review, she said:

"In my own country of Kerela, the woman is the pivot of the family, and her rights are fundamental and extensive. A large proportion of the property in Malabar stands in the name of the woman as the head of the household, and innumerable examples of careful management and masterly administration can be produced."

The India Nationalist editor of The Modern Review, Babu Ramananda Chatterjee, says that the conference over which her highness presided was largely attended by women from all parts of India belonging to the Hindu, Moslem, and other religious communities. It discussed and passed resolutions on such important topics as the abolition of purdah, marriage of widows, rescue of minor girls, remodeling of primary and secondary education, adult education, revision of laws of inheritance, abolition of dowry to the son-in-law, revision of factory laws, and equal moral rights for men and women.

The Maharani-Mother of Travancore would sweep aside all vestige of purdah from every part of India, do away with child-marriage and widowhood, and eradicate other evils from which Indian society suffers.

"Throughout South India women now have the vote on the same terms as men. In Travancore and in Mysore women may be elected as councilors. Campaigns in Bengal and Behar have recently resulted in women getting the municipal vote. There are women councilors in Madras, and the United Provinces of India have given qualified women equal political rights with men for the Legislative Council, District Municipalities and Local Boards."

New Avenue for Bible Teaching

Daily Vacation Bible Schools are very new in Burma, but the first year proved their worth so effectively that five more were organized last year. Miss Mary Phillips of the American Baptist Mission, writes:

"Besides outlining a definite program adapted to the needs of Burma, all the Bible stories and character stories had to be written and translated into Burmese. About forty young people from the college, high schools and seminaries volunteered to help in the schools. That, of course, meant sacrificing their own vacations. Because of the extreme heat we found it necessary to begin at seven o'clock in the morning and finish at ten, but that did not mean that the work for the teachers was finished for the day. The teachers every morning met for prayer fifteen minutes before the opening of school. At noon time they divided into groups and went out to make calls in the homes of the pupils. Through this quiet home work a number of adults confessed their faith in Christ and not a few children from Buddhist homes expressed their desire to become Christians.—Watchman-Examiner.

The First Maori Bishop

Christianity has made great progress in the last few decades amongst the Maoris, the natives of New Zealand. The general assembly of the Anglican Church there has now been able to carry out a long cherished plan; it has created an independent Maori diocese with a Maori bishop at its head. Frederick Augustus Bennett, who has worked as a clergyman amongst the Maoris, was recently consecrated Bishop of Aotearoa. The ceremony took place in St. John's Cathedral, Napier, in the presence of a large congregation of Maoris and whites.

Haitian Gospel Mission

Haiti, "The Black Republic," is dark in more senses than one for it has long been neglected by evangelical Christian missionaries. One of the workers now engaged in the evangelization of the islanders, writes: "I have just returned from La Tortue where I spent twenty days assisting with the mission work. In a village called La Vallee, thirty-six people gathered for a Gospel service in the house of one of the converts and only two could read! There were two chairs so that the congregation was obliged to squat on the mud floor or on logs of wood.

At morning family prayers five converts engaged in prayer. Several have asked for baptism, but as few of the people are married legally, and as many men have more than one "wife," there are serious family matters to be put right before these converts will be fit for church membership. A real work of grace is going on in the hearts and lives of some of the people on the island, but we must be patient until the seed sown has been watered by the Holy Spirit, and has had time to germinate.

As soon as funds permit, we are anxious to build a small Gospel Hall on the island, where we may be able to invite the people to sit on benches while listening to the Gospel instead of squatting on the mud floor of a native hut.—J. Alfred Pearce, Port-de-Paix, Haiti.

Some City Evils

Moral conditions in New York City are reported, by the "Committee of Fourteen" which has been conducting an extensive investigation, to be worse than ever. The lack of law enforcement, the prevalence of "speakeasies," the intemperate and vicious "night clubs" and similar resorts, are responsible for much of the crime and commercialized vice. The committee reports "one syndicate which furnishes women to 180 evil resorts in New York City.....Not being forced (by the state) to take out licenses or to open to the police at all times, as formerly, these places lock themselves against the police. Evidence of the vicious character of the place is hard to establish by raids. The Federal police can make raids but they are only looking for intoxicating liquor and it is not their concern whether the place is an immoral resort or not.....Recruiting is largely done through advertisements for 'hostesses.' These resorts are growing bolder." Before New York becomes more like Sodom, aroused public sentiment should put an end to this lawlessness and open vice.

Evangelical Church in Mexico

Cheering news of the growth of the Evangelical Church in Mexico comes from Dr. W. A. Ross, president of the Evangelical Seminary of Mexico, who says:

"From several things recently, we have been forcibly reminded of the strength of the Evangelical Church of Mexico. At the recent National Convention of the Evangelical forces of Mexico, we saw Protestantism at its best. Representatives from all of the Christian Churches attended.

"There were present 143 registered delegates from outside the city of Aguascalientes. The popular meetings filled the large auditorium, and even the conferences for study morning and afternoon were attended by from 100 to 200. These registered delegates came from sixteen of the twenty-eight states of the Mexican Republic and represented thirteen religious bodies. This shows that the leadership has passed from the hands of the foreigners to the Mexicans. That is the goal of all mission work. The men and women in the convention well prepared to take this leadership were only a few of the many scattered throughout the country.

"There is a spirit of harmony and brotherly love in this great Evangelical Church in Mexico. They are now making their plans to be missionaries to the great untouched areas of the country that every phase of the life of Mexico may be brought under the subjection of our Lord Jesus Christ. There is a spirit of earnest prayer and of intercession which bespeaks well for the future of the Evangelical Church.

"There was appointed a committee called the 'Upper Room Committee' whose special work for the year is to form Prayer Circles, to call together small groups who shall meet in quiet places for prayer, to be a center for the churches during the year, for the promotion of intercession for a deeper spiritual life among the Mexican people."—The Christian Observer.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTTDALE, PA., THURSDAY, OCT. 10, 1929

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No. 28

EDITORIAL

"My God shall supply all your needs."

Not everything that we recognize as "needs" merits the name.

Many who have the gift of gab are nevertheless weak because they lack the gift of the Spirit.

All our readers, especially those in positions of responsibility in home or Church or school, should read carefully Bro. J. L. Stauffer's article on "Are We Modern Eli's?" printed elsewhere in this issue.

When God through Moses informed His people that "Behold, I have set before you this day a blessing or a curse," He brought before them a thought-provoker that ought not to be lost upon the people of God at the present day. Give the devil half a chance, and the God-given blessings showered upon you will be turned into curses. Give God a chance at your life, and what seem to be hindrances in your life will prove to be "blessings in disguise."

Next week is the time for our regular quarterly Doctrinal Supplement. A large part of this number will be taken up in addresses heard by the people who attended the fundamentals conference held just previous to our last General Conference. These articles, appearing in print at this time, will serve as an interesting rehearsal for those who heard them in the first place, and most instructive and illuminating reading for those who did not hear them.

If God has blessed you with more than ordinary intelligence, powers of speech, or social power, or executive ability, or beauty of form or face, or wealth, or capacity for leadership, remember two things: (1) Such

blessings are all from God, who expects you to give a good account of your stewardship. (2) The greater your powers, the greater your responsibility and therefore the greater your reasons for humbling yourself before God to the end that these powers may not have been bestowed in vain.

The Ministry of Kindness.—"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This message to the Ephesian brethren is just as needful for us as it was for them. It is a part of the very spirit of Christ. Every act of His, every word (though some of His words, bearing messages of truth, stung to the quick the hearts of those who were not ready to receive them) were deeds and words of kindness. In this world of sin and of sinners, where bleeding hearts and discouraged souls are numerous because of sin and its results, the ministry of kindness is everywhere needed. The greatest victory ever won (that on the Cross of Calvary) was the victory of love. The surest evidence of the loving Master's touch in our own lives is the touch of kindness manifest in our actions, the tone of kindness in our words. Whatever else duty may demand of you, "be ye kind one toward another."

Is the world getting better? We do not think so. With crime, irreligion, and unbelief on the increase, and with discipline growing more lax in home and school and Church, it is hard to figure out how at the present rate of going we would ever arrive at "the golden age." But a still more vital question for each of us as individuals to answer is, Are we as individuals getting better? I may be greatly grieved at the drift of sinful humanity, and ought to be, but that will not help me if I go along with the drift. The thing that saved Noah and his household was that

they believed God and went into the ark, though all the rest of the world perished in the flood. What is more, having determined by the grace of God that "as for me and my house, we will serve the Lord," let us serve Him acceptably by doing all we can in the way of getting people in saving touch with Him. If the world is getting worse, is it doing so with my help, through indifference or sinful living, to make it such?

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Which harvest? All the harvest, in both occupied and unoccupied fields, at home and abroad: in our home congregations, in the neglected field adjoining our home congregations, in distant fields made accessible by modern means of travel or communication. The words, "Pray ye," remind us: (1) that God is the source of supply for all these fields, and that we should look to Him to do the sending; (2) that we should hold our own selves ready to be used of the Lord in answering our own prayers; (3) that churches should hold themselves ready to coöperate with the Lord, as indicated in Acts 13:1,2, in the sending forth of laborers whether into the home or foreign fields; (4) that when this sending forth is done in the spirit of prayer, the Lord's blessings will make the work fruitful in the harvest and gathering in of souls.

Doctrine and Discipline.—Let us not be deceived with the idea that all that people want is to know what is right and they will do it. Indoctrination is an important thing, and should never be neglected. But people need more than an indoctrination of the head to make saints out of them. For instance, some of the "dry" leaders in prohibition countries at times get beastly drunk, thus going against better knowledge. Tobacco is known to be a great evil—expensive, filthy, no food properties, more than

two-thirds of its users being diseased in some form or other. A knowledge of these facts does not keep millions of people (some even doctors) from becoming slaves to the tobacco habit. Modern styles in dress are generally admitted to be immodest and unbecoming to people professing godliness, yet most church members bow before the goddess of Fashion, many of them practicing indecent exposure of the body, ignoring Bible teaching on dress. Covetousness is universally condemned, and almost as universally practiced.

We repeat, it takes more than a mere indoctrination of the head to

make saints out of people. Besides this we need conscientious law observance on the part of all right-thinking people, and law enforcement among all—in home, in Church, in school, in affairs of government. The name for this is **discipline**. When this is a part of our indoctrination it helps to keep the conscience clear and to make the mind favorable to an attitude of doing as well as we know how. The big quartette of acceptable Christian living may be said to consist of a real evangelical conversion, Spirit guidance, scriptural discipline, and a proper indoctrination of both head and heart.

NONCONFORMITY IN DRESS AS TAUGHT BY OUR CHURCH FATHERS

By Katie Reber

For the Gospel Herald.

(Concluded)

It was kings and other dignitaries who wore purple garments, and ornaments of gold about their necks. Bordered and striped togas and broad-barred ones were put on idols. Wearing the military garb was spoken against because military service is unscriptural. "Therefore," says Tertullian, "no dress is lawful among us, if assigned to any unlawful action."

Clement of Alexandria says further that, "love of display is not for a lady, but for a courtesan, a prostitute. Such women care little for keeping at home with their husbands; but loosing their husband's purse strings, they spend its supplies on their lusts, that they may have many witnesses of their seemingly fair appearance." He has just as much to say against men who try to adorn and beautify themselves as he does against women. He said that in his time luxury had advanced to such an extent that not only were the female sex deranged about this frivolous pursuit, but men also were infected with this disease.

As a last quotation from Clement I shall give this one: "As, then, in the fashioning of our clothes, we must keep clear of all strangeness, so in the use of them we must beware of extravagance. For neither is it seemly for the clothes to be above the knee as they say was the case with the Lacedaemonian virgins, nor is it becoming for any part of a woman to be exposed."

A few more quotations from Cyprian on dress in general will give an idea of his attitude. "Having put on silk and purple they cannot put on Christ; adorned with gold and pearls and necklaces, they have lost the or-

naments of the heart and spirit." "Let chaste and modest virgins avoid the dress of the unchaste, the manners of the immodest, the ensigns of the brothels, the ornaments of harlots." "Let your countenance remain in you incorrupt, your neck unadorned, your figure simple; let not wounds be made in your ears, nor let the precious chain of bracelets and necklaces circle your arms or your neck; let your feet be free from golden bands, your hair stained with no dye, your eyes worthy of beholding God."

From the Constitution of the Holy Apostles, written in the fourth century, we have these commandments to men: "That beauty which God and nature have bestowed upon thee, do not further beautify, but modestly diminish it before men. Thus, do not thou permit the hair of thy head to grow long, but rather cut it short, lest by a nice combing thy hair, and wearing it long and anointing thyself, thou draw upon thyself such ensnared or ensnaring women. Neither put thou a gold ring upon thy fingers; for all these ornaments are the signs of lasciviousness, which, if thou be solicitous about in an indecent manner, thou wilt not act as becomes a good man; for it is not lawful for thee, a believer and a man of God, to permit the hair of thy head to grow long, and to brush it up together, nor to suffer it to spread abroad, nor to puff it up, nor by nice combing or plaiting to make it curl and shine, since that is contrary to the law."

In the commandments to women we find this: "If thou desirest to be one of the faithful, and to please the Lord, O wife, do not superadd ornaments to thy beauty in order to please other men; neither affect to

wear fine brodering, garments, or shoes, to entice those who are allured by such things."

The clergy among the early Christians adopted the philosopher's cloak; so did also the lay members. They did this not only because it was a simple and plain garment, but because they supposed the apostles, whom they strove to imitate, wore this cloak.

The Council of Gangra, which met A. D. 379, took action against the wearing of men's clothing by women. Canon XIII says, "If any woman, under pretense of asceticism, shall change her apparel, and, instead of woman's accustomed clothing, shall put on that of a man, let her be anathema." Exchange of dress, or the adoption by one sex of the dress of the other, was forbidden in the Pentateuch (Deut. 22:5), and was therefore most strictly forbidden by the whole ancient Church.

St. Basil, archbishop of Caesarea, in discoursing on what kind of dress best becomes a Christian, tells us that it ought to be such that will express the meekness and humility of the mind; that good men of old were so attired, and that we are commanded to be content when we have food and raiment, not studying variety which leads to excess and luxury. He further says that the chief end of dress is that it should be a sufficient covering alike in winter and in summer. As to color, brightness should be avoided. The materials should be soft and delicate. To aim at bright colors in dress is like women's beautifying when they color their cheeks and hair with hues other than their own. "To pay more than necessary attention to our hair and dress is, as Diogenes puts it, the part either of the unfortunate or of the wicked. To be finely dressed, and to have the reputation of being so, is to my mind, quite as disgraceful as to play the harlot, or to plot against a neighbor's wedlock. What does it matter to a man with any sense, whether he wears a grand state robe, or a common cloak, so long as it serves to keep off heat and cold? In other matters necessity is to be the rule, and the body is only to be so far regarded as is good for the soul."

Theodoret tells this story of his own mother. In her younger years she had a disorder in her eye which no physician had been able to heal. She was finally persuaded to go to one, Peter, famous for his gifts of miracles, who lived near Antioch. She put on the finest clothes and costliest jewels she had. The first thing he said to her was, "Tell me, daughter, suppose an excellent artist, having drawn a picture according to all the laws and rules of art, should

expose and hang it forth to view, and another rude and unskilful bungler coming by should find fault with this excellent piece and attempt to amend it, draw the eyebrows to a greater length, make the complexion whiter, or add more color to the cheeks; would not the true author be justly angry, that his art was disparaged and undervalued, and needless additions made to the piece by an unskilful hand? And so it is here. Can we think that the great Artificer of the world, the Maker and Former of our nature, is not, and that, justly, angry, when you accuse His incomprehensible wisdom and perfection of skilfulness? You would not add your reds, whites, and blacks if you did not think your body needed these additions, and while you think so, you condemn your Creator for weakness and ignorance; but know that He has power answerable to His will, and, as the Psalmist tells us, the Lord has done all things as He pleased; and He that takes care of what is good for all would not give what is evil and hurtful unto any. Corrupt not, therefore, the image of God, nor attempt to add what He, in His infinite wisdom, thought not fit to give; study not to invent this adulterate beauty, which even to chaste persons oft proves a cause of ruin by becoming a snare to them that look upon it."

The holy man said no more, and the young lady presently found herself wounded with the force of his reasonings, but would not leave until she had obtained the end of her errand, which he granted not without great importunity and a humble and modest referring all to the grace of God, and so sent her home with a double cure, her body cured of its disease, and her soul of its pride and vanity. She ever after led a most humble, sober, and pious life.

The last Father from which I wish to quote is Chrysostom. I shall give only a few extracts. "Let your dress be such as is needful, not superfluous. However, that we may not shut up too narrowly, this I assure you, that we have no need of ornaments of gold or lace. And it is not I who say this. For that the words are not mine, hear the blessed Paul saying and solemnly charging women to adorn themselves, not with plaiting of the hair, or gold, or pearls, or costly array." "But my discourse is not addressed to women only, but also to men." "Let us then wear such clothes as are sufficient for our need. For what does much gold mean? To those on the stage these things are fitting; this apparel belongs to them, to harlots, to those who do anything to be looked at. Let her beautify herself who is on the stage or danc-

ing platform, for she wishes to attract all to her. But a woman who professes godliness, let her not beautify herself thus, but in a different way. Thou hast a means of beautifying thyself far better than that. Thou also hast a theater, a body of spectators; for that theater make thyself beautiful. Clothe thyself with these ornaments. What is thy theater? Heaven, with its company of angels. Put on such garments that thou mayest gratify them."

As a closing quotation I shall give this one from Chrysostom: "Let us enter into heaven, not having spot nor wrinkle, nor any such thing, that we may attain also to the good things promised, of which may we all be partakers through the mercy and grace of Jesus Christ our Lord, with whom, to the Father, together with the Holy Ghost, be glory, power, and honor, now and evermore, and world without end. Amen."

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LAXITARINISM, or ARE WE MODERN ELI'S

By J. L. Stauffer

For the Gospel Herald.

Who was Eli? He was an honorable and devout judge in Israel; a Jewish patriot; a man of blameless character and loyal to the Lord, so far as his personal life was concerned. He knew what was right and possessed a real zeal for the Lord, for the worship of Jehovah, and the ark of God. On the other hand, his weakness is seen in the fact that while he frequently admonished his wayward sons, he never effectively disciplined them. He was a man who lost his grip on God, and on Israel; not because of sin in his own life, but because of tolerating it in others, contrary to the Word and will of the

Lord. God's own interpretation of Eli's laxness was: "I will judge his house for ever for the iniquity which he knoweth, because his sons made themselves vile and he restrained them not." "Honourest thy sons above me."

The question of vital concern to the writer at this time is whether we as servants of God and the Church are becoming like Eli? We wish it were not true, but the fact remains that there have been church officials in some localities in the Mennonite Church who, rather than use the Word for a standard, have in its place allowed the desires and practices of their families and friends to become the criterion for the Church of God. This looks like Eli over again.

The spirit of the age is everywhere manifest. Law courts have difficulty in establishing guilt, and the same thing has come into the Church. Is there no stopping place short of the destruction of the "faith of our fathers?" Eli, through his compromising spirit, tolerating the evil in his sons, lived to see the day when the ark of God was in the unholy hands of the Philistines, his disobedient sons lay slain on the battlefield, while his nation Israel was scattered, discouraged, and humiliated. Seeing this, Eli fell backward and broke his own neck and expired. A newly-born grandson was given the name of Ichabod (meaning, the glory of the Lord has departed) which name he bore to his grave; thus bearing witness to the shame of his father's wickedness and his grandfather's laxness, that together robbed Israel of their power and the protection of the Almighty.

Is it too late to awaken leaders, especially in communities where the drift is pronounced, to the dangers of compromise with and tolerance of evil? Samson awakened too late. Eli would doubtless have done differently the last few moments of his life, but the opportunity was forever gone. The next generation must suffer for their leader's laxness toward evil. Shall the dishonor of losing the distinctive Gospel principles as believed by the Mennonite Church be chargeable to this generation? It is evident that the simple faith as believed and practised by our forefathers and those of a few other denominations, is vanishing. Branches of Mennonites have tried a more liberal program, with the result that they have lost about all of the distinctive principles for which their and our fathers labored and even suffered unto death. Mennonites in Europe have compromised nearly every distinctive principle and cannot be recognized as bona fide followers of Menno Simons. The Bible has not changed. Sin has not become less sinful. The world has not lost its

hostility to the cross of Christ, nor their antagonism to the followers of the Prince of Peace. **Shall we change?** By what logic or process of reasoning can we justify weakening on the principles and practices of the generations of our people of the past? The world has no decent or satisfying substitute to offer, and the Bible allows no compromise because **principles never change.**

We are living in days when authority is in disrepute. Individual independence is the cry. The authority of the State, of the Church, of the Home is being questioned and challenged. Hostile forces whose stated aim is the overthrow of all law and order are at work in every phase of life. This satanic spirit has been inhaled by some members of the Mennonite Church, until they have reached the place where they challenge the right of the Church Conference, the bishop, the minister, or the deacon to interfere with their own self-will. Like in the days of the Judges, they do "that which is right in their own eyes." **Such people are wrong, or they are in the wrong place.** They should be dealt with on a Gospel basis. They need a conversion and adjustment to the principles of the Gospel and the Mennonite Church, or, failing to be reconciled, they should be disowned. **Why not deal with such who hold unscriptural principles while their number is limited to a few in a congregation?** Why wait until the insurrection against truth grows to the proportion that it is ready to divide the congregation in two. Christianity is voluntary. People who are hostile to the standards of the Mennonite Church are not compelled to remain in the Church. The Church has the right to use new methods, and to give truth a different emphasis as the times may demand, but the present demand is for the abolition of such Christian principles as give the Mennonite Church the right to claim separate denominational existence. **When the Mennonite Church abandons the Gospel principles that she has held from the beginning, she surrenders her right to exist.** Members of the Mennonite Church should be willing to conform their lives and practices to the standards of the Gospel as interpreted by the Church, and not insist upon the Church adopting their more liberal and worldly policies.

Hear the lament of an influential church leader, who says what he might have done after it was too late. John Wesley says: "I am distressed. I know not what to do. I see what I might have done once. I might have said peremptorily and expressly: Here I am; I and my Bible. I will not, I dare not vary from this book, either in great things or small. I have no

power to dispense with one jot or tittle of what is contained therein. I am determined to be a Bible Christian, not almost, but altogether. Who will meet me on this ground? Join me on this or not at all." Wesley's lament was caused by the absence of adequate Scriptural discipline. After the Methodist Church had gained momentum in the wrong direction, Wesley saw no way to stop the drift. He concludes: "But alas! the time is now past; and what I can do now I cannot tell."

If the principles of the Mennonite Church are Biblical (and we believe they are) then every disobedient member cannot be in right fellowship with God so long as he is out of harmony with the Church. If the disobedient are left undisturbed by what some people are pleased to call "long-suffering and patience," it will only be a question of time until, like a decayed apple among good ones, others will become alienated from the truth by his life and influence. I think Eli had, or thought he had, patience and forbearance toward his sinful sons; but God interpreted Eli's attitude as a vice rather than a virtue. Longsuffering is a fruit of the Spirit; but if continued in when we have explicit teachings regarding the procedure against evil, it ceases to be a virtue, but becomes a fellowship or tolerance of evil.

The writer wishes he could say something that would stir up every sleeping watchman to face facts as they are and deal with them in a Gospel way. A religion that tolerates known evil within its ranks will never hear the "well done" of the Master in the day of reckoning. It is the writer's conviction from observation, testimony, and a little experience that, if the Mennonite Church is to continue to maintain her principles and merit the favor of her Head, there must be definite, concerted, firm, and thorough Gospel discipline exercised by hearts that are filled with love and loyalty to Christ. The modern idea that discipline can be exercised without any one feeling it or protesting against it is all wrong. To hesitate to take a course of action that is in harmony with the Word of Truth because somebody does not see it that way is a moral weakness unworthy of Christian soldiers in the army of the Lord. Let every bishop, minister, and deacon awaken to the impending peril, remembering that an account of our stewardship must be rendered to the Shepherd and Bishop of our souls. Who would want to stand in Eli's place in the day of reckoning and view the subsequent consequences of his laxitarianism? I feel sure no one would desire such a place, then let us by the grace of God retire from a similar course in this

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

When the Children of the captivity rebuilt the temple unto the Lord God in Jerusalem, their adversaries who were living in close proximity with them, came with deceptive motives saying: "Let us build with you; for we seek your God, as ye do; and do sacrifice unto him" (Ezra 4:2). Should the answer given by Zerubbabel in the following verse be considered applicable to God's people in this age in accepting or refusing to accept funds from individuals and organizations which are non-Christian for the purpose of building, rebuilding, and the upkeep of Church properties? A. W. B.

If in this age we meet with similar conditions as did Ezra, Zerubbabel, and Jeshua, it certainly would be the part of wisdom and right action as a Church to refuse any assistance in the way of funds to enhance the Lord's work from those who are known to be enemies of Christianity and its divinely instituted work.

The offer and statements on the part of those adversaries were worded in very appealing sentences, but clothed with the garb of deception, which would have meant serious disaster to the Jews if the same would have been accepted on the part of Zerubbabel. Even though the proposition was not accepted, God's people suffered much in having their hands weakened by those deceptive enemies.

We note, however, in chapter 6:8-13 that in accordance with a decree made by king Darius his subjects who dwelt beyond the river, who were not Jews, were instructed to help in furnishing material for the construction of the temple in Jerusalem, and animals to be used for burnt offerings, also other supplies needed to carry on the Lord's work. These people, however, were friendly toward the Jews, and God blessed and prospered their work.

As Christians we should first ascertain the motives that may prompt non-Christians to offer financial help in our Church activities and then act accordingly, as the Jews did in Ezra's time. If non-Christians are favorable toward our Church work, it would be a token of good will and courtesy on our part to accept their offered help, but their help should not be solicited on our part. J. S. S.

our day.

"Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Harrisonburg, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—*1st Th. 126:6*

Lift up your eyes, and look on the fields; for they are white already to harvest.—*John 4:35*

Go ye into all the world, and preach the Gospel to every creature.—*Mark 16:15*

FROM OUR MISSION STATIONS

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Readers, Greeting:—"O magnify the Lord with me, and let us exalt His name together."

After spending nearly three months in the work here, in an efficient way, Sister Mary Keener left on Sept. 10 for home (Harrisonburg, Va.), accompanied by Bro. Ivan Dowling who is attending the Eastern Mennonite School.

On Sunday, Sept. 8, we were pleased to have with us Bishop N. H. Mack and wife on their return from Tampa, Fla. They were accompanied by Sisters Mary and Martha Byer, who were on their way to the Eastern Mennonite School, and Bessie Tuvell who was going with them to Pennsylvania. Bro. Mack preached at the Concord Church in the morning, and at the Mission at three o'clock and in the evening. His messages were timely admonitions, and we trust will not be forgotten but lived.

On Sept. 15 Brethren S. H. Rhodes and J. P. Wenger of Harrisonburg, Va., and Bro. S. E. Allgyer of West Liberty, O., stopped with us on their tour south and filled the regular appointments. Again many helpful thoughts and admonitions were given.

On Sept. 20 Bro. Henry Good, wife, little son Ira, and daughter Dorothea arrived with their daughter Beulah who is appointed to the work here. We are very thankful for her return after a few months' absence. Bro. Good and family gave valuable help in Sunday school and young people's meeting on the 22nd and spent a few days in the community of his childhood days. Other welcome visitors the same evening were the aged Bro. J. W. Neuhauser of Detroit, Mich., accompanied by his daughter, Sister Katie Webb, and husband, formerly of near this city. We thank all who remember the work—the sewing circles and other contributors. If some congregation has Church and S. S. Hymnals not in use, we could use them and will be pleased to get them.

The enemy is busy. May we stand together in the Lord in prayer.

Sept. 27, 1929. Anna G. Jennings.

My God is a great, loving, benevolent, all-powerful Being to whom I belong.—I. E. B.

OBSERVATIONS ON THE WAY

III

For the Gospel Herald.

September 19 was spent in the vicinity of Asheville and Hendersonville, N. C., looking up some needy fields, with Bro. and Sister B. M. Baer as our pilots. They have been in this field for two years, and are interested in the work of the Lord and the Church. We had the privilege of spending an hour with Mr. Cady, who is connected with the American Sunday School Association in organizing Sunday schools. He has 9 counties as his field of labor, and is quite well informed regarding the conditions in his field and the work that is being done. We appreciated this visit with Mr. Cady, his attitude, and the information received.

September 20, after a real prayer service in the home of Bro. and Sister Baer, we turned our faces northward. After covering a portion of eastern Tennessee we proceeded to the southern portion of West Virginia, desiring to visit a few points we were especially interested in on our way south—in the vicinity of Caretta, Colewood, and many other cities and villages of 500 and more and very little being done for them in a religious way.

Saturday afternoon, at 3 o'clock, we changed our plan, and decided to set sail for Harrisonburg, Va., 200 miles north, and if possible to reach Weavers Church in time for service Sunday morning. This desire was granted. We reached the place 15 minutes before time for preaching service to begin. The same evening we had the privilege of preaching at the Eastern Mennonite School. Our auto registered 1948 miles, since leaving Harrisonburg, almost two weeks prior. At least 1500 miles of this trip was continuous mountain traveling, and much very perilous driving because of narrow roads and short curves, with many reckless drivers on the road. We were greatly encouraged by the eagerness and interest these mountaineers manifested in receiving the thousands of tracts we handed out to them, and with our personal interviews with them. Generally speaking, these people live very simple, take life easy, are sociable, and have plenty of time to visit, apparently contented.

In conclusion I would say, with what we have seen and the information we have received, from reliable sources, the most neglected fields of the southern highlands are found in the sparsely populated districts of the mountains, where there are scarcely enough people living near enough to justify stationing workers there, except in the way some of the churches are working. For instance, the Pres-

byterians in one locality have 16 workers, mostly girls teaching school. They have built small shacks in the mountains for the teachers to live in. Usually two live together, and then go out in different directions to teach, and at the same time do religious work. In my mind this is a splendid method, but requires organization and heroic effort.

The most fertile fields we found in the mining districts of southern West Virginia, where thousands of people are living in villages, with some church privileges but not adequate to care for many of the people. And they are calling for help. These people are mostly mountaineers, American born, intelligent, and are free from labor unions (but not free from sin). We also found that many of the churches and preachers are not measuring up to the standards of the Gospel—so much factional spirit. But one thing is commendable: the thousands of dollars spent in the building of church houses, many of them good buildings. We are grateful to our heavenly Father for His care and protection.

During this entire trip our party enjoyed splendid health all the way, and not a single mishap occurred. We are indebted to Bro. J. P. Wenger for his company and the use of his auto on this trip. We used 100 gallons of gas and 12 quarts of oil in traveling 1848 miles. One hundred miles was made in Bro. Baer's machine at Asheville, N. C.

Sincerely Yours,

S. E. Allgyer,
S. H. Rhodes.

REPORT OF MY ACTIVITIES FROM JANUARY 1 TO JUNE 30, 1929

From January 1 to June 30, 1929

By Pierre Sommer

For the Gospel Herald.

Peiseprediger (Evangelist) of the French-speaking Mennonite Churches

Grand Charmont near Montbéliard (France), Sept. 12, 1929:

The whole month of January was devoted to a Bible course here at Grand Charmont with six young brethren as students. To a few of them we gave lodging and board. We studied the first part of Genesis, including the life of Abraham, and the first seven chapters of Matthew. Portions of Scripture were committed to memory. Reading, orthography, and singing were also taught. We had lessons on Christian doctrine, Mennonite history and geography, giving special attention to the countries in which Mennonite churches are found and to the mission fields.

We realize it as a great lack that we do not have our own schools for our children. Formerly religious in-

struction was given in the public schools. At the present time such instruction is wholly excluded from the schools. With one exception we do not have Sunday schools in our congregations. A few years ago a Sunday school was organized here in Montebeliard and it has proved a great blessing. In the Toul congregation the brethren have children's meetings in places where there are a number of children. How very necessary would be a Sunday school in every congregation! But, sad to say, we do not have those who are able and willing to teach; there is no interest for such work.

Even more sad is the fact that in most families the parents neglect altogether their duty in this regard, and the children grow up without any instruction in God's Word and are not taught to pray. In consequence of the absence of religious instruction there is in evidence among some of the children such ignorance as should be expected only among heathen. I say some of the children; but one could include in the statement some of the parents as well, for these conditions have existed for a long time.

We are putting forth earnest efforts to stem this tide of ignorance. This in particular is the purpose of the Bible course mentioned above, and of the Bible meetings which we have held in such congregations as

(Continued on page 572)

MENNONITES IN PARAGUAY

III. After Three to Six Months on Their Land

By T. K. Hershey

For the Gospel Herald.

The land, generally speaking, is covered with underbrush with here and there some valuable timber. There are three kinds of Quebracho trees—yellow, red and white. They are all so hard that it is difficult to work it up into smooth building lumber, but it is very valuable for hard wood work.

As already observed, the Mennonites were not able to occupy their land immediately on arriving. At the time of our visit to the Colony, some had been on their own land only three months. Others had been working on their own tract for four, five, and six months.

Clearing and Building

After building temporary homes, next in order was to clear the land

for planting, which was by no means a small task. We were very much impressed with the rapidity of the work done by these Mennonites. The Indians make good helpers, in addition to their large families. All working together, many hundreds of acres were cleared off in a short time.



Bishop Friesen and Bro. Swartzentruber in the Bishop's Cotton field.

The next essential thing to do was the building of fences, which consist of Quebracho wood posts and barbed wire. These posts, we were told, last for more than forty years. The land having been surveyed, each Mennonite family knew where to place their line fences and erected these first. Having built a temporary house, line fences and a few other fences, they were ready to begin to till the soil. The most difficult part of this was the removing of the stumps. The land



Bro. Swartzentruber and Mr. McRoberts before Broom Corn. Note how much higher than they are it has grown.

is rather flat and of a sandy loam, sometimes quite dark. The work is nearly all done with oxen, which are cheaper and stand the heat better than horses.

Crops

The Mennonites, coming from a great wheat-farming country, had to experiment as to what, how, and when to plant. They first planted such things as would give them food for the table; such as beans, sweet potatoes, caulapoues, watermelons, and mandioca (a native sweet potato used for tapioca and arrowroot). Then followed corn, Kaffir corn,

broom corn, cow peas, peanuts, bananas, and cotton. Some had several acres in garden truck, which reminded us of the rich truck farms of Eastern Pennsylvania. Everything they planted seemed to grow. Several pictures were taken of Kaffir corn, watermelon, cotton, and bean fields. These show that crops generally grow very rank. We saw Kaffir corn 12 feet high, and one head that by actual count had 1,000 grains.

While in a store of one of the villages, a sweet potato vine was brought in to be measured and it measured over 15 feet. They thought this a sure sign of having sweet potatoes. We said it would be more than likely to be the reverse, all vine and few potatoes. We recalled our former truck farm experiences and showed them how to loosen the vines and cut them off. It was almost amusing to see how the sweet potatoes were planted—in rows on the flat ground. The ground was simply a mass of vines, how they will ever find the original plant is more or less a puzzle. What is true of this case is true also of other crops; lack of experience in small crop-farming.

There were pumpkins that weighed 80 to 100 pounds each, and watermelons that weighed 50 pounds. It was estimated that over a million watermelons were produced in the short time that they were on their land.

Mr. Fehr told us that he planted one acre of beans the 23rd of November and harvested them the 28th of January, making a yield of 1,000 pounds which he sold to the Corporation store at 7c a pound. He also thinks two crops a year could be raised yielding about \$140 per acre, which would be very good. Another told us of a yield of seven bags of peanuts from a half-acre, also of exceptional yields of cotton and other crops.

The Future

With natural grass in the low lands where there is plenty of water, which is excellent for cattle raising; a soil that produces well; the water supply not a serious one; a climate with an average temperature about like that of Southern United States; and with access to the world markets; with all these advantages, we see no reason why the Mennonites in Paraguay would not be able to prosper and finally have a country as beautiful as can be found anywhere in South America. We anticipate a prosperous future for them.

Trenque Lauquen, F. C. O., Argentina.

SUNDAY SCHOOL LESSON

Lesson for Oct. 20, 1929—Gen. 2:15;
Ex. 20:9; Neh. 6:3; Jno. 5:17; 9:4;
Acts 20:33-35; II Thes. 3:6-12;
Eph. 4:28

USEFUL WORK A CHRISTIAN DUTY

Golden Text.—If any man would not work, neither should he eat.—II Thes. 3:10.

Introductory.—The lesson before us consists of a number of texts throwing light upon the question of useful employment. In this age, when most people are striving to get the greatest possible profit out of the least possible work, it is fitting to spend some time in considering what the Bible has to say on the subject. Each of these texts bears a special message, but they all deal with the same central theme. Active service, to God and man, is one of the marks of the ideal life.

Work Ordained of God (Gen. 2:15).—Eden was an ideal home for man in his primitive purity and perfection. One of the things enjoined upon man was to dress and to keep the garden. A busy life is according to the plan of God for our life.

Rest on the Lord's Day (Ex. 20:9).—This was God's plan from the beginning. Six days God labored in Creation, and the seventh day He rested. Gen. 2:1,2. Study both Old and New Testaments on this subject, and you find nothing to the contrary, but much in confirmation, of the idea that six days during the week is the time to be devoted to things material and secular, while on the seventh day the time is to be devoted to rest and worship—rest for the body, refreshment for the soul, to the glory of God, to the betterment of man.

To the Glory of God (Neh. 6:3).—When the enemies of God tried to draw Nehemiah away from his work he replied, "I am doing a great work, so that I can not come down." Whether engaged in secular or spiritual work, we should be able to feel and to know at all times that what we are doing is for the Lord, and that we can not afford to compromise by doing something more trifling. I Cor. 10:31 is a good motto to keep in mind at all times, no matter what the form of our services may be.

Busy (Jno. 5:17).—Hear the words of Jesus: "My Father worketh hitherto, and I work." With such a worthy Example, let us see to it that our time is well spent in useful labor. People who imagine that it is a disgrace to work are getting their inspiration from the wrong source. In our business pursuits during the

week, or in occupying the time on the Lord's day, let us see to it that the time is well spent. "As we have therefore opportunity, let us do good."

Improving Opportunities (Jno. 9:4).—Why should we work? One reason is that our day of opportunity is drawing to a close. As Christ says, "I must work...while it is day: the night cometh, when no man can work." The night of sleep is just ahead; or, it may be, the coming of the Lord is at hand. While we have opportunity, let us do what we can, to the end that God may be glorified and souls saved for the Kingdom.

Paul an Example (Acts 20:33-35).—Read this reference several times. In this testimony Paul proved himself as unselfish as Jesus was. He worked in the extension of the Kingdom, he worked with his hands. His whole being was upon the altar, he tried to make every moment count for God. If we meditated more upon what we owe the Lord and what we may be able to do for fellow men, and less about what our fellow men ought to do for us, it would mean more meritorious service on our part.

Idlers Rebuked (II Thes. 3:6-12).—They had some "Modernism" even at that early day. Again Paul referred to his own example of an industrious life. He had heard about there being idlers among the broth-

erhood in Thessalonica, and as a result of this idling there was disorderly conduct. It is ever thus. Whenever there is idleness, whether through riches or laziness, you will find people getting into things that are not good. Gossiping almost invariably accompanies loafing. Besides this, idleness leads to whisperings, meddling into others' affairs, backbitings, strife, factionalism, and everything known in the catalogue of "church troubles." Pity the congregation or community infested with many idlers. Rich and poor should labor side by side, on a common level, busily engaged in something that will redound to the glory of God and the highest welfare of men.

Earn Your Own Way (Eph. 4:28).—Here is a brief scripture laden with wholesome advice: (1) Don't win your way by stealing (whether through common thievery or by sharp business practices) but rather (2) "Labor." It is the honest man's way of getting along. We have heard of millionaires being more busily engaged in honest toil than some people who act like millionaires and fail to pay their honest debts. That kind of a man is admonished to (3) "labor with his hands" (4) "the thing which is good," remembering the most worthy of all motives for useful employment; (5) "that he may have to give to him that needeth." Keep these last two admonitions in mind, and your labor "is not in vain in the Lord."—K.

Bible Meeting Topic

OUR MISSION STATIONS—SOUTH AMERICA (I).—Acts 1:8

Topic for October 20

MOTTO

"Go forward."

OUTLINE STUDY

- I. Pehuajo.
 1. Organized congregation.
 2. Printing plant.
 3. Kindergarten.
 4. School.
 5. Bible teaching activities.
 - (1) Bible Training School.
- II. Trenque Lauquen.
 1. Organized congregation.
 2. Bible teaching activities.
 3. Orphanage work.
- III. Santa Rosa.
 1. Organized congregation.
 2. Bible teaching activities.
- IV. Carlos Casares.
 1. Organized congregation.
 2. Bible teaching activities.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Go."
2. Memorize Ex. 14:15.
3. Tell What You Can of the Kindergarten Work in South America.

For Young People.

1. Describe the Surroundings and Ac-

tivities of the Following Stations:
a. Pehuajo. b. Trenque Lauquen.
c. Santa Rosa. d. Carlos Casares.

2. Prepare a Map and Locate the Stations Considered in this Study.

For Older People.

1. The Power of the Gospel.
2. Opportunities to Sow the Seed in These Stations.

PERSONAL THOUGHT

It is good for us to learn definitely what the Lord is doing through our missionaries so that we may have a more definite interest and serve in whatever way the Lord may be able to use us.

SEED THOUGHTS

Sowing the seed of truth,
Patiently on we go,
Sowing it here and there,
Knowing not which will grow;
Jesus beholds it fall,
He will the work record;
Patiently sow the seed,
Leaving it with the Lord.—E. R. Latta.

Rescue the perishing.
Duty demands it:
Strength for thy labor the Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wand'rer a Savior has died.
—Fanny J. Crosby.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, OCTOBER 10, 1929

Field Notes

Next Sunday is communion day at Landisville, Pa., Masontown, Pa., and Thomas Mills, Pa.

Saturday, Sept. 28, was the time set for the quarterly mission meeting at Hopewell Church near Hubbard, Oreg.

Seven missionaries and eight children are to form the group of our missionaries to sail from New York for India on Thursday, Oct. 17.

The Lord willing, an all day meeting will be held at the Landisville, Pa., Mennonite Church on Oct. 23, 1929. Everybody invited to attend. G.

Bro. Elam Horst and wife of Smithville, Ohio, have been visiting among friends and brethren in Oregon during the past few weeks.

The congregation at the Rowe Church, in Franklin Co., Pa., is to have a series of meetings in the near future, with Bro. N. W. Risser as evangelist.

The congregation worshipping at Altoona Mission expects, D. V., to observe their communion on Sunday, Oct. 26. Preparatory meeting on Saturday evening previous.

The Family Almanac for 1930 is now off the press, and we are in position to fill all orders promptly as long as the supply lasts. See announcement on last page.

Bro. J. A. Ressler of this office, assisted the brotherhood of the Beech congregation near Louisville, Ohio, in the opening services, in their new church last Sunday.

Both Scottsdale and Masontown, Pa., congregations furnished attendants at the special meetings held at Altoona and Green Castle, Pa., last Sunday.

Bro. R. R. Smucker, missionary on furlough from India, filled the regular appointment at the Masontown, Pa., Mennonite Church on Sunday morning, Oct. 6.

Bible Meeting to be held at Gersbers' Church, near Menges Mill, York Co., Pa., Oct. 13, 1929. Principal speakers: Walter Charlton, C. Z. Martin, Walter H. Gable. Come and encourage the work. Cor.

Bro. C. D. Esch and family spent the week end over Sunday, Oct. 6, with the brotherhood in the vicinity of Belleville, Pa., where our brother allowed himself to be used in filling appointments at the several churches.

One of the enterprises now before the Elkhart Mennonite church is the building of a new church on Sterling Ave., for the benefit of the people living in that community. In a letter to his congregation, Bro. J. S. Hartzler expresses the hope that in the near future there may be a church on Sterling Ave. as well as a rebuilt

church on Prairie Street, the present location. Bro. Oscar Burkholder is expected to begin a series of meetings at the Prairie Street Church on Tuesday evening, Oct. 15.

Correspondence

Kenmare, N. Dak.

(Spring Valley congregation)

Dear Gospel Herald Readers:—On Sept. 15 we had some visiting brethren and sisters from Minot. On Sept. 22, Bro. L. S. Glick and wife worshiped with us. We are always glad for visitors from other congregations.

Harvest and threshing are completed. We had very little rain this summer, so crops are not so good this fall. Some of the young men who were attending school at Hesston last year were here for harvest and threshing. We were glad for their help; also their help in the Lord's work.

Some of our own young people are attending school at Hesston this year. Remember them in your prayers.

The weather is fair at present. We are looking forward to communion services soon.

Health is good as far as we know. Pray for the work and workers at this place.

Oct. 1, 1929. Thelma Harris.

Exeland, Wis.

Dear Herald Readers:—I am sure you do not hear from this place very often. But we are glad to report that we are a small group of the Mennonite faith at this place, enjoying our meetings each Sunday afternoon at our homes. We met at Bro. Joe Martin's home last Sunday, and expect to meet at Bro. Ben Hershey's home next Sunday, if the Lord wills.

Bro. Frank Sinclair's are located at Exeland, and Bros. Hershey's and Martin's are at Ladysmith.

If any one is interested in changing locations, we would be very glad to have you come and look our country over.

Land is selling at a reasonable price. We have very good water here. We are having very pleasant fall weather this year.

This surely is a needy field, and we hope there are others who will be interested in coming and helping to spread the good news of our Savior. We hope that some day we will have a minister who will help us keep closer to our Savior, and we will be better fitted to help others. Any one passing by this way, we would be very glad to have you stop and see us. We ask an interest in your prayers.

Oct. 1, 1929.

Addie Bender.
Ethel Sinclair.

Springs, Pa.

Bro. Maurice O'Connell of Lima, Ohio, held a revival meeting at this place. The meetings closed Sunday evening with a crowded house. We had a large attendance each night. Bro. O'Connell proved to be a very able speaker, and his sermons were much appreciated. There were nine confessions.

Sept. 27 we held our quarterly council, and all business was disposed of in a peaceful, quiet manner.

Sunday, Sept. 29, we held our inquiry meeting, when it was decided to have our communion on Oct. 29.

In October there will be a special members' meeting prior to a meeting for the ordination of a minister.

Oct. 2, 1929. Cor.

West Liberty, Ohio

Bro. C. D. Esch preached his farewell sermon at his home church, Oak Grove, near West Liberty, O., Sept. 29. The same evening, he and his family gave the entire program at the South Union Church. Both services were well attended and greatly appreciated. Tuesday they left for parts east on their way to New York. May the Lord bless them and give them a safe voyage to the field of their choice, where they can render acceptable service to the Lord.

The Lord willing, Bro. S. F. Coffman will begin a three weeks' meeting in this vicinity. The first meeting will be Oct. 7 at the South Union Church and continue that week, the second week the meetings will be continued at the Bethel Church, and the third week at the Oak Grove Church. Communion services following each meeting on Sunday. Pray for these meetings.

Oct. 3, 1929. S. E. A.

Millersville, Pa.

(Mennonite Children's Home)

The regular monthly meeting of the Board of Trustees of the Mennonite Children's Home was held here at the Home on Tuesday, Oct. 1. Many applications for admission are received during the year and especially during the fall and winter months. Four applications were postponed for the November meeting. The desire of the Board is, to admit only the most needy. There are twenty-seven children in the Home at present. Three boys were placed into private homes on trial during the month of September. A few small girls and a number of boys are awaiting good homes. The Lord is supplying our needs as we labor on. Our potatoes were almost all used up when the Lord put it into the heart of a dear brother to bring a donation of potatoes.

About one hundred bushels of potatoes are needed each year, and even

though the crop is small in this section, we are confident that many of our brethren have enough and to spare. The new heating system for the old building will soon be in operation. A little more than two thousand dollars are needed to meet this necessary expense, and we believe that this will also be supplied. We are glad to report good health among the workers and children and again ask you to continue to pray for us and this great work.

In His name,
Oct. 3, 1929. The Workers,
Per Levi Sauder.

Pryor, Okla.

Dear Readers of the Gospel Herald. Greeting:—We have many things, both temporal and spiritual, for which we feel to give thanks to an all wise Father above. We have been having a little dry weather again since the first part of September, when we had a real good rain. Farmers are busy sowing wheat.

Health has been fairly good in this immediate neighborhood, with the exception of a few cases of influenza; also a neighbor by the name of Stull is in very poor health, having high blood pressure. Grandma Scheffel has improved considerably since weather has turned cooler but is not strong yet. Father B. F. Hartzler has suffered with ulcers on one of his eyes, not being able to read much for about three weeks but is much better again.

On Sept. 19 Bro. I. G. Hartzler of East Lynne, Mo., came into our midst, preaching every night except Saturday until Sunday night. On Saturday afternoon we had our examination meeting and on Sunday morning communion service. Nearly all members present, and all present partook of the emblems of the broken body and shed blood of our Savior. One soul was reinstated into the fold and we believe the whole body strengthened and encouraged by the meetings to press onward toward the mark for the prize of the high calling of God in Christ Jesus.

Pray for the work at this place.
Your unworthy brother in faith,
Oct. 4, 1929. I. J. Hartzler.

Scottdale, Pa.

Dear Herald Readers, Greeting:—Among our visitors during the past week we chronicle the following: C. E. Derstine, Kitchener, Ont.; C. D. Esch and family, West Liberty, O., on their way to India; R. R. Smucker and family of Tiskilwa, Ill., on their way to India; Grandmother Johnson of Masontown, Pa.; Bro. Harry N. Gamber, wife, and daughter Mildred of Manheim, Pa.; Bro. Harry G. Brubaker and wife of Lancaster, Pa. Bro. and Sister Esch spoke before an

interested congregation on Wednesday evening of last week, and Bro. and Sister Smucker did likewise on Sunday evening. India was their message, but Bro. Smucker took enough time to bring us a solid Gospel message without special reference to mission work.

We expect, the Lord willing, to have our communion service on Sunday, Oct. 20, to which service our brethren and sisters from other fields are invited.

Oct. 7, 1929. Cor.

SPECIAL MEETINGS

Lancaster, Pa.

Report of Harvest Home and Sunday School Meeting held at River Corner, Lancaster Co., Pa., Aug. 22, 1929.

Order of Program.—Sermon, Isaac Brubaker; Joy of Salvation and Christian Fellowship, John S. Hess; How Can the Sunday School be a Real Support to the Mission Cause? J. W. Hess; The Parental Influence in Molding the Child's Regard for Sacred Things, Isaac Brubaker; Present Need of Doctrinal Teaching, J. W. Hess; Flee Youthful Lusts—Keep Thyself Pure, John S. Hess.

Thoughts Gleaned.—We must learn to know that we can do nothing of ourselves. Joy does not come to the church member who does not do the will of God. The first and best support to the mission cause is to give oneself wholly to the Lord. There is a real blessing in giving—both to the giver and the receiver. If we indulge in evil things we will be brought to judgment.

Secretary.

Manitou, Colo.

The annual Christian workers' Conference of the churches of Colorado was held Saturday evening and Sunday, Sept. 14 and 15, in the Manitou Church. All the Colorado churches were well represented, and a profitable meeting was held.

Bro. N. M. Birky acted as moderator, and Bro. Earl Showalter assistant moderator. The following subjects were discussed: "The Fatherhood of God," by E. E. Showalter; "The Christ of the Bible," by Paul Hooley; "The Person and Work of the Holy Spirit," L. C. Miller. Bro. J. D. Miniger, who had spent the previous week conducting a victorious life conference at Manitou, followed each speaker on the same subject.

Bro. S. G. Winey was elected as moderator of the next conference, with Bro. T. H. Erb as assistant. Bro. Clarence Ebersole was elected secretary.

J. H. Shank, Secy.

New Holland, Pa.

Report of Harvest Home and Sunday School Meeting held at the New Holland church, Sept. 14, 1929.

Organization: Mod., M. G. Weaver; Secy., Shelley Musser; Chors., Jonathan Ernst, Andrew Burkholder.

Order of Program: Devotion (Prov. 4), Ira Landis; Sunday School Lesson Preparation, Henry Lutz; Consistent Fellowship with the Church an Advantage to the Worker, J. Irvin Lehman; How to Get and Keep Young People in the Sunday School, D. Stoner Krady; Devotion (Psa. 19), Isaac Geigley; Harvest Sermon, J. Irvin Lehman; Helos and Hindrances in Sunday School Work: (a) To the Pupil, Michael Wenger; (b) to the Teacher, Eli Wenger; (c) to the Superintendent, Wayne Martin; (d) to the Home, Henry Graybill.

(Continued on page 572)

Miscellaneous

WHY

Why should we seek the things of earth
When we are blest in Jesus Christ,
In Him possess a heavenly birth?
For all our sins His death sufficed.

Why should we murmur, or complain,
When trials come to test our love?
For if now faithful we shall reign,
And dwell with Jesus Christ above.

Why should we ever anxious be?
God is, He lives, the heavens do rule,
His grace is ever wondrous, free,
We learn His love in sorrow's school.

Why should we spend our strength and days
On things which fade and pass away?
When we are brought to love His ways,
To watch for Christ and that glad day?

Why should we spend in pleasure here
The days that quickly come and go?
We know our Lord will soon appear,
Our love for Him should overflow.

Why should we fail to onward press,
To seek the things which never fade?
Our pilgrim life we should confess,
Since peace with God is fully made.

Why should we think when tried or lone
That we are tested more than some?
God will not put upon His own
More than is good—succour will come.

Why should we fail to watch and wait,
For Him, our quickly coming Lord,
While in His Word we meditate,
And with His will and Word accord?
—Selected.

THE VALLEY OF JORDAN

By F. B. Showalter

For the Gospel Herald.

The Jordan Valley is a vast depression, one of the most wonderful valleys in the world. It has been said that there are only three other tracts like it; one in Asia, near the Caspian Sea; one in Sahara, in Africa; and one in southern California. At the Dead Sea the depression is 1292 feet, the lowest valley in the world. George Adam Smith says: "There may be something on the surface of another planet equal to the Jordan Valley; there is nothing on this." The name Jordan means "descender."

When Abram's and Lot's herds grew to immense size there was strife between their herdsmen. Abram proposed to Lot that if he (Lot) would make choice of lands Abram would take what was left. They stood on the hill, possibly at or near Bethel (a city about ten miles north of Jerusalem). Lot beheld all the plains of Jordan and finally decided to take that well-watered country—about fourteen miles wide (opposite Jericho), and many miles long. It seems to the writer that, even if Abram did offer Lot his first choice, that Lot

acted selfishly. Should he not have said, "Uncle Abram, you are the oldest; you take first choice, and I'll take what is left?" But such is human nature, and all Bible readers know the result of Lot's choice.

The Jordan has three heads, far up in the mountains to the north, in the Hermon range, three streams that unite and form the Jordan. The longest of these streams is about forty miles long, having its source at a point about 1700 ft. above sea level, being at the foot of Mt. Hermon. The largest branch is the Leddan, rising at the site of the ancient city of Dan. After the conquest of this city the Danites set up a graven image for idol worship, and later on King Jeroboam set up an altar and erected a golden calf for worship at this place, and it remained a heathen temple. I Kings 12:28,29; Amos 8:14. The third and most beautiful of these streams is the fountain of Banaia, its source being at the foot of Mt. Hermon.

It is said that King Herod built a temple at Banaia, in honor of Augustus Caesar. Philip the tetrarch, Herod's son, adorned the city and called it Caesarea Philippi. Jesus made at least one trip to this city. It was at this place that He asked His disciples, "Whom do men say that I the Son of man am?" Possibly the Transfiguration took place at Mt. Hermon, just north of the city.

From the most northern source down to the Dead Sea the Jordan River has three sections, and three levels, each of which contains a noted lake or sea. The Jordan flows through two of these lakes and empties into the third, which has no outlet. The farthest north of these is called Lake Hulch, also called the waters of Meron in Joshua's time. On the plains just west of Meron, Joshua won his notable victory over the confederated kings of the North. Josh. 11:5-8. The second largest is Lake Galilee, called also the Lake of Gennesaret. It is fourteen miles long, nine miles wide, and 200 ft. deep. The third and largest of these bodies of water is the Dead Sea. It is 46 miles long, and its surface is 1292 ft. below sea level. This surface varies, however, about seven feet during the course of a year. The water is said to be about 1300 ft. deep.

As stated before, Jordan means "descender." Let us look at the descent of this remarkable river. The pool or spring at Hasbeiya is 1700 ft. above the Mediterranean (Mt. Hermon on the east and Mt. Lebanon on the west). Forty miles south of this the river is at sea level, making an average descent of 42½ ft. per mile. Eleven miles to the south of this is Lake Galilee, 682 ft. below sea level, a descent of 22 ft. per mile. From

Lake Galilee to the Dead Sea, 610 ft. lower, the river drops a little over ten feet to the mile. The entire length of Jordan River is 134 miles, having an average fall of a little more than 22 feet to the mile. Truly could the poet say:

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

Oh the transporting, rapturous scene
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of felicity."

Roscoe, Calif.

BEECH GROVE MISSION SUNDAY SCHOOL

By I. W. Royer

For the Gospel Herald.

Among the beautiful hills of Holmes Co., Ohio, near Beck's Mills, you find a mission Sunday school conducted in a schoolhouse during the summer months, where people of the immediate neighborhood and members from the Martin's Creek, Berlin, and Walnut Creek congregations met to worship God, study His Word, and hear the Gospel preached. On September 29 about 250 people met for the closing program, which consisted of Gospel messages and songs given by members, old and young, of the congregations who united their forces to witness to the saving grace of our Lord. Truly a spiritual feast was enjoyed and those who labored so faithfully in the work during the summer had many reasons to be encouraged by the interest manifested and the spirit of unity that prevailed.

The report of the Sunday school showed 20 sessions with an average attendance of 54. The lowest attendance was 33; the highest, 85. Total amount of collection, \$39.07.

Expressions of appreciation were heard on every hand in behalf of the earnest labors of Bro. and Sister E. J. Varnes in directing the work with their loyal corps of teachers and the whole-hearted ministry of Bro. Alvin Miller in preaching the Word of Truth. Our prayer is that the Lord may continue His blessings upon the teaching and preaching of His Word and through the Holy Spirit quicken it in the hearts of many for much good.

Orrville, Ohio.

The Christian's Hope

1. A Saving Hope (Rom. 8:24).
2. The Hope of Righteousness (Gal. 5:5).
3. A Good Hope (II Thes. 2:16).
4. That Blessed Hope (Titus 2:13).
5. A Joyful Hope (Heb. 3:6).
6. A Living Hope (I Pet. 1:3, R. V.).
7. A Purifying Hope (I John 3:3).—Harry Howard.

PRAISES TO OUR GOD

(This article of praise and prayer was given to our blind Bro. Isaac R. Herr, in the night watches. Personally I felt it was rich for thought and meditation and should be passed on to Gospel Herald readers. Please read and reread.—D. S. K.)

Lord, we thank Thee that Thou dost give comfort and strength and joy to us in the midst of the multiplying difficulties of life. Thou wouldst teach us that difficulties are no barrier to the real issues and spirit of life in us. Thou wouldst teach us that difficulties and trials are the tests that make known to us and to our God the kind of fiber and spirit that is in us. Lord, we must know from Thy Word and from our experience that Thou dost not want any second growth timber in us. Thou dost look for virgin timber, well seasoned by the blasting heat and the frosting cold, by all kinds of weathers and the storms of life that give us the tensile strength of durability to go through all kinds of experiences in the Lord. Lord, Thou wouldst have us to know that no condition in life is deplorable when it has in it the element of strength, the spirit of life, the spirit of exaltation in God that beats and throbs in the very seat of life, in the roots of life; then calamitous and unfortunate circumstances in life are submerged by the upper current and stream of life.

Lord, teach us to know that maimness, haltness, deafness, lameness, and blindness are no hindrances in the spiritual life but are the precipitators that bring down the blessings of God; not because of the affliction, but due to the fact that the affliction has a sanctifying effect upon the Christian life. They will and ought to combine the undercurrent and the upper current of a spiritual life in their greatest use and strength and power. Lord, teach us to know that no life is dull and insensate when the spirit of God pulsates through every fiber and being of that life; that no circumstance of life is abject, miserable, wretched, and lonely and leaves us in dreads and fears and strange forebodings; that no circumstance in life is distressing, sorrowing, and grieving and leaves us in the mists and shadows, the murk and gloom of despondency when we have the sense of the ever-pervading presence of God with us. When we are in the enjoyment of the sweet perfumes of the loveliness of God, who dares to rise up and call us miserable, wretched, despondent, lonely, poor, despised, blind and naked? Lord, we thank Thee that it is possible under any and all circumstances in life to have the overwhelming sense and spirit of God with us, to submerge the inconveniences and the unpleasant

things of life. We pray thee, O God, that we may all have that most cherished and most vaulted ambition to be right with our God and to live in the sweet sense and the most delightful feeling of satisfaction of being in communion and fellowship with our God which is a high privilege and the rarest of blessings. Therefore, Lord, we pray thee that we might have minds and hearts of love. More to be desired are these than the cunning hand and cultured brain. Grip our hearts and minds

with the thought and purpose of living true and holy lives that we may go out over the highways of our God and into and through and over the highway of holiness, the main thoroughfare that leads through time into the glory world with victory in our souls and the practical demonstration of victory in our lives through being immersed and baptized in the Holy Spirit, then we can live a purified life in the strength and power of God.

Lancaster, Pa.

FIFTY MENNONITE LEADERS

BISHOP DAVID PLANK
(1833—1912)

By A. I. Yoder

For the Gospel Herald.

The subject of this sketch was born in Mifflin Co., Pa., May 15, 1833. At the age of twelve years his parents and family moved to Logan Co., Ohio, where he lived the remainder of his life. In this field of labor he spent his long life in the service of his Redeemer.

More definite knowledge of the history of the Plank family would be interesting to the many bearing that name, but much of that history is somewhat clouded by mere tradition. The date that the ancestor of the family came to this country is unknown to the writer. The writer remembers a statement made by his mother, whose maiden name was Plank, that all the Planks in this country were relatives.

Tradition states that Melchoir Blanck came to this country early in the eighteenth century, and that his coming was not voluntary, but having gone on shipboard with some of his friends he was told that the ship would not leave port until the next morning and that he should remain on the ship until the next day. The next morning he discovered that they were on the high seas. On getting to America he was bound out for a term of service to pay for his passage.

A change of language and of different tastes has brought about various renderings of the original name; such as, Plank, Blank, Planck, etc. The earlier generations lived in Berks and Lancaster counties. Some of the third generation after Melchoir Blanck settled in Mifflin Co., Pa., and later moved to various parts of the west. They generally adhered to the Amish branch of the Mennonite faith.

David Plank was the second in a family of nine children born to Samuel and Juliana (Hertzler) Plank. He received the ordinary common school education afforded at that time, labored on his father's farm, which he later owned, read much and

judicially, possessed some natural talent in the line of drawing, carpentry, and cabinet work.

He was ordained to the ministry in 1859 and in 1895 to the office of bishop of the Walnut Grove-South Union congregation. As a minister of the Word he was studious, careful, and deliberate in speech. His first preaching was in the German language, but when conditions called for a change, he was willing to adapt himself to the change.

In his pastoral work he manifested the same kindly care for the spiritual welfare of the young and old as for the standards and principles of the Church. He is generally given credit as a prime mover in the organization of permanent Sunday school efforts in the Mennonite Church. After attending a session of Sunday school held in a schoolhouse not far from his home in 1863 he was impressed with the need and possibilities of a work of that kind in their own church. He put the question to the bishop of the church, (J. C. Kenagy, later of Garden City, Mo.), as to why they could not have a Sunday school as well as other churches. Bishop Kenagy agreed on certain conditions and the work was started and continued from year to year. For some years it continued to close for the winter. After the first Sunday school conference (held at the Clinton Frame church in Indiana in 1893) in which Bro. Plank had a part, the Sunday school became "evergreen."

It was always interesting to hear him relate the early experiences in Sunday school work—the discouragements, lack of experience, need of adaptation to conditions, and opposition from other sources. He generally explained it by saying, "Every beginning is difficult." He continued active in this work to the close of his active life, promoting teachers' meetings, Sunday school conferences, Sunday school union meetings, as well as other lines of church activities. The statement sometimes made that the forward movements in our church must face the opposition of her lead-

ership could not be said of Bro. Plank.

He had a high appreciation of the beautiful in nature; flowers and children were his delight. He was a lover of music of the sacred song type, not favoring the use of instruments as tending to develop a spirit of luxury and self-gratification not conducive to spiritual development.

When it became evident to him that his physical powers were failing, he was concerned about the future care of the Church; and after arranging for that as well as he could, he cheerfully awaited God's call and passed to his reward, Oct. 4, 1912, at the age of 79 years, 4 months, and 19 days.

West Liberty, Ohio.

REPORT OF MY ACTIVITIES

(Continued from page 566)

are willing to have them. The Lord willing, this work will be taken up again in the coming winter. We had these Bible meetings in the months of February and March, giving two days at a time to this work in the congregations at Montbeliard, Toul, Luneville, and Florimnot.

On April 27 we had in Montbeliard a conference to which we invited the ministers of all our French-speaking congregations. We are making an attempt to organize these congregations as a group with the intention of uniting ultimately with the Mennonite Conference of Alsace and Lorraine. It is not feasible for us to unite with this conference as separate congregations, since we do not understand the German language which the Alsatian brethren desire to retain in their conference work. Our group can, however, be represented in the conference by brethren who understand and can use the German. We are now confronted with the task of obtaining the consent of the French-speaking congregations to be identified with this group, and this is opposed by some.

Besides the above mentioned activities and the work on our little monthly paper, "Christ Seul," which rests entirely upon my shoulders (circulation 1146 copies), I continue my visitation and evangelistic work in the congregations Saarbarg (the French-speaking portion), Montbeliard, Toul, and a number of isolated families in the vicinity of Verdun where your young men were engaged in reconstruction work. I have spent considerable time with the Montbeliard congregation being somewhat handicapped in my visitation work by a collision on the highway in which the rear part of my vehicle was demolished. During this time I made use of my bicycle.

I was able to make 135 visits in families and conducted over forty

meetings. Many hearts are open to the influences of the Word of God, but the isolated conditions in which most of our people in this country find themselves give me concern. Yet the Lord can strengthen them even in their isolation. May they realize that theirs is the sacred duty not to hide their pound but to confess their Lord before the world in all humility and faithfulness.

It is my candid opinion that our congregations can be saved from ruin only by finding a way of serious active service for the Lord. Therefore I should like to raise the question of the possibility of opening in one of the cities in these parts a permanent evangelization work through a city missionary. For this work, it is true, we lack everything: firstly the right man, and secondly the means. But may we not, while looking constantly to the Lord, undertake such a work in faith? This thought came to me in a forceful manner when recently I heard of a young brother of the Belfort congregation who had attended a Bible Institute in Geneva and was willing to give his life wholly to the Lord's work. I went to see him and talk the matter over with him, but found that he had already accepted a position as an evangelist in connection with this school. Such will undoubtedly be generally the result so long as our young people go outside our church for their training. They will in most cases be lost to us. But the Lord knows how to overrule all things for the best, and we want to trust Him in this regard also.

The contributions from the congregations among which I am working for the year 1928 were as follows: For evangelization, Francs 3795.15 (this is their share toward my support); for foreign mission (in Java and Sumatra) Fr. 6860.20; for charity (nursing), Fr. 1209.70; for publication ("Christ Seul"), Fr. 5558.60. (A franc equals about four cents.)

I hope that the General Conference held in Indiana proved a great blessing to the brotherhood. May the Lord bless you more and more, dear brethren, and make you a blessing. Will you join with us in prayer that among us also His exalted name may be glorified?

SPECIAL MEETINGS

(Continued from page 569)

(c) to the Church, Harry E. Sauder; **Our Responsibility for the Rising Generation**, Opened by John W. Weaver, responded to by John M. Sauder, Noah Horst, Frank Martin, Geo. Good, Geo. Horning, Moses Gehman, and Eli Sauder; **Devotion**, Aaron Groff; **Reverence for God, His Word, His House, and the Church**, Martin G. Metzler; **Sermon** (Psa. 90:1,2), J. Irvin Lehman.

Thoughts Presented: The Sunday school teacher should pray to have the needs of his pupils revealed to him. We can teach

better when we have the assurance that God is definitely leading us. The devil is trying to destroy the testimony of the Church by causing ministers and teachers to sin. We should be careful to lead consistent lives. A wide-awake, prayerful teacher, full of love and interested in the spiritual welfare of his pupils is a great help in holding the teen-age pupils in Sunday school. Children are influenced by their associates. Parents can direct the social environments of their children in a large measure.

Ephrata, Pa.

Report of the Harvest and Sunday School Meeting held Sept. 7, 1929 at Metzler's Church.

Organization.—Moderator, Christian Mosemann; Secy., Elmer Metzler; Chors., Aaron Weaver and Elias Eby.

Order of Program.—Devotion (Psa. 127), Joseph Graybill; **Unity of Purpose**, John S. Hess; **Opportunity of the Sunday School in the Mission Field**, John W. Hess; **Devotion** (Eph. 1), Noah L. Landis; **Children's Meeting**, David B. Groff; **Harvest Sermon** (Text Psalm 107), Perry Shank; **The Teacher's Qualifications**, David M. Wenger; **His Influence**, John W. Hess; **Inspiration in Song**, Paul Sauder; **Sermon**, Perry Shank.

Open Discussion: Brethren John Sauder, Noah L. Landis, Ephraim Eby, Henry Graybill and Benjamin Wenger. **Devotion**, Ephraim Eby (Psalm 145).

Some Thoughts Presented: The supreme purpose that God created man is one in each individual. God has a purpose in every life. Where there is unity of purpose in a church there is unity in labor. If ministers, Sunday school teachers, and parents teach in unity it brings confidence and assurance in children. Every one has a mission to fulfill in life. We are only stewards, and God has a right to demand all we possess. Evil thoughts and deeds are like the tares in the wheat. The greatest curse in America is idleness. We cannot be real grateful to God so long as we have a little pride in our heart. Always prove your teachings by the Word of God and by living the exemplary life. Influences cannot be bound or stopped, and go out of our life unknowingly and unseen by ourselves. Faithfulness is not only important but necessary. We are what we are through the influences of those we come in contact with. Essentials necessary for good influences, are absolute honesty with God, and our fellow man.

Secretary.

COMRADE COURAGE

A wonderful comrade is Courage,
So ready and sturdy and gay.
He lightens the heaviest burden,
He heartens each step of the way;
He sings as he toils through the shadows,
He smiles in the face of the foe;
And "Forward!" is always his motto
Though his feet ache and bleed as they go.

A wonderful comrade is Courage,
He gives of his strength to the weak,
And not for himself, but for others
Are the gains which he strives to seek;
He parts company with the doubter;
He will not be seen with the shirker;
For "Forward!" is always his motto,
And he joins those who love and who work.

A wonderful Comrade is Courage,
He tears the black bandage of fear
From the eyes of the frightened and stumbling,
And lets in the sunshine of cheer;
He rejoices in all that is righteous,
He claims the Almighty as Friend,
And "Forward!" is always his motto,
As he leads on toward heaven at the end.
Priscilla Leonard, in *Girls' World*.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE

The school year opened Wednesday morning, Sept. 11, at nine o'clock, with the regular chapel service. Registration began at the close of this service and was continued on the following day. The semester address was given Thursday evening by Professor Paul Erb who spoke on "Common Views of Education." In addition to the student body and faculty, a number of friends of the institution attended this formal opening of the school year.

To date, (Oct. 2) 158 students have enrolled. Of these, 100 are in the Academy, 50 in the Junior College and 8 in the Bible College. Due to a number of causes, our enrollment is lower this year than it has been for sometime but, judging from the wholesome attitude of our constituency toward education, we feel confident that by some systematic effort our loss can soon be regained. While the enrollment of the Academy may never rise again to the high point of 168, of two years ago, there is no apparent reason why the Junior College should not increase substantially every year.

It may be of interest to our readers to know that our student body represents eighteen states and territories which are as follows: (Figure indicates the number of students from each state)

Kansas	94	Virginia	1
Oregon	12	Indiana	1
Missouri	9	Montana	1
North Dakota	7	New York	1
Alberta	7	Ohio	1
Iowa	6	Pennsylvania	1
Nebraska	4	Maryland	1
Colorado	4	Phillipine Islands	1
Oklahoma	3		
Idaho	3		158

The following table shows the church affiliation of our student body:

Mennonite	104
General Conference Mennonite	21
Evangelical	14
Methodist	5
Brethren in Christ	1
Mennonite (Independent)	1
Christian	1
No church affiliation	9
	158

The faculty of the College is much strengthened by the coming of Bro. I. E. Burkhart who teaches Bible and History.

Bro. C. L. Graber of Goshen, Ind., was here during the first week of school in the interest of the Endowment Program. While here he solicited Hesston and the surrounding community. An amount totaling some over \$4,000 was raised. In addition to the solicitation work Bro. Graber preached for us and took part in other religious activities while here. We appreciate very much his services and interest in our college.

Bro. E. C. Bowman of Freedom, Mo., preached at the college on Wednesday evening, Sept. 11.

S. M. King.

GOSHEN COLLEGE

School resumed this year on the 11th of September. Registration took place on the 11th and 12th and classes began Friday the 13th. No doubt our readers will be interested in a complete statement on the registration and we give a table that is complete up to Sept. 23 and compare it with the numbers in December of last year. The figures for September of last year do not seem available.

	Sept, 1929	Dec. 1928
College Freshmen	87	67
College Sophomores	40	47
College Juniors	31	29
College Seniors	32	25
College Special	5	7
Total College	195	175
Academy	31	47
Grand Total	226	222

It will be noted that the grand total to date is only four more than for December of last year. Thus it will seem that the anticipated increase has not materialized. Yet it has. While the Academy shows a marked decline, 16 to be exact, the college shows an increase of 20. The largest is in the freshman class. This year's class is the largest in the history of the institution. The junior and senior classes show increases. The decline in the sophomore class is due to the fact that so many, an unusually large number, have dropped out temporarily in order to teach. Most of these hope to return in the near future. The total increase in the number of college students is very satisfactory and indicates that we are making steady progress. The decline in the Academy is, we think, significant and symptomatic of general educational conditions. With the great increase in high school facilities in our various communities it would seem inevitable that our Academy should gradually disappear.

Old students returning to the campus this fall note with satisfaction the many improvements that have been made this summer. The major improvement of course is the new dormitory for the men, called Coffman Hall, after one of our leading educational pioneers, John S. Coffman. This new building is a fine addition to the campus ground. Built of red rugged brick, four stories high including a ground floor basement, it is a substantial building. The rooms are of reasonable size and comfortable. The writer can testify that he finds his own quarters very satisfactory. On the main floor of the Hall is a large-sized social room. This room has been finely furnished by Mrs. J. P. Bontrager of Elkhart, a daughter of John S. Coffman. We greatly appreciate her generosity. The room will be useful for religious and social meetings and will add materially to the opportunities for true fellowship among our men. Another major improvement is the rehabilitation of East Hall, derisively known to old students as "The Barn." The interior has been changed into six fine ap-

partment suites of three rooms each. Paint has worked wonders with the interior. Re-vamping the building has undoubtedly been a sound stroke of business. Among the minor improvements we may note the painting of the Science Hall, Administration Building, and Kulp Hall. Then too, the old frame vestibule on the south end of Kulp Hall has been replaced by a new one of brick. Our new athletic field is in good shape. A field for soccer has just been marked out. This should help greatly in enlarging our facilities for physical exercise. In summary of these matters we may note that there seem to be more material improvements this year than in any previous single year since the school began operating.

On Tuesday, Sept. 17, President Yoder made his annual fall address to the student body. He spoke on "Educational Objectives," and named intellectual and moral ones but emphasized that the religious and spiritual must be dominant in such a school as this. With this we heartily agree. In fact, the writer would like to add that no student has ever entered into the real life of Goshen College until he has entered wholeheartedly and fully into the religious activities of our campus, prayer circles, Bible study groups, devotional meetings—the gatherings which are so essentially of, by, and for the student body. All these gatherings have been reorganized for the year and are meeting regularly. In conclusion, may we say that we are grateful to our heavenly Father for the increased interest being taken in the work at this place. We look forward to a year of coöperation with the Church in this, our common undertaking in Christian education.

J. B. Cressman.

EASTERN MENNONITE SCHOOL

Our school opened Wednesday, Sept. 11, with the term address given by Bro. A. D. Wenger, who used as his theme, "Thou shalt have good success." Remarks were added by Bro. Geo. R. Brunk of Denbigh, Va., and by Bro. Harry Kauffman of Mat-tawana, Pa. The enrollment is now one hundred fifty-three—thirty-three of whom are College (including Advanced Bible) students, three Special; the remainder High School, Elementary Bible, and Preparatory.

The first Saturday evening the majority of the students from the dormitory went on Bro. Dan Hartman's truck to the Bank Church where Bro. E. W. Kulp was holding a series of meetings. The second Saturday evening a large number of girls walked to Harrisonburg and sang in the street to appreciative listeners.

On Sunday evening, Sept. 22, Bro. S. E. Allgyer of West Liberty, Ohio, preached for us, and also gave a report of his missionary tour with Bro. S. H. Rhodes in the South. Bro. Henry Bechtel of Royersford, Pa., preached the following Monday evening.

A chapel talk was given Sept. 25 by Bro. J. L. Stauffer on "Honesty and Honor." He laid emphasis on the fact that "Honesty is a principle—a great deal more than a

policy.....To be honest when there is apparent disadvantage is the real test."

Sunday school has been reorganized with Bros. D. W. Lehman and D. R. Hostetter as superintendents. A few of our students are going out to assist in work in some mountain Sunday schools, Gospel Hill in the morning and Morning View in the afternoon. Gospel work is also being done at

the prison in Harrisonburg. There have been several confessions there. Bro. E. G. Gehman has been making trips to Sweedlin Valley over week ends in response to a call for some instructions in singing.

Bro. Rhine Benner's, who have been in mission work in West Virginia but leave because of health conditions, have moved into the Park building. His daughter,

Rhoda, has registered as a student with us.

Bro. J. L. Stauffer has been chosen to conduct our fall revival meetings to begin Saturday, Oct. 5.

After several weeks of dry weather and consequently a low water supply, the Lord has blessed us abundantly with rain the last few days.

Oct. 2, 1929.

Dorothy C. Kemrer.

WORKER'S CONFERENCE OF THE MISSOURI-KANSAS DISTRICT

R. M. Weaver led in song service. Devotion was led by Clarence Bontrager. The Moderator, Bro. L. Thayer, being absent the Ass't. Moderator, L. C. Miller, took charge of the meeting and Bro. S. S. Hershberger assisted him. The following program was then carried out:

SUNDAY SCHOOL CONFERENCE

1. **The Need of Mission Sunday Schools in Reaching and Shepherding Outlying Districts.**—A paper prepared by Bro. J. P. Brubaker was read by Andrew Glick. The need of such work is evident. The Sunday school can supply a need in imparting Bible knowledge to old and young. In connection with preaching service, it is a very practical help in fields that have been untouched by Gospel effort. With a strong church center workers can reach out into neglected fields and touch the needy fields. It develops both the workers and those whom they endeavor to help. Workers of real conviction are needed.

2. **Goals for Sunday School Effort.**—Bro. J. M. Yoder discussed the subject. First, our goal ought to be to get people acquainted with the Word of God. Minds ought to be impressed with the loving care of God and His displeasure of sin. Secondly, we should seek to win souls for Christ. Thirdly, we want to hold souls for Christ, (a) by organizing schools in districts where members are isolated, (b) in getting them interested in the work of the Sunday school, (c) In giving appropriate exercises on various occasions to arouse an interest by the young.

3. **Making the Sunday School Lesson Practical.**—Sister Lois Diller read an essay. We should sow with one hand ready to reap with the other. No one can be a real worker without love. Prayer and devotion go before practical application. The teacher can only give as he possesses. Too large a class hinders the best effort. One point well illustrated is better than many points put in confusion. Standards cannot be held too high.

4. **Essential for Effective Teaching.**—Bro. Earl Showalter discussed the subject and gave the following points: Aptness to teach, liking the work, willingness to work, knowledge of the Word, believe what you teach, a consciousness of God, much prayer, love for the pupils, consecration.

YOUNG PEOPLE'S CONFERENCE

Song service by Lois Diller. Devotional by Wm. Nunemaker, reading of H. Tim. 2. The following topics were then discussed:

1. **The Educational Problems of Our Young People.**—I. How much Education shall I get? Those who really desire knowledge should seek it in school. No hard and fast line can be drawn. Knowledge is not evil in itself. Youth is the time to gather knowledge that will be of service in after life.

II. What kind of education shall I get? One can always make use of the tool, knowledge. We ought to get a general knowledge. One's education dare not exclude the Bible.

III. Where shall I get my education? When possible school attendance is desirable. Economy is important but not paramount. Our own church schools provide the best for our young people.

IV. What shall I do with my education? Christian education is designed for Christian service. It is my task to fit my service into the program of the church. This is the highest type of self realization.

2. **Equipment of Our Young People for the Tasks of Life.**—The importance of taking life seriously. The essentials of our equipment: The Word, trust in God, courage, love, horror for evil, vigilance, diligence, teachableness, faith, prayer, forgiveness, thankfulness. This topic was discussed by Bro. S. S. Hershberger.

3. **What Constitutes the Faith of Our Fathers?**—By request Bro. Paul Erb repeated the address on this subject given at the General Conference in Indiana. Who are our fathers? The Swiss Brethren. Some leaders and their work,—Grebel, Mantz, Blankrock, Sattler. Persecutions of the Anabaptists. Last martyrs in 1614, Hans Sattler. The Dutch Mennonites,—Obbe and Dirk Philips. Menno Simons did not found the Mennonite Church. The Swiss movement was in existence 10 years before Menno was converted. Distinguishing features of our faith: Unconditional

loyalty to God's Word. A conception of the world as hostile to the Church.

Paul Weaver led the song service. Joe C. Driver led the devotion, reading 11 Peter 1. The following topics were discussed:

1. **The Suffering Savior and The Glorified Redeemer.**—Bro. E. S. Hallman discussed both topics in one discourse. Saints in the past have suffered. Isa. 53 portrays the suffering Savior. All our sins were placed on Him. He suffered that we need not suffer. His suffering draws us to Him in love. Glorification comes through death.

2. **The Power of Parental Influence in the Home for Raising or Lowering the Standards of the Church.**—Scripture sets the standards. Are we living up to the standard? The standard can be lowered by disobedience, ignorance, fear, and neglect in the home. Wisdom and knowledge raises the standard. A real faith and a real love will do much to raise the standard. Bro. Amos Gingerich discussed the topic.

3. **The Believer's Walk as a Help or a Hindrance to the Work of the Lord.** Bro. Andrew Shenk discussed the topic. God intended from the beginning that His children should show forth the life of Christ. If our walk is what it ought to be we stand side by side with Christ.

MISSION CONFERENCE

Devotion led by S. C. Miller of Jet, Okla. D. D. Miller of Middlebury, Ind., gave a talk on **The Work of the General Mission Board.** The principles of the teachings of Christ must be personified in the lives of men and women. We must have some way to express the principles of the Gospel. The Mission Board gives an opportunity of expressing our life. The Mission Board is a child of the Mennonite Church. The salvation of souls is its chief object. All organized activities are connected with the Mission Board.

Open Doors (Rev. 3:8).

1. **In the South.**—By J. R. Shank. Our obligation to stand true to the great principles. There are many opportunities for preaching in the neglected fields of Missouri, Arkansas, Kentucky, Tennessee, W. Va., North and South Carolina, Texas, Louisiana, Mississippi. We ought to have a representative from each congregation somewhere in a neglected field, whom we support by our general interest means and prayers.

2. **The Mexican Work.**—By Katie Leatherman. The homes of the Mexicans are not ideal. Some are thrifty but the majority are not. In this locality (La Junta, Colo.) they are above the average. Education is one remedy for this. They are mostly Roman Catholic in religion. They are at our very door. Will we reach them? The need is for a young man and wife who know the Spanish language.

3. **The Cities in the Homeland.**—By Paul Mininger. His paper was read by his sister Ruth Mininger. What touched you in your last visit to the city? Rich homes or poor? The great commercial centers or needy souls? Nothing can take the place of salvation. Prisons, gallows, have not remedied the vile condition in the city. Only Christ can do that. There are various means of bringing the Gospel to the city of which we may avail ourselves.

4. **South America.**—By Elizabeth Kulp. Eleven years ago the door of South America was opened to our Church. There are hindrances to the work. Indifference of the people to religion. Unless religion becomes personal it cannot grip the human soul. Unbelief is abounding. We need to help with prayer and means and workers.

5. **India.**—By Lois Winey. Caste is the greatest hindrance. The work is hard and the results slow in coming. There are three hundred and thirty thousand gods in India. There is much unoccupied territory. Village schools are an asset to the Mission stations and come as a challenge. Have we felt the challenge of this field?

Missionary Sermon.—By S. A. Yoder. Texts, Jno. 4:35; Rev. 3:8.

In the evening session Sister Mary Holsopple gave a talk on the call to Service. This was followed by prayer and praise service, led by R. M. Weaver. Bro. D. D. Miller of Middlebury delivered a Gospel sermon. Two precious souls made the good confession. Many were impressed to live more consecrated lives during the sessions of the conference.

J. R. Shank, Maurice Yoder, Secys.

Married

Showalter—Bender.—On Sept. 8, 1929, Bro. Harry Showalter and Sister Lala Bender, both members of the West Union congregation near Parnell, Iowa, were united in holy marriage by Bro. Abner G. Yoder. May God bless them and make them a blessing.

Burkholder—Miller.—On Sept. 28, 1929, at the home of the bride's parents in Smithville, Ohio, Bro. Glen E. Burkholder and Sister Mary Miller were united in marriage, Bishop J. S. Gerig officiating. May God's blessings be theirs through life.

Mast—Beyeler.—On Sept. 12, 1929, at the home of the officiating bishop, Bro. E. F. Hartzler near Marshallville, Ohio, Bro. Leo Mast of Millersburg, Ohio, and Sister Marie Beyeler of Orrville, Ohio, were united in holy matrimony. May God bless their united life to His glory.

Hart—Smith.—Bro. Clair J. Hart and Sister Mabel A. Smith, both of Gingrich's congregation, Lebanon Co., Pa., were united in marriage at the home of the officiating bishop, Bro. David Westerberger of Annville, Pa. May the Holy Spirit be their guide through life.

Harrison—Smucker.—On Sept. 29, 1929, Wayne H. Harrison of Holmesville, Ohio, and Emma M. Smucker were united in marriage at the home of the officiating bishop, Bro. J. S. Gerig of Smithville, Ohio. May the rich blessings of God be with them.

Hahn—Kurtz.—On March 31, 1929, at the home of the bride's parents near Smithville, Ohio, Bro. Titus M. Hahn of Denbigh, Va., and Sister Dora S. Kurtz were united in marriage, Bro. J. S. Gerig officiating. May the blessings of God be with them on their journey through life.

Keeler—Leatherman.—On Sept. 21, 1929, at the home of the officiating minister, I. Frank Swartz, Blooming Glen, Pa., Bro. Milton C. Keeler of the Towamencin congregation and Lydia L. Leatherman of the Blooming Glen congregation, were united in the bonds of holy matrimony. May the blessings of God be their portion throughout their married lives.

Obituary

Witmer.—Susan (Brenneman), wife of the late Deneon D. S. Witmer, was born July 21, 1851; died Sept. 14, 1929; aged 75 y., 1 m., 23 d. She is survived by one daughter (Mrs. Annie Fry, with whom she resided), 3 sons (Benjamin, Uriah, and Amos), 9 grandchildren, 2 great-grandchildren, and 2 brothers (Jacob and Amos Brenneman). Her sickness was of long duration, sometimes confining her to her bed because of heart weakness. She was a member of the Mennonite Church at Masonville, Lancaster Co., Pa., for many years. Funeral services were conducted at her late home and at the church by J. C. Habecker and John K. Charles. Texts, Psa. 16 and John 17:24. Burial in adjoining cemetery.

Carper.—Anna (Reist), widow of the late Henry K. Carper, was born Jan. 9, 1862; died Sept. 1, 1929, at her home at Lititz, Pa.; aged 67 y., 7 m., 22 d. She was in failing health for the last few years, and was bedfast for the last seven weeks. She bore her affliction patiently and longed to go home and be at rest. Her husband preceded her in death 12 years ago. She is survived by two daughters and three sons (Lizzie R., Ellen R., Jacob R., Henry R., and Reuben R.), also by 12 grandchildren and two sisters (Mrs. Clayton Adair and Mrs. John Troutwine). She was a member of the East

Petersburg Mennonite church for many years. Funeral services were held at the East Petersburg church by Bros. Frank Kreider and John Goehmann. Text, John 16:33.

By the children.

Maust.—Lydia, daughter of the late Jonas and Barbara (Miller) Maust, was born in Somerset Co., Pa., Sept. 10, 1857; died of noncancerous atrophy at the home of her brother, Joel Mast, in the same community, July 5, 1929; aged 69 y., 9 m., 26 d. She had not been well since her girlhood days. She united with the Amish Mennonite Church in her youth, and has been a steadfast member ever since. She was the first of a family of thirteen brothers and sisters to depart this life. The family had the unusual experience in this that both parents and thirteen children lived until the youngest of the children was past forty. The surviving members of the family are: Eve, widow of Daniel Gnagey, Joseph, Catherine Gnagey, Maggie Yoder, Joel, Noah, Lewis, Annie Yoder, Jonas, Amanda Otto, Simon, and Mary, the latter of whom was the attendant of the departed sister, the two occupying part of the house. Services were held at Oakdale Church near Salisbury, Pa., July 7. Services were conducted in German at the house, at the church by Bro. C. W. Bender in English, and at the grave in German by Bro. J. R. Miller.

Yoder.—Ephraim R., son of Joseph and Maggie (Shenyer) Yoder, was born near Mattawana, Pa., Oct. 30, 1852; died Sept. 3, 1929; aged 76 y., 10 m., 3 d. He was the youngest of a family of seven children, two of whom survive (Mrs. Miriam Peachey and Mrs. Lydia Yoder). On March 1, 1876, he was married to Malinda Peachey. To this union were born three sons and two daughters, all of whom survive. His companion preceded him in death May 30, 1917. Since then he made his home with his daughters, Mrs. G. S. Glick and Mrs. E. S. King, dying at the home of the latter. He was of an unassuming disposition. He united with the Amish Mennonite Church in early life and remained faithful until death. During the last two years his health failed, declining more rapidly the last year. He was confined to his bed since February, 1929, with heart failure. The last two weeks he was hardly able to speak above a whisper. He was conscious to the end and peacefully fell asleep without a struggle. Funeral services were held at the Loenst Grove church, conducted by Eli Kanagy in English and S. T. Yoder in German. Interment in the cemetery near by.

Amstutz.—Irvin J., son of Joel S. and Mary Amstutz, was born June 25, 1891, near Mt. Eaton, Ohio; died at the Massillon City Hospital Sept. 21, 1929; aged 35 y., 2 m., 29 d. His death followed injuries received while cranking a tractor which he was operating in connection with his threshing outfit. He was a young man of quiet disposition and industrious habits. In his early youth he accepted Christ as his Savior and united with the Martin's Mennonite church in which fellowship he continued faithful unto death. The committee of the Y. P. B. meeting in arranging the programs for the last quarter of this year selected Bro. Irvin to lead the Christmas program; but the heavenly Father planned otherwise and another one must take his place. He was preceded in death by his mother, one brother, and one sister. He is survived by his father, three brothers (Gideon, Elmer, and Adam), and three sisters (Alice, Caroline—Mrs. William Eschliman, Lina—Mrs. Daniel Eberly), with many other relatives and friends. The funeral services were held at the home of William Eschliman and the Martin's church, conducted by J. A. Leichty at the home and at the church by I. W. Royer, assisted by Aaron Eberly, I. J. Buchwalter, and C. N. Amstutz. Burial in Martin's cemetery.

Swartzendruber.—Christena (Gunden) Swartzendruber was born in Lee Co., Iowa, Jan. 8, 1856. It was along about this time that the

Amish Mennonite settlement in Lee Co. was broken up and she came with her parents to Henry Co., Iowa. Here she grew to womanhood. She accepted Christ as her Savior and united with the Sugar Creek Amish Mennonite church and remained a faithful Christian until death, at which time she held her membership with the West Union congregation in Iowa Co., Iowa. On Feb. 10, 1884, she was united in marriage to Abraham Swartzendruber of Wellman, Iowa. This union was blessed with three daughters. On April 20, 1919, while living at Tuleta, Tex., her husband passed away. After this she made her home with her daughters. Of late years her health has been failing but she was confined to her bed but a few days. She passed away at the home of her daughter Katie near Noble, Iowa, Sept. 24, 1929; aged 73 y., 8 m., 16 d. She leaves her three deeply bereaved daughters (Mrs. George Gingerich, Mrs. John Schrock, and Mrs. William Reschley), three brothers (John, Joseph, and Jacob Gunden), twelve grandchildren, and a large number of other relatives and friends. A short service was held at the home of Wm. Reschley, Noble, Iowa, Sept. 25, conducted by Daniel Graber, after which relatives and friends accompanied the body to the East Union Mennonite church near Kalona, Iowa, where the funeral was held, conducted by D. J. Fisher and Simon Gingerich. Text, Heb. 11: 13-16. The body was laid to rest beside those of her parents in the Timber cemetery.

Stauffer.—Mary Rinkenberger was born in Woodford Co., Ill., Sept. 19, 1844; died at the home of her son (U. R. King) at Macon, Iowa, where she was visiting at the time; aged 85 y., 3 d. At the age of 10 she with her parents moved to Tazewell Co., Ill. July 15, 1863, she was married to John R. King of Tazewell Co., where they lived on a farm, later moving to Livingston Co. To this union were born 9 children, one dying in infancy. Those who survive their mother are Mrs. Phoebe Shafer, John R., D. E., N. E., Mrs. Anna Bachman, Chris, and Will, and Mrs. Maud Graber. Her husband preceded her in death April 26, 1895. She also leaves one brother and one sister, thirteen grandchildren, and nine great-grandchildren, also many relatives and friends. Nov. 12, 1901, she was married to John Stauffer of Milford, Nebr. After the death of her husband she resided there until the marriage of her youngest daughter, when they came to Noble, Ia., where she has since made her home. Sister Stauffer accepted Christ as her personal Savior, united with the Mennonite Church, and remained a consistent member. At the time of her death she had her church home with the Sugar Creek church near Wayland, Iowa. In her passing the children lose an affectionate mother. Her pleasant personality won her many friends. She rests from her labors, and "her works do follow her." Her remains were brought to the home of her daughter in Flanagan where, on Sept. 25, services were held and at the Waldo church by the brethren J. D. Hartzler and D. W. Singel. Interment in the Waldo cemetery by the side of her husband.

Rutt.—Mabel T., wife of Jacob W. Rutt, was born at Gordonville, Pa., July 3, 1904; died near Strasburg, Pa., Sept. 3, 1929; aged 25 y., 2 m. She was the daughter of Isaac and Frances Rohrer, and is survived by her husband, one daughter (Mildred), her parents, 4 brothers and 3 sisters. She with her sister and brother-in-law contracted typhoid fever and after two weeks of suffering she passed peacefully away. She united with the Mennonite Church when quite young and lived a faithful Christian life, always much interested in the study of the Word, having been a member of the Bible study class taught by Bro. John B. Senger. She will be greatly missed in the home and will be long remembered by her many friends whom she always greeted with kind words and pleasant smile. Owing to the serious illness of her sister and brother-in-law, at whose home she died, strictly private funeral services were conducted Sept. 6, by Bro. C. M. Brackbill, followed by

public services in the Paradise Mennonite church, conducted by Brethren Benjamin Wender and John B. Senger.

"As, after death, our Lost Ones grow our dearest,

So, after death, our Lost Ones come the nearest.

They are not lost in distant worlds above;

They are our nearest link in God's own love—

The human hand-clasps of the Infinite

That life to life, spirit to spirit knit.

They fill the rift they made, like veins of gold

In fire-rent fissures torture-torn of old.

With sweetness store the empty place they left,

As of wild honey in the rock's bare left."

CANADIAN RUSSIAN RELIEF

By Levi Mumaw

For the Gospel Herald.

The season of the year is again here when our attention has been directed to the needs of the Russian immigrants in Canada. We especially refer to the needs for clothing. This is not so general among those in Ontario according to reports, but there continues to be a demand for new and secondhand clothing in sections of the Northwest Canada.

It must be kept in mind that the immigrants have come to their new home in Canada with very little in their possession. In many cases they have been destitute and penniless. In commencing life anew in a strange land under such conditions there are many serious problems and only the assistance of friends will help to bridge over the hard places in life.

Our sisters have helped so nobly by way of clothing in the past years, and this relief has been greatly appreciated by all who

have shared in it. Arrangements are again being made for the shipment of garments and for the convenience of our people East and West, we wish to make the following announcement:

NOVEMBER 1 to NOVEMBER 15, 1929, HAS BEEN SET ASIDE FOR A SPECIAL GATHERING PERIOD FOR OUR WESTERN COMMUNITIES; NOVEMBER 6, FOR THE LANCASTER CONFERENCE DISTRICT.

Clothing will be received at any of the following addresses:

D. J. Fisher, Kalona, Iowa.

V. E. Reiff, 1711 Prairie St., Elkhart, Ind.

Levi Mumaw, Scottdale, Pa.

The Lancaster Conference District will arrange for their place of packing as usual.

We suggest that your shipment be sent to the nearest gathering place and thus avoid unnecessary shipping charges. Shipments will be made to Canada as soon after the shipments are received at these points as possible. Any good second-hand clothing is acceptable, but it should be sent only in good condition. New garments made by our sewing circles during the summer will be appreciated, and in case special bargains can be found at your local stores, such gifts will be appreciated also. When buying at such bargains, be sure that the sizes are near a general standard to avoid under size or extreme over sizes.

Additional announcements will be made next week relative to the general need for funds to meet the constant demand for hospital expenses and the care of the aged and others who are dependent on charity.

Scottdale, Pa.

FAMILY ALMANAC FOR 1930

English and German

We solicit your order for this annual which will be ready for delivery soon. This is the Sixty-First year of publication. You will be interested in the usual almanac calculations and also the special articles which have been prepared for this publication.

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MENNONITE PUBLISHING HOUSE,
Scottdale, Penna.

EVERYMAID

King's daughter!
Wouldst thou be all fair,
Without—within—
Peerless and beautiful,
A very queen?

Know then:
Not as men build unto the Silent One,
With clang and clamor,
Traffic or rude voices,
Clank of steel on stone,
And din of hammer:
Not so the temple of thy grace reared.
But, in the inmost shrine
Must thou begin
And build with care
A Holy Place,
A place unseen,
Each stone a prayer.
Then, having built,
Thy shrine sweep bare
Of all that might demean;
And, with endeavor,
Watching ever, praying ever,
Keep it fragrant—sweet and clean
So, by God's grace, it be fit place,
His Chr'ist shall enter and shall dwell therein.
Not as in earthly fane! where chase
Of steel on stone may strive to win
Some outward grace,
Thy temple face is chiseled from within.

—John Oxenham, in *Girls' World*.

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Two Books Answering the "Why" of Christian Doctrine

Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—I Peter 3:15.

Both of the following named books are in question and answer form. This is one of the most pointed and impressive ways of bringing the truth to the reader.

One Thousand Questions and Answers on Points of Christian Doctrine

By Daniel Kauffman. This book is written in a manner that it is both interesting and easily understood. It is very practical for those who have recently confessed Christ and wish to conform to the doctrines of the Church. The list of subjects treated, and the number of questions and answers on the same, give a satisfactory solution to many of the perplexing problems which confront many people in their Christian experience. It is bound in handy form, so that it may be carried in the pocket. 185 pages. Muslin lined paper binding.....\$ 25
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Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. The subjects considered are entirely separate from each other, yet there is a logical connection between them which renders this book a continuous story from beginning to end. "Becoming a Christian" is a fitting theme for the first chapter, and "Heaven," the goal of every Christian, is a fitting closing chapter. 216 pages.

Cloth binding\$ 1 25

Mennonite Publishing House, Scottdale, Penna.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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Established 1901

No. 29

EDITORIAL

"O magnify the Lord with me, and let us exalt his name together."

How may we magnify the Lord? Certainly we can not add one cubit to His measure, any more than we can to our own. But we can exalt Him in the eyes of other people by letting our lights shine, according to Matt. 5:16, give a ready testimony for Him, and exemplify His Gospel in our daily lives.

You will be interested in "Relief Notes," as given by Bro. Mumaw, printed elsewhere in this issue. "As we have therefore opportunity, let us do good unto all men." There are so many opportunities for helping suffering humanity that we need to practice consecrated economy in handling the means which God has entrusted to our care. Not until we can truthfully say that we are wasting no money on "the unnecessaries of life" should we ever think of saying that we have nothing to give for relief of the poor and the needy.

Your Subscription.—This is the time of the year when most people renew their subscriptions to the Gospel Herald. We are glad for the renewals being sent in, also for the new subscriptions received from time to time. We desire to encourage all to look at the label which stands at the top of this page and to coöperate with us in getting the entire list up-to-date and ahead before the close of this present year. Here are a few propositions we wish you to notice:

For the regular subscription price of the Gospel Herald, \$2, the paper will be sent to new subscribers from the time we receive the subscription until Jan. 1, 1931.

For every name of a new subscriber you will send in, accompanied by two dollars, we will give said new subscriber full credit and advance the

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Speaking of economy, there are two motives that may prompt it. One is the motive which the miser has, in keeping everything that he can get hold of that his chest may be the larger. The other is the motive of the philanthropist, who practices economy and thrift that he may have the more to give to needy and worthy causes. Economy is right, but like every other good thing it needs to be backed by proper motives and good judgment to make it a real blessing. While there are some who scorn it on the ground of being "cheap," it is one of the necessary things to keep this old world from financial chaos and ruin. Kept on the altar, it brings prosperity to the cause of Christ and the Church.

Mennonite General Conference.—A considerable portion of this number of the Gospel Herald is taken up in a published report of the proceedings of the Mennonite General Conference, held last August near Goshen, Ind. We have on hand also a dozen or more reports from as many committees to the General Conference, which we were unable to publish for want of room. But all these reports, together with a number of sermons and addresses delivered before the Conference, will appear in book form, which will be published as soon as we shall be able to publish them after all the addresses will have been sent to us. We hope to be able to announce, in a few weeks, that such

complete reports will be ready for distribution.

Those interested in the work and progress of the Mennonite Church will certainly be interested in the full report just referred to. It will contain, besides the partial report found elsewhere in this issue, a dozen or more well written reports of as many activities in the Church during the past two years, also the Conference sermon and other sermons as well as live discussions of live issues, messages full of life and vigor, delivered during the Conference. Due announcement will be given when these books will be ready for distribution.

Put Your Members to Work.—The following, taken from "The Little Brother Magazine," is worthy of our most serious meditation:

AN ASSET

The greatest asset a congregation has is not its church building, nor its outward appointments, but the devotion and consecration of the people whose names are on the church book. It is not the church that has a long list of names merely that is the most effective, but the church that utilizes the power that God has put at its command.

In many of our congregations as yet the great man power of the church has been left absolutely idle. No effort has been made to organize it or direct it upon the important matter of the progress of the Kingdom. In not a few cases, churches have not been satisfied to have the men come to the service and listen to the sermon and help to meet the expenses and let it go at that. What a pity a condition of this kind is. For here are the men, many of them eager for service in the Kingdom, so desirous of both service and fellowship that multitudes of them have gone to non-church organizations to find the opportunity for this expression, and the church has absolutely lost all that power.

There is no doubt that the men organized and trained and given an opportunity for Christian service will prove to be the greatest asset that any church has. Why do we not learn the lesson of the power of the men from the business world? What a day of victory it will be for the whole church when the men are given an opportunity to use their enthusiasm, devotion and training for the advancement of the Kingdom of our Lord.

Added to this, we might add that not only should we see to it that every member is given an opportunity to work, but also instructed and trained to the end that their work is

(Continued on page 580)

Preacher's Page

A SERMON TO PREACHERS

I am greatly disappointed with some preachers of today,
With their logic and their ethics; their aristocratic way;
With their science and their theories, and their new theology,
Full of everything but Jesus and His love for you and me.
There is plenty in the Bible for the preachers of today
If they will but search its pages and for help divine would pray;
For God's Word is everlasting, and it never will grow old;
'Tis, indeed, a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good, true man of God,
With a Bible education, and a love for God's dear Word,
Who can lead us and direct us to the Truth, the Life the Way,
Which brings peace to soul and body through the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us He suffered, and through love for us, He died,
Then our pews would not be empty, as so many are today,
But be filled to overflowing, in a Pentecostal way.

What we need is just plain Gospel, in the good old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Saviour crucified.
That alone can make men better, that alone can make men free—
Just the precious dear old story, of God's love for you and me;
That is what the people's wanting, there is where the crowd will be;
Where they hear the same old story, which they heard at mother's knee.

—Luetta Cummins, in *The Christian Herald*.

THE MINISTER OF THE GOSPEL

The name suggests two things: (1) a servant of the living God, whose mission it is (2) to give to the world the Gospel of Jesus Christ.

Such a man gets his authority from two sources: (1) the Lord; (2) the Church. A few illustrations will make this clear.

Paul, writing to Timothy, admonishes him to "neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14). How did he get his calling, this "gift?" "By prophecy." As Paul said on another occasion, God "gave" to the Church its ministry. Read Eph. 4:11-16. How did he get the "gift?" By "the laying on of the hands of the presbytery." In other words, God and man had a part in setting Timothy apart to the important office of the ministry.

In these things Paul spoke from

experience. When as a penitent sinner he was in Damascus seeking light the Lord appeared to Ananias the bishop, saying, among other things, "He is a chosen vessel unto me, to bear my name before..." (Acts 9:15). Even at that time, as yet unbaptized, God had already chosen him to his life work. In the fulness of time, when the Lord was ready to finally give him his commission, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). That the Church responded to this heavenly call is evident from the fact that "when they had fasted and prayed, and laid their hands on them, they sent them away." Thus by direction of the Lord and the work of the Church these two men were sent forth to their life work. In this work, as in all other things pertaining to the work of the ministry:

1. **All have not the same office.** In enumerating some of the different classes of ministers, Paul takes occasion to say that "He (God) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4:11). In other places we read also of bishops, deacons, etc. A notable distinction between different offices in the ministry is brought to light in the discussions noted in Acts 6:1-6, where the apostles said to the Church: "Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business" (caring for needy widows). "But we will give ourselves continually to prayer, and to the ministry of the word." Various duties—such as preaching to the needy, overseeing the work of the Word, supplying the wants of the Church and maintaining an efficient organization, evangelizing work, mission work, work among the aged and helpless, etc.—fall to the lot of the ministry, which call for different classes of public servants which taken collectively are usually referred to as "the ministry."

2. **Ministers are expected to be qualified for the special work to which they are chosen.** This is implied in one of the references (Acts 13:2) already quoted: "Separate me Barnabas and Saul unto the work whereunto I have called them;" also in Acts 9:15, where God says to Ananias, "He (Saul) is a chosen vessel unto me." By no stretch of the imagination can it be made to appear reasonable that God would call men to office who are not qualified to fill them. Paul's instructions to Timothy and Titus contain especial mention of the required qualifications of both bishops and deacons, and their wives, for the positions to which they are called. Referring again to the ordina-

tion of the seven deacons (Acts 6) the apostles were careful to specify the kind of men who should be chosen. In each of these enumerations of qualifications it is noteworthy that the special qualifications are mentioned which are needed to perform successfully the work connected with each office. That church is wise which makes a special study of required qualifications of members for the various positions of responsibility and leadership to be filled in the Church. Where the voice of Scripture is reverently obeyed in all these things, we may confidently expect capable ministry and great things accomplished for God.

3. **The Word of God requires of ministers that they be leaders of the flock.** Such expressions as "example of the believers," "ensamples to the flock," "able to rule," "apt to teach," "of good report," "followers of me, even as I also am of Christ," leave no doubt on this point. But what about those ministers who are not natural-born leaders? Where there are such there must have been a mistake made somewhere; either the congregation in not heeding God's instructions with reference to qualifications, or in disloyal members in failing to give recognition to scripturally approved qualities of leadership, or in unfaithful ministers failing to "stir up the gift" within them. It is required of ministers, as well as of all other faithful workmen, that they be diligent in working on the job to which they were called by the Lord and by the Church. Where both ministry and laity labor in unison with God, following the direction of the Holy Spirit, the spiritual leadership of the ministry is assured and the blessings of God are sure to be in evidence.

4. **Spiritual leadership requires that both leaders and followers be submissive to and followers after the leadership of the Holy Ghost.** Of the Holy Ghost Christ has said that "He shall guide you into all truth;" that "He shall testify of me;" that "He shall bring all things to your remembrance, whatsoever I have told you." Alas! too many whom God has endowed with the qualities of leadership have proved unfaithful in their stewardship and are leading their flocks in an opposite direction from what God directed them to lead. Real leaders under God exert an influence that leads their followers heavenward; more obedient unto God, more spiritually-minded, more completely separated from the world, more loyal to the faith of the Gospel, more faithful and industrious in working for God, more like Christ in thought and life. Happy is the man of God who as a minister of the Gospel leads his people upward, teaching them clearly

and faithfully out of God's Word, inspiring them with his example of a godly life, faithfully watching and warning and enlightening them as to their duties and opportunities, leading them on in the Heaven-directed winning of souls for Christ and the Church. Brother ministers, is this our record?

5. Every minister of the Gospel should give reverent heed to the admonition, "Make full proof of thy ministry." Both the interests of the Cause and our promise of faithfulness and loyalty at the time of our ordination demands as much. As searchers after truth the minister is directed to "give attendance to reading." As overseers of their respective congregations ministers are to be "an example of believers," "ensamples to the flock," to "feed the flock of God, taking the oversight thereof" to watch for the souls under their charge. As messengers of the Cross they are to "speak as the oracles of God." The admonition that the Gospel minister should do his work, "not for filthy lucre, but of a ready mind," is a hint that dealing in souls is a far more serious and important work than dealing in dollars. Therefore, "make full proof of thy ministry." Under the providence of God, rise to the full measure of your opportunities, clinging to the hand of God that He may lead you in right paths and gird you with needed power for effective service. A faithful ministry and vigorous leadership means a well fed and well led church, and victories for the Lord that could not be won except under the leadership of this kind of a ministry.

In other words, "Make full proof of thy ministry" means: Do your very best, under the leadership of the Spirit, as a preacher, as a care-taker of your congregation, as an example of the believers," as a worker for the Lord in winning souls for Him, as a disciplinarian, as a defender of the faith, as a faithful watchman upon the wall, trusting Him who has promised that on condition of faithfulness on our part "our labor is not in vain in the Lord." K.

WHAT DO PARISHIONERS READ?

Macmillans, New York, have recently published a valuable book by William S. Gray and Ruth Munroe entitled, *The Reading Interests and Habits of Adults*. One cannot study the results classified in this valuable book without feeling that the reading habits of American adults are mainly bad habits. In a thought-stimulating editorial in the *Presbyterian Advance*, Dr. James E. Clarke says that "The Minister's Reading" has been a subject very commonly discussed, but it

is high time that ministers who, of all men, are supposed to give time and effort to the cultivation of good habits, should seriously consider the question, "What do parishioners read?" Coming to grips with this question would unquestionably prove to be illuminating.

Just how much do average folks read to-day? Many facts can be presented which would indicate an enormous increase of interest in reading. For instance, in 1921 the morning newspapers had a circulation of 10,144,260 and in 1925, 12,365,215—an increase of almost 22%, while the population increased only 6% during that period. Dr. Clarke questions whether that proves that an increased percentage of the people read the daily newspapers or whether it only shows that more people look at publications called daily newspapers. In a single metropolitan area, the tabloid newspapers increased, from 1921-1929, from 200,000 to almost 2,000,000, or 1,000%. "But, is looking at the sensational pictures in a tabloid to be regarded as 'reading the newspaper'?" The *New Republic* has shown editorially that during the 6 years from 1920-1926, the tabloids in New York City had gained over 1,500,000, while the standard newspapers had lost 175,000. Besides, many people purchase several newspapers to get certain bits of information, like stock exchange prices, sport scores, etc., which can hardly be called serious reading.

Nor is it safe to conclude that interest in reading has increased rapidly because there are many books. Although the peak in book publication was reached about 1910, and the number has since declined, library statistics continue to show a great increase in the number of books taken from libraries and presumably read. It is true that libraries are more numerous and books are more accessible, and it never was so easy for people who read books to read many more books.

However, Dr. Clarke says that the minister's problem is increased by the fact that so large a percentage of what is read may be described as trashy—"not necessarily bad, and certainly not good, but as inane as the typical picture show and produced apparently for the same purpose, just to pass the time away." Putting the matter in a nutshell, he seems to feel that the apparent increase in reading may mean that "people in general have more time to dispose of because of shorter working hours and are killing more time than they used to kill." The book reviewed shows quite clearly that people are not interested in the kind of reading which really develops the finer qualities of life. The cultural magazines have

small circulation. The authors of the book sought to discover why people read during periods of recreation. Of 3,323 answers received, 80% came from students, teachers and professional men, yet only 35 answers gave "for spiritual guidance" as a reason. Only 313 indicated a desire for culture of any kind; over half said the reading was done either for relaxation or to satisfy curiosity.

With reference to newspapers, the book frankly admits that the parts most frequently read relate to sports and financial news, and the authors wisely point out that in this connection "those interested in adult education have a problem of great magnitude." Among Chicago newspaper readers, for instance, the comic sections lead in receiving the enthusiastic attention of 80%. As to books, fiction is by far the most popular type. Nor do these returns represent average citizens, but a select class, far above the average in education.

Dr. Clarke concludes as follows: "Doubtless many who made reply to this questionnaire were Church members. Does that mean anything to ministers? One table makes it clear that 'most people read largely what their friends are reading and whatever book happens to be available'; and still another conclusion is that 'to a very large extent children read the newspapers and magazines that are found on the library table or secured from friends.' Studies made of these magazines reveal the fact that they are not desirable in a surprisingly large number of cases. In view of what precedes, what ought the minister and Church officers do about it? If anybody on earth is interested in adult education and even more interested in the proper development of children and the formation of right habits, it should be the Christian minister. What is he doing to see to it that the reading material found on library tables and secured from neighbors is of the kind that will help him in his work rather than the kind that undoes all that he attempts to do? Have we forgotten the story of the crabs, said to walk sideways, though they don't? The story tells us that once the older crabs decided that the younger crabs should be taught to walk straight ahead. A school was organized; the little crabs attended; they learned to walk straight ahead. When school was out they went home. They found the older crabs walking sideways. All crabs walk sideways to this day! Such is the story. It may not be true, but it bears a moral."—*Reformed Church Messenger*.

It is not enough to tell, and witness to the truth, but to win souls to the truth.—S. J. Hostetler.

Missions

FROM OUR MISSION STATIONS

Tampa, Fla.

(1513-20 Ave.)

Since our last lines to the dear Herald readers we have had not only times of rejoicing but also times of sadness of heart. Sickness, accidents, and deaths may be permitted of God for our good, to cause us to serve Him with all our heart.

A few days ago an aged lady, a very near neighbor and friend of ours, though seemingly enjoying health in the evening when retiring for the night, was found by members of the family in the morning cold in the embrace of death. Sister Ida Cardenes, a young Spanish sister here who was operated on about two weeks ago for appendicitis, is home from the hospital and able to walk about again. Sister Matilda Cruz, also a young Spanish sister, is at present in the hospital, having been operated on last Monday. Matilda is also improving nicely and is expected to be home in a few days.

On Sept. 5 Bro. N. H. Mack and wife left here for their home in Pennsylvania. Since that time we have been without a minister. Our prayer is that the Lord may provide one soon. The work looks encouraging, but no doubt the attendance in services would be larger if we had preaching. Now that the rainy season appears to be over and weather turned much cooler this week, we can expect better attendance in the meetings. We have Spanish meetings in the home of Bro. Joseph Cruz each Friday night. We are pleased to have in our midst Bro. Willis Miller and wife, and Sister Mabel Beachy (sister of Sister Miller's), all of Flint, Mich. We would be glad to know of others coming soon to labor in this needy field. We wish to thank all who so kindly remembered us with literature—Sunday school picture charts and contributions for the work. We can put to good use good second-hand books, Sunday school cards, and more picture charts.

Contributions received for Mission expenses since June 15:

A Sister, Bird-in-Hand, Pa.	\$1.00
A Sister, Columbia, Pa.	5.00
A Sister, Pandora, Ohio	2.00
A Bro. and Sister, Ill., per V. E. Reiff	15.00
A Bro., Manheim, Pa.	5.00
Friends in Tampa	2.29

Gratefully acknowledged,

Oct. 4, 1929. C. B. Byer.

Kansas City, Kans.

(Children's Welfare Home)

Dear Herald Readers, Greeting:—We find it a great privilege to be allowed to worship and praise the Lord

for the many wonderful blessings He is showering upon us.

We have had a scare of scarlet fever, but even with this the Lord has blessed us so that only three out of the Home have had it, and they will be released soon.

The work is not so hard at the Home just now, as we have nearer the required number of workers than we have had for some time.

Sister Clara Troyer of Michigan and Sister Katie Yoder of Yoder, Kans., have recently come to help us. We feel that they will be the means of bringing us still more blessings from the Lord.

Besides the many other duties, our matron, Sister Schweitzer, has been caring for the three children in quarantine.

Sister Mary Stalter is not helping us this winter as she is putting in all her time with the Bible school work. We miss her, as she was so well liked by the children that she had charge of. Hope she can help us again some time later.

Sister Elsie Smith is doing very nicely with the girls. Some of you may remember that she was cared for by the home when a small girl. She was willing to sacrifice her place of work which was much easier and brought her as much money per week as she now gets per month. She is also giving part time to the Bible school work.

At present we are caring for four children whose mother is one of our faithful converts at the Midway Mission. She is unable to support the children and their father is in the state hospital. Besides working to support herself the mother is actively helping in teaching a Sunday school class and is doing so well that the Lord is using her in the Bible school work as well. She is living in the old 7th St. Mission building just now.

The twelve-year-old son of this sister was placed in a Christian home in the country this summer. While there he wrote to his mother inquiring about the welfare of his smaller brothers and sister and expressed the hope that they might grow up to be Christians so that they could look forward to a family circle in heaven. He was one of the recent converts into our church.

Just last Sunday we were pleased to get acquainted with a faithful sister who showed the cheerfulness of a Christian life. We understand she is one out of a family of unfortunate children who were the first to get in touch with the Mission folks in a way that led up to the present work at this Home. No one could say "unfortunate" about this sister now, after seeing the life she is living. The Lord surely has wonderfully blessed her life.

The Local Board met recently to discuss the work of and plan for the means of remodeling the Home. Will you particularly remember to pray for this part of the work.

The many well packed barrels of fruit and the packages of sewing that are coming in these days make us join in with Psalm 107: 8, 9.

Your prayers and interest have meant much for the work at this place. May God bless you.

Children's Welfare Home,
Oct. 9, 1929. per Chris E. Miller.

Columbia, Pa.

(4th and Mill Sts.)

We are glad to report that our sewing school will start again Oct. 19. We are very thankful for the support given us in times past, and we hope that the same hearty support will be given this year. Our desire is that all the sewing circles listed to come will make a special effort to bring all the teachers available. May God bless the efforts thus put forth. Following is a list of the sewing circles listed, and the dates set for their presence at the Mission:

Oct. 19, Goods and Bosslers.
Oct. 26, Millersville Srs. & Jos.
Nov. 2, Manor.
Nov. 9, Groffsdale.
Nov. 16, Manheim.
Nov. 23, Paradise.
Nov. 30, Landis Valley.
Dec. 7, Stumptown.
Dec. 14, Rissers.
Dec. 21, Mellingers.
Dec. 28, ————
Jan. 4, New Providence.
Jan. 11, Stony Brook.
Jan. 18, Chestnut Hill.
Jan. 25, Strasburg.
Feb. 1, Salunga & Landisville.
Feb. 8, Lititz.
Feb. 15, Willow Street.
Feb. 22, Columbia.
March 1, New Holland Srs. & Jrs.
March 8, Ephrata.
March 15, New Danville.
March 22, Rohrerstown.
March 29, Maple Grove.
April 5, Goodville.
April 12, Mt. Joy.
May 17, East Petersburg.
June 14, Martindale.

Yours for the poor and needy of
Columbia and Marietta.

Oct. 10, 1929. David B. Groff.

EDITORIAL

(Continued from first page)

scriptural and Heaven-approved. The Church at work is an asset to the cause of Christ only so long as these activities are in harmony with God's Word and will. With this in mind, let all who love the Lord do all they can to get the whole membership in line with the Gospel, humbly inquiring, "Lord, what wilt thou have me to do?" Such a body of members is a real asset to the Cause wherever found.

IV. THE CHACO

By Amos Swartentruber

For the Gospel Herald.

The Paraguayan Chaco is comprised of many thousands of acres of land. Perhaps if we would call it a wilderness it would help you to form a better idea as to what it is like. The land is covered with forest and brush in most parts, some places being quite swampy while there are also nice strips of clear land. It is at present owned by the Casado family. We were told that Mr. Casado had loaned a large sum of money to the Paraguayan Government years ago, who not being able to pay back this money gave him a large tract of land known as the Chaco. A large part of this land had never been seen by white men until 1921, when Mr. Engen was sent by the Mennonites from Western Canada to search for a place suitable for colonization. On investigating in different parts of the world he finally found what he thought an ideal place for the class of people that were to

inhabit it. They wished for a place where they would be away from the rest of the world, and they certainly have found it. They are over 120 miles away from the closest town.

There are three tribes of Indians scattered throughout the Chaco.



Road through Chaco. Note tree over 20 feet in circumference.

These live under trees, or have some dry grass thrown over a few poles for a house. They are almost naked; in fact, the children and young folks are naked. They live entirely on wild animals and a few vegetables which

they plant in some open space in the woods.

There are quite a few wild animals and birds such as foxes, wild pigs, rabbits, deer, ostriches, storks, ducks, partridges, pheasants, parrots, and many others. Tigers and wild cats are also seen occasionally. In some parts one sees large ant-hills anywhere from 3 to 10 feet in diameter and about 3 feet high.

The Mennonites have settled in the part which is now known to be the disputed territory between Paraguay and Bolivia. The Paraguayan government has erected army camps throughout the Chaco and placed about 3000 soldiers to prevent Bolivia from getting in. The Chaco was almost unknown to the rest of the world until the Mennonites got in and are trying to make something out of it, now both countries are claiming it. We trust that, for the sake of the Mennonites, Paraguay will be the winner.

Tres Lomas, F. C. O.,
Argentine, S. A.

MENNONITE GENERAL CONFERENCE

Report of the Sixteenth Mennonite General Conference,
held near Goshen, Indiana, August 28-30, 1929

The Conference was called to order at 9:00 A. M., Aug. 28, 1929, by the moderator, Bro. D. A. Yoder, Elkhart, Ind.

The opening song service was led by Bro. Leidy Hunsicker, Blooming Glen, Pa., after which Bro. J. S. Shoemaker, Dakota, Ill., led in devotional service by Scripture reading and prayer.

A condensed report of the last General Conference was read by the secretary. The report was accepted.

The appointment of the following committees was announced.

Resolutions Committee: Oscar Burkholder, Breslau, Ont.; J. S. Hartzler, Elkhart, Ind.; A. I. Yoder, West Liberty, O.; L. J. Miller, Garden City, Mo.; Geo. J. Lapp, Dhamtari, India.

Nominating Committee: J. A. Ressler, Scottdale, Pa.; D. J. Johns, Goshen, Ind.; Fred Gingerich, Aurora, Oreg.; J. D. Mingler, Kansas City, Kans.; Moses Shantz, New Dundee, Ont.

The Conference Sermon was preached by Bro. Geo. R. Brunk, Denbigh, Va., from the text recorded in I Tim. 6:20.

The following brethren responded to the sermon: John B. Senger, Kinzers, Pa.; E. S. Hallman, Falfurrias, Tex.; David D. Miller, Protection, Kans.; Wm. G. Lauver, Carlos Casares, S. A.; L. J. Burkholder, Markham, Ont.; A. C. Brunk, Balodgahan, India.

The following reports were given, subjects discussed and business transacted: (The sermons and the principal addresses of the Conference are to be printed as an appendix to this Report.)

Report of the Secretary

The principal work of the Executive Committee of General Conference during the past two years has been the arranging for this meeting. To this end we have had two meetings. Our work of preparing for this meeting was ratified by the Committee of Arrangements during the last few days. The report was accepted.

Report of the Treasurer

To the Mennonite General Conference,

In the year 1927, when General Conference met near Belleville, Pa., the Executive Committee of General Conference agreed with the local committee to help bear the expenses incidental to the holding of General Conference at that place.

The expenses were met by free will offerings.

Not knowing just how the finances in the treasury of the local Committee would hold out, it was decided near the close of Conference to take an offering, the amount to be added to the General Conference

treasury, so that we might be able to meet any deficiency. This offering amounted to \$862.11.

After all the expenses were paid, and the remaining food and some of the equipment was disposed of, the local committee found that instead of a deficiency, they had a balance of \$259.81 in the treasury. This amount was also added to the General Conference treasury. It was also decided by the Executive Committee, that the Treasurer again ask for the usual 1 ct. per member contribution from the various District Conferences. Letters were sent to all the District Conferences in the U. S. and Canada. Nearly all have been heard from, and \$321.53 was received from this source. The summarized financial standing of the Treasury is as follows:

Balance on hand Aug. 24, 1927	\$ 487 61
Received offering at Conference, Belleville, Pa.	862 11
Received balance in treasury, local committee	259 81
Received 1 ct. per member from District Conferences	321 53
Received interest on bank deposits	87 83

Total received \$2018 89

Total expense \$ 809 35

Balance on hand Aug. 21, 1929 \$1209 54

Gratefully submitted,

J. C. Frey, Treasurer.

The report was accepted.

Report of Auditors of Accounts of Treasurer

Elkhart, Ind.,

Aug. 29, 1929.

To Mennonite General Conference,

At the request of the Executive Committee, we have compared records kept by J. C. Frey, Treas., with receipts and disbursements for two years ending August 19, 1929.

Pleased to report that the balance of \$1209.54 as shown on your Treasurer's report is in agreement with the Balance shown on Pass Book of Pettisville Savings Bank.

Respectfully submitted,

Auditing Committee:

Levi Mumaw

V. E. Reiff

The report was accepted

Report of the General Sunday School Committee

The report was accepted and the following appointments were made:

General Secretary, I. W. Royer, Orrville, O.

(Continued on page 588)

A Page For Shut-ins

Prepared by Amos S. Horst

DEAR LORD, I KNOW

Dear Lord, I know that Thou dost know
My every weakness here;
My tired limb, my weary brain,
And spirits drooped and sere.

Thy loving hand, so kind and true,
Protects my troubled soul,
While seething billows of the deep
About my soul do roll.

Dear Lord I know that Thou dost know,
Though friends misunderstand,
How hard I've tried this day to live
To reach that better land.

Thy gentle eye doth see my tear
And note my broken heart;
Thou knowest how I've fought to win
And gain that better part.

Dear Lord, I know that Thou wilt help
Me win the victor's crown,
Though enemies assail me here,
And try to keep me down.

If I but fight the fight of faith,
Resist temptation's power,
I know that Thou wilt lift me from
The gloom of death's dark hour.

Dear Lord, I know that Thou dost have
A place of sweet repose,
Where I may lay my armor down
And rest from all my foes.

When loving hands have dried my tears,
And soothed my earth-born pains,
The toils of life will then seem nought,
Compared with heaven's gains.—Tackett.

(Copied by David Souder deaf and dumb).

JESUS OUR FRIEND

Frequently we are called to part with beloved friends and endeared relatives. Sometimes they are removed by death or distance. Sometimes the father is a persecutor of his son and the mother an opposer of her daughter because of their attachment to their Savior. But under these circumstances Jesus manifests His love as a friend to His people. He lifts every relation to them, performs every kind of office for them, and comforts them with consolations divine. He invites them to pour their grief into His bosom and to tell out all their troubles before Him. He holds communion with them and indulges them to converse with Him as a man with his friend. He engages to supply our every need and fill us with the fullness of God. He encourages us by assurance of His love and fortifies us by promises of His presence.

"Fear not," He says, "for I am with thee. Be not dismayed, I am thy God. I will strengthen thee, yea, I will help thee, yea, I will uphold thee with righteousness." His power,

His riches, His wisdom, and His Spirit are devoted to our best interests and employed for our present and everlasting welfare. He watches over us with tender love and listens to us with compassionate concern. He is a friend that loveth at all times. His love in its immutability, fullness, and perfection is the great bulwark of our safety and His friendship the joy of our hearts. He sticketh closer than a brother, and never will fail or forsake us if we trust and obey Him. He performs all the kind offices of friendship in sickness or health, in plenty and poverty, peace and war, in life and death. He has heaven and earth at His command as the friend of the defenseless soul and all the treasures of wisdom and knowledge as the companion of the ignorant and fearful. He calls us friends and presents Himself to us as our friend for our comfort, confidence, and joy.

O how the love of Jesus shines in His friendship. As our friend He lived in our world, suffered in our place, died in our stead, rose as our representative, and ascended to heaven to plead our cause before his Father. He acknowledges that we are dust, yet calls us friends, admits our weakness, and yet says, "Thou art mine, I have chosen thee and will not cast thee away." "When most we need His helping hand, this friend is always near. With heaven and earth at His command, He waits to answer prayer.

—By S. M. Rich.

BIBLE TRUTHS IN BRIEF

"Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). The most important thing in the Christian life is to have a right heart. If the heart is right it will not be hard to make other things come right. Our chief interest should be in seeing that our hearts are right with God. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). One's words are a good indication of his heart. Pure words issue from a pure heart and vile words from a vile heart. Usually a conversation does not continue very long until the condition of some one's heart is revealed. Would you have a pure conversation? First receive a pure heart. "For from within, out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit,

lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21-23).

—Selected from the "Gospel Trumpet" and the "Sunday School Monthly" for July, 1929, by David Souder, Home for the Deaf, Torresdale, Pa.

BLESSINGS OF HAVING A REDEEMER

The word Redeemer does not occur in the New Testament, it being a character of Christ special to Israel. But it is good to see that in Israel any one who had a Redeemer—

1. Could not be brought to poverty; for if through poverty he lost his land, his redeemer brought it back. Lev. 25:25.

2. Could not be kept in bondage or slavery; for if he had sold himself to a stranger, his redeemer purchased him back. Lev. 25:48.

3. Could not have his life or person wantonly injured; for his redeemer took up his cause, and avenged it on the wanton injurer. Knowing that this would be done all would be careful how they touched such an one. Num. 35:12.

4. Could not be forgotten even when in the grave; for Boaz was, departed Elimelech's and departed Chilion's kinsman redeemer and owned the tie and married Ruth, to raise up the name of the dead upon his inheritance. Ruth 4:5.

What lessons in all this, Jesus our Kinsman Redeemer.

Blest in Him, we cannot be poor.

"While Christ is rich, can I be poor?"

What can I want beside?"

Blest in Him we cannot be held in bondage; "for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

Blest in Him, none can touch us and He not feel it. Zech. 8:2.

Blest in Him, our dust is precious and He will preserve our name in the land of the living, however long we lie unremembered by a busy Moabite world. Rom. 8:11.

Blest in Him, those dear to us whom we leave behind are objects of His special care; as Ruth was for her departed husband's sake and as Jonathan's son Mephibosheth was to David.—Watchword.

OLD-FASHIONED THINGS

I love the dear old-fashioned things,
Old-fashioned songs that mother sings;
Old-fashioned love, devoid of strife,
That binds the hearts of man and wife,
Old-fashioned honesty as well as truth,
Old-fashioned purity of our youth;
Old-fashioned modesty that sees
Old-fashioned skirts below the knees;
Old-fashioned courtesy so rare,
And lovely long old-fashioned hair;
Old-fashioned faith—old-fashioned love;
Old-fashioned grace from God above,
And old-fashioned rhymes the poet sings
Of all the dear old-fashioned things.—Sel.

SUNDAY SCHOOL LESSON

Lesson for Oct. 27, 1929—Mark
2:18-28

CHRIST AND THE LAW

Golden Text.—I am come that they might have life, and that they might have it more abundantly.—Jno. 10:10.

Introductory.—Three names have been adopted by different authorities for this lesson: By the International Sunday School Committee, "The Christian View of Recreation;" by the Mennonite General Sunday School Committee, "The Christian View of Abstinence;" by the quarterlies published by Union Bible Seminary of Westfield, Ind., "Christ and the Law." The latter seems to come so much nearer fitting the lesson text than the other names that we have chosen to adopt that in this discussion of the lesson, trusting that our readers may bear with us in assuming this liberty. Speaking of the first named subject, a certain writer says:—"The Christian View of Recreation." We can not see how the lesson text says anything about recreation. Fasting is no recreation, neither is abstinence from it recreation. The disciples were not engaged in Sabbath recreation nor desecration when they plucked off some wheat heads and, rubbing out the grain, ate it. The plain implication is that they did it because they were hungry. There is a determined effort to make the first day of the week a day of sports, recreation, and fun. It should be a day of worship."

Occasions for Fasting (18-20).—The point under discussion is that of ceremonial fasting, as practiced under the Law. The Pharisees found fault with the disciples of Christ for not fasting, as did the Pharisees themselves and the disciples of John the Baptist. Christ told them plainly that so far as His own disciples were concerned, the time had not yet come for them to fast. Now was a time of rejoicing, because the Bridegroom was still with them. In due course of time the Bridegroom would be taken away, which happened during crucifixion times, and then would be their time to fast. In this connection it is well to note that Christ both practiced fasting and taught the necessity of fasting. But the motive for fasting, under His priesthood, was entirely different from that of ceremonial fasting, as practiced under the Levitical priesthood. When under a heavy load, with vital issues at stake and great things to be accomplished for God and the cause of salvation, remember the admonitory words of Jesus: "This kind can come forth by nothing but prayer and fasting."

The Law and the Gospel (21, 22). and the relationship between the two, are vividly brought out in the illustrations of putting new wine into old bottles and sewing an old piece of cloth on to a new garment. As both of these were shown to be unwise, so is it unwise and impractical to try to fit Old Testament laws on to New Testament conditions. Christ being the fulfillment of the Law has wisely "nailed it to the cross," establishing a new and "better covenant," sealing it with the shedding of His blood. This illustrated point prepares us for the next one, that of a proper observance of the Sabbath, in our dispensation the Lord's day.

Jesus and the Sabbath (23-28).—Going through a cornfield one Sabbath day, the disciples plucked off the heads of corn (wheat), rubbed out the grains in their hands and began to eat. The Pharisees found fault with them for doing that. It was not that they objected to them helping themselves to the wheat, for there was a provision in the Law expressly giving people the right to do that under such circumstances. But the point which they especially complained of was that this was done on the Sabbath day.

Jesus reminds them of a few things, quoting from Old Testament history, showing by the actions of men whom the Pharisees held as models of perfection that they assumed the same kind of liberties in their day as the the disciples of Christ were doing at

that time. It was our Savior's way of clinching points with an "It is written." "Have you never read?" He said. Whether they had read these things or not, they knew enough to know that here again they had no ground upon which to base their complaints.

This point established, Jesus went on to explain the real purpose of the Sabbath. "The sabbath was made for man," He said, "and not man for the sabbath." It was for man's good that this day was set apart. God set the example in the creation, when He rested on the seventh day, and ever after this the day was "sanctified," "hallowed," "blessed," to be held sacred as a day of rest and worship, for man's benefit. And as they were then getting ready for the ushering in of the new dispensation, it was quite appropriate that He should remind them that "the Son of man is Lord also of the sabbath day." The Man of Authority was here. As "all things were made by him, and without him was not anything made that was made," so all authority was vested in His hands and we look to Him for instruction and inspiration as to how the day should be kept. In this spirit the disciples changed from the seventh to the first day of the week, immediately upon His resurrection on this day, which has ever since been the custom of the Christian Church. And while the Jewish Sabbath was abolished with the rest of the ceremonial law, the rule of keeping this day hallowed with sacred reverence as a day of rest and worship is the same as it was since the creation.—K.

Bible Meeting Topic

THE DEVOTIONAL COVERING

I Cor. 11:1-16

Topic for October 27

MOTTO

"For this cause ought the woman to have power on her head because of the angels."

OUTLINE STUDY

- I. Positions of Authority.—I Cor. 11:3.
 1. God, the Father, over all.
 2. Christ, the Son, subject to the Father.
 3. Man, created in the image of God, under Christ.
 4. Woman, taken from man and for man, under man.
- II. Keeping Position in Heart and Appearance.
 1. The man with unveiled head representing God's glory.—I Cor. 11:7.
 2. The woman with veiled head representing man's glory.—I Cor. 11:7.
 3. The reason for the difference is in the plan of God in creation.—I Cor. 11:8-12.
 4. The time and place of showing is during worship by prayer or prophecy.—I Cor. 11:4-6.
- III. Nature's Teaching in Harmony with the Ordinance of Veiling upon the Woman's Head.

1. Long hair is a shame to man as indicating womanhood.—I Cor. 11:14.
2. Long hair is a glory to the woman showing her true position in the flesh.—I Cor. 11:15.
3. Both hair and veiling to be recognized or else both discarded.—I Cor. 11:6.
4. Contentions are out of order.—I Cor. 11:16.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Woman."
2. Tell the Story of God's Creation of Eve.

For Young People.

1. Woman's Relation to Man in Creation.
2. Woman's Relation to Man in the Work of the Lord.
3. Signs of the Womanly Relation in Nature and in Spiritual Things.

For Older People.

1. When Shame Comes to Men or Women.

SEED THOUGHTS

"The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the Lord thy God." (Deut. 22:5).

Gospel Herald

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Scottdale, Pa.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

THURSDAY, OCTOBER 17, 1929

Field Notes

The Lord willing, a series of meetings will begin at Masonville Mennonite Church, Lancaster Co., Pa., with Bro. J. C. Clemens as evangelist. H.

At Gingrich's Church, Lebanon Co., Pa., there is to be an all day Sunday school meeting held on Thanksgiving day. The public is invited to attend.

A Bible meeting is to be held at Stumptown Mennonite Church, Lancaster Co., Pa., Nov. 16 and 17—followed by a series of meetings conducted by Bro. John Gochenauer.

Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and Charities, reports the following receipts for the month of September, 1929: endowment, \$17,450; missions, \$11,573.43; relief, \$65.

Good interest, a big crowd; profitable discussions, are reported from the Sunday school meeting held at Cedar Grove Church near Greencastle, Pa., on Saturday evening and Sunday, Oct. 5 and 6.

A recent letter from Carver, Mo., informs us that Bro. J. C. Driver of Garden City, Mo., was expected soon in the Carver community to hold meetings and conduct communion services in several places.

Bro. D. J. Johns and wife of Goshen, Ind., have been spending the past few weeks in the vicinity of Canton and Louisville, Ohio. Bro. J. took an active part in the opening service at the new Beech Church on Sunday morning, Oct. 5.

The mission meeting held at the Mennonite mission in Altoona, Pa., was well attended by interested workers from near and far. Needless to say, a special meeting held at that place was both interesting and profitable to all interested attendants.

Following is taken from a recent letter from Minot, N. Dak.: "Bro. Eli Hochstetler of Wolford, N. Dak., preached for the Minot congregation on Friday evening, Oct. 4. Bro. H. was on his way to Bloomfield, Mont., to hold a few meetings over Sunday, Oct. 6."

Arrived Safely.—A message to Bro. Vernon E. Reiff, treasurer of the Mennonite Board of Missions and

REQUESTS FOR PRAYER

* For the continued meetings at *
* Chestnut Hill Church, Lancaster Co., *
* Pa., that many souls may be gath- *
* ered into the fold, that those already *
* in the fold may be strengthened in *
* the faith and in the Spirit, and that *
* the brother in charge may be endued *
* with power for effective service. *
* For the young men's Bible class at *
* Salunga, Pa., that they all may be *
* led to accept Him who gave His life *
* for them. *
* For the General Problems Commit- *
* tee, recently appointed by Mennonite *
* General Conference, that wisdom and *
* grace may be given them to rise to *
* a full measure of their responsibility *
* and opportunities. *
* For the congregations, in widely *
* scattered sections, upon whom, by *
* direction of the Spirit, there rests *
* the responsibility of choosing men *
* for the ministry in the near future. *
* *
* * * * *

Charities, brings the welcome message that Bro. W. G. Lauver and family arrived safely in South America, ready to resume their labors on the mission field.

An interesting report of the Sunday school and mission meeting held at Belleville, Pa., Oct. 4-6 is before us. With the exception of Bro. C. D. Esch, on his way east preparatory for sailing to India, the discussions were furnished by home talent. The report is to be published in a few weeks.

Sister Mary Holsopple of Versailles, Mo., spent a day last week with friends at Scottdale. From this place she started on Wednesday morning for Johnstown, Pa., expecting from that point to travel for points farther east. She is one of seven missionaries to sail for India this week.

A Correction.—Through faulty memory the statement was made that the address on Social Purity, by Bro. C. D. Esch, printed in this week's Supplement, was delivered before the fundamentals conference held just previous to General Conference. We should have stated that it was delivered at the Mennonite General Conference, Aug. 29 instead of Aug. 26.

Minutes of the Indiana-Michigan Mennonite Conference.—This is the title of an interesting record of this conference from the time of its organization about 65 years ago. The book, compiled by Brethren Ira S. Johns, J. S. Hartzler, and O. S. Hostetler and containing 356 pages, is an interesting document, and will be treasured by all, especially in that district, who are interested in the welfare and progress of the Mennonite Church.

Correspondence

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting in Jesus' name:—The 73d mission meeting was held at this place and a real spiritual feast was enjoyed by all present. Bro. and Sister Elam Horst of Ohio were among the visitors present at the meeting.

We have had a very dry fall, no rain as yet. The prune pickers are still busy, and have a heavy crop to harvest. Health in general is good.

Remember the work at this place in prayer.

Oct. 3, 1929.

Cor.

Broken Bow, Nebr.

To the Herald Readers, Greeting:—On Sept. 8 Bro. Fred J. Gingerich, of Aurora, Oreg., and N. A. Lind of Albany, Oreg., came through here; but on account of rain and muddy roads we did not have the privilege of hearing them preach. They left here at 11:53 p. m. Sunday night, for their homes. We want to thank the brethren for their effort put forth to serve us, and we hope that sometime in the future, if kind Providence permits, they may stop here again.

We have been having our services in the schoolhouse for the last two months, on account of the lightning striking the church, and it had not been repaired. But last Sunday was the first time in the church house again since it has been repaired. Thanks be to God. He always provides our needs if we can humble ourselves in conformity with His promises.

We are having quite a number of visitors at present. Glad for them. We have had a plentiful harvest this year. Health is good, except Mattas

Schrock who is poorly. Will you help us pray to God for her, that her health may be restored if it is His will?

May God bless you all, is my wish and prayer. Pray for us at this place.
Oct 4, 1929. Ed Stutzman.

South English, Iowa
(Liberty congregation)

Dear Herald Readers:—We are enjoying beautiful fall weather now. Health has been good. Bro. and Sister Lina Weaver are not often absent from Sunday morning services. Bro. Dwight Blosser is at Harrisonburg, Va. He may stay all winter. Sister Hannah Good is a student at Goshen College. Sister Cleo Cook is teaching school near Fisher, Ill. We miss these young people at Sunday school and Y. P. B. M.

Sept. 23 we attended the funeral of little Dorothy Knupp, the infant daughter of Bro. and Sister Charles Knupp of Gibson, Ia. Bro. P. J. Blosser conducted the services.

Thursday, Oct. 3, our sewing circle met to pack the canned fruit for Kansas City and for the Orphanage at Ottumwa, Ia. At this time a crate of eggs was sent to Children's Home at Kansas City.

Oct. 5, 1929. Ida Powell.

Dalton, Ohio
(Sonnenberg congregation)

Dear Herald Readers:—Since our Sunday school is supporting Barbara Esch, daughter of Dr. C. D. Esch, they made it a point to stop at our church Tuesday evening, Oct. 1, while on their way to India. Little Barbara gave us a recitation, then her sister joined in singing a Hindi song. Bro. Esch then gave us a sermon based on Ezekiel 37, speaking on "dry bones," and incidentally gave us a stirring message on the needs of India.

On Sunday, Oct. 6, we had communion. May it have strengthened all who partook thereof.

On the evening of Sept. 29 Bro. Enos Hartzler of Marshallville was with us. Subject, "Feetwashing." He brought out some practical truths.

Oct. 7, 1929. Cor.

Brutus, Mich.

Dear Herald Readers, Greetings of Love:—Bro. D. D. Troyer was with us Friday the 27th, till Sunday evening. On Friday evening we had counsel meeting. Saturday evening Bro. Troyer gave us a very helpful message. On Sunday forenoon we had our communion. Our number has been decreased somewhat in the last year. Three died, several moved away, one of our young sisters has gone to school in Virginia.

We have had nice fall weather so that farmers could take care of their

crops. Though the summer was cool and dry, the crops are fair. Health is good. We ask the interest of God's people for the work at this place.

Oct. 7, 1929. Cor.

Low Point, Ill.

(Metamora congregation)

Greetings in Jesus' name:—Sept. 9, Bro. S. F. Coffman of Vineland, Ont., came to hold revival services with us, remaining until Sept 15. During this time he gave us some very helpful and interesting lectures on the tabernacle taken from the book of Leviticus.

Sept. 13 Bro. I. W. Royer of Orrville, Ohio, came to assist in evangelistic work, also giving lectures to Church and Sunday school officers, teachers, and assistant teachers on Sunday school work. He remained with us until Sept. 17. During this time one young girl made Christ her choice, for which we are thankful, desiring that those who are still counting the cost may soon make Christ their choice.

We also rejoice that on Sept. 19 six former Union members transferred their membership to our congregation, because of the closing of that building.

We desire that we may ever be remembered at the throne of Grace.

Oct. 9, 1929. Madeline Garber.

Windber, Pa.

Dear Readers of the Gospel Herald:—Evangelistic meetings were held at the Pleasant Grove Church, by Bro. S. G. Shetler. The meetings continued from Sept. 19 to 30. Four souls confessed Christ. The meetings were well attended.

Laura Baumgardner.

Oct. 9, 1929.

Ephrata, Pa.

Dear Herald Readers, Greetings:—Last Sunday, Oct. 6, twelve young people were baptized, and transferred from other churches. Bishop Noah Landis and Bro. John W. Hess preached the sermons. How we rejoice to see the good work. Oct. 6, in the evening, Bros. John S. Hess of Lititz and George Good of Bowmansville took part in the service. Bro. and Sister A. A. Landis were absent a week or so at Johnstown, Pa., where the brother was holding evangelistic meetings.

Our communion at this place will be Oct. 20, in the morning.

Do we ever stop and thank God for all the means of grace which we enjoy? "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness," are the words of the psalmist. How true they are.

Oct. 9, 1929. Lizzie Mengle.

Louisville, Ohio

(Beech congregation)

Greetings to all Herald Readers:—On Monday evening, Sept. 30, a teacher's meeting consisting of the ministers, teachers and Sunday school officials was held at the church to consider problems and things pertaining to the interest and welfare of the Sunday school and church of this place.

Saturday afternoon, Oct. 5, preparatory services were held. Bro. D. J. Johns of Goshen, Ind., preached the sermon. There was a fair attendance. The following Sunday we had our Sunday school and church service in our new remodeled church building for the first time since we left it in the spring. Every one seemed to rejoice over the fact that we are now privileged again to enter our own house for worship. It seemed rather strange to us at first when we entered in the morning for Sunday school, as there had to be made different distributions of the classes by the superintendents, and many of the classes had to move into the new rooms provided for in the new addition, and other classes were changed about. Probably a little more confusion than was usual till all the classes were in place, but through all the rest of the session, good interest was shown, and we believe the Spirit of Christ prevailed. In the opening of the church services Bro. I. B. Witmer of Columbiana Co., O., led in the devotional. Bro. D. J. Johns of Goshen, Ind., gave the message holding up before us the true and living God, where we should direct all of our worship and to Him only.

In the afternoon the dedication service took place. Bro. I. W. Royer of Orrville, O., had charge of the devotional. The chorus of our church rendered a few selections, Bro. O. N. Johns directing. Bro. J. A. Ressler of Scottdale, Pa., delivered the dedicatory sermon. There were about 1000 people present at this service. In the evening Bro. J. A. Leichty of Orrville, O., gave a brief history of the Beech Church. Bro. J. A. Ressler followed by an address on the theme of "Building for the Future," in which he reminded us of not being satisfied to sit together here and enjoying us among ourselves but to spread out that other churches may be established.

On Monday evening a series of revival meetings commenced in charge of our pastor, Bro. O. N. Johns, which are in progress at this writing. Two young souls confessed Christ as a visible result thus far.

Next Sunday is the day set for our communion service. We ask an interest in the prayers of God's people.

Oct. 9, 1929. Cor.

(Continued on page 588)

Miscellaneous

THE NEED OF A RIGHT RELATION TO GOD THROUGH CHRIST

By Dema G. Horst

For the Gospel Herald.

There are a number of elements in true prayer which are necessary in bringing our petitions to God.

The Position of Man.—We are God's by creation and therefore dependent upon Him. "What is man, that thou art mindful of him, and the son of man that thou visitest him" (Psa. 8:4)? There is nothing in sinful man that has any reason to make God mindful of us or provoke His love, yet "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "But God commendeth his love toward us in that while we were yet sinners, Christ died for us."

The Relation of the Sinner to God.—The Pharisee prayed with himself and thanked God that he was more righteous than his fellowmen, but it was the poor publican's prayer that reached the throne and brought pardon to his soul. He felt his undone condition and saw himself as God saw him, saying, "God be merciful to me a sinner." If a sinner realizes his need and takes his place before God he will not remain a sinner long; for as soon as he casts himself on the mercy of God he will be forgiven.

We become a child of God by regeneration. "And because ye are sons God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father" (Gal. 4:6). The Spirit helps our infirmities when we pray and intercedes when we are not able to say what we ought to say. Knowing God gives us power in prayer, we do not hesitate to ask large favors of a friend who is tried and true. Keep in touch with God through Christ, and you will have faith to ask large things for yourself and others. The Lord loves to do great things for His people. "Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys, they sweep along the infinite scale of man's wants and God's goodness."

"Prayer is the key for the bending knee
To open the morn's first hours;
See the incense rise to the starry skies
Like the perfume of the flowers.
Take this golden key in your hand and see
As the night time drifts away,
How its blessed hold is a crown of gold
Through the weary hours of day.
When the shadows and the vesper call
Is sobbing its low refrain
'Tis a garland sweet to the toil dent feet
And an antidote for pain."

Humility is an element in true prayer. "Humble yourselves in the sight of the Lord and He shall lift

you up." This means taking a humble position before God as bowing the head, kneeling or falling prostrate in His presence as we have Bible examples but most of all God requires a humbleness of heart. When we consider how great God is and all the blessings we enjoy through Christ it gives no room for self-exaltation and much room for praise and adoration. Even though God wonderfully uses individuals in His service yet they are unprofitable servants for Christ Himself took the place of a servant.

Faith is necessary in true prayer. "But let him ask in faith nothing wavering for he that wavereth is like the wave of the sea driven with the wind and tossed." This would be a poor condition for the Christian, for we would never know what he believes or where he stands. Faith sets us on the solid Rock, calms our souls and establishes our way. "Therefore whatsoever ye desire, when ye pray believe that ye shall receive them, and ye shall have them" (Matt. 11:24).

Prayers have been answered to the saving of many souls and united believing prayer will avail much.

Obedience is also necessary in prayer. By doing Christ's bidding we prove our love to Him and appreciate what He has done for us. He is then pleased to give us more but not always what we want because it may not always be His will for Jesus taught us to pray, "Thy will be done in earth as it is done in heaven."

Another important element in prayer is forgiveness and love to others. "And when ye stand praying forgive if ye have ought against any that your Father also which is in heaven may forgive you your trespasses" (Matt. 11:25). Jesus gives us a beautiful parable on forgiveness following Peter's inquiry how often he should forgive if his brother sin against him. He said a certain king took account of his servants and he found one which owed him 10,000 talents. He had nothing to pay so he commanded him to be sold, his wife and children and all that he had. The servant plead saying, "Lord have patience with me and I will pay thee all." So the Lord of the servant was moved with compassion and forgave his debt. But this same servant that was forgiven of so much found one of his fellow servants which owed him only 100 pence. He said, "Pay me that thou owest." He also plead for mercy but the wicked servant cast him into prison. Then his lord said, "Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?" "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother

their trespasses." Can we get the picture of forgiving as we wish to be forgiven?

Prayer is a theme that should never be dull to the Christian. There will come a time in the life of every individual when they feel the need of prayer. It is neglected not so much because we do not think it to be important but because the things of this life crowd in and snatch away the time we should spend in prayer. "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

There is danger of substituting activity for prayer in the furtherance of God's cause but unless we enlist the help and presence of God our labor will be in vain. It pays to talk with God and also to be in hearing distance when He speaks to us. Jesus had His places for prayer, and often after dismissing the multitude He prayed to His Father. The most real praying is done when we do not think so much about our words as we feel the burden of our prayer.

One tells of the following incident: "When shown through one of those wonderful powerhouses at Niagara Falls our guide explained to us something of the process by which that mighty volume of water was being harnessed and utilized for the lighting of cities and turning of factory wheels. At last he took us into a large room—different from all the others—in which there were many strange looking machines. But there was not a person to be seen at work and scarcely a sound to be heard. 'This is the Still Room' the guide explained. 'It is the most important place in the building. The whole process hinges on what is done here.' Much depends upon our waiting on God in the Still Room of prayer."

Ezra met his crisis by fasting and prayer. The early Christians met it in the same way. Why should not the Church to-day meet her crisis through earnest prayer?

"In the face of the dreadful apostasy in the midst of the Church and the manifest and evident worldliness and spiritual powerlessness as well as the assault of demon hosts against the people of God and the cause of the Lord Jesus Christ there is imperative need for confessions of sin, humiliation before the Lord and a mighty volume of united, earnest, believing prayer."

Dalton, Ohio.

Death or Life:—For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.—Romans 8:13.

MOTH, RUST, AND THIEVES

(Matt. 6:19, 20)

How many dangers there are in earthly treasuring up, and not only dangers. To please self is sin. The context shows that the question of serving two masters is the root. We cannot serve God and self. All treasuring up for self is idolatry; anxiety is worse than we have thought.

The succeeding verses lay stress on **food and clothing**. "Ordinary things" are the peril. And why is the **moth** first here? The rust deals with **metal**, but the moth attacks **clothes**. Can it be that they are a snare even more often than money? It is well to think over this.

If we choose a "variety" of clothes, are we on Christian ground in our experience, or are we living as the Gentiles (verse 32)? If only we could get to the simple root of the matter it would be to God's glory. The seeking of earthly clothes, instead of trusting the Lord more, is paralyzing (in its tendency) much godly effort for lost souls. Let us beware of feeding the moth instead of pleasing Christ. Let us lay up **treasure above** from to-day.—"The Student of Scripture."

GENERAL PROBLEMS COMMITTEE

For the Gospel Herald.

This is the name of a new committee called into being by the Mennonite General Conference at its recent meeting. The work of this committee, as specified in the revised Constitution adopted by General Conference, is as follows:

1. To acquaint itself with the work of every institution under the general boards and all committees under the auspices of General Conference.

2. To represent General Conference in the investigation and solution of any problems or irregularities which may arise affecting the peace, unity, and spiritual welfare of the Church.

3. In coöperation with the constituted authorities of any board, institution, or conference affected by such problems or irregularities, to labor for their solution in a scriptural way.

4. To submit a report of their labors and recommendations at each session of General Conference.

With at least a partial appreciation of the responsibilities laid upon us as a committee, it is our sincere desire to do the best we can, as the servants of the Church and collaborators of those in positions of responsibility, in the way of helping to advance the cause of Christ and the Church. To what extent results will justify the action of General Conference in calling this committee into being, will depend upon:

1. How fully your committee will follow the guidance of the Holy Spirit, and how faithfully, diligently,

wisely, and constructively we will improve our opportunities.

2. How clearly and fully the Church understands and appreciates our responsibility and our aims.

3. How cordial and how faithful will be the coöperation between us as a committee and others in positions of responsibility and influence.

As to the scope of our labors, we understand that to be confined to issues and problems of Church-wide importance and interest, leaving matters that are purely local as they would be if this committee were not in existence; also that in all our undertakings we are to serve in the capacity of helpers and advisers rather than as dictators, serving in an advisory capacity as a body which is later expected to submit to General Conference a report of our observations together with such recommendations as we may see fit to offer.

FIFTY MENNONITE LEADERS

XXXIX. BISHOP ISAAC EBY
(1834—1910)

By Henry Hershey

For the Gospel Herald

Isaac Eby was a descendant of one Jacob Eby, who was a bishop of the Mennonite Church in Canton, Zurich, Switzerland, as early as 1683. His son, Theodorus Eby, came to America in 1715, and at a spot two miles southwest of New Holland, Pa., is where he and his family began life in a new country, and where he died.

Theodorus had a son Christian, who married Elizabeth Mayer. They had a son Christian, who married Catharine Bricker. These were the parents of Bishop Peter Eby, of a former sketch, this Peter married Margaret Hess. They had a son whom they called Peter, and he married Elizabeth Weaver. These were the parents of Bishop Isaac Eby, the subject of this sketch. Isaac married Mary Mellinger. To this union were born eleven children. Then after the death of Mary, he married Elizabeth Leaman. There were two daughters by this union.

Isaac Eby was born on a farm one and one-half miles north of Kinzer, near Buyerstown, Pa., Jan. 26, 1834. He was the youngest of a family of nine children. He was a distinguished member of the family. At school he was bright, equal to the best in his grade. His education was limited to the common schools of his day.

Soon after his marriage to Mary Mellinger, they both were converted and united with the Mennonite Church at the Hershey Church, Lancaster Co., Pa. There, on Nov. 9, 1876, from a class of about fourteen he was called to the ministry. Then he soon realized that to arise before

We are ready, as your servants, to begin our labors as a committee. Any recommendations submitted to us will receive consideration. Those in positions of responsibility desiring our coöperation in the consideration and attempted solution of any problem or problems affecting the general welfare of the Church may get in touch with either member of the undersigned committee. Confident of your good will and believing that you will remember us in your prayers, we are,

Yours for the highest interests
of the Church,
Daniel Kauffman, Chairman,
Scottsdale, Pa.

D. A. Yoder, Secretary,
A. I. Yoder, West Liberty, Ohio.
Oscar Burkholder, Breslau, Ont.
Harry A. Diener,

Hutchinson, Kans.

the public to preach the Gospel of the grace of God, was a very different proposition than to make stump speeches. From the very beginning of his ministry he became an able exponent of the Bible, shunning no one, but only delivering the message as the Holy Spirit gave it to him. He was the first minister ordained in the Hershey district to make use of the English language, which was a strong factor in his successful ministry.

On June 6, 1878, he was ordained Bishop in the Strasburg Church, as a successor to Bishop Benjamin Herr. In this capacity his labors covered the same field as that of his grandfather, Bishop Peter Eby.

On one occasion he went to Virginia to visit the churches in Augusta and Rockingham counties. On another he went west for the same purpose, this visit took him as far as Kansas, Missouri, and Illinois, and home by the way of Ontario, Canada. He was a keen observer of what he saw as he went from place to place.

When the Sunday school activities began he was one of the foremost to advocate Sunday schools in the Mennonite Church. Sunday school meetings he also favored as soon as he knew what they were like and how conducted.

In the early nineties, when the mission movement began to take form, he was rather passive in his attitude toward it; but when the matter was presented to him personally he entered no objections to active work; and when a meeting was called in the month of March, 1895, he attended the meeting and was the only bishop there. When the sentiment of the meeting developed into a movement for permanent organization he was a supporter of it, but advised that activities be confined to Sunday

school mission work, as the conference had at that time allowed Sunday schools to be held, and consequently no objections could consistently be entered against the movement. However, objections were entered but he strenuously supported the movement in face of all opposition and succeeded in convincing his collaborators that nothing out of order was done or contemplated. Had it not been for his influence the movement would quite likely have been quashed at once, from this time on he was a friend and supporter of mission activities in the Church until his life work here was ended.

His ministry covered a period of thirty-four years, when his end came suddenly, on June 17th, 1910, and at the time had two appointments on hand. His remains are sleeping in

the cemetery at Hershey's Church, Lancaster Co., Pa.
Intercoarse, Pa.

CORRESPONDENCE

(Continued from page 585)

Aurora, Ohio

Dear Herald Readers:—Sept. 8 fourteen young people sealed their vow to God by water baptism. May they ever cling to Him all through this uneven journey of life.

Sept. 15, we were so thankful for the many truths brought to us by the visiting brethren: Bro. Shank, Bro. Alvin Miller, and Bro. Dan Raber.

Sept. 22, we held our communion services. Bro. Johns of Goshen and Bro. A. J. Steiner were with us. Bro. Steiner's message made us feel more keenly that there never was, nor ever

will be another like our Savior Jesus Christ.

Last Sunday Bro. Stoltzfus was not with us, being called into other fields of labor. May he ever prove true and faithful in this great work of the Lord.

Each Wednesday evening we have our midweek prayer meeting. We had been holding them at the church, but since the evenings have grown so cool, we will meet in the homes. Last Wednesday we met at Bro. Elmer Stoltzfus's home and this coming Wednesday we will be at Bro. Eli Stoltzfus.

Pray for us at this place that we may keep steadily pressing toward the mark for the prize of the high calling of God in Christ Jesus.

Yours in Christ,

Oct. 11, 1929. Mabel Howitt.

MENNONITE GENERAL CONFERENCE

(Continued from page 581)

General Treasurer, Abner G. Yoder, Parnell, Ia.
Editor, J. A. Ressler, Scottdale, Pa.
Associate Editor, J. R. Shank, Carver, Mo.
Members to serve for six years, Chester K. Lehman, Harrisonburg, Va., Abram J. Metzler, Masontown, Pa.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of Mennonite Board of Missions and Charities

The report was accepted.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of the Mennonite Publication Board

The report was accepted.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of the Mennonite Board of Education

The report was accepted.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of Historical Committee

The report was accepted and expression given of harmony with its recommendations.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of Young People's Problems Committee

The report was accepted. Section 5 of the suggested points for a working policy was tabled for two years.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of Peace Problems' Committee

The report was adopted and the resolutions Committee was instructed to write out an appreciation to the President of the United States and to the Premier of Canada.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of the Music Committee

The report and the recommendations were accepted and the Committee instructed to proceed with the work of getting out a new song book.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of Committee on Revision of General Conference Regulations

After a thorough discussion of this revised Constitution it was unanimously approved.

(The revised constitution of the Mennonite General Conference will appear in full, as adopted, in the complete report of Conference to be printed later.)

Report of Interboard Committee

The report was accepted and the recommendations adopted.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of Church Polity Committee

The report was accepted and the Committee retained.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Report of the Sewing Circle Committee

The report was adopted with the decision that the name, "The Women's Missionary Committee of the Mennonite Board of Missions and Charities" be referred back to the Mission Board.

(This report will appear in the full report of General Conference, to be published later in pamphlet form.)

Greetings Received

The following message was received from the General Conference of Mennonites of North America, in session at Hutchinson, Kans.:

Hutchinson, Kansas
August 26, 1929

Moderator of General Conference Mennonites in session at Goshen, Indiana, Aug. 28-30, 1929.

The General Conference of the Mennonite Church of North America assembled in Convention Hall at Hutchinson, Kansas, for its Twenty-fifth session, August 20-28, 1929 sends greetings.

We have a common heritage which grew out of the experiences of the past in an endeavor to serve one Lord and Master. In the name of our Lord Jesus Christ we pray that in your present session your deliberations may be attended by His Spirit and your resolutions may emphatically contribute to the growth and development of the spiritual life and character of the people in this and other lands.

To this end we salute you in a spirit of Christian Fellowship and Love.

Fraternally yours,
P. P. Wedel, President.
C. E. Krehbiel, Secretary.
Newton, Kansas.

By order of Conference

Greetings Returned

To the President of the General Conference of the Mennonite Church of North America.

The Mennonite General Conference in biennial session assembled near Goshen, Ind., August 28-30, 1929, acknowledges with appreciation, greetings sent by your body assembled at Hutchinson, Kansas. We accept same in spirit of Christian love and deep concern for the spiritual uplift of our people, the loyal support of the faith of our fathers, and the promulgation of the full-Gospel standards and fundamental doctrines of our beloved Mennonite Church.

Greetings from India

The following cable was received from the Mennonite Mission at Dhamturi, India:

Greetings to the General Conference: wish you every success; we continually remember you in our prayers; we need your cooperation.

Greetings to Conferences

Resolved:—First—That General Conference send greetings of love to each district conference in the United States, Canada, India, and South America, and Second—That the Conference urges unity of faith and a definite expression of loyalty to the doctrines and practices of the Mennonite Church, and especially to those distinctive features for which our spiritual ancestors gave their lives, and continue to pledge our hearty support and service to all the activities of the Church, and Third—That a copy of this resolution be sent to the secretary of each District Conference.

Resolution of Safeguard

Whereas, the present trend is toward the city because of the supposed educational, industrial, and social advantages, and Whereas, this movement results in a serious transition in human relationships, and

Whereas, this seriously affects the spiritual condition of our people, be it

Resolved, that the General Conference appeal to the District Conferences and to the individual congregations that they consider the gravity of this situation and use every means at their command to safeguard the distinctive witness of the Church and to insure loyalty of young and old to her principles and practices.

Resolution of Appreciation

Whereas, the ministry of helpfulness and cooperation results in the accomplishment of the greatest good, and

Whereas there are many evidences of this service during this session of General Conference, and

Whereas, this Conference feels and wishes to express her deep sense of appreciation for every service rendered by all who so faithfully and generously contributed to this common cause, be it

Resolved, that our sincere thanks be tendered to the following:

1. The congregations of Indiana for their kindness and hospitality, and their splendid cooperation.

2. The people who attended from all sections of the Church, for their cooperation and obedience to regulations necessary for a harmonious conducting of the Conference.

3. The Smoker Lumber Co., The Goshen Milk Condensing Co., and all other concerns who supplied many of the material necessities.

4. The State traffic officer who offered and gave such effective assistance.

Votes of Thanks

Resolved, that we extend a vote of thanks to the Mennonite Brethren in Christ who so kindly allowed us to hold this Conference in their splendid tabernacle and who placed at our disposal all conveniences in connection, and that a copy of this resolution be sent to proper officials of the above organization.

A vote of thanks was extended to the Moderator for faithful devotion to and labors for the success of this General Conference.

An offering amounting to \$731.66 was taken. This offering was placed in the General Conference Treasury from which fund various expenses of General Conference are paid. For meals served on the grounds, meal tickets were sold at 20c each. Breakfasts were served free to guests in homes where lodging was furnished.

It was decided that the song leaflets and the coils for cooking be purchased and that the local committee make an inventory of the things that belong to the General Conference and give said inventory to the Secretary of General Conference.

Sermons and Topics

The following sermons were preached and topics discussed by the brethren to whom they were assigned.

1. **General Conference Sermon.** (Text I Tim. 6:20)

Geo. R. Brunk, Denbigh, Va.

2. **What Constitutes the Faith of Our Fathers?**

Paul Erb, Hesston, Kans.

3. **Sermon** Henry King, Harper, Kans.

4. **The Value and Place of Discipline**

D. H. Bender, Hesston, Kan.

5. **Biblical Principles of Attire and Their Application**

H. B. Keener, Harrisonburg, Va.

6. **Christian Standard of Social Purity**

C. D. Esch, Dhanitari, India.

7. **Sermon** J. W. Hess, Akron, Pa.

8. **How Indoctrinate Our Ministry that They May More Solidly Stand Together in Promulgating the Faith and Practices of the Mennonite Church?**

Daniel Kauffman, Scottdale, Pa.

Board and Committee Members

The following members of Boards and Committees were retained or elected:—

Members on Mennonite Board of Missions and Charities:

J. S. Shoemaker, Dakota, Ill.

C. Z. Yoder, Wooster, Ohio.

E. L. Frey, Wauseon, Ohio.

Members on Mennonite Publication Board:

S. F. Coffman, Vineland, Ont.

A. J. Steiner, North Lima, Ohio.

D. D. Troyer, Goshen, Ind.

Members on Mennonite Board of Education:

A. I. Yoder, West Liberty, Ohio.

D. D. Miller, Middlebury, Ind.

C. K. Lehman, Harrisonburg, Va.

J. R. Shank, Carver, Mo.

Members on General Problems Committee:

For Four Years

Daniel Kauffman, Chairman, Scottdale, Pa.

Oscar Burkholder, Breslau, Ont.

For Two Years

A. I. Yoder, West Liberty, Ohio.

Harry Deiner, Hutchinson, Kan.

D. A. Yoder, Elkhart, Ind.

Member on Interboard Committee:

Daniel Kauffman, Scottdale, Pa.

General Sunday School Committee:

Noah Oyer, Chairman, Goshen, Ind.

S. F. Coffman, Vineland, Ont.

Paul Erb, Hesston, Kan.

N. E. Troyer, Cable, Ohio.

C. K. Lehman, Harrisonburg, Va.

A. J. Metzler, Masontown, Pa.

(Executive Committee)

Noah Oyer, Chairman, Goshen, Ind.

I. W. Royer, Orrville, Ohio, General Secretary.

Abner Yoder, Treas., Parnell, Ia.

J. A. Ressler, Scottdale, Pa., S. S. Editor.

J. R. Shank, Carver, Mo., Associate S. S. Editor.

Young Peoples' Topic Committee:

J. R. Shank, Carver, Mo.

J. L. Horst, Scottdale, Pa.

N. E. Miller, Springs, Pa.

Noah Oyer, Goshen, Ind.

J. C. Fretz, Vineland Station, Ont.

Historical Committee:

S. F. Coffman, Vineland, Ont.

H. S. Bender, Goshen, Ind.

J. B. Smith, Elida, Ohio.

Levi Mumaw, Scottdale, Pa.

D. H. Bender, Hesston, Kan.

M. G. Weaver, New Holland, Pa.

Oscar Burkholder, Breslau, Ont.

John Horsch, Scottdale, Pa.

C. Z. Mast, Elverson, Pa.

J. C. Clemens, Lansdale, Pa.

Young People's Problems Committee:

Orie O. Miller, Akron, Pa.

Oscar Burkholder, Breslau, Ont.

J. D. Mininger, Kansas City, Kan.

Peace Problems Committee:

United States Committee

E. L. Frey, Wauseon, Ohio.

Orie O. Miller, Akron, Pa.

C. L. Graber, Goshen, Ind.

Canadian Committee

S. F. Coffman, Vineland, Ont.

L. S. Weber, Toronto, Ont.

Jesse Martin, Waterloo, Ont.

Music Committee:

C. Z. Yoder, Wooster, Ohio.

Walter E. Yoder, Washington, Ill.

S. F. Coffman, Vineland, Ont.

Chester K. Lehman, Harrisonburg, Va.

J. B. Smith, Elida, Ohio.

Church Polity Committee:

D. H. Bender, Hesston, Kan.

A. I. Yoder, West Liberty, Ohio.

S. F. Coffman, Vineland, Ont.

N. E. Miller, Springs, Pa.

Simon Gingerich, Wayland, Ia.

Officers of General Conference:

Moderator, S. E. Allgyer, West Liberty, Ohio.

Assistant Moderator, L. J. Burkholder, Markham, Ont.

Secretary (for six years), N. E. Miller, Springs, Pa.

Assistant Secretary, Simon Gingerich, Wayland, Ia.

Treasurer, J. C. Frey, Archbold, Ohio.

Additional members on Executive Committee:

(For two years) Harry Deiner, Hutchinson, Kan.

(For four years) Aaron Mast, Westover, Md.

The Conference was marked by strong addresses and by a manifest spirit of loyalty.

The Conference was privileged to have present Bro. John F. Funk of Elkhart, Ind., now 94 years of age, who responded in fitting remarks and in prayer.

Conference closed Friday noon, Aug. 30, the Moderator giving a few remarks and leading in closing prayer.

There were present 66 bishops, 159 ministers, and 53 deacons, total, 278.

The delegate body consisted of 66 bishops, 40 ministers, and 1 deacon. Total number in delegate body—107.

There were also present 12 visiting ministers of other denominations. Following is a list of Bishops, ministers and deacons present:—

BISHOPS

A. I. Yoder, West Liberty, Ohio

John S. Mast, Elverson, Pa.

J. Kurtz, Ligonier, Ind.

S. J. Swartzendruber, Pigeon, Mich.

David Garber, Harrisonburg, Va.

D. J. Johns, Goshen, Ind.

S. C. Yoder, Goshen, Ind.

E. L. Frey, Wauseon, Ohio
 Joe C. Driver, Garden City, Mo.
 J. W. Christophel, Goshen, Ind.
 E. S. Hallman, Falfurrias, Texas
 S. E. Allgyer, West Liberty, Ohio
 John Y. Swartzendruber, Kalona, Iowa
 Daniel Kauffman, Scottdale, Pa.
 Jacob A. Heatwole, La Junta, Colo.
 N. A. Lind, Tangent, Oreg.
 Fred J. Gingerich, Aurora, Oreg.
 Simon Gingerich, Wayland, Iowa
 S. M. Kanagy, Chicago, Ill.
 Andrew Shenk, Oronogo, Mo.
 S. H. Rhodes, Harrisonburg, Va.
 Samuel T. Esch, Shipshewana, Ind.
 J. N. Durr, Martinsburg, Pa.
 A. P. Troyer, Hubbard, Oreg.
 J. G. Hartzler, East Lynne, Mo.
 S. Shoemaker, Dakota, Ill.
 S. F. Coffman, Vineland, Ont.
 D. D. Miller, Middlebury, Ind.
 A. J. Metzler, Mazon town, Pa.
 Menno Esch, Mio, Mich.
 J. M. Shenk, Elida, Ohio
 Aaron Loucks, Scottdale, Pa.
 John Nice, Morrison, Ill.
 John Garber, Goshen, Ind.
 J. S. Gerig, Smithville, Ohio
 J. P. Bontrager, Los Angeles, Calif.
 P. J. Blosser, South English, Iowa
 David D. Miller, Protection, Kans.
 D. D. Troyer, Goshen, Ind.
 I. S. Mast, Amenia, N. D.
 O. S. Hostetler, Topeka, Ind.
 Jacob K. Bixler, Elkhart, Ind.
 O. N. Johns, Canton, Ohio
 John H. Mosemann, Lancaster, Pa.
 Wm. Jennings, Concord, Tenn.
 E. B. Stoltzfus, Hudson, Ohio
 E. F. Hartzler, Marshallville, Ohio
 M. H. Schmitt, Guernsey, Sask.
 James Saylor, Holsopple, Pa.
 A. J. Steiner, North Lima, Ohio
 Abner G. Yoder, Parnell, Iowa
 Chancy A. Hartzler, Tiskilwa, Ill.
 J. M. Kreider, Palmyra, Mo.
 E. A. Mast, Kokomo, Ind.
 D. A. Yoder, Elkhart, Ind.
 N. E. Miller, Springs, Pa.
 Geo. J. Lapp, Dharmtari, India
 Ezra B. Yordy, Eureka, Ill.
 Simon Litwiller, Delavan, Ill.
 Eli H. Kanagy, Belleville, Pa.
 J. D. Hartzler, Grdiley, Ill.
 C. D. Esch, Dharmtari, India
 Harry A. Dicner, Hutchinson, Kans.
 George R. Brunk, Denbigh, Va.
 J. A. Heiser, Fisher, Ill.
 C. F. Derstine, Kitchener, Ont.

MINISTERS

P. P. Swartzendruber, Wellman, Iowa
 C. S. Schertz, Goshen, Ind.
 Oscar Burkholder, Breslau, Ont.
 J. S. Hartzler, Elkhart, Ind.
 L. J. Miller, Garden City, Mo.
 John W. Weaver, Union Grove, Pa.
 J. B. Hartzler, Smithville, Ohio
 Hiram Weaver, Job, W. Va.
 L. J. Burkholder, Markham, Ont.
 Henry J. King, Harper, Kans.
 J. B. Smith, Elida, Ohio
 M. R. Miller, Goshen, Ind.
 John L. Harnish, Eureka, Ill.
 Homer P. North, Nappanee, Ind.
 Alvin W. Miller, Sugar Creek, Ohio
 S. H. Brunk, Fentress, Va.

Amos S. Cripe, Goshen, Ind.
 D. S. King, Harrisonville, Mo.
 John J. S. Yoder, Middlebury, Ind.
 J. D. Mininger, Kansas City, Kans.
 Niles M. Slabaugh, Kokomo, Ind.
 Amos S. Horst, Ephrata, Pa.
 John Y. King, West Liberty, Ohio
 Er'e E. Bontrager, McBrides, Mich.
 Jos. C. Neuhauser, Ft. Wayne, Ind.
 Edwin Albrecht, Bay Port, Mich.
 H. R. Buckwalter, Palmyra, Mo.
 Andrew Brenneman, Elida, Ohio
 Louis Amstutz, Apple Creek, Ohio
 L. S. Glick, Minot, N. Dak.
 Silas Weldy, Wakarusa, Ind.
 John D. Miller, Louisville, Ohio
 S. D. Rohrer, Wadsworth, Ohio
 George H. Summer, Ashley, Mich.
 Ira H. Eijsti, Buda, Ill.
 Dean Birky, Kouts, Ind.
 Elmer B. Moyer, Souderton, Pa.
 A. L. Buzzard, Goshen, Ind.
 Moses G. Gehman, Denver, Pa.
 Paul T. Huddle, Allen, Pa.
 P. A. Heller, Ft. Wayne, Ind.
 Wm. C. Hershberger, Johnston, Pa.
 Christian Schrag, Zurich, Ont.
 Moses H. Schantz, New Dundee, Ont.
 Jesse B. Martin, Waterloo, Ont.
 Maurice A. Yoder, Hesston, Kans.
 Josiah J. Miller, Shipshewana, Ind.
 J. W. Hess, Akron, Pa.
 J. Irvin Lehman, Chambersburg, Pa.
 Amos Nusbaum, Middlebury, Ind.
 John H. Bare, Nappanee, Ind.
 Joe C. Brenneman, Kalona, Iowa
 Aaron Eberly, Dalton, Ohio
 George Ross, Elida, Ohio
 Jonas Loucks, Wakarusa, Ind.
 E. M. Detweiler, Columbiana, Ohio
 I. B. Witmer, Columbiana, Ohio
 T. U. Nelson, Newaygo, Mich.
 Ira S. Johns, Goshen, Ind.
 Elmer E. Yoder, Allensville, Pa.
 Royal A. Buskirk, Vestaburg, Mich.
 Y. C. Miller, Shipshewana, Ind.
 Milo Kaufman, Hesston, Kans.
 Paul Erb, Hesston, Kans.
 Noah Oyer, Goshen, Ind.
 David S. Lehman, Columbiana, Ohio
 D. S. Brunk, Gulfport, Miss.
 Joseph Saylor, Holsopple, Pa.
 Christian Gascho, Baden, Ont.
 H. N. Troyer, Aurora, Ohio
 J. D. Hertzler, Denbigh, Va.
 Noah N. Souder, New Holland, Pa.
 Henry Weldy, Wakarusa, Ind.
 Allen Richert, North Lima, Ohio
 Menno J. Yoder, Topeka, Ind.
 O. B. Shenk, Elida, Ohio
 Edward Z. Yoder, Hubbard, Oreg.
 A. J. Miller, Spencer, Ind.
 Moses M. Brubaker, Waterloo, Ont.
 Elmer G. Martin, Lancaster, Pa.
 R. R. Smucker, Dharmtari, India
 Nicholas Stoltzfus, Manson, Iowa
 G. H. Brunk, Elida, Ohio
 Jonas M. Kreider, Wadsworth, Ohio
 Noah Hilty, Marshallville, Ohio
 Chris Reiff, Elkhart, Ind.
 Noah Hunsberger, Waterloo, Ont.
 J. C. Clemens, Lansdale, Pa.
 John R. Mumaw, Harrisonburg, Va.
 Edwin J. Yoder, Topeka, Ind.
 J. R. Shank, Carver, Mo.
 B. B. King, Ft. Wayne, Ind.
 A. C. Walls, Grantsville, Md.

*Claude C. Culp, Chief, Mich.
 J. A. Wambold, Markham, Ont.
 A. C. Brunk, Dharmtari, India
 *E. D. Hess, Belleville, Pa.
 *D. D. Miller, Wellman, Iowa
 *Earl Miller, Peoria, Ill.
 *C. Z. Yoder, Wooster, Ohio
 *Joseph M. Nissley, Altoona, Pa.
 *Silas Yoder, Middlebury, Ind.
 *S. D. Gr'esser, Archbold, Ohio
 *A. B. Stoltzfus, Gap, Pa.
 *Clyde X. Kauffman, Brutus, Mich.
 *Clarence A. Shank, Wakarusa, Ind.
 *J. Early Suter, Harrisonburg, Va.
 *M. S. Steiner, Fairview, Mich.
 *S. G. Shetler, Johnston, Pa.
 *E. F. Heatwole, Waynesboro, Va.
 *Silas J. Horst, S. English, Iowa
 *N. E. Troyer, Cable, Ohio
 *R. P. Horst, Kansas City, Kans.
 Edward B. Frey, Wauseon, Ohio
 *W. G. Lauver, Carlos Casares, Arg.
 *H. R. Schertz, Metamora, Ill.
 *Oliver D. Snider, Elmira, Ont.
 *Benjamin B. Shantz, Preston, Ont.
 Corson Mast, Sugar Creek, Ohio
 *Clarence A. Bontrager, Lyman, Miss.
 Jacob R. Bender, Tavistock, Ont.
 J. A. Good, Logan, Ohio
 S. E. Graybill, Freeport, Ill.
 Aaron Mast, Westover, Md.
 Ernest E. Miller, Dharmtari, India
 Daniel Augsburger, Osborn, Ohio
 Chester K. Lehman, Harrisonburg, Va.
 J. W. Witmer, Petersburg, Ont.
 Joe L. Hershberger, Wellman, Iowa
 L. S. Weber, Toronto, Ont.
 C. L. Graber, Goshen, Ind.
 D. B. Raber, Marshallville, Ohio
 Melvin J. Heatwole, Dayton, Va.
 Alvin Hostetler, Louisville, Ohio
 D. M. Friedt, Dover, Ohio
 S. G. Shank, Continental, Ohio
 *S. J. Miller, Pigeon, Mich.
 John L. Stauffer, Harrisonburg, Va.
 A. C. Good, Sterling, Ill.
 S. W. Sommer, Berlin, Ohio
 Osias Cressman, New Hamburg, Ont.
 H. B. Keener, Harrisonburg, Va.
 A. A. Landis, Ephrata, Pa.
 James Bucher, Montgomery, Ind.
 E. A. Shank, Canton, Ohio
 Ray F. Yoder, Wakarusa, Ind.
 L. C. Miller, Limon, Colo.
 John B. Senger, Kinzers, Pa.
 I. W. Royer, Orrville, Ohio
 F. W. Weaver, Rennselaer, Ind.
 Calvin Mast, Millersburg, Ohio
 A. B. Christophel, Goshen, Ind.
 D. J. Fisher, Kalona, Iowa
 Maurice O'Connell, Lima, Ohio
 I. E. Burkhardt, Hesston, Kans.
 L. H. Johns, Dale Enterprise, Va.
 Frank Hartman, New Richmond, Ohio
 John Funk, Elkhart, Ind.

*Delegates.

DEACONS

D. H. Coffman, Goshen, Ind.
 Irvin A. Long, Elkhart, Ind.
 Wesley Yoder, Holsopple, Pa.
 M. L. Troyer, Elida, Ohio
 Albert R. Kauffman, Martinsburg, Pa.

George A. Coss, Maugansville, Md.
 Manford A. Freed, Wakarusa, Ind.
 Sylvanus Stoltzfus, Elverson, Pa.
 Noah B. Zimmerman, Ephrata, Pa.
 Harvey M. Yoder, Wellman, Iowa
 B. F. Geiser, Orrville, Ohio
 Alex I. Miller, Berlin, Ohio
 A. W. Rhodes, La Junta, Colo.
 Amos Weldy, Montgomery, Ind.
 S. S. Wyse, Archbold, Ohio
 J. H. Shank, Mt. Crawford, Va.
 S. M. Brunk, Delphos, Ohio
 George A. Weber, Kitchener, Ont.
 David Yontz, Goshen, Ind.
 Sam Smeltzer, Wakarusa, Ind.
 J. J. Mishler, Shipshewana, Ind.
 John Hackman, Marshallville, Ohio
 J. Y. Hooley, Middlebury, Ind.
 Peter J. Litwiller, Petersburg, Ont.
 Simon H. Beck, Grabbill, Ind.
 W. Wallace Kauffman, W. Liberty, O.
 H. E. Hostetler, Harper, Kans.
 *J. C. Frey, Archbold, Ohio
 A. P. Shenk, Denbigh, Va.
 E. J. Christophel, Filer, Idaho
 L. H. Weaver, Johnston, Pa.
 J. V. Fortner, Freeport, Ill.
 Menno Steiner, Fairview, Mich.
 Harry Mumaw, Wooster, Ohio
 Charles M. Bute, Millersburg, Ind.
 Henry V. Albrecht, Tiskilwa, Ill.
 J. Z. Birky, Kouts, Ind.
 J. I. Weldy, Wakarusa, Ind.
 Jonas Brubaker, Elkhart, Ind.
 Isaac B. Witmer, Kitchener, Ont.
 Eli Blosser, North Lima, Ohio
 Earl Miller, Middlebury, Ind.
 Frank J. Martin, Columbus City, Ind.
 Frank Maust, Nappanee, Ind.
 Percy J. Miller, Shipshewana, Ind.
 Daniel S. Oyer, Ashley, Mich.
 Albert Wyse, Midland, Mich.
 Oliver P. Grosh, Elkhart, Ind.
 E. H. Oyer, Roanoke, Ill.
 Henry W. Eshleman, Camp Hill, Pa.
 George Stahl, Clarksville, Mich.
 Noah W. King, Bennetts Switch, Ind.
 Homer R. Weldy, Nappanee, Ind.

Visitors:

Hiram Roose, Goshen, Ind.
 Elder of the Church of the Brethren.
 A. J. Yontz, Topeka, Ind.
 Minister Dunkard Church.
 E. E. Kaufman, Wakarusa, Ind.
 Minister Methodist Episcopal Ch.
 T. E. Miller, Goshen, Ind.
 Minister Brethren Church.
 William Brubaker, Wakarusa, Ind.
 Bishop Church of Brethren.
 Jacob H. Bechtel, Nappanee, Ind.
 Deacon Wisler Brethren.
 Wm. Kinsey, Elkhart, Ind.
 Elder Church of Brethren.
 C. K. Curtis.
 Elder M. B. C. Church.
 H. H. Ewert, Gretna, Manitoba.
 Minister Mennonite Church.
 C. F. Huffman, Goshen, Ind.
 Pastor M. B. C. Church.
 A. B. Yoder, Elkhart, Ind.
 Elder M. B. C. Church.
 John D. Frederick, Nappanee, Ind.
 Minister Church of the Brethren.
 William Stouder, Nappanee, Ind.
 Deacon Church of the Brethren.

N. E. MILLER, Secretary.

REPORT OF MENNONITE HOME

(July, August, September)

The following contributed to the Home eatables and wearing apparel: Mrs. Harry Eshbach, Jacob Harnish, Fanny Shaub estate, David G. Charles, Pharus Nissley, Abraham Brubaker, Tillman Stauffer, John Surrsmy, Y. H. Ginter, E. G. Vogle, Barbra Miller.

The following cash contributions were made: Mrs. David Landis, \$2.00; Christ Herr \$1.00; Harry Eshbach, \$2.00; A Brother in Faith, \$10.00; A. K. Leifer, \$50.00; Fanny Shaub estate, \$25.00; A Friend of the Home, \$5.00; Clayton Overly, \$2.00; David B. Freed, \$5.00; Amos Kartz, \$1.00; Sue Kurtz, \$1.00; Cora Oberholtzer, \$2.00; Katie S. Gabel, \$1.50; Contribution Box, \$3.55.

Services.—July 7.—Regular services were conducted this afternoon by Bros. John Charles, Amos G. Kauffman, Christ Garber, and Christ Charles. Isaiah 12 was read for an opening lesson. Bro. John Charles used Gen. 3:8 for his text.

July 21. Regular services were conducted by Bros. John W. Weaver, Jacob Thomas,

Jacob Harnish, Tobias Bomberger Harry Sauder, and S. D. Martin. Bro. Jacob Thomas read Psalm 1 for a lesson, and Bro. John W. Weaver took for his text Isa. 35:8.

August 4. Regular services were conducted this afternoon by Bros. Arthur Ruth of Chalfant, Pa., Edwin Heisey, Seth Ebersole, Martin Metzler, D. S. Metzler, and Hiram Strickler. Bro. Martin Metzler read Psalm 103 for the lesson, and Bro. Ruth took for his text Psalm 84:2.

Aug. 13. This afternoon we held the funeral services over the remains of Sister Susan Eby, who died Aug. 10, aged 87y. 9m. 20d. Bro. John B. Sanger was in charge and took for his text Ecl. 8:8.

Aug. 18. Regular services were conducted this afternoon by Bro. John H. Mosemann who read for a lesson Heb. 11:1-29, and for texts Gen. 5:24 and Heb. 11:5.

Sept. 1. Regular services were conducted this afternoon by Bros. David Westenberger, Jacob Harnish, Aaron Harnish, John Gochenour and John Keener, who read for a lesson John 14. Bro. Aaron Harnish took Matt. 22:32 for a text.

Sept. 5. This afternoon we held the funeral services over the remains of Bro. Jacob C. Ebersole who died Sept. 2; aged 83y. 9m. 23d. Bro. Garber read Psalm 90, and took for his text I Pet. 2:3. Bro. Ira Miller led in prayer.

Sept. 15. Regular services were conducted this afternoon by Bros. Amos Hess, Jacob Greider, and D. S. Metzler who read for a lesson Psalm 34. Bro. Hess preached from the text Psa. 121:7.

Sept. 29. Regular services and counsel was held this afternoon by Bros. Noah Landis and Ben Hess who read Matt. 18 for a lesson. Bro. Landis preached from the same. Peace was expressed and communion desired.

This ends another quarter of this year. Many have been the experiences and also the blessings in this that we have none very sick. Some are weak in body which we can expect when the age runs up to 96 years. We are also blessed with good help, the Lord be praised for the same. We ask all to remember us at the throne of Grace. Yours for the aged.

T. E. Moyer, Supt.

Lancaster, Pa.

Married

Good—Good.—On Aug. 31, 1929, Bro. Mahlon H. Good and Sister Edna G. Good, both of the Bowmansville, Pa., congregation, were united in marriage, Bro. I. B. Good officiating. May the blessings of God accompany them through life.

Miller—Yoder.—On Aug. 26, 1929, Bro. John J. Miller of Canton, Ohio, and Sister Orpha Yoder of Archbold, Ohio, were united in marriage at the home of the bride, Bro. John D. Miller officiating. May God's blessings be theirs through life.

Good—Good.—On Aug. 31, 1929, Bro. John H. Good and Sister Lucy M. Good, both of the Bowmansville congregation, were united in marriage at the home of the officiating minister, Bro. I. B. Good, East Earl, Pa. May God's blessings be theirs through life.

Martin—Hershey.—On Oct. 5, 1929, Bro. Amos K. Martin of the Goodville congregation and Sister Mary G. Hershey of the Lititz congregation were united in marriage by Bro. N. L. Landis at his home at Neffsville. May God's blessings accompany them through life.

Glick—Byler.—On Sunday afternoon, Oct. 6, 1929, at the home of the bride's parents, Bro. and Sister Joe N. Byler, occurred the marriage of their daughter Anna to Bro. Nelson Glick, both of Belleville, Pa., Bro. C. D. Esch officiating. May the Lord richly bless this union to His glory.

Miller—Kaser.—Bro. Clyde Miller of Winesburg, Ohio, and Sister Ruby Kaser of Berlin, Ohio were united in marriage at the home of Bro. I. W. Royer, the officiating minister, Oct. 5, 1929. May the choicest blessings of heaven attend our brother and sister in their labors of home and church.

Obituary

Yoder.—Joseph J. Yoder was born in Allen Co., Ind., May 5, 1855; died at his home in Leo, Ind., Sept. 28, 1929; aged 74 y. 4 m. 23 d. He was united in marriage to Katherine Schlatter Feb. 5, 1880. To this union were born 3 sons and 3 daughters. He leaves his companion, six children (Simon, Jonas, David, Leah Conrad, Lillie, and Ida Nafziger, 15 grandchildren, and 2 brothers (Eli and Christ)). His parents, 3 brothers, and 3 sisters preceded him in death. He united with the Mennonite Church in 1879, leading a quiet, consistent Christian life to the end. He will be greatly missed in the home, in the Church and in the community. Buried in the Leo Cemetery.

"Oh, dear father how we loved you,
And oh! how hard to give thee up,
But an angel came down for you,
And called you from our flock."

Deiner.—Harold Glenn, youngest son of Harry A. and Amanda Deiner, was born near Hutchinson, Kans., Jan. 13, 1928, and met death with a sad automobile accident Sept. 28, 1929, which proved fatal in a few hours; aged 1 y. 8 m. 15 d. He leaves his parents, seven brothers, two grandparents (on his father's side), Harold Glenn being the first in both his father's and grandfather Deiner's family to be called to his heavenly home. Beside the above he also leaves many other relatives and friends to mourn his departure.

"Yet again we hope to meet thee
When the day of life is fled
Then in heaven with joy to greet thee
Where no farewell tears are shed."
Funeral services were conducted at the Yoder Mennonite Church, Sept. 30. Burial in the ad-

joining cemetery. The following brethren had charge of funeral services, Clarence Bontrager, L. O. King, Paul Erb, D. H. Bender, and J. G. Hartzler.

Nussbaum.—Katie Lehman Nussbaum was born near Kidron, Wayne Co., O., Apr. 24, 1897; died of a complication of diseases Sept. 25, 1929; aged 32 y. 5 m. 1 d. Sept. 16, 1916, she was married to Sam I. Nussbaum. In her youth she was received into the Sonnenberg Mennonite Church; from which church she also was buried Saturday, Sept. 28. A large concourse of relatives and sympathetic friends gathered to pay their last tribute of respect. She was a loving mother and of a kind disposition, and will be greatly missed in the home and neighborhood. She leaves her husband and 6 children ranging in age from 11 yrs. down to 15 mo. She also leaves her father (Wm. H. Lehman), one sister (Mrs. Eli Nussbaum) and 4 brothers. Her mother, 2 sisters, and 3 brothers preceded her in death. Bro. S. W. Sommer of Berlin and Bro. Louis Amstutz had charge of the funeral services. The former spoke in German and the latter in English. Text, Eccl. 12:13.

Grove.—William, second son of Isaac and Elizabeth Grove, was born near Wevers Cave, Va., Aug. 25, 1876; died Sept. 11, 1929; aged 53 y. 17 d. In early manhood he united with the Mennonite Church near Weyers Cave and remained a faithful member until death. On Oct. 30, 1907 he was united in marriage to Amelia G. Hirstein of Cullom, Ill. To this union two daughters were born (Magdaline Elizabeth and Mary Amelia). In 1917 they moved from Cullom, Ill., to Garden City, Mo., where they remained until his death. Besides the immediate family he leaves an aged father, six brothers, four sisters, and many other relatives and friends. His mother, one sister, and a brother preceded him in death. He was a kind and loving husband and father, loved and esteemed by all who knew him. Funeral services were held Sept. 14 at the home by Bro. L. J. Miller and in the Bethel Church by Bros. J. C. Driver and W. E. Helmuth. The body was laid to rest in the Clearfork cemetery.

King.—Harry L. King was born near Topoka, Ind., June 16, 1881; died at the state Sanitarium at San Haven, N. D., July 23, 1929; aged 48 y. 1 m. 7 d. On Feb. 10, 1929, he underwent an operation for appendicitis and gall bladder at the Kenmare Deaconess Hospital. After the operation he appeared to be getting along nicely, so returned to his home; but not gaining in strength he returned to the hospital and in an examination it was found he had contracted tuberculosis of the lungs. On May 30 he was removed to the Sanitarium where he passed away very suddenly with a hemorrhage. He leaves his loving wife, one daughter (Mrs. Albert Yoder), and five sons (Samuel, Amos, Franklin, Lloyd, and Emery); also one grandson, a stepmother, a half-sister, two half-brothers, and many other relatives and friends. His father, mother, two sons, and one grandson preceded him in death.

"Rest on, dear father, your labor is o'er,
Your willing hands will toil no more,
A faithful friend so true and kind,
No one on earth like you we'll find."

Services at the house by Bro. L. A. Kauffman and at the church by brethren Archie Kauffman and E. G. Hochstetler. Texts, Job 14 and Jno. 11:25, 26.

Smead.—Charles Louis, son of Mr. and Mrs. John Smead, was born near Ft. Wayne, Ind., July 16, 1878; died of complications at his home near Grabill, Ind., Sept. 21, 1929; aged 51 y. 2 m. 5 d. In 1902 he was married to Leah Nenhanser. To this union were born 6 boys and 4 girls. He leaves his wife, and the following children: Louis, Arthur, Charles, Oscar, William, Robert, Bessie, Mary, Florence and Leah Reigsecker, also his mother, one brother (Walter) three sisters (Leah, Grace and Mar-

grite), one grandchild (Ira) and a host of relatives and friends. His father, one brother, and two sisters preceded him in death. He grew to manhood a member of the Catholic Church, and in later years united with the Mennonite Church. He experienced peace with his God during his sickness. He had been sick for nearly a year. He was very patient and never complained. It was God's will to take him. Services were conducted by S. H. Beck and A. S. Miller. Text, Prov. 27:1. Buried in the Yaggy Cemetery.

"All is dark within our dwelling,
Lonely are our hearts to-day,
For the one we loved so dearly,
Has forever passed away."

"God saw fit to take him from us,
Up in heaven there so high.
Angels took him. Oh, so sudden,
With no time to say good bye."

Oesch.—Anna, daughter of John and Catherine Rich, was born Dec. 25, 1855, in Alsace Lorraine, France. When she was six months old she came to the United States with her parents, settling in Henry Co., Iowa. Several years later she with the family moved to Hickory Co., Mo. On Oct. 27, 1884, she was married to Joseph Oesch. To this union were born one son and three daughters. About 1885 they moved to Arkansas, where her husband passed away on May 16, 1890. The following year she with her children moved back to Missouri. Since 1900 she has made her home in Cass Co., Mo. She united with the Mennonite Church in her youth and remained faithful until death. She passed away at the home of her daughter (Mrs. A. D. Hartzler) on Sunday afternoon, Oct. 6, 1929; aged 73 y. 9 m. 11 d. She had been in failing health for some time and was confined to her bed the last five weeks. During her sickness she was patient, never uttering a complaint. She leaves two daughters (Mrs. B. J. Yoder and Mrs. A. D. Hartzler) also two stepsons and four step-daughters (W. J. Oesch, S. J. Oesch, Mrs. S. E. Lehman, Mrs. J. P. Smith, Mrs. C. J. Kauffman, and Mrs. D. Lehman). One daughter (Mrs. E. T. Yoder) and one son (Daniel) preceded her in death. Three brothers and three sisters also survive (Daniel Rich, Joseph Rich, Jacob Rich, Mrs. Mary Nafziger, Mrs. Barbara Nafziger and Mrs. Rose Miller), also thirty-three grandchildren and a host of relatives and friends. Services were held at the Sycamore Grove Church Oct. 8 by I. G. Hartzler and L. J. Miller. Texts Rev. 7:9-17; 21:5.

Lehman.—Nancy Chlp Lehman, daughter of Anthony and Susan Chlp, was born in Columbiana Co., Ohio, March 28, 1844; died at her home in Nappanee, Ind., Sept. 13, 1929; aged 85 y. 5 m. 15 d. In her girlhood days she came with her parents to Indiana and lived in and around the vicinity of Nappanee until her death. On Dec. 18, 1866, she was united in marriage to Daniel A. Lehman and for over 60 years they traveled together sharing the sorrows and joys of life. This union was blessed with 8 children (Henry, Mrs. Joseph Hamsher, Albert A., Mrs. Saloma Heestund, David, Joseph, Mrs. Frank Weber, Mrs. Oscar Herr). Besides her husband and children, she leaves 1 sister (Mrs. Levi Fletcher); 4 brothers (Simon, David, Joel, and Anthony); 29 grandchildren; 26 great-grandchildren; and a host of relatives and friends. Although ripe in age, she enjoyed fairly good health and was going about her usual home duties. On Tuesday eve, Sept. 10, she enjoyed the presence of some company that had come into their home, but that night she was stricken with a paralytic stroke and suffered the second stroke on Thursday night, which caused her death Friday noon. While yet young in years she united with the Mennonite Church, in which faith she lived and died. Although of a rather quiet and unassuming nature, her presence will be missed as she with Bro. Lehman always filled their places in church whenever possible. In her leaving us the family has lost

a loving and gentle mother, the community a kind neighbor, and the Church a faithful and devoted member. Funeral services were held Sept. 16 at the North Main St. Mennonite Church, Nappanee, and conducted by D. A. Yoder and H. F. North. Interment in the Union Center cemetery.

RELIEF NOTES

By Levi Mumaw, Secretary Relief Committee

Canadian Russian Relief

In last week's report we promised to give information relative to present need for funds by the Russian Mennonite immigrants in Canada. Monthly reports are being sent out by the office of the Mennonite Colonization Board in Canada showing that a considerable amount is needed continually for the care of the sick in hospitals, mental institutions, sickness in the homes of the aged and those in needy circumstances. While the sending of clothing as suggested last week, will help out in many cases it will not help along these other lines. Contributions for this fund may be sent to Vernon E. Reiff, Gen'l Treasurer, Elkhart, Ind. or to your district treasurer.

The need along this line has been increased because of poor crops in some sections where these people have taken up homesteads or are depending on the work they can get in the communities in which they live. Certain parts of Saskatchewan and Alberta have suffered severely through the crop failure which is principally wheat. Others too have not yet been able to support themselves.

Russian Relief

Supplementing our message of last week

thru these columns, we wish to bring to you another plea that has come to the Relief Committee. The message will speak for itself and is not the first information of this kind that has come to our attention. The plea has been sent out by the Canadian Mennonite Board of Colonization. They are in position to keep in touch with this work by direct contact with those who are able to come to Canada from Russia. Those in Canada having close friends in Russia are also kept informed of conditions by correspondence of which we, who are removed from these points of contact, have no knowledge except as brought to us by such messages. Contributions for this purpose may be sent to our General Treasurer, V. E. Reiff, Elkhart, Ind., designating your gift for Russian Relief.

"A Plea for Help"

"A few days ago the writer met a family that came from Siberia. When I spoke to the brother about conditions in Siberia, he said that it was probable that this year many of our people there would die from starvation. We also get many letters from all parts of Russia, telling us about famine conditions in many parts. Frost has again destroyed the seed planted in fall and owing to lack of seed grain, very little could be seeded this spring. The need in Russia is again great, especially among ministers, who are entirely outlawed, also among widows, orphans, the sick and the aged. Again and again we read in letters from Russia: 'It is impossible for you to get an idea of conditions as they exist here.'"

"Through the willingness of our brethren here and in the United States to help, we have already sent \$11,840.55 in small sums of \$10.00 to a family and in exceptional cases \$15.00. We can well imagine that these

small sums bring relief to a family only for a short time, and then again there is need. In many letters we read that the remittance was a direct answer to prayer.

"We here in Canada and in the United States have again had a crop. In many places the crop is not what some of us had expected, but we will all have food, clothing, shelter, and fuel; and where the crops were very poor, care will be taken that none will suffer very much. I am convinced that no children here will need to be undernourished.

"Our whole attention should be directed at this time to our people in Russia who have suffered so much in late years and who still suffer. We have received many lists of needy people and to many of those, who have been reported to us as needy, we have not been able to send any relief because we did not have enough money. And, if today there is a plea from Russia for mercy and help, should any of us remain cold in the face of the suffering of our brethren across the sea. Let us 'do good to all' while we have the opportunity, especially to those who are of the household of God. Gal. 6:10."

Scottdale, Pa.

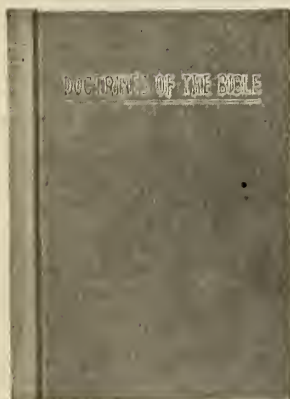
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MENNONITE PUBLISHING HOUSE,
Scottdale, Penna.

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A comprehensive book, treating on all the major doctrines of the Bible. It is analytical in its treatment of subjects, yet as a whole is an interesting and readable book for all classes of people. Ministers, students, Christian workers, and those who enjoy reading for devotional purposes will find something here that will appeal to them. It will serve as a ready reference book in the Christian home.

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This book should be in every Mennonite home. One of our ministers in recommending it to his congregation held up a copy and said, "This is the strongest book of our faith that I ever read." Send us your order for a copy at once before you neglect it, or give your order to your local representative.

The book contains 640 pages, size 6 x 8½ inches, substantially bound in dark blue cloth with gold lettering. Each, postpaid.....\$ 2.00

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

October 17, 1929

"Acknowledge the doctrine of God
our Saviour in all things."

EDITORIAL

"Ye shall know the truth, and the truth shall make you free."

This reminds us of our Savior's prayer in behalf of His disciples: "Sanctify them through thy truth; thy word is truth."

If you desire freedom, take the Bible way of attaining it. Accept the truth as it is in Christ Jesus, believe in Him, obey His Word, and a sanctified freedom is God's reward for your faith—a freedom in this life, and in the life to come.

How different from this is the worldling's conception of freedom. His conception of personal liberty is that of license to sin. And reveling in this license he becomes the most servile kind of a slave. If you would be a free man or free woman in Christ Jesus, believe His Word, accept His grace, allow Him to liberate you from the bondage of sin, "and the TRUTH shall make you free."

A little over half of this number of the Doctrinal Supplement is taken up in addresses delivered before the fundamentals conference held just previous to the recent biennial meeting of Mennonite General Conference at the M. B. C. camp grounds near Goshen, Ind. We want every reader to get these messages. In this connection it might be well to notice that these speeches will not appear in the forthcoming pamphlet containing the report of General Conference and the principal addresses delivered before that body; as the fundamentals conference was not part of General Conference proper. A number of other addresses that were delivered before several meetings held at the same place just previous to General Conference will appear (or have appeared) in one or the other of our periodicals, the Lord willing.

We are quite sure that the thoughtful reader will be

interested in not only these four addresses but also in the other messages appearing in this number of the Doctrinal Supplement. The next number of the Supplement will be due in three months, the January number. In that number we shall endeavor to give another kind of message, in that it will be devoted entirely to the ministry and its work. For some time we have felt that such a message should be given, and this is what we will do, Providence permitting. Anything pertaining to the work and opportunities of the minister, and which will bear the test of scriptural soundness, will be admitted into that number, so long as there is room. Those of our ministers having a message for that number will please send it in. If the

message is in the form of suggestions for the editor's benefit, it will be welcome. We already have some material on hand for that number, and expect to have considerable more before the time of its publication. Watch for it.

Christian Doctrine. —

There are many things that pass for doctrine which are not worthy of the name "Christian doctrine." Christ rebukes the Pharisees, saying, "In vain do they worship me, teaching for doctrine the commandments of men." On another occasion He refers to "the doctrines of devils." Doctrine, like religion, may be either true or false.

What constitutes Christian doctrine? In the first place, it must all center in Christ. The law and the

prophets all pointed forward to Christ, in whom they were fulfilled. Coming to the present dispensation, we are informed that God "hath in these last days spoken unto us by his Son." Christian doctrine, then, includes all the teachings in all of the Old and New Testaments. "All things whatsoever," is Christ's impressive way of describing His Gospel in its fullness.

It gives full recognition to Christ the Son of the living God, to His virgin birth, to His Gospel as being our rule of life in this present dispensation, to the Holy Ghost whom He has sent into the world to reprove the world of sin and to lead us into all truth, to the full code

CHRISTIAN DOCTRINE

Christ the same yesterday, and to-day, and forever.
He is the HEAD of the body, the Church.
Remember now thy Creator in the days of thy youth.
In Him we live, and move, and have our being.
Salvation is nigh to them that fear Him.
Turn ye, turn ye, for why will ye die?
If we pray according to His will, He heareth us.
All have sinned, and come short of the glory of God.
Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.

Draw nigh to God, and He will draw nigh to you.
Obey my voice, and I will be your God, and ye shall be my people.
Crucified with Him, that the body of sin might be destroyed.
To him that knoweth to do good, and doeth it not, to him it is sin.
Righteousness exalteth a nation, but sin is a reproach unto any people.
In Him (Christ) dwelleth all the fullness of the Godhead bodily.
Newness of the Spirit, not in the oldness of the letter.
Every one that striveth for the mastery is temperate in all things.

of religious teaching found in the Bible: prophecy, God's plan of salvation, ordinances, restrictions, Christian duties and privileges, etc. Let us cherish it because it enriches the soul, liberates us from sin, gives us "joy unspeakable and full of glory;" because it is the TRUTH which makes us free.

I Tim. 4:16.—This is one of the most practical admonitions to be found in all the epistolary writings. Let us notice briefly the four points included:

1. **"Take heed unto thyself."** Why self first? Because to you are committed the Word of Life—first in your life, and also in your testimony. Be sure you are right—"Study to shew thyself approved unto God." It is important, as we shall notice shortly.

2. **"And unto the doctrine."** If you think of yourself only, the chances are that you will become a bigoted egotist; but taking heed to yourself in the light of God's

Word, and letting that be the rule which guides you in all things, you are sure to be guided aright. In other words, be a Bible student, habitually reading your Bible "in faith, believing," and the more you think of yourself in this light the more God-like you will become, the more brightly you will shine in His image.

3. **"Continue in them."** The promise is, "I will be with you, even unto the end of the world," provided you go with Him that far. You may have made a commendable start in the Christian life, but unless you CONTINUE, and that to the end of life's journey, your profession of religion is vain, however brilliant your start may have been.

4. **"Thou shalt both save thyself, and them that hear thee."** This is the climax of the whole admonition: Salvation, eternal salvation, both for yourself and for those whom you have influenced for Christ. Take this admonition at its full value, and DO YOUR BEST.

CHRISTIAN STABILITY

(Synopsis of an address delivered at Vine Street Mission, Lancaster, Pa., Sept. 2, 1929, by Isaac R. Herr.)

Dear Friends and all worshipers of the Most High God, walkers by His side, workers in His vineyard, warriors and soldiers of the Cross.

Worthy is the Lamb of God that was slain before the foundation of the world, but was manifest in these last times for you and me, who are kept by the power of God through faith unto eternal life, ready to be revealed in the last time—how we have labored, how we have toiled, how we have worked and how we have built. If we have built upon "wood, hay, and stubble," the day shall declare it; but if we have built upon the solidity, the fineness, and the pureness of gold, upon the eternal Rock of Ages, the day also shall declare it. And how happy then shall we be in that day of all days when the saints are gathered home to glory. Then we shall greatly rejoice that we have labored and toiled and worked in the will of God and lived in the integrity, stability, and purposes of our God.

If anyone were to offer us a rare and a precious gift, would we spurn that gift and turn a deaf ear and a cold shoulder to the donor? Is it not the fact that a spirit of love would come welling up into our bosoms and a joy would sweep over our souls and instinctively we would cry out, "Thank you, thank you, dear friend? Ever and long will I remember you, never will I cease to requite you for this love and kindness, for this bountiful, this beneficent gift and charity." We would be effusive in our thanks and fulsome in our appreciation. The greatest gift from God is in and by and through the God of our salvation. The biggest thing in all the universe is the salvation in Jesus Christ, our Savior. You who are yet

without hope in God, without the acceptance of the mercy of God in Jesus Christ your Savior, will you underscore these words? **The biggest thing in all the universe is your salvation in Jesus Christ, your Savior.** Will you print these words in italics, write them as with a pen of iron, with the point of a diamond upon the dearest, the sweetest, the most precious and the most sacred spot of your hearts so that at each pulsation of the heart your soul may be vibrant with this truth, pleading the fulfillment of your life in God through Jesus Christ your Savior? That common salvation provided for you and for me—there is no other hope, there is no other plea, there is no other salvation, there is no other life but the life in God through Jesus Christ our Savior, the life that now is and that which is to come. In the bright prospects that lie before us, in these we are spurred on by the life that now is and in the thought and prospect of having an abidance in God throughout the unseen ages of eternity.

"The joy of the Lord is your strength." This is a precious nugget of truth in God's Word, and has great use and value to the human heart and human life. Will you and I wear this truth as a frontlet, as an amulet, as an epaulet, as a sermonet to comfort and to cheer us in the toilsome and wearisome hours of our lives? When you are in the open marts of the world, in the busy scenes, the hustle and bustle of life, do not cease to say to yourselves, "The joy of the Lord is your strength." When you are standing by the open grave of a dear and a precious friend or in the dolorous, grievous, burdensome, lonely, sleepless hours of the night that drag their weary length and you long for and wish for the morning light, will you not cry out instinctively, "The joy of the Lord is your strength?" When you gather in the odds and

ends of time and give them as a fruitage and harvest for God, when you take time by the forelock and you pray that the latter end of your life may be sweet and precious, will you not sing and shout the victory and cry out from the depths of your soul, "The joy of the Lord is your strength?" When you are standing on the river's brink or on the mountain's height, when you stand by the open book of nature which speaks volumes to your souls, will you not cry out in the strength and in the vehemence of your soul, "The joy of the Lord is your strength." When you go across the verandas of life, when you rest on your oars in quiet thought and meditation, when you loiter over the railing of a majestic steamer plowing its way out into mid ocean as you muse, weave and wander, deep speaks to the deep of your soul, "The joy of the Lord is your strength."

The strength of salvation is in the wisdom and knowledge of God and in the consequent stability of the Christian profession and life. The strength of salvation is in the increased knowledge of God which makes us steadfastly-minded and purposefully-hearted in every good word and work, and gives us a life firm as the adamant, firmer than the hills and the mountains—for these shall crumble and moulder to dust, but the life that is lived through Jesus Christ your Savior, the life that makes the endurance run in the race of life, such a life, like the Word of God itself, liveth and abideth forever, eternal in the Heavens. The strength of salvation is in having the right poise, the right bearing, the right equipoise, the right equanimity, the right equilibrium, the right attitude on all questions pertaining to our weal and happiness. It is a matter of considerable moment to us that we are rightly weighted, rightly balanced, and that we have the right and true perspective of life in God,

the true, unwavering stability of life in God. It means much to us if our lives have the right setting, the right purpose, and that we maintain and pursue the stability of our purpose in life.

*Ships sail East and ships sail West
While the self-same breezes blow;
It's the set of the sails and not the gales,
That determine the way they go.*

*Like the winds of the Sea are the ways of
Fate,
As we journey along through life:
It's the set of the soul that determines the
goal
And not the calm nor the strife.*

The strength of salvation is in the constraining love and the grace and power of God, by the which we avoid the shoals, and breakers of life, avoid being enchanted, entranced and enwrapped and swept away by the under and the over flowing currents of wretchedness, misery and woe, avoid being carried away by the foul and the putrid stream of ungodliness into the maelstrom of ruin, into a misery, wretchedness and woe, into a personified perdition in everlastingness. The strength of salvation is in the continuous, unremitting, unyielding, unrelenting desire to "work out your own salvation with fear and trembling; for it is God that worketh in you and through you"—and who is God? And the effort of anyone to say who God is would at best be only a faint effort. It is God who holdeth the waters in the hollow of His hand, who meted out heaven with a span, comprehendeth the dust of the earth in a measure, weigheth the mountains in scales and the hills in a balance. He is the infinite, inspirational, invigorating God, the eternal, the ever-blessed and everlasting God, the all-wise, all-merciful and all-provident God. He is the God that can scoop out the bowels of the earth and give a shake and a quake and a tremor to the earth and terrify the inhabitants thereof. He can scoop down the mountains and heave up the valleys. He has set the sun in his place, the planets in their chariots revolving around the sun, created immensity and hung the stars in space upon nothing. He smote the rock, and a gusher came forth to slake the thirst of the multitude and to rejoice the dry and the parched earth with the overflow. He touches the hills, and they break forth in smoke. He speaks to the water brooks to their increase, His voice is heard in the thunder and lightnings of heaven, He sitteth King on the water floods, yea He sitteth King forevermore.

Who are we? Mere specks of dust, mere midgits of earth before an omniscient, omnipotent, omnipresent, ubiquitous God—so incomparably small, yet not too small to escape

His notice. For the world has received its greatest blessing and manifestations of God when He gave to it the Christ who suffered, bled, and died for the sins of the whole world. And we are especially indebted for the blessings of Christ to His Church and to His people in the gift of the Holy Spirit who leads us into all truth and righteousness and brings to our knowledge things both new and old. May we not grieve this Holy Spirit but have Him to indwell us and to be resident within us, for then shall we be purified in soul, spirit, and body. May we therefore forbid ourselves to fudge, flinch or foul in the matter of so great a salvation, but on the other hand may we with diligence and unremitting attention labor to enter into that rest lest any of us should seem to come short of entering into the rest prepared for the children of God. May we strive to enter in through the gate into the City. May we have courage, the inspiration, and the desire to go out and over the highways of our God, giving a wide berth to the imbrolios and the seraglios of sin and the inveiglins of the devil, so that when our little day in life closes the Holy Spirit may waft us up into Heaven's pure air, through immensity, and we bidding adieu to the starry heavens may go on through the portals into the endless day of glory to be forever with God.

May the Lord so grip our hearts and minds with the thought and purpose of living a pure and a holy life that we may march out and across the highways of life with victory in our souls, and with a practical demonstration of victory in our lives through being baptized in the Holy Spirit and living in the grace and in the power of God. May we be steadfastly-minded and purposefully-hearted that the salvation of our own souls is a matter of great moment to us; and that the combating of every foe, the overcoming of the flesh, the world and the pride of life is an absolute necessity. May we be therefore so intrenched in the spirit and in the grace and power of God that we refuse to be bombarded out of or from our fortifications in Christ Jesus by the intrigues and the strategic movements of either a detachment or the combined strength of evildom. May we delight ourselves in the fact that our muniments in God are greater and stronger than the machinations, manipulations, intrigues, strategies, the rage and fury of the enemy of our souls. To the end that we may live godly lives in Christ Jesus, we pray that the Lord may give us hearts that are susceptible to the Spirit and grace of God, hearts that are true as steel, true as the magnetic

needle which does not vary a particle, hearts that rise over sin and fear and care, joy to find in every station something still to do or bear, hearts that have nailed sin and carnality to the Cross, the world and its kindred alliances, the vanity of vanities and the pride of life. We are grateful to our God for the light and for the experience of the finished work of Christ on the Cross for us; but may we ever remember that the enjoyment of this life is dependent upon our living the crucified life, living the self-denied life, living the world-forsaken life, living the pride-dethroned life. May we therefore have such stability of purpose in our Christian lives that every intendment, every movement, every act of our lives may have in it the strength, the element of endurance, the real spirit of life, the essence and strength of a sane, sound, orthodox Christian faith and life. Although this is a tried, a weary, a worn world and the grind is continually upon us, difficulties and oppositions and hardships we meet with continually, we pray the blessings of God down upon us and pray that the good fortunes of our God may flow freely in and through our lives and finally we may through the grace of our God be enabled to rise to the glories and the splendors of a blessed immortality. With this end in view, may we not be so readily and easily dejected and cast down by any ill wind that may seem to blow in, through and over our lives. Let us ever remember that the hard thwacks and the unkind thrusts we receive are builders of a character that shall endure and the trials and tests we receive in life, the weavers of a fabric which we shall wear in the unseen ages of eternity. May we therefore be "steadfast, unmoveable, always abounding in the work of the Lord." May our lives be well intentioned, well purposed, and well meaning. May they have the ring of the right metal, the spark of the right ignition, the flavor of the ripe and wholesome fruit, the tune of a melodious song of heart; a life, hearty, hale, and well met in Jesus Christ our Savior. May the good Lord deal with us gently but effectually to the end that we may be saved evermore.

A moment ago I raised the question, Who is God?—and at least tried to point you to the wonders of His power and the greatness of His majesty. It is God that worketh in us both to will and to do of His good pleasure. "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God in the midst of a crooked and a perverse nation among whom ye shine as lights in the world, holding forth the Word of Life."

Illustrations

I would now give you a few illustrations that may serve to point us to our diligence, perseverance and stability in holding forth the Word of Life.

The Alps mountains are famous for their scenery, their dizzy heights, their snow-capped peaks, their avalanches that carry tons and tons of snow and ice down the mountain side into the valleys below. A river has its source in the foot of these mountains. In its winding and tortuous way it flows out and through a rich and fertile country a distance of a thousand or more miles. Dotted along the shore lines are the homes and families of as peaceful, thrifty, and prosperous a people as the continent of Europe can afford. Homes and firesides with children around the hearth is life earnest, and life real in farming communities. In these homes they retire their children and tuck them in under the cover with a kiss of sweet good night. The snows and ice from the avalanche deposits melt under the sudden rise in the temperature, torrents of rain fall, the river becomes swollen, the ice gorges, the upper Riparian dwellers become fearful of the threatened danger. They inform the next dweller down the river of the danger and warn them to flee to the hills and the highlands. Neglecting, refusing or even failing to do so would mean but a few more fleeting moments of life to live. The message is sent all along the river's front, every succeeding dweller and family makes someone the courier or messenger to carry the message to flee to the hills and the mountains for safety. You and I are that courier and messenger to carry the message to flee to the hills and the mountains for safety. You and I are that courier and messenger to carry the message of salvation to our next door neighbor and to those with whom we come in contact and they to their next door neighbor and to those with whom they come in contact. And you can readily see the arithmetical progression of a long array of Christian men and women on the firing line for God, lighting the candles of others with the light of the Word of God, with the torch of salvation. It seems to be our business to warn men and women of the impending doom that hangs over them, and urge them to flee to the highlands of salvation and with a tender hand and a sweet heart tuck them in under the covers of salvation, even under the blood of Jesus Christ, their Savior.

A light-house is set upon a rock in the ocean. It sends its warning and pleading light to nearby and distant mariners and sailors to keep out of

the danger zone and away from the deceptive and ill-fated rocks of wreckage and ruin. But still better the light is shed upon the pathway of safety into port. You and I are this light-house out in the ocean of God's love and are set upon the impregnable fortress of our God, upon the eternal Rock of Ages; and we are to send our warning and our pleading to the travelers on the high sea of life, to keep out of the danger zone of life and to steer clear from all ill fated expeditions on the voyage of life, to steer clear of the rock of eternal disaster and ruin. But we do the better and the nobler part still by directing them into the way of life and helping them to set and fix their eyes upon the eternal haven of rest, upon that city whose maker and builder is God, the city that lieth four square, a place where the wicked cease from troubling and where the weary are at rest.

The man or the woman who is willing and ready to give a helping hand to those who are in distress is not a mere makeshift or a make belief upon God's green earth but is one of the dear and precious children of God who make life real and earnest and worth while living and help others to the right tenor of life, the right spirit of life and of living. To be prepared to fill your intended spiritual place in life, to be prepared for any emergency is the mark of a truly great man or woman. In the furtherance and in the progress of our Christian lives, we do well in having the spirit of perseverance, the spirit of stability in effectuating and bringing to a final and a successful issue our spiritual lives. In marching toward the goal of our spiritual ambition, we are indebted to the strength and virtue of that unrelenting stability in the cause of our salvation.

Let us learn a great lesson from Paul and make real in our lives and in our feelings and in our innermost being that we are ready. Paul said, "Why weep ye and break my heart, I am ready to go to Jerusalem and to be bound, if need be or to die for the sake of the gospel of Jesus Christ." You and I should be ready like Paul to die at any moment. A man does not know but that he has only a few more fleeting moments of life to live, therefore he should be ready to die. A man that is not ready to die is not ready to live forever and ever.

Our stability in the Christian profession and life brings us to a place of readiness. But through Paul I would call attention to a phase of our lives upon which hinges the major part of our readiness. Paul said, "I am debtor to the Greek and to the

Barbarians." To whom are you and I debtor? We don't like to put ourselves in the debtor class. We want to be in the creditor class. Nevertheless we are debtor to mankind, and if we acknowledge the debt this is the first step towards the paying of it. Paul said, "As much as lieth in me, I am ready to preach the gospel." You and I may not be pulpiteers, but we are to preach the Gospel; to propagate and spread it, to promulgate it. We can take the street corner or our office desk for the pulpit, and sisters, if the kitchen floor is too low, get on the chair.

Right here, in men and women failing to spread and teach and preach the Gospel is where they lose out in their salvation. When Jesus saw them sow the seed on the mountain side, He immediately taught the lesson and parable of sowing the seed, some falling by the wayside, some on stony ground, some on thorny ground, and some on good ground. He goes from the physical to the spiritual, and never remains in the physical in His teaching. In the 25th chapter of Matthew He said, "For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." They said unto Him, we know of no time when we met you in such distressing circumstances. Jesus answered, "Inasmuch as you went over the highways of life, up and down in this world and you met those of my children in need of salvation and you withheld your hand and your heart and your life from their spiritual needs, you have done it unto me. They were hungry for the spiritual food and you gave them not this manna from Heaven, this Bread of Life. They were thirsty, and you gave them not the water of life although the wells of salvation were full and overflowing; a stranger, and ye took me not in. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." You did not give them the spiritual hospitality of the saints of God. Naked, and ye clothed me not—they were naked and uncomfortable, shivering and trembling in sin, because you did not bring them the garments of salvation. They were sick of sin and of the miseries of life and of uncleanness and you did not bring them the palliatives and the restoratives to health in Christ Jesus. They were in the prison of doubt and fear and of strange forebodings and you did not make it possible and bring to them such means as were needed for their liberation.

Divine Approval

May our steadfastness and devotion to duty bring us to the place of God's final approval of our lives and may we heed the injunction that Paul gives us, "Watch ye, stand fast in the faith, quit you like men, be strong."

Finally may the stability of our Christian faith and profession and life comprehend and embrace the whole gamut of salvation. For our Christian life is not ended when it is begun, it is not ended when it is continued, but our life is begun in Christ, continued in Christ and ended in Christ, to this end we pray.

Finally, may the Lord speak to our souls, to each one here before God and in the presence of the Lord, speak in the strength of right living in our God, in the strength of living a sane, sound, orthodox faith and life. May the Lord speak to us in the delivery from such habits and practices as do not add grace to our lives, that do not merit the favor and bring down the blessings of God upon our lives. May He speak to us in the delivery from the least and last vestige of sin as David said, in the washing and cleansing with hyssop, in living more and more in the blood of Jesus Christ, the only thing that will take the stains and mire out of the souls, the filth and muck out of the life and the impurities and indignities out of the heart. May the Lord reveal Himself to us in His almighty strength, in His plans and purposes of our lives and may we be willing and obedient in our sincere desire and effort to effectuate these plans and purposes and bring them to a final and a successful issue so that we may hear the welcome plaudit, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Having these plaudits and praises in mind, this encomium at the close of our lives, let us not shirk any duty now, in season or out of season, but let us labor to enter into that rest prepared for the children of God. And when we are weary and worn with the burdens of life, having carried them to the last mile of our journey, let us cast them aside to lie down in that last sleep prepared to awake with kings and queens, with earth's great and illustrious ones, with the celebrities of faith of every age and every clime, to appear before the heretofore invisible God at whose right hand sitteth He who hath loved us unto death, to be in a home where we can truly say, "Old things have passed away and behold all things are new."

Lancaster, Pa.

THE BIBLE

In a forceful article which appeared in the Aug. 31, 1929, number of "The Sunday School Times" a writer sets forth the reasons for launching a new Presbyterian seminary, the proposed Westminster Seminary, to be opened up in Philadelphia this autumn. A large part of the article is devoted to a discussion of what the Bible really is, from which discussion we quote the following:

To know the Bible is the great need, as ignorance of it is the great lack of many Christians and even of many Christian ministers. Books about the Bible were never more numerous. But many of them display woeful ignorance of its contents or an attitude of hostility to it. The Bible is a very simple book. The little child can say, "Jesus loves me! this I know, for the Bible tells me so." But the Bible is also a very profound book; and contains things hard to understand. A sword is dangerous in the hands of the unskillful; and the sword of the Spirit has a sharp edge. If the minister is to wield that sword effectively, he needs careful instruction. Such instruction must include:

Apologetics.—The Bible is distinctly a supernatural book. It speaks of God as Creator and Ruler of the universe and of man as made in the image of God; of man's fall and God's plan to redeem, a plan involving prophecy, miracle, incarnation, atonement, resurrection; of regeneration, sanctification, and eternal life. These are "foolishness" to the "modern" man. Holding an evolutionary philosophy that treats special creation as a myth, miracles as legendary, and God as a doubtful hypothesis, he cannot but reject the pervasive supernaturalism of Scripture. The very first verse of the Bible is a stumbling-block to him. It is the function of Christian Apologetics to show the reasonableness of Christian faith.

Biblical Introduction.—How did we get our Bible? Have we a correct text? Are there only sixty-six "canonical" books? Did Moses write the Pentateuch? Who wrote the Fourth Gospel? Such questions are troubling the minds of intelligent laymen. The date, the integrity, the authorship of the books of the Bible—here is a great battlefield where the evangelical Christian tries conclusions with the "Higher Critic."

Exegesis.—Because the Bible is the Word of God it is most important to know how to interpret it. The Bible has often suffered grievously at the hands of its "interpreters." Interpreting the Bible "scientifically" means to the Modernist restating its redemptive supernaturalism in terms of the evolutionary naturalism of science falsely so called. This is not interpreting the Bible, but misinterpreting it, not explaining it, but explaining it away. The minister who would

interpret the Bible truly needs supremely the illumination of the Holy Spirit. But he needs also the very best equipment and training. He should have a competent knowledge of the languages of the Bible (Hebrew and Greek) that he may study it intensively in the original, making constant use of dictionary, grammar, concordance, and of the best commentaries. Equally important is it to study the Bible extensively, to know it as a whole. "The infallible rule of interpretation of Scripture is the Scripture itself." The purpose of exegesis is to find out what the Bible says, not to make it say what we think it ought to say.

Biblical History.—The Bible is a book of history. It is the record of God's dealings with a peculiar people; and it culminates in the life of a unique Person. Sacred history is the most momentous chapter in the life of the world. But sacred history touches world history at many points. Egypt cradled Israel; and it cradled Jesus Christ. Roman soldiers crucified the King of the Jews; and Roman legions destroyed the city that rejected Him. To know the history, the geography, the manners, customs, beliefs, of these ancient peoples is of great value to the student of the Bible. It is against the background of history that the religion of the Bible stands out most clearly as being in the world but not of it.

Theology.—The Bible is a book of doctrine. The facts of the Bible are important; the meaning of these facts is no less important. It is well to know that Christ died upon the cross; it is still better to know why He died—to save sinners. The Bible tells us both. Our age is said not to care for doctrine. If so, it does not care for the Bible, which is full of doctrine. John 3:16 is as doctrinal as a verse could well be. The great doctrines of the Bible are revealed progressively. The Old Testament is often denounced as inferior to the New. This is unjust. The Law was a schoolmaster to bring men to Christ. But the Law was no less of God than was the Gospel. It is the function of Biblical theology to study the development of revelation. The doctrines of the Bible should also be studied systematically. The truths that it reveals concerning God, man, sin, salvation, the work of the Spirit, the future life, and the like, need to be set forth in logical and orderly fashion that the glorious perfection of the Gospel may be fully manifested. Systematic theology is rightly called the Queen of the Sciences. One whose duty it will be to declare unto men the whole counsel of God needs to devote much time to the study of theology.

Christian Ethics.—The Bible is a very practical book. Its doctrines

have a bearing upon life; and its ethical teachings are very clearly set forth. "Be ye holy, for I am holy" is its imperative command. The Ten Commandments, which Christ came not to destroy but to fulfill, are most tremendously applicable to the life of to-day. His New Commandment should govern the life of the Christian.

Church History.—In studying his Bible the student needs often to be reminded that he is not the first to con its pages, that his generation is not the first to feel the impact of the Gospel. Precious truths have been lost sight of by one age to be recovered by a later age at the cost of blood and tears. Heresies have been refuted in one age only to appear anew to trouble and mislead a later one. "New thought" may be but another name for hoary error. To know the history of Christianity enables

one to test the shibboleths of the present by the wisdom and experience of the past.

SOME HIGH SPOTS IN MATT. 4:10

1. Our temptations come from Satan, though he may use human beings to bring them. Every time we yield, we serve him just that much. Yielding to temptation is advancing the cause of our worst enemy and is injuring us.

2. Jesus would not argue with Satan. He simply quoted from the Scriptures. Beginning to argue with him is the beginning of our defeat. There is nothing which Satan hates more than to have God's children fortify themselves against his satanic majesty with a "Thus saith the Lord."

3. Satan does not always come to

us with hoofs and horns. More frequently he comes "as an angel of light." He tries to persuade us that it is God or one of His servants who is speaking to us. Satan never speaks anything to our good.

4. Worship may be good or bad. Some worship devils or something else more than God. This is displeasing to Him. To worship God is a great privilege. It builds up the worshiper and advances the cause of Christ. True worship can not be divided between two gods. "Him alone shalt thou serve." Service means devotion, time, thought, and labor to or for another, with no devotion to devotion, time, thought, and labor to or for another, with no devotion nor service to an opposing third party. "Choose ye this day whom ye will serve." "Ye can not serve God and mammon."—J. S. Hartzler in "Church Letter."

THE LAW AND THE GOSPEL

(Address delivered by J. H. Mosemann before the Fundamentals Conference, Aug. 26, 1929, at the M. B. C. Camp Grounds near Goshen, Ind.)

We call attention, in connection with this subject, to the words found in John 1:17: "For the law was given by Moses, but grace and truth came by Jesus Christ." I don't know whether we will be able to clear this subject up in the minds of those to whom it is not clear. There are those to whom it does not need clearing up, and then there are those who have eyes to see and yet do not see.

I am reminded of the four blind men who tried to give a description of an elephant. One took hold of his tusk and declared the elephant was like a stick; another one had hold of his tail and he declared an elephant was like a rope; another felt around his limbs and he thought an elephant was more like a tree; the fourth felt at the side of his body and he declared they were all three wrong, and that an elephant was like a house. It takes a person with eyes to see to properly describe an elephant, so it is possible for people not to properly divide the Word of truth.

A young man came to Jesus on one occasion and said, "Good Master, what good thing shall I do that I may inherit eternal life?" There are two ways of getting eternal life. One is as a gift, and the other is to earn it, and since this man came to tempt the Master Jesus told him how he could get it on the basis of "doing"—by keeping the law. Jesus asked him what he read in the law, and he said, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, with all thy strength, and thy neighbor as thyself." Jesus declared to him, "This do and thou shalt live." It is true; God gave the law and said, "This do and thou shalt live."

But we ask the question, Where is the man or the woman who can say, "I have kept it perfectly in every way?" There has never been a man or a woman in the world, except the Savior, that has kept that law perfectly, and consequently no one has ever obtained eternal life by keeping that law. No, but God has another way to give life to dying men and women; give it as a gift, "without money and without price."

But you notice when this man answered Christ he stated two great facts—love to man and love to God. There are those who have taken these two things as the basis of their religion, but that will never bring them to God if they reject the Lord Jesus Christ as their Savior and the Redeemer of mankind. In Galatians you notice that "by the deeds of the law shall no flesh be justified in His sight." We should notice too that the law was given to the children of Israel and not to the world, and yet it has a certain effect upon the world. It makes all men guilty before God. Rom. 3:19.

God wrote first with His finger upon tables of stone. Moses had gone up into the Mount and was absent forty days and forty nights, and the children of Israel wondered what had become of him. But when Moses had been up there forty days and his people had done what they listed to do, God told him to go down, that his people had corrupted themselves. They had made a golden calf, and sacrificed to it, made themselves naked and danced before it.

God uttered forth His wrath, and Moses plead with Him. The heathen would say God had brought them up there to destroy them. But when Moses got down there and saw the wickedness of the people it had an entirely different effect upon him.

When Moses asked Aaron about it, Aaron besought him that his wrath should not get so hot. Friends, what effect do unrighteousness, sin, and iniquity have upon us? Are we the Moses' type, that we get wrought up about it or are we the Aaron type? We had a preacher in Lancaster City who has preached perhaps more funeral sermons than any other preacher in town, but there is a reason why. Every funeral he preached that I attended, no matter how the person had lived and died, he preached him up to heaven. He seemed too little concerned and affected by sin!

Here is an illustration that Bro. Raber has given in our midst. A certain preacher met a lady who wanted to unite with his church, but wanted certain liberties. He was ready to grant these a little, perhaps the movies or the dance. Finally she said, "I don't believe I will join your church." He wondered why, after he had granted her all these things. She said, "I am afraid you might let me go to hell a little." That conveys a wonderful truth. Is it possible for us as ministers of God to let people go to their eternal doom through our leniency, and we never raise a voice in protest against sin? Yes, it is possible? God wants us to be like Him, and all that concerns Him should concern us equally.

The Purpose of the Law

The law was added because of transgressions. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Gal. 3:19). The law was given that the offense might abound. I used to teach this to my children so that they should not do wrong. Did God give the law in order to keep them from being sinners? No; He gave it to them to show them what sinners they were. Before the law there was no sin charged up to the people, but after it was given it showed what transgressors they were; and we read that the law is the strength of sin, and not the power to keep men from sinning.

Again, we find it was given that sin might become exceeding sinful; that is, so that man might see it is an exceedingly sinful thing to disobey God.

"Now we know whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). While the law was given only to the children of Israel, it has the same effect upon the whole world. God's own people were being tried and tested by the law, and now that they transgressed the law, certainly the Gentile people, who had already turned their backs, would not keep it either.

So the law became "our schoolmaster to bring us to Christ." No man has kept that law perfectly, and as we read in Romans 7: "O wretched man that I am, who shall deliver me from the body of this death?" The natural man will cry out like that when he realizes what a sinner he is in the sight of God. Thank God through Jesus Christ our Lord; that is the only deliverance.

The law does not give life. While the law is spiritual; while it is holy and just, it was "weak through the flesh, and God sending his own Son in the likeness of sinful flesh, and for sin, con-

demned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." And thus we read that "By the deeds of the law shall no flesh be justified"—not by the works of the law, whether they be Jews or Gentiles. It is just as the apostle says: "Not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and renewing of the Holy Ghost."

We read that "when the fullness of time was come God sent forth his Son, made of a woman under the law, that we might receive the adoption of sons." God spared not His own Son, and that wonderful text, John 3:16, tells us "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again we read: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

When I was a young man I thought the thing to do was to make yourself righteous in the sight of God—be better and do better—and when you get to a certain stage of goodness you present yourself to Him because you have produced a righteousness acceptable to Him. But that isn't true. No, the sinner must come to God as the poet says:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come."

A little boy named Johnny was very sick, and the minister came to visit him. He asked him if he knew anything about Jesus. He answered, "Yes." "What do you know about Jesus?" "I know He came into the world to save people." The minister said, "What kind of people did He come into the world to save?" "Have you always been good?" He had to confess that he hadn't. The minister said, "Johnny, if Jesus came into the world to save good people and you have been bad, He didn't come into the world to save you?" Johnny's heart was heavy, but the minister opened his Bible and read that wonderful text, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Johnny got some hope in his heart. He was glad to learn that Christ came into the world to save sinners, such as he evidently found himself to be. So the law was given to show us our condemnation and to show us what sinners we are, in need of Christ, and in that way the law becomes our schoolmaster to bring us to Christ.

"There is none other name given under heaven among men whereby we might be saved" than through the name of Jesus. He says, "I am the way, the truth, and the life; no man cometh unto the Father but by me." I like the words of Isaiah, who looked forward to the coming of Christ and says, "He was wounded—" just as though it was already done, hundreds of years before His coming—"wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." Again in Acts 13:38,39: "Be it known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." There we have the Gospel in these passages of Scripture, in contrast with the law. The law is kind of a looking glass so you can see how dirty you are, but you never use the looking glass to wash yourself, do you? No, that is not the purpose of it. The law is given us to show how needy we are, and in the Gospel we have the only thing whereby we can be cleansed, and that is by the precious blood of Christ. Now we want to speak of

Law and Grace,

how they are contrasted. A brother said that the law condemns the best man. We know that is true, but grace justifies the worst. Take the illustration in the Bible of two men coming into the temple to pray. One was a Pharisee. You know what is coming when I mention him: "God, I thank Thee that I am not as other men are." He is a Law man; he wants to live up to the law and wants God to know that he has. The publican wants God to know what a sinner he is. He is cast down, and he says, "God, be merciful to me, a sinner." What does our Savior say? "This man went down to his house justified rather than the other." The law would stone an adulterous woman, but Christ has something to say to that same woman. You know the story. Jesus does not put a premium on sin, but it shows that the law condemns, but Christ forgives. The law curses men, but Christ blesses them.

You remember on one occasion Elijah was sent for by the king through a captain with fifty men, and fire came down from heaven and consumed them. The third captain came asking for mercy and he obtained it. On one occasion in the life of Christ, His disciples wanted to call down fire from heaven, thinking no doubt they would please the Master because these men did not take up with Him; but Jesus said "I am come not to destroy men's lives, but to save them." We are glad for this great difference there is between the law and grace. Whereas the law destroys—Grace saves. The law says, "Thou shalt love thy neighbor and hate thine enemy." Jesus says, "Love your enemies." If I were to ask how many of you can do that? You understand

how many would raise your hands. Friends, my experience has been that I have got to get old "John" crucified before I can do that to God's satisfaction. But I am glad that we can, and the apostle Paul says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." This Gospel is God's only means of saving sinners.

A man from the North, in the days of slavery, went south and made up his mind to buy one of the slaves. He had been traveling over the South and he thought he would do one good turn to a slave. He attended a slave market and saw a colored girl sitting on a bench weeping. He spoke to her, and asked her why she was weeping. She said, "I am going to be sold to-day and I don't know who my new master will be." That was a terrible thing. Think of your daughter or son going on the block to be sold like horses or cows. No doubt all of you have read "Uncle Tom's Cabin," and your blood was stirred in sympathy. When this girl was brought up for sale the bidding started at something like two hundred dollars; and kept on bidding, bidding, up to over eight hundred dollars. The girl was sold to the man from the North. She was told to go to her new master. Fear and dread were written in her face, but her new master said, "Girl, I have bought you to set you free." She fell at his feet, crying, "Master, I shall serve you all the days of my life." That was willing, loving service on her part to her master. And since Jesus Christ has saved us from the wrath which is to come, what do we owe Him? Do we owe Him any less than that girl owed her new master? We owe Him our life; we owe Him our all for that which He has done.

I should think that master would never have to say to that girl, "You must do this or you must do that." I am sorry we have so many people in the Church who do nothing for their Lord, and we almost get to the point where we have to tell them "You must do this or you must do that." I would rather have them get to the point where they do it because they want to do it. "We love Him," says John, "because he first loved us." There is something vitally wrong with people who profess to be God's children and will not take God's Word and willingly obey it.

We have no other Gospel to preach than the Gospel of our Lord Jesus Christ, but this world is full of substitutes for the Gospel. But God cannot own any other thing as a substitute for this glorious Gospel.

Two Kingdoms

There are two means of government. Under the government of law, force is used; under grace, love is the means that is used. There are two kingdoms, as our Lord clearly indicates in John 18 when He said "My kingdom is not of this world; if my kingdom were of this world then would my servants fight." Jesus draws a distinction between the two kingdoms. In the 13th chapter of Romans you have it clearly stated that "The powers that be are ordained of God." God gave civil government to Israel and empowered His people to execute judgment under the law. But He has not given that to us in this new kingdom, under grace. We could not take the means of force used by the government of the world kingdoms and apply such methods in church work, neither does our method used in the church—that of love—fit to the government under existing conditions. If every one were a Christian we could use love as the only means necessary, but since the major part of the world is not Christian the people who cannot be governed by love must be governed some other way, and the only way we know of is that of force. When Jesus had established His new kingdom, the administration of justice had not ceased in the world, and that continues on and is necessary.

One kingdom represents the world, the other represents the heavenly Kingdom. There are two kinds of ministers exercising their powers, one kind in the worldly kingdom, the other in the heavenly Kingdom. There are two kinds of swords in the world, the sword of steel for the nations and under the Gospel the sword of the Spirit for the Church, which is the Word of God. There are two kinds of weapons, the weapons for carnal warfare and the weapons for spiritual warfare. In the kingdoms of this world the motive is to deal out justice. God said, "An eye for an eye, a tooth for a tooth," and He has never abrogated that so far as the law of the land is concerned. In the kingdom of Jesus Christ we deal with our enemies in mercy. Christ set an example for us as believers. We often hear Christians say, "I believe in justice." Justice is right, but you and I have no business to carry out justice so far as the law of the land is concerned, putting people in jail and in the penitentiary. God has dealt otherwise with you and me. He has dealt with us in mercy and because of that we must necessarily deal in mercy with others. When Peter took the sword Jesus told him, "It is enough;" meaning, evidently, enough for a demonstration. When he cut off the ear of the servant of the high priest, the Savior said, "Put up thy sword into its sheath." God's people cannot take up the sword in carnal warfare. Jesus could have called more than twelve legions of angels to help Him, but He didn't. He could have slain them, but He didn't. And He has put us here as "lambs among wolves." He didn't say we are to be like goats, but I am afraid sometimes a little of that goat-like spirit comes out. So, my brethren and sisters, I trust that that loving, lamb-like Spirit which He had while He was here on the earth may be ours; and

though He was the Lion of the tribe of Judah, He exercised Himself only as the Lamb of God. I trust that every one of us may appreciate the Gospel of Christ more and more.
Lancaster, Pa.

THE INFALLIBILITY OF THE WORD

(Address delivered by Oscar Burkholder before the Fundamentals Conference at the M. B. C. Camp Grounds near Goshen, Ind., Aug. 26, 1929.)

I am reminded that in the Book of Job it tells us that the morning stars sang together, and for many centuries this was a sort of a joke among men who did not believe in the inspiration of the Scriptures, especially not in their infallibility. But just a few years ago scientists discovered that there is rhythm in the universe and that there is rhythmic vibration among the stars. We cannot hear it because our ears are not attuned to it, but science has made such a discovery and now fundamental scientists believe that the morning stars literally do sing. How many years ago was that statement written? Long before present day scientific discoveries; long before Ingersoll made sport of that statement. Now he is in his grave and the very things he said were disproved are being proved by modern science.

So in the few things I hope to say to-day, even though I am not a scientist, nor an archaeologist, nor an astronomer, I hope that some of the statements that come to us by the Holy Spirit—who is greater than all science and all the "ologies" of the world—that some of these statements may be such as will encourage us along the pathway of life, and will give us new inspiration, not only to believe the Word, but to practice it in the midst of a controversial nation and world that is throwing the Bible aside.

"Infallibility" means a number of things; it means certainty; unerring, and unailing, and unless I think of this three-fold meaning I would not attempt to believe in the infallibility of the Word, for infallibility has been confused in these last days and the very things it does mean have been attributed to man. There is one man in the universe to-day who claims infallibility. One year ago this last winter I had the privilege of listening to a Catholic priest, who claimed that the pope was infallible; that he cannot make mistakes—not only that he does not, but that he cannot. He claimed that when the pope is in the actual performance of his duties as pope of Rome there is no possibility of his making one single mistake. Infallibility, let us remember, means inerrancy, certainty, and unailing action or thought. When that is applied to the Word of God we can easily see how that infallibility means something to us. When it is applied to human beings we can easily see how ridiculous is such a position and how no man can measure to this three-fold meaning of the word.

I take it for granted, then, that this audience, without exception, believes in such infallibility of the Word of God and therefore the task is made easy for me, because you are for such a statement; and united, the Holy Spirit can give us a few things to show us how great God's Word is, and help us in our earthly pilgrimage to glory.

Historical Record

The first proof of infallibility is the historical record. The Bible is noted for its historical accuracy. I am not making a challenge, but there is not one historically inaccurate record in the Scriptures. There are some who claim there are, but we do not find in their arguments one geological, astronomical, or archaeological proof.

The Scriptures are known for their agreement with established discoveries. Every archaeological or geological discovery that has been brought to light by modern science has not disproved the Scriptures, but it has proved them to be true.

The Scriptures tell us in the Book of Daniel that Belshazzar made a great feast unto all of his lords. Ancient history tells us that the king of Babylon was not Belshazzar, but another man whom I will not name, and that the king was not slain at the close of the feast, but escaped from the city, was captured some distance from it, brought back and kept in ease until he died. For many years this statement was believed and used as one of the evidences that the Bible is not true. About twenty-two years ago some excavations were made in that ancient city, and a cylinder was unearthed on which was found a record saying that Belshazzar's father was king of Babylon and that Belshazzar was regent of the empire, and that the man who escaped from the city and was brought back was king, but his son was regent, and he, the father, was not slain, but that Belshazzar, the acting king was slain. So the Scriptural record is correct and all that was necessary was for some archaeologist to unearth some tablet and find out.

Prophetic Accuracy

The second proof is the prophetic accuracy of the Word. The prophecies given by man are dangerous but those in the Word are safe. Not one prophetic prediction of the Scriptures that has been brought into fulfillment but what was fulfilled according to the Scriptural prediction. Jerusalem in the days of the Savior was a great city, and Jesus predicted its downfall. Those who have discovered records of the authorship of the Book of Matthew

claim that instead of the year 52 as the time it was written, it was the year 38, much earlier than was thought for a number of years. This adds to the accuracy of the prophecies of Jesus Christ, for He proclaimed in the 24th chapter of Matthew that not one stone would be left upon another in the temple. Thirty-eight years from seventy would be thirty-two years before the destruction of Jerusalem Jesus made this prediction, and the records of Josephus plainly record the falling of the city; proof to us that the very words of Jesus were fulfilled even to the letter.

Note the prophecies of Isaiah concerning Christ. How much the life, the coming, the birth, and the messages of Christ have been assailed by modern critics. Hundreds of years before the Master appeared on the scene Isaiah cried out in the 53rd chapter: "Who hath believed our report?" This was true of Isaiah's personal experience, and how true it was of Jesus when He appeared. Just out of curiosity they flocked around so their bodies might be healed, yet in the final analysis He was made to exclaim to His own disciples, "Will ye also go away?" We might go on with the literal fulfillment of the prophecies of the Old and New Testaments; but this is a large subject in itself, and we offer it as one of the proofs of the infallibility of the Word, for just as certainly as the prophecies of Jesus Christ, of Isaiah and Malachi were fulfilled, every one that still is unfulfilled will be fulfilled in the same manner and just as literally.

Archaeology

The third proof is its verification by archaeology. An archaeologist is a man searching for records of the past. I heard a distinguished archaeologist say in the city of Kitchener that if any one thinks archaeology is easy work they ought to accompany one of those expeditions some time, go down into the tombs of Egypt and the ruins of Babylon, and find out for themselves that it is hard work and more of it that brings to the surface the discoveries so essential to the overthrow of modern higher criticism. Not long ago a number of stones were unearthed, among them the Moabite stone, written B. C. 890. Here is recorded the victory of Moab over Israel, which is recorded in the Scriptures, and another stone showing the record of the city of Jerusalem in harmony with the historical record found in Isaiah 36.

Some years ago, while some of these inquisitive men were digging around the tombs of Egypt, they found a handful of wheat, 2,000 years old. At once the question arose, "Will this wheat grow?" They planted the wheat and it grew, and the next question that concerned them was, "Will it be wheat when it gets ripe?" Any one with common sense would expect it to be wheat, but we are living in the days of evolution. Surely if 2,000 years is not long enough for wheat to evolve into something else, how long a time does the evolutionist want? This wheat was the same as that which was planted; the same in size, in color, and in form as the wheat you farmers grow in your fields. Two thousand years old, and yet evolutionists claim that everything has changed. If you can't make a dent in a grain of wheat in 2,000 years, I challenge any scientist to prove that a dent can be made in twenty million years.

United Authorship

The fourth proof that the Word is infallible is because of its united authorship. As many books as there are in the Scriptures, written over a period of 1,600 years; one author, with some exceptions, not knowing the other author, yet throughout this marvelous Book there is found but one theme, and that theme is the redemption of the human race. And still more marvelous is the fact that not only is the theme redemption, but redemption by blood, from beginning to end. How is it possible for so many authors, scattered over so many centuries to talk about the same theme, finding no discrepancy, no inerrancy, and no inaccuracy in their description of the Blood Plan for the salvation of man? The New Testament, according to modern authorship, was written from the years 38 to 97 A. D. and written for certain specific reasons. In one of our Sunday school lessons recently when Cyrus gave the order that the temple in Jerusalem should be built he did not leave it with a verbal order but had these things written out in order that his advisers, who were jealous of the Jews, when they came with their attempt to have it changed, Cyrus could say, "Here we have it written." To-day we have the New Testament written, recorded so that men of this twentieth century could not say because my father said so and my grandfather said so and I say so that this message might be a different one from that which was recorded. Would you like to preach the Gospel to-day and believe the Gospel from hearsay alone? Because God foresaw He had these men record the life of Christ and the doctrines of the church, so that to-day we have the inerrant statement of the Holy Ghost, given to men who heard it from the lips of God Himself. Brethren and sisters, have you ever appreciated the fact that we have the writings of the apostle John in the very words as they fell from the lips of the Son of God?

Peace

The fifth proof is found in the internal evidences. The Bible is infallible because it speaks peace to the human heart. In the Toronto Bible College there is a professor (Prof. John McNichol) who believes in the infallibility of the Word of God. I heard him say, "The Bible is a unique book because it speaks peace to the

heart of man as no other under the sun. The Bible can be translated into any dialect and will speak the same message and bring the same result, peace in the hearts of men." Not only does it speak peace, but it does so under the most adverse circumstances, and that is one of the great marvels of the Bible.

One morning about three o'clock a rap came to my door and a neighbor two miles away said, "Hurry up, one of your members is dying, and I want to take you there." We were there in a half-hour, and there we saw one of the sisters in the Church writhing in terrible agony; death was only an hour away. Finally, between spasms of intense agonizing pain, I said, "Sister, do you have the peace which passeth all understanding?" She said, "O brother, I have peace." If there is anything that makes me believe with all my heart that the Bible is unerring and unfailing it is when the very life blood is flowing away and our strength is leaving us, and in spite of it all we can say "Peace which passeth all understanding."

Solves the Problems of Men

The next and sixth proof of infallibility is the Bible solves the problems of men. It not only attempts to solve them; it **does** solve them. It solves the problems of nations. Jesus said, "It hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you." A strange doctrine in the days of Christ, and I venture to say a strange doctrine in the minds of many people of this day; but wherever nations put it to the test this doctrine of our Lord and Master will solve any problem that confronts any nation and I fear not to say that if the League of Nations would make that their motto all the nations that subscribe to it would find their problems solved and peace would be the order of the day.

It will solve civic problems and problems controversial between men. My father-in-law, now dead, had the wonderful characteristic of making peace with his neighbors. He told me one time before he passed away that he had had difficulty with one of his neighbors on a farm. This neighbor was an ungodly man, and in this controversy there seemed to be no settlement until one day they both started to the mill to get some grain ground for their cattle. My father-in-law caught up with this ungodly neighbor, went forward to the wagon of his neighbor, who did not see him until my father-in-law was sitting beside him. My father-in-law said, "I want to take upon myself all of the guilt of our trouble." The neighbor said, "No, you don't; I am as guilty as you are; I will carry my share of it." There they made peace. I say, if we take the Bible plan there is not a problem confronting the human race that cannot be solved.

Describes the Destiny of Man

The last proof I have to offer is this Book of God is infallible because it describes the destiny of the human race. There is not another book in the world that can truthfully describe the future of the human race. This book is the only one that can authoritatively say that man is going either to the destiny of the righteous or of the unrighteous.

Some years ago a noted infidel lived in Paris, Voltaire by name. He said, "There is no God;" but the day came when he faced death. He called his physician and said, "Doctor, I will give you half of what I own if you will give me six months to live." The doctor said, "I can't give you six weeks." Then he shrieked, "I shall go to hell and you will go with me!" and expired. He knew where he was going all the time; and yet this man fought this hour and denied it, yet on his dying day he left a testimony of the verification of this Word of God—and when it says that a man who disbelieves God shall go to hell there is the testimony of a man who went there.

There are many infallible proofs. This word is used but once in the Bible, in the Book of Acts. These are only a few in the face of a world of evidence that can be brought to prove the Bible infallible. It proves what it says; carries out what it claims to carry out; stands for the right; opposes that which is wrong and declares to man there is but one way that leads to glory and that is the way of the cross of Jesus Christ. We believe it, brother, sister; for there is not a single record in the whole history of man where a man has gone to heaven some other way, and those men who denied the Scriptures, at the end of life had to declare that the thing they denied and did not want was their portion according to the Scriptures.

Breslau, Ont.

CHRIST IN THE HOME

(Address delivered by J. D. Miner at the Fundamentals Conference at M. B. C. Camp Grounds near Goshen, Ind., Aug. 26, 1929.)

That in all things He might have the preëminence.—Col. 1:18.

Where Jesus reigns there is no fear,
No restless doubt, no hopeless tear;
No base deceit, no faithless prayer,
No angry strife or weak despair;
No greed for gain and selfish pride,

No bitterness for aught denied;
No evil tongue, no cruel arm,
No envy, hate, nor wish to harm;
No wicked lust, nor trace of stain,
But all is pure,—where Jesus reigns!

C. B. Widmyer.

The above subject, with its accompanying text and poem, at once suggests the thought that Christ is entitled to the highest place—the place of preëminence and authority in the home. In considering then, the subject, the Christian Home, or "Christ in the Home," it may help us to simplify matters to think of it under the following subdivisions:

- I. Christ crowded out
- II. The last key surrendered
- III. The ideal and goal defined
- IV. Possessing our possessions
- V. A message to each member of the family
- VI. Child training
- VII. Companions for our young people
- VIII. Marriage
- IX. When there is love at home
- X. The family altar
- XI. The goal realized

1. Christ Crowded Out.

There was no room for them in the inn.—Luke 2:7.

Just as the word "Christian" has Christ in it, so the Christian himself has Christ in him ("Christ in you the hope of glory." Col. 1:17).

And just as the Christian is indwelt by Christ, so the Christian home has for its most important member of the family the person of Jesus Christ.

Among the most touching things that were ever said about Him, are that "He came to his own, and his own received him not"; and that "there was no room for them in the inn." But the most pathetic thing about it all is that Christ is still crowded out of professed Christendom to-day.

1. What is the cause, the leaders of our nation ask, of the moral collapse of the world to-day? Christ crowded out, God answers, no room for Him in the inn.

2. Why did our honored President say in a recent speech in New York, that life and property were in greater danger in the United States than in any other civilized nation in the world to-day? Again God answers, Christ crowded out. You have asked Him to depart out of your coasts, have said, "We will not have this man rule over us," and why should He not take you at your word?

3. Why has amusement rather than soul-saving such a prominent place in the modern church? Again God answers, You have crowded Christ out. Hear Him saying outside the Church, "Behold I stand at the door and knock; if any man will hear my voice, and open the door, I will come in to him, and sup with him, and he with me" (Rev. 3:20).

4. Why so many unhappy marriages, so many divorces? Again God answers, Christ crowded out. You have no room for Christ in your courtship, nor in your home. You ignore Christ's teaching on the subject of marriage.

5. Why is worldliness creeping so stealthily but surely into the Church? many ask. Again God answers, Christ crowded out. You ignore His plain teaching, "that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). You do not have "first things first" in your homes. For

"If we do not crown Him Lord of All,
We do not crown Him Lord at all."

6. Why are such an alarming number of young people lost to the Church to-day? Again God answers, Christ crowded out. Materialism has crowded Christ out of the Church to such an extent that even a minister said to another some time ago, that boys were a greater financial asset to a home than girls.

Clearly, then, the only safe and satisfactory solution for existing conditions, is to give Christ His rightful place of preëminence and authority in heart and home. What we mean by this is made clear in the following illustration:

11. The Last Key Surrendered.

Ye call me master and Lord, and ye say well, for so I am.—Jno. 13:43.

A well known Christian worker asks, "Is there any secret sin harbored in your heart? Joy began in my life one solemn night when I knelt before Christ and had the holy light of His Spirit turned on the one thing in my life that was filthy. It had accumulated there and I was hardly conscious of it. I knew that I had not the power that a Spirit-filled Christian ought to have. That night I resolved that I would not sleep until I had fully surrendered to Christ. It seemed as though Jesus was at my side and as if I took from my pocket a bunch of keys, such as I usually carry when at home. I took from the bunch one tiny key, and handed the rest to Christ, saying, 'Here are the keys to my life.' He looked at me sadly and asked, 'Are all here?' 'All but a tiny one to a small cupboard. It is so small that it cannot amount to anything.' He replied, 'Child, if you cannot trust me with everything, you cannot trust me with anything.' I said, 'Lord, I cannot give you the key, but I am willing to have you come and

take it.' He did so, and then went straight for the cupboard, unlocked and opened it, and saw there a thing that was hideous. He said, 'This must go out. You must never go this way again.' The moment He took the thing from me, He took the desire for it out of my soul, and filled me with His peace."

Show me a home, where Christ is given the preëminence, and I will show you a home where the peace of God rules, where the love of God is shed abroad, and where the joy of the Lord abounds. Show me a home where Christ is preëminent, and I will show you a place also of conflict but of positive victory, as well.

III. The Ideal and Goal Defined.

Set your affection on things above, and not on things on the earth.—Col. 3:2.

1. The Ideal.

Christian workers have at different times undertaken to portray the ideal Christian home. One said that it should be a suburb of Heaven. Spurgeon says that the atmosphere in the Christian home should be such that if an angel from Heaven were to wing its flight there, he would feel perfectly at home. But the word picture of a Christian home that I like best is that which our esteemed brother, Daniel Kauffman, gives in his book, "The Conservative Viewpoint." It reads:

"Home should be a Place—

1. "Where father and mother are one in heart and faith and purpose, and the children bound by love to the first commandment with promise.

2. "Where the bond of love and cheerful conversation brightens the hours and the soul is refreshed by daily family devotion;

3. "Where the Bible holds the most prominent place on the center table and book shelf and gives color to the rest of the literature allowed admission;

4. "Where economy and simplicity are practiced on the table, in the house furnishings, in the clothing, and the driving equipage;

5. "Where all things are done decently and in order;

6. "Where the people love to visit because of the hospitality shown, and all the comers and goers are blest with heavenly influences;

7. "Where the innocent prattle of childhood, the cheerful voices of youth, and the sobering influences of age are blended harmoniously together;

8. "Where the songs of Zion are often heard to ring with praise, parents and children and strangers within the gates taking part in the singing;

9. "Where the children are taught to work and are prepared to fight the battles and bear the responsibilities of life;

10. "Where the young may feel that they have a place of shelter and rest and service, the middle aged spend the evening of their earthly pilgrimage looking forward with fond anticipations to the time when their enraptured souls will be transported to the home above."

I should very much like to see this standard for a Christian home published in the form of a handsome wall motto and placed in each home in America.

2. The Goal.

When Christ, who is our Life, shall appear, then shall ye also appear with him in glory.—Col. 3:4.

In home-making as well as in all other worth while undertakings, a clearly defined goal or aim is necessary to success. I was in a Colorado home, some time ago, where they dearly loved that song, "Will the circle be unbroken?" I think it was because God in His wisdom had taken the only child in that home to be with Him. The parents now feel that they have a new "tie" to Heaven. There is an upward, hopeful, forward attitude in that home which should characterize every home. I am convinced that we as Christian parents should have then as our goal for each individual family "AN UNBROKEN FAMILY SURROUNDING THE THRONE OF GOD IN HEAVEN."

In order to attain this, it will require definite conviction that this will be possible, coupled with constant vigilance. Not a trifling undertaking is this. Jesus said that some things can be brought about alone by fasting and prayer. This is one of them. "Howbeit, this kind goeth not out but by prayer and fasting" (Matt. 17:21).

Evangelist E. E. Shelhamer relates the following incident, illustrating the power of parental prayer: A man had an only son. Before his conversion the father had taught his boy the ways of the world. At the age of 45 the father was converted, but now the boy had grown to manhood and was a profligate. The father deeply regretted his example and pleaded with the son to reform, but to no avail. Again and again he tried to persuade him to attend the house of God, but the billiard hall and the theatre had more attraction for the young man. At last the father became desperate and told his wife to leave an empty chair at the head of the table every supper time as a testimony to his son that he was fasting and praying for his salvation. At first, when the young man was apprised of the fact, he threw back his head and laughed, declaring, "Dad will get tired of that; this will give me more to eat," and other light remarks. The empty chair con-

tinued to testify, not only for one week, but for two weeks and three weeks. The son began to show signs of seriousness. Between conversations, when everything was quiet, the voice of the father could be heard in an undertone, pleading for the salvation of his boy. Finally the fasting started in the fourth week, and the boy declared to himself, "If this does not stop, I must either get saved or leave home." The fifth week began and the father was not at the table; whereupon, hearing the voice of the father pleading and weeping, the son suddenly pushed his chair from the table. The mother was a little alarmed lest he was angry and had planned to go down town and drown his conviction. But instead, up stairs he went, taking two or three steps at a leap, and throwing himself upon the carpet said, "Father, I know now that you love my soul more than something good to eat, and I must have this salvation."

Yes, if you will prevail with God, it may mean fasting, sleepless nights, and many tears; but it will be necessary sometimes, if we really expect to reach the goal as described above.

If there is in your home a servant, a son or a daughter, a father or mother, a brother or sister, who is unsaved, how dare you have any lower ideals than "to meet God with a circle unbroken?" Faint-hearted professors may say this is impossible, but is not this the will of God? Are not God's commands, also enablings?

Will the Circle Be Unbroken?

"There are loved ones in the Glory,
Whose dear forms you often miss;
When you close your earthly story,
Will you join them in their bliss?"

Cho.: "Will the circle be unbroken?
Bye and bye, bye and bye.
Is a better home awaiting
In the sky, in the sky?"

"You can picture happy gatherings,
Round the fireside long ago,
And you think of tearful partings
When they left you here below.—Cho.

"One by one their seats were empty,
One by one they went away;
Now the circle has been broken
Will it be complete some day?"—Cho.

IV. Possessing Our Possessions.

And the house of Jacob possessed their possessions.—Obadiah 17.

Two men were driving along the street in Cleveland, Ohio. One said to the other, "Do you see that large bank building?" "Yes." "Did you ever learn where the money was obtained to erect that building?" "It was obtained from interest accumulated on deposits which were never called for."

Years ago, God through Christ made unlimited deposits in the Bank of Heaven to your credit and mine. Let us "possess our possessions" in Christ. Too many of us live the life of a spiritual pauper and have no vision of the unsearchable riches of Christ, when God would have us be millionaires in Christ.

I think we do not expect enough from God. I read in the Old Testament Scriptures of a man named Obed-edom. God blessed everything that pertained to this man's house: his wife, his children, the work of his hands, his all. Do you remember the reason? It was because of the presence of the ark of God, which was typical of the presence of God. Remember this was away back yonder, on the other side of Calvary and Pentecost. If God did all that in those dark days, what will He not do to-day to His own who give Christ the preëminence and walk in the light of His presence?

"What shall we have then?" is the question that Peter put to Jesus, after having forsaken all for His sake. Our Savior's answer to this question has been a wonderful inspiration to faithful Christian workers ever since. Here it is: "Verily, I say unto you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my sake and the gospel's but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "With persecutions." I would like to underscore those two words with a red pencil. A hundred fold promised here is the equivalent of ten thousand per cent. Could you invest your time, your money, your talents, your all, elsewhere where you would get equal returns? Then note again who it is that made this wonderful promise. It was our Lord Jesus Himself. "Let God be true, and every man a liar." Have you been cashing in on this? If not, why not? What a lot of accumulated interest we have up there upon which we have never drawn!

V. A Message to Each Member of the Family.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

In Colossians the third chapter, the Holy Spirit gives a message to husbands, fathers, wives, mothers, children, servants and masters. For just a little while, I wish that we might together take a glance at these messages to the separate members of the family.

1. Fathers.

"I know him that he will command his children and his household after him" (Gen. 18:19).

The longer I live the more I am impressed with the duties and responsibilities of a Christian father. Some years ago I was in a nearby state. I undertook to speak on the subject, "The Christian Home." After services I went home with a brother and this is what he told me: "Bro. Mininger, I could never go to my father in confidence as a boy and tell him my problems and the temptations peculiar to a boy of my age. Here are my little boys, and by the grace of God, I want to be a real father to them." It means something these days to be a real father to boys and girls, doesn't it?

During the public ministry of Christ He repeatedly refers to God as His Father. A study of the Bible reveals that as a Father, God

Knows. Matt. 6:32.
Loves. I Jno. 4:10.
Cares. Matt. 6:25, 26.
Provides. Ps. 37:25.
Understands. Ps. 103:14.
Chastises. Heb. 12:6.
Clothes. Matt. 6:30.
Protects. Gen. 15:1.
Pities. Ps. 103:13.
Forgives. I Jno. 1:9.
Satisfies. Ps. 103:5.
Remembers not our transgressions. Jer. 31:34.
Demands: Honor, I Sam. 2:30.
Praise, Ps. 107:8.
Worship, Rev. 22:9.
Rewards. Heb. 11:6.
Is merciful. Ps. 103:8.
Gives the desires of them that fear him. Ps. 37:4.

These suggest to us many duties of a father, which to-day are too often ignored and neglected.

Some time ago I picked up the American Magazine and saw an article by Edgar A. Guest, entitled "The business of being a father." As I remember, one of the thoughts stressed in that article was this: No matter how much money I might accumulate, or fame or honor I could receive as a writer, if before God I fail as a father, my life is a failure."

I have come to that same conclusion myself. No matter how well I may succeed in mission work or in any other undertaking, if I fail as a father, I contend that my life before God has been a failure.

By way of illustration, let us think of certain Bible fathers: for instance, God says of Abraham, "For I know him, that he will command his children and his household after him." God could depend on him, as you know, because He says "In thee and in thy seed shall all the nations of the earth be blessed." Can God depend on you and me as Christian fathers?

Then I notice another father mentioned. This man's name is Eli. This man had sons who made themselves vile, but "He restrained them not." Were all the nations blessed through the posterity of Eli? Note the contrast between these two fathers.

Years ago my wife's father died. A funeral service was held for him at the Kansas City Mission. At the close of the service, as my family took the last glance at his remains, my wife said, "He has been a real father to me." Say, my brother, when your boys and girls and my children shall, for the last time walk past our caskets, will their honest testimony be, "He has been a real father to me"? If not, why not?

2. Husbands.

"Husbands, love your wives, and be not bitter against them" (Col. 3:19).

Years ago, I attended a meeting where a mother well up in years came to me and wanted to have a heart to heart talk. The request was granted her and she told me some of the problems of her home. She told me how very kind her husband was to the neighbors. She said, "I have wished sometimes that I might be one of the neighbors, so that I too might get a kind word once in a while."

A well known Christian worker said, "If you want to find out whether a man is a Christian or not, ask his wife. She knows."

When it comes to ideal husbands, I like to think of Elkanah, the husband of Hannah. One day he found her weeping and he said, "Hannah, why weepest thou, and why eatest thou not, and why is thy heart grieved? Am I not better to thee than ten sons?" It was a son that she longed for, and how her husband sympathized with her in this disappointment. O, how times have changed! In those days it was a reproach for married people to be childless, and Hannah, in anguish of heart, was crying because of the reproach that had come upon her. And her husband very tenderly asked her, "Am I not better to thee than ten sons?" It

would be hard for me to believe that Elkanah was not a splendid husband.

The story is told of a husband and wife who were traveling on an ocean liner. The wife was an invalid. Her husband was very considerate of her. A young lady, also a passenger on board, seeing this man's concern for his wife, remarked, "Isn't it a pity that that man is the slave of that invalid woman?" The husband, overhearing this remark, saw to it that his wife was comfortable, and went to have a chat with this young lady. He said to her: "I came to explain to you about my slavery. About 25 years ago, soon after we were married, I took down with yellow fever. My wife waited on me day and night for weeks. She nursed me back to health and life, as you now see me. Through the doing of this, she herself became seriously ill. Later some scoundrel blamed his villainy on me. On account of this I lost my money and my position. Many believed the testimony of the scoundrel. My wife never doubted my integrity and stood true to me all these many years. It happens that she is sick at this time, and the doctors say that she cannot get well. I assure you it is the joy of my life to return a little of the love she lavished on me during the last 25 years. My slavery is the slavery of love."

3. Wives.

"A prudent wife is from the Lord" (Prov. 19:17).

"Wives, submit yourselves unto your own husbands, as is fit unto the Lord" (Col. 3:18).

Surely God made no mistake when He instituted the marriage relationship. He saw that it was not good for man to be alone. In Genesis 1:18, she is spoken of as a "help meet" for him—a help suitable, adapted to her husband,—as one whose interests are identical with his. Someone has said, "Not only a help-meat, but also a helpmeet." If you want to get God's picture of an ideal wife, study the 31st chapter of Proverbs.

Some months ago I was assisting in a series of meetings. After the meeting I walked down the aisle and shook hands with a brother who introduced me to some strangers. He said, "Here is Mr. —," and he stranger, introducing me to his wife, said, "Here is my boss." I will let you judge how that harmonizes with God's picture of the ideal wife.

4. Mothers.

"Her children arise up and call her blessed" (Prov. 31:28).

Oh, the hallowed privilege of Christian motherhood. L. S. Clafer, a well-known Bible teacher, points out how that Hannah was an ideal mother, and how that she loved her promised son, Samuel, long before he was born. She anticipated and provided for his needs before her prayer was answered. What an example for present day mothers!

I am personally acquainted with two mothers, each of whom had a wayward son. One day they were together, sharing their mutual woes. The one mother asked the other, "Are you still praying for your boy?" Like a true mother in Israel, she replied, "I am not only praying for him, but I also have the confidence that God is going to answer my prayer." The other mother replied in despair, "I have about given up all hopes that my boy will ever come back." Do you wonder which mother's prayer was answered? It was the prayer of the mother who held onto God. If you have a wayward boy or girl, give God no rest day or night, in order to keep unbroken that circle for which we are all striving by the matchless grace of God.

A well known minister of the Gospel had four sons, all of whom were preachers. One of the boys was asked, "Which of you five is the best preacher?" The young man replied, "The best preacher in our family is Mother." I say, God give us mothers, preachers of that kind.

The "Home Messenger" says: John Scudder, a promising young physician in New York, while visiting one of his patients one day many years ago, picked up a tract on the table and read it. The result was that he and his wife went to India as missionaries. Their nine children, seven sons and two daughters, all became missionaries in that land, so that by this time the Scudders have given almost 600 years of continuous missionary service for India.

When Mr. Scudder was asked as to the cause and motive of all this, he said, "The only explanation I can give is, that the children were literally prayed into the kingdom by their mother. She was accustomed to spend the birthday of each child in all day prayer for them, and God answered her prayers." Parent, what do you do on the birthdays of your children? Do you have a party or some wordly gathering, or do you have a special day of prayer for them? Which pays best in the end?

John Wesley is said to have been one out of 19 children in his family, and yet his mother is said to have spent three hours a day in teaching the Bible and other practical subjects to her children. To-day, with our modern inventions, such as the telephone, telegraph, the automobile, the airplane, how many mothers are there who have time to really magnify their office as Christian mothers?

5. Children.

"Children, obey your parents, in all things, for this is well pleasing unto the Lord" (Col. 3:20).

A mother's boy was away at school, and while there he sent

the following copy of Henry Van Dyke's "A Mother's Birthday," to his own mother on her birthday:

A Mother's Birthday

"Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear
While for my own
Mother most dear
I make this birthday prayer.

"Protect her life, I pray,
Who gave the gift of life to me;
And may she know
From day to day
The deepening glow
Of joy that comes from Thee.

"As once upon her breast
Fearless and well content I lay,
So let her heart
On Thee at rest
Feel fear depart
And trouble fade away.

"Ah, hold her by the hand
As once her hand held mine;
And though she may
Not understand
Life's winding way,
Lead her in peace divine.

"I cannot pay my debt
For all the love that she has given;
But Thou, love's Lord,
Wilt not forget
Her due reward.
Bless her in earth and Heaven."

A faithful young brother came to Kansas City to take training at a certain educational institution. He was invited to attend the mid-week meeting at the Mission. He promised to do so, but failed to come. The following Sunday he explained that his mother had asked him not to go out at night while in the city. He promised to comply with her request, and at the time when he said he would come to our mid-week meeting, he had forgotten his promise to his mother. God give us boys and girls of that kind, who, when far away from home still respect the wishes of their godly parents.

I recently read a beautiful letter which was written by a daughter to her mother on the mother's birthday. She said, "I thank my God upon every remembrance of you. You have been a real companion to me, not a boss. Some of the girls that I mingle with think of their mothers as a boss, and what a poor job they make even of that. But you have been my loving companion all these years."

When I was a young man I lived in Philadelphia and worked in the mills there. I was about 30 miles from my Christian mother, so I made up my mind that every week I would sit down and write her a letter. I asked the Spirit to guide me that I might write something that would be an inspiration to her. I continued doing this for years, until she died.

One day I received a telegram saying that my mother was very ill and that I should come home at once. I spent the next five or six days with her before she was promoted to the better world. Strange to say, those were among the happiest days of my life, because of God's manifest presence. After the funeral was over I went to our home and on mother's bureau I noticed a high pile of letters. I at once recognized my own hand writing. I can imagine how mother read and re-read those (shall I say) love letters in her declining years, from her boy. When I go back to that silent cemetery on that green hillside, do you suppose that I am now sorry that I took time to write those letters?

Among God's gifts to this world, the best He ever gave to many people was a godly father and a godly mother. The time is coming when all kinds of postmortem remorse and regret will never again give you the chance of planting a kiss on her cheek and saying that you love and respect her. If you expect your own children to obey you later in life, don't ignore this divine command: "Children, obey your parents in all things, for this is well pleasing to the Lord." "Whatsoever a man soweth, that shall he also reap." What a wonderful inspiration you young people may be to your parents. Like John, they have "no greater joy than to see that their children walk in the Truth."

Some of you have heard the story of the home in which there lived three generations: Grandfather, father, and grandson. The grandfather was getting quite old and feeble. On one occasion the father and his little son were out in the wood shed, and the boy saw his father whittling away on a good-sized piece of wood. He said, "Papa, what are you doing?" The father answered, "Grandpa is getting so old, and you know how he slobbers at the table, so I am carving out this trough for his use." The

little boy said, "Papa, when you get old like Grandpa is now, shall I then make one like that for you too?" "Whatsoever a man soweth, that shall he also reap."

6. Servants.

"Servants obey in all things your masters, according to the flesh, not with eye service, as men pleasers, but in singleness of heart, fearing God" (Col. 3:22).

It is no disgrace to be a servant, but it is a disgrace to be a slothful servant. One of our sisters was doing housework in the home of a wealthy family. When she left, her employer told her: "I have watched your life and am convinced that you are a through-going Christian. As a slight token of appreciation of your life and labor, I want to give you this added gift of five dollars." This was a beautiful illustration of a servant "adorning the doctrine of God" as taught in Titus 2:16.

7. Masters.

"Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven" (Col. 4:1).

A well known wealthy church official lay dying. The sad thing about it was that the lamp of his hope flickered out. He felt he was lost. After his death someone made the remark that perhaps his faith failed him in this trying hour because of the scant wages he paid his employees.

"Them that honor me I will honor." May Christ then have the preeminence in our lives, as fathers, as husbands, as wives, as mothers, as children, as servants, and as masters. Then somehow there will be a new satisfaction as we meet the tests, trials, and reverses of life, and we will be "more than conquerors through him that loved us."

VI. Child Training.

Train up a child in the way he should go, and when he is old he will not depart from it. Prov. 22:6.

"Little children have been spoken of as 'walking immortalities.' What wonderful possibilities for good or evil are wrapped up in them. That boy may turn out to be a Paul or a Pilate, that girl a Hannah or a Jezebel.

Hence the grave responsibility resting upon us as Christian parents in bringing up our children in the nurture and admonition of the Lord."

In child training at least two things are essential: Wholesome discipline and proper example.

The following story is told in the life of a well known present day evangelist: He was one of 12 children and his father was a minister. One day while a boy, he did something which was sinful. His father went to him and said, "Son, do you realize that I would be untrue to God and to you as my child if I did not deal with you in this transgression?" The son acknowledged that his father had told the truth. This father did not want to punish his son in anger, so he took up the matter in the spirit of the Master. They had prayer together and the father told the son that the sin must be punished. To this the son agreed. The father took off his own coat, and after handing his boy the whip, said, "This sin must be punished, but this is the time when you do the punishing, and I will take the whipping." I think that is infinitely better than for the parents to let out their anger on the child when he needs discipline.

In child training nothing can be substituted for right example. God gives us a wonderful illustration along this line in the person of Lot. You remember when Sodom and Gomorrah were about to be destroyed, Lot had sons-in-laws there, and he told them that they had better get out of that place. But instead of their listening to him, "He seemed to them as one that mocked." I can imagine them saying, "Dad is getting religious all at once. That hardly harmonizes with some of the deals that he has made lately."

While holding meetings in Virginia years ago, the home minister related to me the following incident that took place nearby. A young man addicted to the habit of cigarette smoking found his health being gradually undermined. The physician was summoned, after which he asked his father what the doctor said. The father, who was not a Christian either, replied that "the doctor said that unless you quit smoking, that habit will land you in the grave. And I will add that unless you quit smoking those cigarettes, it will land you in the grave and in hell, as well." The son replied, "If smoking cigarettes will land me in hell, I will meet you there too." Are we training our children by proper example?

Two exceptionally good books on the subject of child training are: "How should a Child be Trained," by J. C. Ryle, and "Hints on Child Training," by H. C. Trumbull. Both of these books may be purchased at the Mennonite Publishing House, Scottdale, Pa.

VII. Companions for Our Young People.

He that walketh with wise men shall be wise; but a companion of fools shall be destroyed.—Prov. 13:20.

When God created man, He created him a social being. While holding a series of meetings, I went with a minister to his son's home. It was one of the most wretched looking homes I was

ever in. It reminded me of the slum homes of Kansas City. With anguish of heart, the father told me that the beginning of his son's downfall was years ago, when they had such ungodly neighbors, and he did not or could not prevent his boy from associating with them. We as parents make a serious mistake if we fail to faithfully guard the companionship of our young people. One rotten apple in the bottom of a barrel of choice ones may ruin them all.

If you love your own life, my dear young people, take heed to your companionships. Not only the companionship of human beings, but also that of books and magazines is important. They have a wonderful influence upon your lives.

VIII. Marriage.

Marriage is honorable in all.—Heb. 13:4.

Of course the ideal Christian home is preceded by a Christ-directed marriage. In the 24th chapter of Genesis is given a beautiful account of how God brought together a young man and a young woman in holy wedlock. "There is such a thing," says C. I. Scofield, "as a permissive and directive will of God." In the lives of Isaac and Rebecca the directive will of God was done, so far as their choice of life companionship was concerned.

How unspeakably important it is that the lives of our young people to-day should be utterly yielded to God for His guidance in the matter of Christian matrimony. There is nothing more clearly taught in the Word of God than this that Christians may ascertain the will of God. When Christ is thus continually given the preeminence in the lives of our young people, they may rightly expect the blessing of God on their lives, their labors, and their posterity.

IX. When there is love at home.

Beloved, if God so loved us, we ought also to love one another.—1 John 4:11.

"Love is the filling from one's own
Another's cup.
Love is the daily laying down
And taking up.
A choosing of a stony path
Through each new day.
That other feet may tread at ease
The smoother way."

There is nothing that can be substituted for Christian love and kindness in the home. The story is told of a little girl in a home where they did not have family devotions. The neighbors next door were Christians, and this little girl formed the habit of going over to the neighbors every evening when they had their family devotions. One evening the father returned home and found the little girl at the neighbors. He told her very harshly that if he ever came home and found her there again she would have something to remember. Later on, sure enough, one evening he again found her at the neighbors. When she returned the father treated her shamefully. Soon afterward she died. Before she died she told her father, "Papa, over there those people have devotion every evening. They sing together, read the Bible, and then pray together, and I have been going over there to join them in praying for you." If Christ would have had the preeminence in the heart of that father, how different would be the memories of his child, who now lies in the cemetery.

X. The Family Altar.

And there builded he an altar unto the Lord, who appeared unto him.—Gen. 12:7.

I touched on this subject some time ago at a place where I was holding meetings, and one of the church members afterwards made this expression: "I wonder how many boys and girls in this congregation, if they wanted to attend family devotion, would have to go away from home." (Like the little girl in the foregoing paragraph.) I will leave that for you to think over. A study of the lives of Abraham and Lot reveals a marked difference in their devotion to God. Again and again we read that Abraham built an altar unto the Lord, but not once can we find this said of Lot. Possibly his mind was too much taken up with the well watered plains of Jordan. Are we as parents to-day more interested in swine than in the souls of our children and families?

"It means conquest with an altar in your home;
Enemies must quit their ground and yield;
Victory is yours through Jesus Christ the Lord,
If you're first in prayer upon the field."

XI. The Goal Realized.

Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat . . . and God shall wipe away all tears from their eyes.—Rev. 7: 15-17.

There is no doubt as to the outcome of a Christ-controlled life. "The toils of the road will seem nothing when we get to the end of the way." It means that our permanent abode will not be in this world of sin, sorrow, and suffering, but in the place that

Jesus has gone to prepare. "In the land of endless day," where there will be no more sorrow, no more pain, no more sighing, no more broken hearts, no night, no shadow, no disappointment, no sin. Everything that would mar one's happiness is forever banished and Jesus Himself will be the central figure of adoration, worship and praise throughout the unending ages of eternity. No wonder the Psalmist says, "I shall be satisfied when I awake with thy likeness" (Psa. 17:15). Certainly no sacrifice can be too great to gain entrance into this glorious home.

May God, by His super-abounding grace, enable each one to give Christ the preeminence in our homes here, then we will assuredly reach our goal, that of SURROUNDING THE THRONE OF GOD IN AN UNBROKEN FAMILY, in the happy home above. Then we can say to the Father, "Behold me and the children which thou hast given me" (Heb. 2:3). Amen.

CHRISTIAN STANDARDS OF SOCIAL PURITY

(Address delivered by C. D. Esch, M. D., before the Fundamentals Conference held just previous to the Mennonite General Conference at the M. B. C. camp grounds near Goshen, Ind., August 26, 1929.)

We have before us this afternoon a very important subject, one that is hard to deal with in an audience like this. Because of the lack of time and the greatness of this subject we will have to dispense with a good many illustrations. I am very much interested in this subject, first, because there are six young souls that look up to me and call me "Father," who are facing the evil things in the world to-day. Again, I am deeply interested because the Lord has made me shepherd of a flock in a land where the question of social purity is a hard one to deal with. Further, I am interested because I am a Christian physician and feel it my duty to do everything I can to save people from the sins of Egypt that are coming into our land to-day. If I could have had you with me in some of the work in Chicago, where I spent a few weeks last spring, you would realize what I am talking about. I cannot describe to you the horrible things growing up in our land and threatening the Church because of social impurity.

As I said, we will have to speak in a very definite and plain way. If you should come into my office with a physical, mental, or spiritual ailment I should not hesitate to ask you anything that a physician needs to know to properly diagnose the case and prescribe remedies. So I am speaking this afternoon as a physician, someone that is interested in your immortal soul, in your body, in your family, and in the building up of the Church and the community, and telling you some of the things we feel it necessary for you to know.

Social Life and Sex

Social life hinges very largely on the matter of sex. Sex and the intricate sex relations, and the organization of the human being as it is related to sex, is a very deep and delicate subject. There are some God-created principles back of this organization of the human being that are very different from any animal which God has created. Man is distinctly a social being, and this social relationship hinges around sex.

I want to say right here, one of the most "damnable heresies" the devil has ever concocted in the pits of hell and is handing out to our boys and girls in our schools and colleges, is when teachers and authors are trying to lead them to believe that man came from the lower creation, that he is only a "development." It is bad enough physically and spiritually, but do you know that there are books that our boys and girls from the fifth grade on in some states have to read that try to make out that a man sexually is on the same basis as an animal? They try to establish that it would be better if man lived like animals. It is a most "damnable heresy," because a man never did and never will live like an animal. Man has been created with reasoning powers that no animal ever has had and never will have. We sometimes say of people who have fallen into sexual excess, that they "act like brutes." But, friends, don't disgrace the brute creation by calling such people brutes. They are lower than brutes. Brutes can't sink to the level human beings do.

In the Image of God

The human being was created in the image of God and was created to associate with God; a fit associate for God physically, mentally, and morally; and when you try to put man on a level with the brute you are trying to do the impossible. Men are either fit associates for God or swing over to the other side and come down to the level of the devil, while the brutes stay where they are.

There is a system in the development of the human being we sometimes lose sight of. One of the questions we have to deal with in India is the fact that in that country among all small children during their childhood, sex is given the greatest possible emphasis, so stimulated and over-emphasized that it rules the human being in many cases. As I look over the length and breadth of this land of ours I come to the conclusion that the very same things are taking place here. The children in our schools are getting too much of the wrong kind of sex teaching.

In normal development the brain should develop over and above any other part of the body. The brain and the reason need to develop first and have control of the sexual appetites; reasoning powers should come into use. This is not the case in any other creation of God. The normal human being, as God expected him to be, is one who is able to control his whole life by the help of his reason and the help of an all powerful God who said, "I will sustain you and underneath are the everlasting arms." So man does not belong to the brute kingdom, and you fathers and mothers who have children going to school in the third and fourth, and even in the second grades, examine their text books and see what is being taught there—and don't be still about it.

The home is the center of social life and the home centers around sex. If you would take sex away there would be no home, and what would the country be without a home? The plan of God was that man should live a pure life, that a man should "leave his father and mother and cleave unto his wife, and they twain should be one flesh." He didn't say that about any other creature He created. The relationship between husband and wife is different from that of any other creation of God; just a little ordinary, common sense will help you to realize it. You also know that the greatest calamities that have ever befallen the human race have followed in the wake of social sins. Look at conditions before the Flood. Why was the human race destroyed? Because the sons of God saw the daughters of men and lusted after them and committed adultery and fornication with them. Had that not been true would God have destroyed them? No. You never knew of anything like that in the brute kingdom. But men take the powers which God has given them to make men and women out of them and use them in such a way that they lose their bodies and souls in hell.

The World's Greatest Sins

The greatest sins the world has known have always been social sins. Go down through history. Go over to Italy to-day if you want to see conditions as they actually existed at the time of the destruction of Pompeii. There in the wonderful ruins of that old city are things that are horrible in the way of human degradation and lust.

Look at the heathen world to-day. I have been rubbing up against some things in connection with the work in India that really horrified me. One of the hardest questions our church has to face in India is that of social purity. Sometimes you wonder why the missionaries don't say more about Modernism in America. We are fighting the devil along another line of Modernism in India to such an extent that we haven't had time. These are things that weigh us down to the dust and cause us to cry to God for deliverance. If you want to get a glimpse of conditions in the heathen world to-day read the first chapter of Romans and find out what the social sins of the world are. We have them all to face in India. Present conditions in our own land are things we want to look into very seriously.

Dress

Just a few thoughts on questions facing us at the present time. The first is the question of dress. I realize that some people get very much excited or disgusted when you begin to talk about dress, but the world does not get disgusted about it. Paris is giving out her fashions, and the devil is working along this line. After a year's study of the problem in America my honest conviction is that the most serious part of the social purity question hinges about the dress question. We have a Gospel standard of dress; I am not here to discuss that. We have heard here this afternoon what our standards are and I am glad to know that our church is battling against these things and is standing for Christian purity and modesty.

Our sisters seem to think that we men like to club the women. I do not have that in my heart at all, but you know the women dress for the benefit of the men, and if it were not for the sex appeal which dress makes we would have very little trouble along that line at all.

In the first place, dress is supposed to cover. When Adam and Eve sinned in the Garden they realized that they were naked and began at once to hunt for a covering for their bodies. Dress is supposed to cover, but what do we see to-day? Dress does anything else but cover as it ought to. I read a statement the other day supposed to be humorous, but so near the fact that I give it here. It said that "women nowadays make their dresses with necks as low as possible, and stop immediately." We have neckless, sleeveless dresses, and how long will it be until they are skirtless as well? What little there is of the modern dress that we have in the modern world to-day on the intelligent, educated women of the United States of America—instead of suggesting modesty and purity of thought and respect and honor, so very, very often it is exactly the opposite, exciting impure thoughts and lust. Jesus said, "He that looketh on a woman to lust after her hath committed adultery with her already in his heart." When I think of a boy going to high school in our present time and sitting down in a seat alongside a girl that has a skirt away above her knees and her legs bare, I say, "God help that boy." It is a serious matter; and for any red blooded young

man to go through present conditions and not get thoughts of lust in his heart is a miracle. Why do women want to wear flesh-colored stockings? Why do they want to have flashy colored garters with their short skirts? Why is it that a pure-minded man cannot look at a woman stepping on a railway train without seeing three or four inches of bare skin above the knee? Why do they do it? To appeal to the sexual passions of men.

These are facts; there is no use going around them. I was shocked this summer, I will not tell you where, to be in a meeting where two young sisters in the Mennonite Church came in with sleeveless dresses and skirts so short one wished he didn't need to look that way. Twenty years ago, when I was a student in Chicago and went through some of the worst parts of the city, harlots of the slums would not have had the brass to appear on the streets like some of these people come into church. I am glad the majority of our sisters in the Mennonite Church are above that way of doing these things, but these are things your sons and my sons, your daughters and my daughters, are facing in the world to-day.

I want to make an appeal to you, women. Some of you may say, "If you men were pure-minded you would not be led away by these things." You don't appreciate the strong passion that is in every normal young man. Every time you flaunt yourself before him you are helping him commit adultery in his heart with you. Do you understand? I mean just what I say, and I am sure none of you here would want to be responsible for leading the soul of an honorable young man on the path to destruction.

Jesus said, "Blessed are the pure in heart, for they shall see God." Again He said, "He that looketh on a woman to lust after her, hath committed adultery with her already in his heart." I have sometimes thought what a blessing it would be to be blind; for Jesus said, "If thine eye offend thee, pluck it out and cast it from thee; for it were better for thee to enter into life blind than having two eyes to be cast into hell."

This is not all on the women's side. I am shocked as I see supposedly respectable young men going around the streets with no more sense than to follow the silly fashion of going around without a shirt.

You young men and women, when you stand up against these things, are accused of being "old fogyish," but what if it is? If it is old fogyish to preach the true Gospel standards, I am thankful before God I can be old fogyish.

Pure Associations

There is nothing that will help a young man to be a man; nothing that will help him to control his passions and stand for righteousness and truth and develop his God-given powers more than associations with a pure-minded, modestly dressed, high-souled young woman. Your social problem cannot be eliminated by keeping the sexes apart. They are doing that in certain places, and it is causing a great deal of trouble. The thing we need is right direction along this line, and blessed is the young man who has so much power over his physical passions that he will pay the most attention to the most sensibly dressed pure young woman he can find. Young men usually don't want a band box or a vanity case. When they want a real helpmeet they want a woman without the vanity case.

I may lay down here a few thoughts about your associations.

1. Avoid undue familiarities. Call it "spooning," if you want to, but where young men and young women sit around and hug and kiss each other, that is not according to the Christian standard of social purity. These things should not be tolerated. "Familiarity breeds contempt," and always leads to sorrow.

2. Social gatherings. We need them in the Church. We can't choke off our social life and compel our young people to stay at home. It is a legitimate life, but it needs to be directed in pure channels, and here is where I think many of us preachers sometimes fall short. We leave the social life entirely in the hands of the young people and don't take hold of that phase of life and direct it in the right channels.

Jesus said in His model prayer, "Lead us not into temptation." Our social life ought to be such that it leads us not into temptation. Jesus associated with women, and some were not of such high character. Read Luke 8:1-3 and ponder on that awhile. See how some of those women at that early age went along with Jesus and His disciples, and He overcame by His holy life that social stigma that would have come to an ordinary man associating with people of that kind. We, as leaders of the Church, as Sunday school teachers, as older ones among the young people, need to take this problem seriously and live such a life with the opposite sex that it helps the younger people to think only of virtue and righteousness and truth. Our standard of virtue and purity ought to be beyond reproach.

3. Conversation. What is our conversation, brethren? When we come together to thresh, or something like that, what is our conversation about? Is it always a pure conversation, or is it making sport of some of the sacred things of life, telling smutty tales and things of that kind? I have been shocked to see that even some of our older ministers can fall into that damnable rut and talk things that they could not talk before their daughters or little boys. We cannot expect to build up a pure Church if we as

ministers are feasting on impure thoughts and spreading them abroad in our secret life. Our secret life is where we live. I have been at places and preached and tried to build up a spiritual interest and there was something terrible the matter. Later on it came out that the leaders of that church were involved in adultery and fornication, and I said, "It is no wonder the Spirit of God could not work in a community like that."

Sisters, when you come together in your sewing circles what do you talk about? What do you say about your neighbors, when some one has married and you wonder about a lot of things, and you draw conclusions? Remember Paul says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). Some people say that hasn't much to do with the question of social purity. I will tell you mothers, it has a wondrous amount to do with it. Your children hear you in your sewing circles talk about the private affairs of some other family. Let me tell you if every Christian family would attend strictly to their own private affairs they would have enough to do. Talking about your neighbors' affairs is causing more trouble in the Church than you realize. "As a man thinketh in his heart, so is he," and if you are thinking evil thoughts, fathers and mothers, you are not pure before your boys and girls, and you are losing your influence over them.

4. Courtship. "Keep thyself pure." We are glad for the high standard that has been held up by our church in general. We are rather sorry that in some places courtship standards have gone to rather low extremes, where it is common for young people to be entirely too familiar with each other and where we find the results in ways that are anything but creditable to a Christian community. Undue familiarity, even between engaged people, is not to be tolerated. Some think: "We are engaged; we can be just as familiar with each other as we please." You are not married yet. Until the marriage ceremony is completed you are not one, and the persons who have thrown aside all restraint will lose a great blessing. Engagements are often broken off, so be careful about yourself. If a young man demands of you, my young sister, undue familiarity and you want to respect yourself, and he has no more respect than to throw you off because you don't give him full liberty, that man is not worth having. Don't worry about it. These things cause many heartaches and much sorrow.

5. "Companionate marriage." This is nothing short of licensed adultery. Of course our church does not tolerate it, but some churches do. If we do not hold up the standard against these things, how soon are our young people going to be affected by it? What can we do about this situation? The enemy is trying his best to wreck as many souls, as many nations, as many churches, and as many homes as he possibly can upon the rocks of social impurity, and we as a Christian Church are holding up the standard against him. How can we best meet this situation?

Counteracting and Overcoming Evil

First, as parents: The first thing for us as parents to do is to live exemplary lives. Examine the books that your children

read, if you possibly can. See about their principles. Attend to their social gatherings and when they talk about them, don't say that you cannot do anything about it. Enter into these problems. Get some good books on the subject. I am not here to recommend books, but write to our publishing house in Scottsdale and get some books. Talk to your boys and girls in a very open way. Explain things to them, and see that you live according to the standards of the Gospel. You fathers and mothers, become as much interested in the purity of the minds and souls of your boys and girls as you do in the purity of the breed of your livestock. It is more important.

Another thing, see who their associates are that come into their home. See to it that your boys and girls don't stay out sitting in an automobile somewhere. If you have the confidence of your boys and girls they are not going to lie to you when you ask them where they were last night.

As church leaders, what can we do? "Let no man despise thee." Let no stain of impurity come upon the leaders of the Church. Get down to real principles; a few condemnatory statements is not sufficient. You must get right down to the real bottom of things and get the confidence of your congregation, "speaking the truth in love." Too much condemnatory teaching causes rebellion. I can sit down and tell my boy or my girl just what I think of them and they will take it because they know their father has an interest in them. I can do the same thing usually with the congregations I have charge of. Speak the truth in love, and remember this: "Consider thyself, lest thou also be tempted." Remember the teaching of Jesus, when a woman taken in adultery was brought before Him, and people were thirsting for her blood. He said, "He that is without sin, let him first cast a stone at her." I think of this incident sometimes when I hear some preacher tearing up things from the pulpit. Get under the burden, and lift up.

The grace of God is the hope of the future. It is not for us to boast of our lineage. I think if we all knew our histories back far enough we would have plenty of fallen people to think about.

Here is a thought that comes to me; look back over the lineage of Jesus Christ. It is so encouraging to me, and I believe I understand now why God wrote down these things. In the lineage of Jesus Christ you will find at least three adulterous persons or harlots. We need to take courage. I am not saying that to justify adultery and uncleanness, but the grace of God can save people like that and we as members of the body of Christ need to take courage. There are people who will stand back and say things are going to the devil. A farmer who has a field of wheat ready to cut and sits down by the fence saying it is going to stern, and the wheat is going to spoil, and therefore refuses or neglects to take care of his grain, will lose it; but if he buckles on his armor and gets in there and harvests the crop he will save it. So it is with us as leaders of the Church. Buckle on the armor of God and take a stand, with faith in God that He is going to lead on to victory, and all during the next fifty or a hundred years, or until the Lord comes, the Mennonite Church will stand for social purity and righteousness and be a real light to the world and a salt to the earth.

FROM OUR EXCHANGES

The Faith of a Scientist

M. Henri de Vaux is professor of biology in the department of sciences, in the University of Bordeaux. He is also an earnest Christian and associated with Dr. Saillens in the Morges Conventions. He writes in *Le Chretien Evangelique* concerning the birth of our Lord. Thus he describes the marvelous delicacy of birth narratives. "They are told with such purity that one feels on reflection that their source cannot be human. Our children read them with delight and their candor of soul is not even slightly tarnished thereby. And we who are sinners feel the breath of sanctity pass over our souls when we ponder them. This remarkable fact shows that the true author of these narratives is the Holy Spirit.

"It was by a sovereign act of the Spirit that Jesus was conceived within the body of a pure maiden and it

is therefore that the Holy Scripture calls the Holy Child the Son of God. Completely man by His mother, wholly God by His Father, Jesus realized in His mysterious person the supreme end of God,—namely, God in man. This made of Him a Being absolutely unique in the whole universe."—S. S. Times.

No Compromise

We will overcome by the blood and the Word, or we will be dominated and controlled by hell's greatest monster—modernism.—The Baptist Believer.

Revelation

We do not underestimate human reason for it is a noble gift of God and has accomplished amazing things within its proper sphere but it has babbled like a simpleton in reference to eternal things, as demonstrated in the ridiculous claims of Eddyism, Theosophy, and Spiritism.

Plato and Socrates, the highpriests of reason, have left on record the testimony that without a divine revelation the world is shut up to conjecture and uncertainty as to the will of God and the duty and destiny of man.

God created us with natural appetite and provided also in nature the means and objects for satisfying it, and just so we have in the Holy Scriptures all things that pertain to life and godliness and the satisfying of the spiritual nature of man.

Life is dependent upon a proper organism, a proper environment, and a suitable relation between them. A fish separated from water will die.

The soul is an immortal organism and while it is in proper touch with the great realities of the spirit world there are fulfilled the conditions of eternal life, but sin has separated between the soul and God, and the world is perishing.

The crying need of the world today is not primarily a solution of the

race problem or of the relation of capital and labor or of the deflation of Militarism however desirable these may be, but to bring mankind into saving contact with God through the Gospel of Jesus Christ!

The reality of revelation:

If this Book is not what it claims to be, then the world has never heard a word from heaven, and humanity is hopelessly adrift upon a tempestuous and shoreless sea without a chart or compass.

The Atheist attacks the personality and attributes of God, the Materialist the immortality of the soul, and the Modernist and other infidels the reliability of the Holy Book.

The "many infallible proofs" in the Holy Scriptures are adequate to satisfy our reason, the supernatural experience of religion through the Holy Ghost satisfies the longings of the soul, and the divine precepts of the Gospel purify and guide the life.—The Sword and Trumpet.

Cut From the Loaf

Whosoever transgresseth and abideth not in the doctrine (teaching) of Christ, hath not God. He that abideth in the doctrine (teaching) of Christ, he hath both the Father and the Son.—II John 9.

We wonder how many of our readers have noted the rendering of the word "transgresseth" as given in the Revised Version? There it reads, "Whosoever goeth onward," or, as in the margin, "Whosoever taketh the lead, and abideth not in the teaching of Christ, hath not God."

An English correspondent asks whether the interpretation of advanced thinkers might not be placed upon the phrase? Surely the "advanced thinkers" of to-day, as they love to call themselves, the liberalists in religion and the evolutionists in science, those who profess to be going onward and taking the lead, surely they have not God. Their God is not the God of Christ who is the God of the Bible. It is only he who abideth in the teaching of Christ who hath God, and the God he hath is not only God considered as the Father but God who is also the Son.—Moody Monthly.

Ambition

A wise man has uttered the following admonition: "Fling away ambition, by that sin fell the angels." Ambition is a characteristic trait of human nature; it is, however, capable of being bent toward useful and lofty as well as toward selfish and ignoble purposes.

We need to fling away all selfishness and egotism in ambition. It should be our purpose to avoid vanity, pride, greed and a sinful desire for the praise of men, and to seek

sincerely the approval of God in all our dealings.—The Deaf Lutheran.

Universality No Test of Unity

How often one hears of the universality of the lodge and its harmony. A universal brotherhood, men of all ages and climes and countries and religious opinion united in a harmonious fellowship, this is the boast of Masonry in particular. We would politely inquire if the recent dispute in the South concerning the negro shrine indicates universality and harmony among the races of mankind within the order? Much trouble has been caused by a recent decision of the Modern Woodmen with refer-

ence to their rates. Certainly not indicative of harmony! Consider the disruption caused within the body of Masonry by the recent World War, which breach is now first being healed. What manner of universality is that, what kind of harmony, that permits itself to be torn asunder at command of the "war lords?" And the accusation is so often made against the churches by those outside that they, the churches, are the only disharmonious group of religionists.

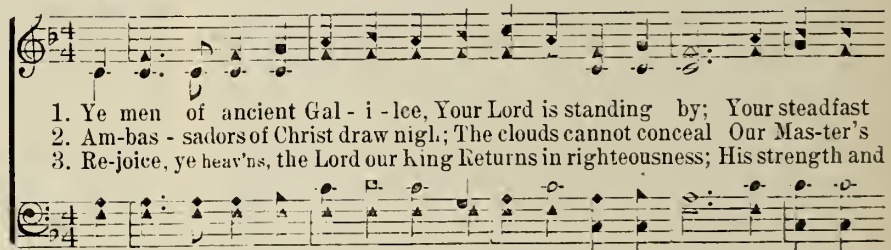
In the first place, the accusation is not true, and in the second place, honest disagreement is better than hypocritical union.—Christian Cynosure.

Jesus Shall So Come Again.

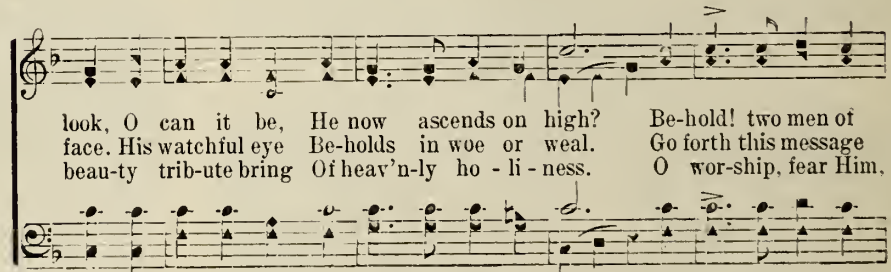
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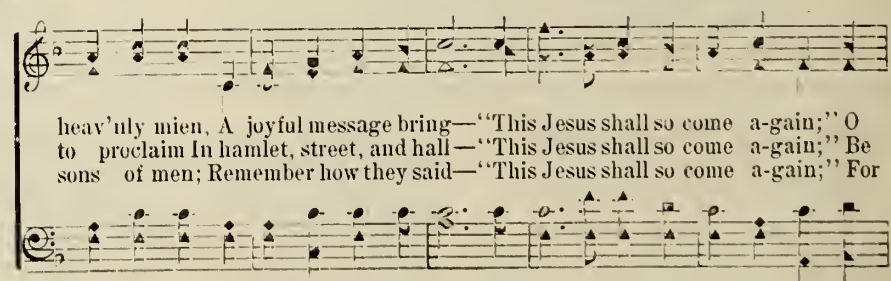
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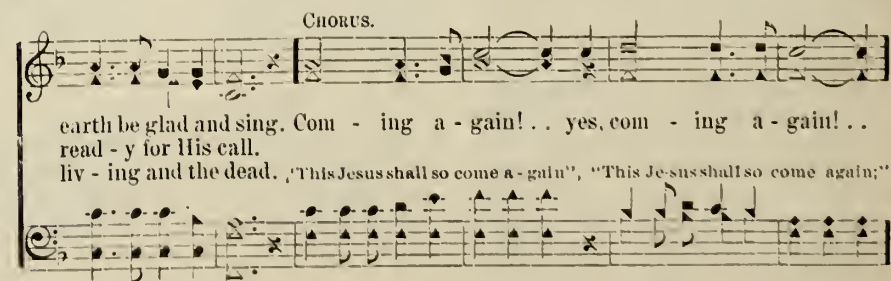
1. Ye men of ancient Gal-i-lee, Your Lord is standing by; Your steadfast
2. Am-bas-sadors of Christ draw nigh; The clouds cannot conceal Our Mas-ter's
3. Re-joice, ye heav'ns, the Lord our King Returns in righteousness; His strength and



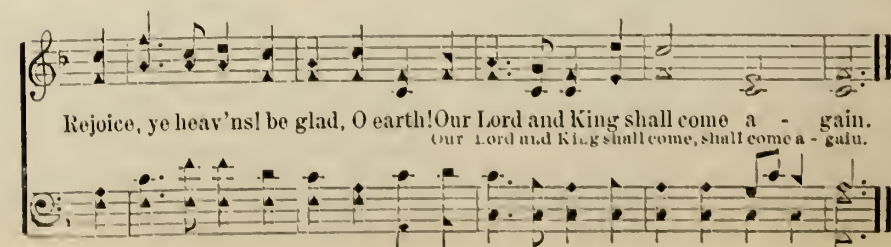
look, O can it be, He now ascends on high? Be-hold! two men of
face. His watchful eye Be-holds in woe or weal. Go forth this message
beau-ty trib-ute bring Of heav'n-ly ho-li-ness. O wor-ship, fear Him,



heav'nly mien, A joyful message bring—"This Jesus shall so come a-gain;" O
to proclaim in hamlet, street, and hall—"This Jesus shall so come a-gain;" Be
sons of men; Remember how they said—"This Jesus shall so come a-gain;" For



CHORUS.
earth be glad and sing. Com-ing a-gain!.. yes, com-ing a-gain!..
read-y for His call.
liv-ing and the dead, "This Jesus shall so come a-gain", "This Je-sus shall so come again;"



Rejoice, ye heav'ns! be glad, O earth! Our Lord and King shall come a-gain.
Our Lord and King shall come, shall come a-gain.

GOSPEL HERALD

"In derence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

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EDITORIAL

"Lord, what wilt thou have me to do?"

Did it ever occur to you what the Lord's immediate answer was to that question?

It is often the case that God's will is to be found by going to the heads of the Church for directions.

And when God's will is revealed to us through the instrumentality of those who are over us in the Lord, it is because they, having by divine directions been given the oversight of the Church, are themselves subject to the One through whom they speak "as the oracles of God."

We make no mistake when we place a large share of the responsibility in the Church upon young shoulders, provided such young people measure up to the standard set forth in 1 Tim. 4:12. But we do make a serious mistake when, after vesting such young people with responsibility, we allow them to struggle on without giving them the sympathetic support which they need. Older people are not shelved (or at least ought not to be) when younger ones are put to work. The proper time to go on a permanent vacation is immediately after the sunset of life.

An Evergreen Evangelism.—From various parts of the Gospel field there come reports of revival meetings. We are pleased to note the interest that is being taken in such work. Probably nine-tenths of our congregations have either held such meetings during the past few months or are expecting to do so in the few months to come. May our prayers continue to ascend in behalf of these meetings, to the end that victory in the Lord may come to many a soul and the entire

Church become strengthened both numerically and spiritually.

But let not this interest wane after the close of these meetings; and let us not get the idea that in our own churches is the only place to put forth such continued efforts for the salvation of the lost. Within a radius of ten miles from most of our congregations are neglected fields that ought to have the Gospel light to shine in. Our failure to see them ought to be taken as an indication that our eyes are not open as they should be right at home. In our own families, in our own congregations, in our home communities there is need for our work and our prayers 365 days in the year. When we are awake to our opportunities right at home, and are diligent in improving such opportunities, we will probably have our eyes open to our opportunities in the fields just beyond.

Saying and Doing.—There are several things that ought to be kept in mind by conferences and congregations when it comes to the matter of rules and regulations, whether adopted in the form of resolutions or otherwise:

1. "Be sure you are right." Is the proposed resolution scriptural? Is it practical? Does it meet the situation, and will it probably solve the problem?

2. Be sure you are sincere. What is the purpose of the proposed resolution or regulation? Is it to be a mere gesture, or is it the purpose to carry it into effect? You believe it is right; does it also meet your hearty approval, and do you mean to throw yourself whole-heartedly into the work of getting these things incorporated in the lives of your people?

3. Be sure you have the resolution or regulation couched in language that is clear, concise, appealing. It never pays to throw words together and call it a "resolution." Everything that is worth going into the

permanent record is worth stating in the best and clearest language that the resolutionists are capable of putting into it.

4. Be sure that the proposed action is practical. You can not always tell in advance whether it is or not, but you can do a lot of consecrated thinking and praying before you finally put it into the record. There is but legitimate use for making regulations and passing resolutions and that is to put them into effect. For this reason the ground proposed to be covered should be thoroughly canvassed and the action taken to fit the situation.

Concerning Articles, Published and Unpublished.—We have on hand quite a number of articles which we would like to publish, or would like to have published at one time but which will probably never be published. This leads us to say what we had in mind with reference to articles that reach our desk.

We have before this expressed our hearty appreciation of the hearty way in which our contributors have supplied material for publication. It enables us to pass on to our readers a wide variety of messages. Even though an article never sees daylight it after all serves a good purpose in that it adds to the fund of material on hand to draw from. When an article fails to appear in print it is not necessarily an evidence that it has been rejected, but simply an evidence that there was not sufficient room for it. We might illustrate by referring to an overflowing crowd at some public meeting. Those on the outside are not there because they have been rejected but because the house was full before they got there, or because there is some special reason why some that came later should have a place inside rather than they.

But to our question. What disposition do we make of articles after they

reach us? In the first place, they are all given consideration. Unless they are too far out of the way in thought or doctrine expressed, or unless they are too far below par as judged from a literary standpoint, they are accepted for publication. As to how soon they are published thereafter depends upon a number of things: their merit as compared with other articles on hand, the available room at the time, the part of the paper they are appropriate for, length, time when they would become out-of-date, the present need for that kind of ma-

terial, etc. It often happens that articles we would like to publish at the time they are received are never published because in the nature of circumstances they are kept out so long that they become outlawed because of age. Other things being equal, a shorter article gets into print quicker than an extremely long article will. But when a long article, like the one that follows this editorial, voices important truth in an impelling way, its length is never a barrier to its publication. Send in whatever the Lord constrains you to say.

THE DOCTRINE OF HOLINESS

By J. S. Shoemaker

For the Gospel Herald.

It is written, Be ye holy; for I am holy.—I Pet. 1:16.

The Holy Spirit, through the apostle Peter, calls attention to the fact that holiness was divinely required of Israel under the law. (See Lev. 11:44; 19:2; 20:7.) This being a divine requirement concerning Israel, certainly no less would be required of the saints who are living in the dispensation of Christ's abounding grace.

By a careful study of God's Word it is clearly revealed that those who through regeneration belong to the family of God are divinely required to take the necessary steps which lead to a high standard of Christian purity, or holiness unto the Lord. The same may be acquired and enjoyed on the part of the Christian through an unwavering faith in the Lord Jesus Christ, and the transforming power of His abounding grace.

Of all the sacred, soul-illuminating, and life-adorning doctrines of the inspired Word, there is none that is less taught, preached, and emphasized by the average Gospel messenger than the vital Christian doctrine of holiness. The question would naturally arise, Why do most Gospel ministers and teachers of this day and age fail to emphasize the doctrine of holiness, or the acquirement of purity of mind, heart, life, and soul?

The lack of teaching along that line certainly is not because people in general or even church members are as a rule so good, pure, and holy that there is no need of emphasizing the need of living lives which manifest a greater degree of holiness. The present existing conditions, both outside and inside the Church, prove just the opposite. There is in this sinful age a great lack of moral and spiritual purity manifested very strikingly almost everywhere, and in many in-

stances in the lives of church members; hence the great need of all God's Gospel messengers emphasizing not only the doctrine of moral purity but of holy living at all times, under all conditions, and in every phase of life.

Certain preachers, teachers, and sects have in the past put the wrong construction upon the doctrine of holiness as taught in God's Word. Their teaching having been principally emotional, fanatical, and anti-Biblical, and their lives being to a certain extent questionable in nature, has probably caused some of the Lord's servants to refrain from preaching and teaching the doctrine of holiness. The consciousness of having failed to attain to the standard of holy living and its evidences as should be revealed in true consecrated Christianity may also have hindered some ministers in teaching and preaching said doctrine of soul purity.

No loyal Gospel messenger can afford to ignore the fact that the doctrine of holy living is to be taught, preached, and exemplified on his part. Neither can any Christian succeed in his or her Christian life and influence, if they fail to follow after the things that pertain to purity of life, serving the Triune God in righteousness and holiness.

Our Lord and Savior prayed that the Father would sanctify, that is, make His disciples holy through the Truth, Jno. 17:17. The apostle Paul in writing to Timothy, his son in the faith, said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). Hence it is of supreme importance that the doctrine of holiness and all other doctrines of soul-reviving and character-adorning effectiveness be taught and preached, in order that the Christian may be completely equipped and thus

enabled to ever live the overcoming Christian life.

Since we as Christians are divinely commanded to be holy, and are informed of the fact that without holiness "no man shall see the Lord," we need to prayerfully seek for the treasures of holiness as recorded in God's Word, and thus be enabled by grace divine to take the necessary steps which lead to the realization of a more pure, perfect and holy life in the service of our loving Lord and Master in this world of sin, and finally be presented unblameable and sinless in His presence.

At this point we shall call attention to a number of divinely ordered steps that the Christian is to take in order to attain to and perfect a life of holiness in the Lord's glad service.

1. **Christians are chosen, or elected, to live holy lives.** "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). It is comforting to know that as Christians we have been chosen by divine Providence to be holy, even before man was created and placed in the Garden of Eden. The omniscient Father foreknew who would accept the means of redemption from sin and its power and become willing to walk in the paths of righteousness. He therefore chose, or elected, them to a life of purity and blamelessness in His service.

2. **We are called unto holiness.** "God hath not called us unto uncleanness, but unto holiness" (I Thes. 4:7). "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus" (II Tim. 1:9). The Christian's calling is of such a vital nature that one cannot afford to be ignorant of its inestimable value and heavenly effects upon our lives if accepted in Christ Jesus. The divine Law forbids all impurity and iniquity, and calls the Saints to a life of unquestionable purity.

3. **We are re-created in holiness.** "Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). Having through faith put on the Lord Jesus Christ, we are saved by grace, and are made partakers of the divine nature. Thus having "put on the new man" which is divinely imparted to the true believer, he is governed by new principles, made effective by the regenerating grace of God. All such are enabled to live a life of righteousness toward their fellowmen, and a life of blamelessness and holiness in the sight of God, through whose workmanship their lives are beautified by divine grace.

4. **We have our fruit unto holiness.** "Being made free from sin, and become servants of God, ye have

your fruit unto **holiness**" (Rom. 6:22). All Christians are called to be fruit-bearing branches of Christ the true Vine, and their discipleship is recognized by their fruit-bearing. (See Jno. 15:7.) Paul presents to us a true conception of what it means to be a fruit-bearing Christian, and what our eternal reward shall be if we continue to bear fruit unto **holiness**. The fruit of **holiness** is indeed spiritually delicious.

5. **The saints follow after holiness.** "Follow peace with all men, and **holiness**, without which no man shall see the Lord" (Heb. 12:14). All true Christians are desirous to not only "follow peace with all men" but to be at peace with their fellowmen at all times, whether the same are saints or sinners. The weapons of peace, viz. love, forbearance, longsuffering and forgiveness need to be used on the part of the Christian to overcome an enemy. All true peace followers are also followers of **holiness**, the two are inseparable; without the combination of those two divinely acquired graces no man shall see the Lord in the fulness of His glorified state in heaven, the world of glory.

6. **They present their bodies to God in holiness.** "Present your bodies a living sacrifice, **holy**, acceptable unto God, which is your reasonable service" (Rom. 12:1). Paul makes clear the blessed fact that of, and through, and to the Lord Jesus Christ are all things, hence it should be the highest aim on the part of every believer, not only to present soul and spirit **holy** unto the Lord, but the body also, which is the temple in which the Holy Spirit dwells (See I Cor. 6:19) with the soul, hence the same needs to be presented to the Lord in a purified or **holy** condition, which is our reasonable service.

7. **They yield their members as instruments of holiness.** "Yield your members servants to righteousness unto **holiness**" (Rom. 6:19). The various members of the bodies of God's servants are not to be used as the devil's tools to commit sin, and thus degrade one's life and dishonor God our Creator, but they are to be used as instruments in bringing blessings to one's self and others, and especially glory to God the Father, and to our Lord and Savior who gave Himself a ransom for us. In living a life of purity, self-sacrifice, and righteousness, the believer is enabled by the Lord's sustaining grace to "serve him without fear, in holiness and righteousness before him, all the days of our life," as prophesied by Zacharias, the father of John the Baptist. (See Lu. 1:74,75).

8. **They have their conversation in holiness.** "As he which hath called you is **holy**, so be ye **holy** in all manner of conversation" (I Pet. 1:15).

Since He who has called us into His fellowship and service is **holy**, it is divinely required that we be **holy** in all manner of conversation, not only in the use of the tongue and in our religious work, but in all manner of living. In our social and business relations with others whether they are saints or sinners. We as Christians are admonished to be **holy** and thus give evidence that we have been made partakers of the divine nature, which has been graciously imparted to us as believers, through the Holy Spirit who reigns within our hearts through faith in the Triune God. Being born again enables the believer to keep in constant and intimate touch with God's saving and sustaining grace, and as a normal child is inclined to imitate its parents, even so the true Christian ever seeks to imitate, or pattern after the holy manifestations of godliness revealed to him through Jesus Christ, and being Spirit led there will be constant growth in righteousness, purity and holy living, because the One whom he imitates and in whom he lives is **holy**.

9. **The Christian seeks his perfection in holiness.** "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Being assured by God's Word that His promises will be graciously verified unto those who truly trust Him and His sustaining grace, therefore we as His children should be prompted by and through love to make constant progress in perfecting our **holiness**, or Christian purity. The true Christian has no desire to continue living in sin, but every possible effort will be put forth to become perfectly cleansed from all filthiness of the flesh and spirit, and having been cleansed through faith in the atoning merits of Christ's shed blood he earnestly seeks through the guidance of the Holy Spirit to make perfect his "**holiness in the fear of God.**"

10. **All true Christians will be presented to God in holiness.** "Present you **holy**, and unblamable, and unreprouvable in his sight" (Col. 1:22). It is indeed encouraging to know that all those who continue in the faith, being grounded and settled and not allowing themselves to be moved from the hope of the Gospel, shall be presented "in **holiness** before God, even our Father, at the coming of the Lord Jesus Christ with all his saints" (I Thes. 3:13). May we as Christians with one accord by God's grace and guidance take the necessary steps leading to the Biblical standard of **holiness**.

Dakota, Ill.

While the word "come" suggests preparation, the word "go" suggests separation.—D. H. Bender.

A SHORTER BIBLE?

By Martha Stoltzfus

For the Gospel Herald.

There is much talk among Christians and among Mennonites of the "Restoration of the Jew to Palestine," of the "Postponed Kingdom," of "Dispensationalism" and such subjects as grew out of the study of unfulfilled prophecy.

Several years ago we read repeated warnings in the Gospel Herald concerning a "Shorter Bible." I feel sure few Mennonites will be led astray by one who offers a shorter Bible and states what it is. But there are folks who have a very short Bible who have connived a subtle way of being relieved of parts of it and still not offended much!

They are the ones who believe the postponement theory. Of the worst of these it was said by a Mennonite Bible teacher that "It is Dispensationalism gone to seed." What can you expect? Plants eventually do go to seed if left to grow. All books available on these subjects which deal with them in any detailed way are by non-Mennonite authors, all of whom do not accept some one or other of the doctrines which our church holds as vital. In view of the general misinformation on these subjects, could not a number of Mennonite Bible students get busy studying the Bible on this line and lead us out of the slough? I realize that since I read some of the books on this subject, it will be impossible to reach any scriptural conclusions if we start with the thought that we must accept the theories of writers who are generally accepted as authorities.

Some of the things that have impressed me as being detrimental, a hindrance to Christian growth, is the mass of Bible supported (?) speculation concerning current political events. "In such an hour as ye think not," is the unalterable fact. Also the paving the way for folks to think there is some future dispensation for Jewish repentance and conversion. The Bible teaches that Jew and Gentile are one in Christ and His Church. Why call this a Gentile dispensation as if to exclude the Jew?

The purpose of this article is to stir up thought and research as to which of these "theories" are the plants that go to seed and bear a "Shorter Bible" and like evils and therefore should be plucked up; and which of these plants bring forth seed to God's glory and should be cultivated.

Martinsburg, Pa.

Why is it that people are more concerned about feeding their mouths than they are about feeding their souls?—A. J. Metzler.

Missions

FROM OUR MISSION STATIONS

Washington, D. C.

"The harvest is past, the summer is ended and we are not saved" (Jer. 8:20). We are reminded of this verse as the cool days again appear. Our heart goes out to the many around us who do not realize that they are not saved but have their heart and soul set on a false hope.

The attendance is increasing at all of our services, for which we praise the Lord. A new class has been added to our Sunday school recently and we hope to add more as more new faces appear.

We are very much encouraged with our Home Department work and the interest that the members take in it. A few new members have been added this quarter. As we teach the Sunday school lesson to the mothers we have the privilege to teach truths which we feel we should give them, but could hardly in any other way. This quarter's lessons are especially helpful.

We as a congregation have been made to appreciate "The Sermon on the Mount" more since Bro. Shenk is giving us a series of sermons from it. Yesterday we were reminded that our only valuable treasures are heavenly ones. Matt. 6:19-21.

Bro. and Sister A. O. Hestand and Bro. and Sister Samuel Hestand of Doylestown, Pa., gave us a pleasant visit over the week end of the 6th; Bro. A. O. Hestand preached for us in the Sunday morning and evening service.

Bro. Delmar Hershberger has again returned to this city after a three-month absence. He gave us a pleasant surprise by bringing a bride with him. Sisters Mary Rhodes and Helen Suter of Harrisonburg, Va., are doing housework in the city.

We need your prayers and also ask you to pray for those who are seriously counting the cost.

In His service,

Oct. 14, 1929. Esther Hestand.

Altoona, Pa.

(2504-Fourth Ave.)

Our congregation was made to rejoice on Sunday, Sept. 29, when there was one soul received into Church fellowship by water baptism. The services were in charge of our bishop, Bro. J. N. Durr of Martinsburg. In the evening services Bro. Durr preached at the Mill Run Chapel.

On Monday of the same week we were called into a home where a grandmother was sick in body and soul. In entering conversation with

her we found she had been a member of a denomination for a number of years but neglected her duty in attending services for a long time. She never had any experience of conversion, was baptized when an infant, and then confirmed as a member of the congregation. But this did not satisfy her, and when we showed her the way of salvation she was only too glad to accept it. When teaching her about the "all things" she said, "I am ready to do anything the Bible asks of me to do." On account of her sickness she was baptized and received into Church fellowship and given communion in her home. Then she said, "I am now resting, and just waiting for Jesus to take me home." Praise the Lord for the experience of this sister in her latter days.

We had the privilege recently of visiting in one of the mining towns ten miles from the city, near the top of the mountain. We find there a number of Protestant families without any church privileges. In our visitation there was one aged woman who confessed her Christ. We have made arrangements to have mid-week services in one of the homes. This means added responsibilities. Will you pray that the Lord will send laborers to help to give the Gospel to the many open doors that lay at our door?

The Christian workers' meeting held Sunday, Oct. 6, was well attended with good spiritual interest. A number were present from our conference district, including folks from Lancaster and Franklin counties. We still hear echoes from our members, saying, "We sure had a good meeting."

Our counsel meeting was held on Sunday, Oct. 13. The Lord willing, preparatory services will be held Saturday evening, Oct. 26, and communion Sunday morning, Oct. 27.

We are looking forward to the evangelistic services which will be held at the Altoona Church the fore part of November with Bro. N. E. Troyer, Cable, Ohio, in charge. Will you please pray definitely for these meetings that souls may be converted and the members may be strengthened.

As per the arrangements of the District Mission Board and conferences which were held this fall at Masontown, Sister Anna V. Harshberger, one of our workers here, was to be placed at Mill Run to have charge of the visitation work there. We have secured a room in a residence near the chapel which we have equipped for her. She will move into her new quarters this week. Sister Mary Lanver, who was absent from the work spending several months with her parents, has returned to resume her work at the Mission.

The Committee of brethren—J. M. Nissley, J. D. Byler, and C. A. Graybill—appointed by Church Conference to arrange a program for the Annual all-day mission meeting met at the Mission for this work. The meeting will be held at Mattawana Monday evening, Oct. 28, and all day Tuesday, the 29th.

The following visitors were here recently: J. M. Rutter and wife and son Edward, Lancaster, Pa.; Harry Brenneman and wife, sons Roy and Harry, Jr., Millersville, Pa.; Sisters Emma M. and Fannie E. Nissley and Annie Stehman, Christian B. Brubaker and wife, and son Howard, Mt. Joy, Pa.; Ernest R. Clemens and wife and daughter Pauline, Line Lexington, Pa.

We met Bro. R. R. Smucker and family, returned missionaries at the depot and took them to Martinsburg, where appointments were made for them. After the services they returned again with us to our home, giving us a good opportunity to visit with them. They left the next morning for Lancaster County.

The painter is at this time engaged in repainting the Mission residence.

Cash receipts during September:

Southwestern Pa. Conf. Dist.,	\$43.96
Allensville Cong.,	38.88
Belleville S. S.,	10.00
Kraybill's S. S.,	33.79
	<hr/>
	\$126.63

Cash Value of Clothing received:

Cross Roads and Lauvers,	\$ 5.20
Allensville and Belleville,	7.75
Reid S. C.,	6.50
Louisville, Ohio,	15.00
Crown Hill, Ohio,	7.48
	<hr/>
Total	\$41.93

Many thanks for your support. We beg a continued interest in your support and prayers.

Oct. 14, 1929. J. M. Nissley.

INDIA LETTER

(Mohadi Station)

Dear Readers of The Gospel Herald:—The rains will soon be over. This is the season when there is usually much sickness. The mosquitoes are worse during this season than any other time of the year. But the Lord has wonderfully kept us thus far. We have had very little sickness during this whole season. Our Indian people too have kept remarkably well this season. They are all well at present except one of our Bible women, Bisri Bai. She has not been well for the past month but she has been critically ill the past week. She is still showing no improvement but is getting weaker. So we are planning to have her taken to Dhamtari to-morrow. The journey to Dhamtari will be a hard one for her. We cannot motor to Dhamtari in the

rains. She will have to be carried on a bed for fifteen miles, crossing the river in a hollowed out log for a boat. After being carried fifteen miles they will still have fifteen miles by car. Our prayer is that she may be spared to her family, and that she may be able to take up her work again. She is being missed much as a Bible woman since she is down with illness.

Our workers are now studying in preparation for their normal work. The annual workers' normal will be held during October.

At this time of the year there are many Hindu holidays. Last week one day was set aside by them for a day when all the women went to visit their parents. These Holidays make opportunities for us. Usually relatives from far villages come to visit in some of our near villages. As an entertainment to their visitors the hosts will bring them to the bungalow. We first let them ask questions. They always have many and varied questions to ask. First, they ask about our parents, brothers and sisters, etc. When they find out that my mother-in-law and father-in-law are living they are much surprised to think that we would leave them. They even ask if we quarreled or if we could not get along together. They nearly always ask whether or not we have made wedding arrangements for our boys. Many of them are much surprised when I tell them that we have not. After some conversation we try to teach them about Jesus who died to save them. They are always ready and anxious to listen.

Pray for us, that we may make the best use of these Golden opportunities, and that we may be used in helping these people out of the deep darkness, in which they are, into the light.

Yours in His service,
Elizabeth Kniss.

MENNONITES IN PARAGUAY

V. The Corporation

By T. K. Hershey

The Corporacion Paraguaya is a corporation organized under the laws of Paraguay, mainly for the purpose of colonization work in the Chaco. The president is Ed. B. Robinette of Philadelphia, with Gen. Samuel McRoberts of New York as honorary president. Dr. Ayala, expresident of Paraguay, is vice president. Mr. Vebber is secretary and also office manager in Asuncion. R. N. Landreth, associated with Mr. Robinette, was at the time of our visit acting director in behalf of Mr. Robinette. Mr. Landreth is also vice president of the International Company Ltd. of Canada, which is a corporation handling the Canadian end of the project and which is controlled by the same in-

terests that control the Corporacion Paraguaya.

The principal owners of the project are in Philadelphia and New York, as already shown, and this needs some supervision and control of operations there. The corporation, then, is an organization with three headquarters; namely, Philadelphia, Winnipeg, and Asuncion. The former represents the home base; the second is formed to look after the Canadian end of the movement; and the latter was created to help the establishing of the Mennonites in their colony in Paraguay.

The Corporation in Canada looked after the taking over of some 43,000 acres of land together with a large amount of chattels; the resale of this land and chattels, also large additional purchases and sales of machinery, live stock, etc. The Winnipeg corporation still exists and is maintained for the purpose of taking care of the land, practically all of which

Mr. Robinette in the project who became its president.

Transfer of Land

How their land in Canada was disposed of and how they purchased land in Paraguay is especially interesting.

The Mennonites turned over their land in Canada at agreed prices and in settlement thereof received seven dollars an acre in cash and the balance in Paraguayan land at five dollars an acre. For chattels, they received one-third cash and the balance in Paraguayan land at the same price.

Plan Illustrated

For example, a Mennonite owned a farm of which the valuation of the land and fixed property was agreed to between himself and the Corporation at \$32 per acre, he would receive \$7 in cash and 5 acres of land in Paraguay for each acre. If the price of the chattels was agreed upon as \$300, then he would receive \$100 in cash



Tall Palmtrees in the Chaco Paraguay

is sold to other Mennonites from Russia on a share of crops basis.

Colonization, How the Movement Began

As already stated, the principal men back of the movement are Mr. Ed. B. Robinette, president of Stroud & Co., Inc., Investment Bankers of Philadelphia, and Gen. Samuel McRoberts, chairman of the Board of Directors of the Chatham Pheonix National Bank and Trust Company of New York. The reason these men are at the head of the company is observed in the following:

About the year 1920, Mr. McRoberts was approached by a committee of Mennonites who were anxious that he finance a proposed movement of a large group of Mennonites of Canada to some country where they could secure special concessions such as exemption from military service, right to their own schools, and religious freedom. This appealed to Mr. McRoberts, and later he interested

and 40 acres of Paraguayan land. The payments by the company were made to a committee representing all the Mennonites in the movement and not to any one individual. Thus we see the need of a company for the handling of such a big enterprise.

Its Function in Paraguay

Apart from its functions already mentioned, the corporation in Asuncion has helped and is still helping the colony in many ways. It has placed stores in the villages and buys, for the present, whatever products the colony may have to sell; is making and developing roads throughout the colony; has loaned individual families money to buy oxen; has and is giving indefinite credit to the poor among the Mennonites; has placed an experiment station at the colony and is experimenting with crops and thorobreds for the benefit of the Colonists; and stands as an information bureau for the Mennonites.

(Continued on page 620)

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

BLESSINGS OF RIGHT ASSOCIATES

By Lena Kreider

For the Gospel Herald.

When first thinking over our subject for to-night, I wondered how we could use it where there is so little choice of associations. But I soon concluded that we are the very ones who need the help to solve this great problem. I know that our dear heavenly Father who said, "It is not good for the man to be alone," has something good for us in this lesson.

He has so created us that we become, as some one has said, "a part of every one we meet." The more we are associated with people the more we grow like them. If we keep company with people of pure thoughts, clean speech, good conduct, and high ideals we will find ourselves climbing to a higher plane of living. Good associations bring into our lives some of the most precious blessings life can give.

They help us overcome our faults. We will accept correction from an honored friend. It is usually given by a life so free from our pet sin that for mere shame we learn to hate and fight to overcome it. But if we are so blinded to our faults a good friend will tell us about it, and if we appreciate his friendship we will gladly profit by his help.

It is such a help to have some one in whom we can confide everything. Some one to help solve our individual problems; who understands us and can sympathize with us. Together we can pray, search the Holy Word of light, and keep one another strong in the trying hour. This is one great reason why we need the Church. It provides the best of associates, which are absolutely necessary to live a victorious life.

Good associates are so precious that we should never accept a substitute. We can never do it without serious loss to ourselves. We had better do without than to accept low ideals.

But does God really ask any one to do without? He doesn't always give us the kind of friends we want, just when we want them. But we must acknowledge that "He who is a friend above all others" and who plans our lives for us will not deny us any good thing which is best for us to have. A Christian is never a-

lone. John Bunyan in the English dungeon was not alone. John was not alone on the Isle of Patmos. Daniel was not alone in the lion's den, and the proud and haughty king of Babylon himself confessed that he saw one like the Son of man in the fiery furnace with the Hebrew boys. With Jesus in our hearts we have association with Him, fellowship with God, with an innumerable company of angels, and with the spirits of just men made perfect. Heb. 12:22-24.

Where there are many young people, as in our larger congregations, Jesus and His high ideals may be crowded out to some extent, and those who have the courage to stand for their convictions against popular customs are left in the background. I am sure they are as sad and lonely as they would be if they lived as we do—where there are few young people.

It is evident that He wants all our needs supplied. If He tests our faith and we fail to be true, we can blame no one but ourselves. We must claim His many promises, then wait upon Him "who doeth all things well." "My God shall supply all your needs." "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." "Delight thyself also in the Lord and he shall give thee the desires of thine heart."

We must ask the Lord that He would supply our social needs. "Ask, and ye shall receive." "Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Too often we do not trust Him; too often we do not delight in Him, but complain and worry, when if we trusted and obeyed we would soon see God's hand working among us.

While we are waiting on the Lord let us busy ourselves in doing with our might what our hands find to do. Let us make ourselves more worthy of the comrades we are praying for.

Make the many Bible characters your acquaintances. The more you study their history the more real they will become to you. Then there are many good books and some good magazines which for a few dollars afford us a vast store of useful knowledge. A fine way of reading is for one member of the family to read aloud. Then together find the location of the country (if it's a country about which you are reading) on a map. Let your imagination work and as you talk together about your book you will soon feel that you have made some worth while friends. Nothing is more interesting than missionary books. As you read of their work in the heathen and cannibal lands you will find your heart filled with some of the joy which these tireless workers have. Few mission-

aries ever have a desire to leave the simple peoples of the jungles and come back to live in our careless civilization. It is impossible to make these people our comrades but through books and magazines we can meet them at their best and they become to us real friends.

God expects us to do our part in solving this problem as well as any other. If we are in the locality He wants us and are true to Him then we can safely trust our social needs to Him. Parents must, to fulfill their charge, teach the children the dangers of evil associates and train them to love and choose the good. They must protect them against evil associates and as far as possible supply and supplement that which is lacking. But never is any one justified in throwing down the bars to evil because anything better is lacking. "Faith is the substance of things hoped for, the evidence of things not seen." Faith believes when we can see nothing but the "Word of God which standeth sure." God Himself has said, "It is not good for the man to be alone." So we dare not believe He would tell us our needs and not supply them if we give Him a chance.

I well remember the lonely years I spent without a comrade my own age. But the day came when the Lord supplied this need. Perhaps if I had been more prayerful about it He would have supplied it sooner.

A brother living alone in the midst of his beautiful orange grove was lonely. His wife was dead and their only child had gone to India as a missionary. He wished for a wife. He told the Lord all about it and requested that if it was His will, that He would send her to him. He took this method because people always talk so much about such cases. Soon two sisters visiting in the neighborhood visited in his home. He prayed again; requesting that if one of these two was the chosen of the Lord that she should write to him. A letter soon came thanking him for his hospitality while in his home. Now they are happily serving the Lord together in the orange groves.

"Delight thyself in the Lord." He did not create us all farmers, home-makers, doctors, nurses, etc. He has need of them all. He has also created some afflicted ones that the "glory of the Lord might be manifested in them. The world would have lost many a blessing had there never been a Fannie Crosby the blind song writer, no Margaret Sangster the afflicted New England poet, no Daniel Rose the rheumatic invalid, and wizzard whittler, no Mary Reed the leper missionary who has led many an Indian leper to the Lord.

He may not supply us comrades we
(Continued on page 622)

SUNDAY SCHOOL LESSON

Lesson for Nov. 3, 1929.—Rom. 13:1-7; I Pet. 2:13-16.

RESPECT FOR RIGHTFUL AUTHORITY

Golden Text.—Let every soul be subject unto the higher powers.—Rom. 13:1.

Introductory.—In view of the prevailing orgie of lawlessness, this is a most timely subject for consideration. The three scriptures chosen have to do with the matter of obedience to civil rulers, to the government under which we live; but the teaching may be applied with equal force to affairs of home and Church and school. Both Christ and His disciples make it clear that disobedience to rightful authority is not only a transgression against earthly rulers but against God as well. We have a pertinent illustration of this in the disobedience of the children of Israel when they clamored for a king. Samuel withstood them, because he knew that it was not for their good; and, as the steward of God in the leadership of his people, he felt that he must maintain his authority and keep his people in line with the will of God in these matters. When he brought this matter before the Lord he was informed that while these people were clamoring for a king and thus rejecting him who was at that time a judge and leader in Israel, the people had rejected God rather than Samuel. So in all cases where people rise up in disobedience to constituted authority—whether in home or Church or school or state—the most serious part about it is that it is disobedience to God rather than men.

Right Relationship to Government (Mark 1:13-17).—The enemies of Jesus tried every way they could think of to get rid of Him. On this occasion they thought they had a trap for Him that He could not escape. But they misjudged Him on two points: (1) He was infallible, and therefore beyond the reach of fallible man. (2) He was not interested in keeping out of a trap so much as He was in the truth. There came representatives of the Pharisees and of the Herodians, asking Him a question: "Is it lawful to give tribute to Caesar, or not?" If he said, "Yes," then He was in bad with the Jews. If He said, "No," then He was liable to be reported to Rome for treason. His first pass was: "Why tempt ye me, ye hypocrites?" for He knew very well that their flattery was not real, and they were not interested in any information He might be able to give them. He called for a coin. "Whose is this image and superscription?" He asked. They replied, "Caesar's." They had answered their own question.

What was more natural than for Him to say, "Render to Caesar the things that are Caesar's," and, because He was at all times about His Father's business, "and to God the things that are God's?" His enemies at that time were completely floored, and in our time we still have our Savior's teaching that we should be loyal to the country that gives us shelter.

The Christian's Loyalty to Government (Rom. 13:1-7).—Paul here gives us a number of reasons why we should be in subjection to our rulers. Listen to his line of reasoning: "There is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God.... For rulers are not a terror to good works, but to the evil.... Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For this cause also pay ye tribute: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

Some one might raise the question that the rulers at that time must have been remarkably good men, or Paul would not have written as he did. On the other hand, the very head of these "ministers" of God was the very wicked Nero, whose iniquities Paul must have had full knowledge of, for this letter was written not so many years before Paul's prison life began. It was not the men so much as the positions they held that called for these words of admonition to loyalty. Wicked ministers in the affairs of government, like unfaithful ministers in the Church, should be re-

spected in their positions so long as they occupy them. God has rules for removing both, but until they are removed, let them be respected in their respective positions. The same is true with reference to laws that are not to our liking. They may even be bad laws; but so long as they are on the statute books they should be respected.

Should we therefore obey the mandates of all laws regardless of whether obedience to such laws means disobedience to the laws of God? Not necessarily. If you were living in a Mohammedan country and the edict would go forth for every citizen to join in a supreme effort to exterminate the Christians, you would probably say with the apostles, "We ought to obey God rather than men," but under such circumstances, instead of becoming a revolutionist, you would meekly remain true to God even though it would mean a martyr's death. Although all the apostles save John are said to have died a martyr's death we have no record that a single one of them offered physical resistance to the authority of the governments under which they labored.

Meek Submission (I Pet. 2:13-16).—Peter adds his testimony to that of Jesus and Paul, preaching the same doctrine of submission to the powers that be. He is also careful to say that this is "for the Lord's sake." Like Jesus and Paul, he preaches a kind of Christian loyalty that breathes forth the true spirit of nonresistance which should be in all believers. And notice also, in V. 14, he gives us to understand that this submissive spirit is not the spirit of slavery but of freedom. You never saw a free man in Christ Jesus that did not also have the spirit of submissive loyalty that characterizes the true children of God.—K.

Bible Meeting Topic

THE BIBLE—GOD'S MESSAGE FOR ALL AGES.—Rom. 16:25-27; II Tim. 3:15-17

Topic for November 3

MOTTO

"The Word of our God shall stand forever."

OUTLINE STUDY

- God's Word is for All Ages.
 - Because God is its Author.—II Tim. 3:16.
 - God is the Creator of men of all ages.—Acts 17:24-31.
 - His Word is forever settled in heaven.—Psa. 119:89.
 - His Word will forever endure—I Pet. 1:25.
 - It has a harmonious plan.—Heb. 1:1-4.
- It Served for Generations Past.

- In Noah's day.—II Pet. 3:5-6.
- In Israel's day.—I Cor. 10:1-11.
- In Christ's day.—Luke 24:25-27.

III. It Serves for Us Till the End.

- Its promises follow on.—Matt. 28:19, 20; Acts 2:37-40.
- Neglect will bring judgment.—Heb. 2:1-4; 12:25-29.
- Obedience will bring salvation.—Jas. 1:25; Matt. 7:21-27.

SUGGESTIVE ASSIGNMENTS

For Children.

- Textword, "Scriptures."
- God's Book.

For Young People.

- The Substance of God's Message to All Ages (Cf. Jno. 3:16).
- The Harmony of the Divine Plan in All Dispensations.
- The Profitableness of All Scripture.

For Older People.

- The Inspiration of "All Scripture."
- How to Use the Bible with Profit.

Gospel Herald

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THURSDAY, OCTOBER 24, 1929

Field Notes

The Lord willing, a series of meetings will be held at Hammercreek Church, Lancaster Co., Pa., beginning Oct. 27 and continuing two weeks, with Bro. Ira Hershey of Gap, Pa., in charge. Pray for the meetings.
Cor.

A series of meetings, beginning Dec. 8, is announced for East Petersburg Church, Lancaster Co., Pa., with Bro. A. S. Horst of Ephrata in charge. God's people are asked to remember these meetings in their prayers.

Bro. Wilson Moyer and wife of Sellersville, Pa., worshiped with the congregation at Erb's Mennonite Church, Lancaster Co., Pa., on Sunday morning, Oct. 13. Bro. M. delivered an acceptable message. Text, 1 Tim. 4:16. H.

The Lord willing, a series of meetings will begin Nov. 3, at the Mennonite Church, York, Pa., Bro. John S. Hess, Lititz, Pa., as evangelist. Pray for the brother in charge and for the work that many souls may be won into the kingdom.

An interesting letter from our departing missionaries reached us too late for publication this week. It will be published next week. D. V. They sailed for India, leaving New York harbor on Thursday, Oct. 17. May God's protecting care be with them on their voyage.

Those having noticed omissions in ministerial list as published in the General Conference last week will please send in the names and their addresses. In a few weeks we hope to print this report, in full, in more

permanent form, and want to have the list complete and correct.

Evangelistic meetings are to begin at the North Main St. Mennonite Church, Nappanee, Ind., Oct. 30, with Bro. S. E. Allgyer in charge; also a Bible conference to be held in connection with the meetings Nov. 6—10. Bro. D. A. Yoder will assist Bro. Allgyer in the Bible conference. Pray for the work at Nappanee. N.

The Mennonite Mission in Portland, Oreg., is preparing for an extended effort to liquidate a debt of about \$3500 on the mission property. Here is hoping that the effort may prove successful. If a dollar (or some multiple of a dollar) comes from each of the friends of that mission, the debt will be canceled.

The brotherhood of Broadway, Va., have secured the services of Bro. John S. Hess of Lititz, Pa., to conduct their meetings for them. The prayers of God's people are solicited to the end that the power of the Spirit may convict the sinner of the error of his way and sustain Bro. Hess and his colaborers of Broadway in their efforts to win the lost for Jesus.

Change of Address.—The following missionaries, having returned to their work in India, those writing them will please note the change in address as follows:

Bro. C. D. Esch and family, from West Liberty, Ohio to Dhamtari, India.

Bro. R. R. Smucker and family, from Tiskilwa, Ill., to Dhamtari, India.

Bro. E. E. Miller and family, from Middlebury, Ind., to Dhamtari, India.

Sister Mary Holsopple, from Versailles, Mo., to Dhamtari, India.

Missionary Day.—The third Sunday of November has been suggested by the General S. S. Committee and the General Mission Board as Missionary Day. In Sunday schools where the Quarter Fund or "mite boxes" are used the report of the income from these sources might be interesting. In general, it is well to keep the children of our Sunday schools interested in some active way of observing our Savior's last command—"Go—teach—baptize—teach to observe all things I have commanded."
—J. A. R.

Correspondence

Morrison, Ill.

Dear Gospel Herald Readers:—On Sept. 28, Bro. S. E. Graybill, wife, and three daughters from Freeport, Ill., came into our midst and on Sunday morning the brother preached to

us. Text, Psa. 139:23, 24. We held our counsel meeting and preparatory services on that date. Bro. Graybill earnestly admonished us to live faithful to our vows. After the sermon our bishop, Bro. John Nice, took the counsel of the members and all present expressed peace. On Sunday, Oct. 6, the members from this place went to Sterling for communion. May we all prove faithful till Jesus comes.

We are having beautiful fall weather.
Oct. 9, 1929. L. N.

Leo, Ind.

Greetings in Jesus' Name:—Many are the blessings which the Lord is showering upon us. While we enjoy these blessings the Lord has also seen fit to call out of our number two of our brethren in the last few weeks; namely, Joseph Yoder (one of our oldest members in the church), and Louis Smead (a middle aged man who died suddenly). May the Lord bless these bereaved families.

We held our counsel meeting Sunday, Oct. 6, and expect to hold our communion on Oct. 20, if the Lord permits.

Bro. Alvin J. Miller has been in our midst in the interest of the Russian Mennonites who are trying to locate in Canada.

Our people have supported this work quite well, and may the Lord bless those who have subscribed to this work. The Lord may have permitted this condition to come about to try others who are more favorably situated, to see if we are ready and willing, to even help those of our brethren who are in great need. May our prayers ascend to God in behalf of those in need.

We have enjoyed the visits of a few ministering brethren during the summer. In August, Bro. John Liechty of Orrville, Ohio, and Bro. S. J. Miller of Pigeon, Mich., were with us and gave us a few sermons which were much enjoyed. May others come our way and bring us God's Word. Pray for us at Leo.

Yours in His Name.
Oct. 9, 1929. A. S. Miller.

Masontown, Pa.

Dear Herald Readers:—On Sunday morning, Oct. 6, Bro. R. R. Smucker of Dhamtari, India, and Bro. and Sister Daniel Kauffman of Scottdale, Pa., were visiting here. Bro. Smucker preached in the morning. We were glad for these visits.

Bro. C. F. Derstine of Kitchener, Ontario, was here over the first of October, bringing Gospel messages on Tuesday evening and Wednesday afternoon and evening.

Pray for the work at this place that it may continue to grow.

Oct. 9, 1929. Cor,

Creston, Mont.

(Mountain View congregation)

Dear Gospel Herald Readers—We can truly say God has been merciful to us.

On the evening of Sept. 28, Bro. Nick Roth of Tofield, Alta., arrived in our midst. He delivered a number of timely messages to us while here.

On Sunday morning, Sept. 29, counsel meeting was held. On Tuesday evening communion and feet washing were observed.

Several families were deprived the privilege of being present because of the measles in their homes, but they are at this time much improved and we hope they will soon be able to be out again.

We are having beautiful fall weather.

We ask you to continue to pray for the little flock at Creston.

Oct. 11, 1929.

Cor.

St. Johns, Mich.

(Bethel congregation)

Greetings to the Herald Readers:—In the evening of Oct. 4, Bro. D. D. Troyer of Goshen, Ind., delivered a sermon preparatory to the communion services which were to follow.

On Sunday after a sermon brought to us by Bro. Royal Buskirk of Vestaburg, Mich., communion was observed. Nearly all members were present. The following were received into church by letter from other congregations: Bro. and Sister Edwin Berkey and daughter Pearl, of Fisher, Ill.; Bro. and Sister Jonathan Conrad and daughters Anna, Edna, and Arlene of Wayland, Iowa; and Phoebe (Zook) Oyer of the Allensville, Pa., congregation.

We are glad for the increase in our membership here.

On Sunday evening Bro. Troyer conducted children's meeting, after which he delivered a helpful sermon.

We have enjoyed having many visitors with us from congregations of other states in the past few months. We are always glad for these visits and invite anyone who passes through this part of the state to stop and visit with us.

Oct. 11, 1929.

Esther Oyer.

Versailles, Mo.

Dear Herald Readers, Greeting:—This congregation has again experienced the sadness, mingled with joy, of bidding farewell to one of our members to go to the mission field in India. Sister Mary Holsopple started early Monday morning, Oct. 7, for New York, where she sets sail Oct. 17. A farewell service was held for her Sunday evening after Y. P. M. We will miss her in our congregation, but we are glad to see her in God's service in bringing the Gospel story to the heathen in India.

Bro. Joe C. Driver of Garden City, Mo., our bishop, came into our midst Oct. 5. On that day counsel meeting was held and communion services were held the following Sunday, Oct. 6. Also on the same day two precious souls sealed their vows unto God by water baptism. May they remain true and faithful to their Creator.

Remember us at the Throne.

Oct. 13, 1929. Mary Alice Driver.

Jet, Okla.

Dear Readers of the Herald, Greeting:—On Sunday, Oct. 6, we held our communion services at this place, and were privileged to have Bro. D. D. Miller and Bro. and Sister Loucks and their granddaughter, all of Protection, Kans., with us at this time.

We were glad to have with us over Sunday, the 13th, Bro. Andrew Hostetler and wife of Goshen, Ind., and Sister Esther Hostetler, and her son Mose and wife of Emma, Ind., Sister Hostetler being a sister of Bishop S. C. Miller of this place.

We are having nice weather, with occasional rains.

Oct. 14, 1929.

Cor.

Manheim, Pa.

If the good Lord is willing, on Saturday, Nov. 16, 1929, an all-day Sunday school meeting will be held at the Erb's Mennonite Church on road leading from Manheim to Lititz, Pa. The same evening will be the beginning of a series of meetings at the same place with Bro. John W. Weaver of Union Grove, Pa., in charge. Prayers are desired and asked for these meetings because there is a great harvest of unsaved souls there. Hope they will all be gathered into the fold. Everybody welcome.

If the good Lord is willing, sometime in December a series of meetings will be held at Hernley's Mennonite Church on the road leading from Manheim to Lebanon, Pa., with Bro. John S. Hess of Lititz, Pa., in charge of the meetings. Prayers are also desired of God's followers. Exact date is not yet known, but will be announced later. Everybody welcome.

Oct. 14, 1929. Rufus W. Heisey.

Parnell, Iowa

(West Union congregation)

Greeting to all Herald Readers:—From Sept. 25 to Oct. 9 the people of God enjoyed a spiritual feast. Bro. J. P. Brubaker of Carver, Mo., declaring unto us Acts 20:27—righteousness encouraged, unrighteousness discouraged. Eleven young people made the wise choice. Will we help in making the new resolutions effective?

Bro. A. G. Yoder spent a few days in Kansas City in the interest of the Children's Welfare Home.

Among some of the visitors that worshiped with us of late were Bro. and Sister Joe Gunden, Bro. and Sister John Gunden of Pigeon, Mich.; Bro. and Sister Dan Frye, Bro. and Sister John Nice of Morrison, Ill.; Bro. Dan A. Deiner of Hesston, Kans.; Bro. and Sister Ammon Shewalter, Bro. and Sister William Ehrman of Roseland, Neb.; Bro. — Stutzman and family of Thurman, Colo. We are encouraged to have these of like faith worship with us and trust they likewise received a blessing by being in our midst.

On Oct. 6 we met for a counsel service. Bro. Brubaker officiating. Glad to report that peace and harmony prevailed, with a desire to commemorate the death and suffering of our Lord in the near future.

The brethren, J. P. Brubaker and W. S. Guengerich, broke the bread of life at our mission in Iowa City, Sunday afternoon, Oct. 6 and A. G. Yoder Sunday evening, Oct. 13.

Oct. 14, 1929.

Cor.

Orrville, Ohio

(Martins congregation)

Dear Readers of the Gospel Herald, Greetings:—We as a congregation have many reasons to be thankful for the many blessings we have received from our heavenly Father. Martins and Pleasant View young people's meetings have been united through the summer months. The interest has been good. On Oct. 6 Martins and Pleasant View gave a program at the Bethel Church, Medina, Co., in the evening. We are looking forward to communion time which will be at Pleasant View this fall. Our prayer is that we might all do our very best for the Master.

Oct. 15, 1929. Myrtle Gregory.

New Providence, Pa.

Dear Herald Readers, Greeting:—On Sept. 22 we had our counsel meeting at this place and peace was expressed by all. The Lord willing, on Nov. 3 we expect to hold our communion.

Oct. 13 we had with us Bro. Amos Stoltzius of Gap. Our Bible study subject was marriage. The brother gave us a very inspiring message. I think we can say like the apostle Peter, "It was good for us to be there." After Bible study the brother also gave us a very interesting message from Luke 24:48: "And ye are witnesses of these things." We earnestly crave your prayers for the work at this place. May we still continue to pray for the indwelling of the Holy Spirit that His love may shine out that we may be a light to the world and a salt to the earth.

Oct. 16, 1929.

A Sister.

(Continued on last page)

Miscellaneous

BIBLE STUDY

By S. C. Yoder

For the Gospel Herald.

One of the problems confronting all churches is that of providing adequate Biblical instruction for the people. Learning in all fields has increased greatly within the last fifty years. Schools are constantly enlarging their curricula and extending the time during which children must be in attendance. This does two things, first, it gives them a wider range of knowledge of secular subjects and second, it lessens their time for Biblical instruction through agencies outside of the public schools. The result is that there is an increase in the knowledge of secular things and a decline of knowledge in the spiritual. Possibly some of the spiritual difficulties confronting us in this generation may be traced to the above two facts.

Leaders in religious thought are seeing the effect of this and are devising ways and means whereby these conditions may be remedied. This has given rise to the week day Bible schools, vacation Bible schools, and a greater emphasis upon a reorganization of the teaching agencies of the Church to enhance their usefulness. There may be considerable disagreement as to the methods used but it seems that the effort is exceedingly necessary and if rightly utilized should be fruitful in opening the Scriptures to many who would otherwise be deprived of its blessings. It is to be hoped that our own Church may employ all these agencies wherever practicable and adapt them to her own needs at this time when "strange doctrines" are so prevalent.

In some sections the week day Bible school may not be very practicable owing to the fact that people are scattered throughout rural communities where it is difficult to get the children together at one place for instruction an hour or two per week. There is however an institution which is filling no mean place among our teaching agencies and is worthy of greater patronage than it is ordinarily accorded, namely the Bible schools which are springing up throughout the Church. Some of them have been operating for years as a department of our regular Church schools and colleges, others are being organized by community or district organizations and have continued until we come to think of them as a part of the regular instructional system of our church. In all of them the aim is to bring to the people a comprehensive knowledge of the Bible. Surely such an effort is worthy and merits

the support of all who are interested in the spiritual welfare of the present and future generations.

As an example of what these schools are aiming to accomplish the Short Course at Goshen may be taken as an illustration. Having been connected with this institution for five years, the writer is more familiar with the details of its operation than that of any other. What is said of this school may be said, with some variation of details, of all the other schools.

Aims

The chief aim is to teach the Bible; to acquaint the student with a wider and more intimate knowledge of the workings of the Church, and to prepare him for greater usefulness and efficiency in serving God and Man.

Courses of Study

The Bible, of course, is the center of the curriculum. Other related courses are offered to enable the student to use more effectively, the knowledge he acquires. Generally speaking, the curriculum is divided into five divisions: Bible Syntheses, Doctrinal, Church History, Biblical Introduction, and Practical Work. Those who complete this curriculum will at the end of the six-year cycle have covered the entire Bible, and have at least an introduction to Church history, including the history of the Mennonites as well as a brief study of the origin and inspiration of the Bible, its literature, Biblical history, geography of the Bible, and a number of courses in Sunday school methods, teacher training, public speaking, and music. As stated before, the course covers a period of six years, at the end of which a diploma will be awarded those who complete same.

Besides the regular courses offered during the six weeks, there will be special courses designed for Sunday school teachers and superintendents who cannot be present more than a few days or perhaps a week. The past three years there was also a week set aside for ministers. During this period problems pertaining to the ministry are discussed by Church men from various sections of the Church. At the close as a fitting conclusion, a Christian life conference is held which with the exception of some of the commencement meetings has been the most largely attended meeting of the year.

At this time, when grave problems are confronting us in our churches, our homes, and in our private life, it seems that the one course that gives any hope of progress in matters of eternal value, is to get back to the Bible. Let it be taught soberly, honestly, thoroughly, and with sincerity and it can not help but eventually produce the results that God desires.

Isa. 55:11. It is to be hoped that increasing numbers may avail themselves of the opportunity of enriching their lives through a systematic study of the Word of God and that He may use the Bible schools to greatly further and bless His work.

Goshen, Ind.

OUR STEWARDSHIP

By J. B. Gehman

For the Gospel Herald.

Moreover it is required in stewards, that a man be found faithful.—1 Cor. 4:8.

In Luke 16:1,2 we have the record of a steward who wasted his master's goods, and it was told him that he may be no longer steward. And in connection with that illustration Jesus also says, He that is unjust in the least, is unjust also in much.

If government officials misuse the funds entrusted to them, if they betray their trust, they are hailed into the courts, and if found guilty, they are fined or imprisoned, or both.

If the missionary would misplace or misuse funds or live extravagantly, the Church would have a perfect right to deal with him. But the above scriptures do not apply only to those who are in positions of responsibility. They apply to every one that bears the name Christian.

"He that despised Moses' law died without mercy under two or three witnesses, of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace."

We are all stewards, and will all be called to give an account of the goods and talents entrusted unto us. I believe we will have to give an account as to how we accumulated them, as well as to how we dispose of them. Every right thinking person despises the actions of a man who makes moonshine (bootleg), sells it to his neighbor, and makes a drunken sot out of him. What is the difference in the principle involved, between that man and the man who, for filthy lucre's sake, grows and sells tobacco. (If tobacco had the same legal status as strong drink, the comparison would be sound.—Ed.) It is true that tobacco does not work quite as rapidly, but nevertheless the poison does its deadly work sooner or later. (See Webster's definition for the word Tobacco.)

The only argument in favor of either is that it is a way to make money. Brother, if your only object in life is the gathering and hoarding of filthy lucre, does it matter very much how you make it? If I steal a

penny, I'm a thief. If I steal a million dollars I'm just a thief, and nothing else. If I'm drunk just a little, I'm drunk. If I'm drunk so that I roll around in the gutter and can't get up, I am just drunk, and you can't call it anything else. I wish you would think deeply, and get the point of contact between these last sentences, and the question, What is the difference in the principle involved, etc.

In the beginning of the work in Reading it was our privilege to talk to a lot of the boys and girls on the strong drink and tobacco question. That was before they knew our stand on these questions, and before they knew that there are Mennonite people that grow tobacco. In being asked if it was right to use tobacco they firmly declared that it was wrong. The question was then put to them whether it was right to grow it if we do not use it ourselves, and they firmly declared that it was wrong. Verily, the conscience of these boys and girls was clearer on this subject than that of many Christian professors.

I have known people that were very loud in their denunciation of the use of tobacco, but who grew acres of the weed themselves. Unless your lives preach louder than your words people will not hear you. If Noah would have preached judgment, as he did, and had at the same time bought up all the real estate that he could have gotten hold of, built fine homes, planted vineyards and lived as if he expected to live here always, the old sinners would have smiled and said, "Old Noah does not believe his own preaching. I guess there is not much danger, so we do not need to be alarmed."

To those who have been called to positions of responsibility, what effect will your teaching have according to your life? If you grow tobacco? if you live in a mansion, furnished like the home of a millionaire? if you drive a two thousand dollar car? Can you teach nonconformity? Can you teach separation and simplicity? And even if you do, what effect will it have?

Reading, Pa.

FIFTY MENNONITE LEADERS

XL. JOHN F. FUNK

(1835—)

By J. S. Hartzler

For the Gospel Herald.

The subject of this write-up was born in Bucks Co., Pa., April 6, 1835. His early life was spent on the farm. He was educated in the common schools of his home county and in Freeland Seminary. When eighteen years of age he began to teach in the common schools of his home county, and continued in this work for three years. When twenty-two years of age he went to Chicago and began to work in a lumber yard. After four years of training he went into a partnership with a firm which was later known as McMullen, Funk and Co., also a lumber company, and became its bookkeeper.

During his stay in Chicago he became well acquainted with D. L. Moody, then a very active Sunday school teacher. Bro. Funk received much inspiration from this young man and became a Sunday school worker himself, and at one time was a teacher in two schools and superintendent in a third one. For some time he had been considering the advisability of starting a church paper. In January, 1864, he printed the first number of the Herald of Truth and the Herold der Wahrheit, an English and a German paper each to be a monthly. Immediately after getting out the first issues he went back to his native home and was married to Saloma Kratz whom he brought with

him to his western home. To this union were born six children of whom only one (Martha Funk) survives. Finding the lumber and the printing business each a large man's job, he sold his interests in the former, moved to Elkhart, Ind., on his thirty-second birthday, and organized the firm, J. F. Funk and Bro. This later resulted in the Mennonite Publishing Co.

Bro. Funk united with the Mennonite Church in the winter of 1859-60. His ability as a speaker and a leader soon became manifest, and he was ordained to the ministry in 1865 and to the office of bishop in 1892. Added to the above qualities he was a ready writer, and the Indiana-Michigan Conference is indebted to him for by far the greater part of its information as to the work done at its sessions for the first fifteen years. He took notes and printed them in the Herald of Truth. Aside from these no record seems to have been kept, as no secretary was elected, and no one else seems to have preserved anything along this line.

The Church is indebted to him for the translations of Menno Simons' Complete Works and Martyr's Mirror into the English language. These have had a large part in keeping "the faith of our fathers" before the Church. His book, "Mennonite Church and Her Accusers," is an able defense against the attacks of some who were formerly Mennonites. A number of very fine poems are the product of his master mind, one of

which was "Dedicated to the Life and Death of John Geil, for fifty-five years a minister in the Line Lexington Mennonite Congregation in Bucks County, Pa."

He worked very hard to have Sunday schools established, not only in northern Indiana, but in other states as well, and that at a time when Sunday schools were not very popular among our people. He and Daniel Brenneman held the first series of meetings ever held in any of our Mennonite churches in America. This was at Masontown, Pa. He was a strong advocate of the General Conference. As far back as 1864 his write-up of the Indiana Michigan Conference contains the following: "Whereas, slight differences exist among the Mennonite brotherhood in different parts of United States and Canada, both in their views and practices, it would be well to hold a General Conference and invite the brethren from all parts of the country, from the East and the West, from the North and the South, that they might meet together and in free interchange of views and opinions become more united and more of one mind. This subject was only brought before the meeting as a matter for their consideration and no action was taken on it. And with this view it is published that brethren may think about it, and if it is thought best it may be determined upon at some future time. If not thought best, no more need be said about it." There is little doubt but that Bro. Funk had very much to do with having the matter brought before conference. The language suggests that. The way it was written for conference and the way it was written up for publication all show his wisdom in the wording.

He was a pioneer, not only in the things mentioned thus far, but in many other things which are now considered as an essential part of our church work. Among some of these are the method of aiding in case of loss by fire, the Mennonite Evangelizing Board out of which grew our present Mennonite Board of Missions and Charities, the better examination of candidates for the ministry, the examination of candidates for missionaries, and several other activities.

Such accomplishments require a strong personality, a remarkable leadership and a dominant will. Bro. Funk had all of these, and while they carried him through many things that resulted in great good, they naturally also made him a prominent figure in some of the turbulent experiences of the Church, such as the Wisler and the Brenneman schisms, and several later storms which passed over the Church.

Experiences like these would have

crushed many people, but he has lived through it all, and though now past ninety-four years of age and very tottering he spoke a few words at the recent General Conference and

led in prayer. But his work is nearly done. His sun is sinking in the west, but he is loved and respected for the work he has done in his sixty-four years of ministerial service.

Elkhart, Ind.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

"AND OTHERS"

TEXT: And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto Him of their substance.—Luke 8:2-3.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions....and others were tortured, not accepting deliverance;...and others had trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned.—Heb. 11:32-37.

In the first passage of Scripture we read of certain women who had been healed and out of a heart full of love ministered to Christ of their substance. Some are named and we know who they were but some are not named and we do not know who they were, only we read, "and many others." These "many others" as truly ministered unto the Lord as the ones named. The names of these "many others" are known by the Lord. Their names are as truly in the book of life as those named in the Bible. The ministry of the "many others" was accepted by the Lord as much as of those named. Their giving was as precious to the Lord as the giving of the named. The reward of the "many others" will be as great, possibly greater, than the ones named.

Why are some named and some not named? We do not know why certain of these were named, only it pleased the Lord to have their names recorded in the inspired record. But may it not seem reasonable to believe the reason "many others" were not named is for the encouragement of many (though not famous) to give to the Lord and be devoted to Him?

In the history of the past, some of the Lord's people have been noted and famous. Their names are known far and near. Their ministry has

been open and their names are still precious and will be remembered. They have been true to the Lord and their call and many have been saved and helped through their faithfulness. And we thank God for them. But it is not given unto all of God's saints to be famous and noted. Their ministry is hid. The Lord has many choice saints who give, pray, suffer and work for Him, whose ministry is in seclusion. They are the Lord's "many others."

It may be "many others" pray for a revival, and an evangelist called and used of God comes along, many are saved, but the ministry of the "many others" was hid. It may be a person is called to the front but "many others" are called to stay and support him.

This world still needs great men like David Livingstone, Hudson Taylor, D. L. Moody, etc., who will bless the world. But after the big places are filled there is still room for "many others." There are small places, secluded places that are not popular, that the "many others" must fill if they ever are reached with the Gospel.

If you are not one of the named and famous, you may be one of the "many others." You may live as holy as any saint. You can love the Lord as much as any one. You can preach as big a Gospel as any big preacher. It is your privilege to give and pray and work for the Lord. You are not limited—minister unto the Lord. The named and famous are not to be envied and the "many others" are not to be discouraged. It may be you are a farmer, a servant and tied down, a mother with many home cares, a kitchen girl, an invalid or a shut in; you may be one of the "many others."

In the eleventh chapter of Hebrews we read of faith. Faith makes people great. Also, without faith it is impossible to please God. All can have faith in God. This chapter covers a period of forty centuries. There are sixteen persons named in this chapter. But these are not the only persons who had faith. We read twice of, "and others" in vs. 35, 36.

Again, the question might be asked, Why are they not named and why are they mentioned last? Were they less important and was their faith inferior? No, these are not the reasons. According to the unity of the scriptures, the best is last. May it not be for our encouragement, even though we never become famous, yet will we believe God. They are mentioned last because their faith was more precious to God than the ones named. The former had active faith. That is, by faith they made exploits and did mighty things for God. These "others" had a passive faith. If there is a difference in their qualities, the passive is superior. Of the former we read, "Escaped the edge of the sword," and the latter, "Were slain with the sword." Which would require more faith. To escape the sword, or to be slain with the sword? Which would try our faith the most?

Often people are tempted by the enemy that they do not have faith, or they would accomplish more for the Lord. We hear of the noted and named men who are successful and think they have great faith, "and others" who are not so successful, as not having much faith. We dare not measure our faith by our activities and achievements. Neither must we gauge people by their success. Because we are successful is no evidence we are all right with the Lord and the Lord is pleased with us in every particular. Nor is faith a thing of uniformity. It acts differently in different people. Success has a tendency to elate people. The Lord wants character. The Lord wants qualities. The Lord wants more than service and activity. If service were all the Lord wanted, surely He could enable us to do more or delegate an angel to take the place of man, who could do a hundred times more than man. The Lord wants people who will believe Him and fight the good fight of faith and be true to Him at any cost, even their lives. This is precious in His sight. To have a passive faith will never make us popular in this world but we can be one of the "many others."—Joshua Stauffer in "The Gospel Minister."

MENNONITES IN PARAGUAY

(Continued from page 613)

The corporation is also a safe guide for a strange people in a strange country, for it is very difficult to get into the Chaco without special permission from the corporation, thus keeping out all intruders and sharks. Therefore, we look upon the Corporacion Paraguayan, as a useful and helpful organization, functioning for the good of the Mennonite colony in Paraguay.

Trenque Lauquen, F. C. O., Argentina.

MENNONITE PUBLICATION BOARD

Minutes of the meeting of the Mennonite Publication Board held near Archbold, Ohio, with the A. M. Congregations Aug. 21-23, 1929

Thursday Morning and A'fternoon

The Executive Committee and Publishing Committee met in special sessions throughout the day. A joint meeting of the two committees was held in the afternoon. Considerable routine work was done. Some new business had special consideration.

Thursday Evening

A public session was held in the evening.

Devotional services were conducted by Simon Gingerich, Wayland, Iowa. I John 5:1-13.

"The Aim of the Publication Board in the Production of the Various Publications" was discussed by J. L. Horst, Scottsdale, Pa. Emphasis was placed on the possibility of serving our people with good wholesome literature, to foster our denominational activities, to defend and promulgate the whole Gospel, to safeguard the Church from evil, and to extend the borders of Christ's kingdom.

"Using the Publishing House as a Missionary Agency" was discussed by John W. Weaver, Union Grove, Pa. The burden of his theme was centered in the fact that the Church of Jesus Christ is missionary in nature. He also asked the question whether we could do much definite or actual mission work without the agency of the press. It is an open door. We should be diligent in distributing literature revealing the truth.

Prayer by Geo. R. Brunk, Denbigh, Va.

Friday Morning

Devotional services were conducted by A. I. Yoder, West Liberty, Ohio. Tit. 2:1-15.

The roll was called and a quorum declared present.

The minutes of the previous meeting were read and approved.

The following were appointed as a nominating committee: D. D. Troyer, Goshen, Ind.; L. S. Glick, Minot, N. Dak.; Irvin Lehman, Chambersburg, Pa.

Resolutions Committee: Oscar Burkholder, Breslau, Ont.; Allen Christophel, Goshen, Ind.; J. L. Stauffer, Harrisonburg, Va.

The officers of the Board gave verbal reports of their activities in connection with the work during the past two years.

Aaron Loucks, General Manager, gave a verbal report of the activities of the House pertaining to the manufacturing end of the work. The routine work demanded its usual attention with its usual perplexities and specific problems. The replacing of worn machinery, adding new equipment for the saving of labor, etc., had its careful consideration. New machinery was installed only on approval by the Executive Committee and in accordance with the funds available for this purpose.

Levi Mumaw, Secretary-Treasurer, gave the following financial report of the Institution for the two years ending May 1, 1929.

Assets

Cash on hand and in Bank—House	3,572.20	
Cash on hand and in Bank—Board	354.22	\$ 3,926.42
Accounts Receivable—House	10,934.08	
Accounts Receivable—Board	40.95	10,975.03
Loans Receivable—House	9,119.41	
Loans Receivable—Board	241.43	9,360.84
Stock and Investment		1,875.00
Inventory—Books	40,596.87	
Inventory—Paper, ink, etc.	18,433.00	59,029.87
Special Annuity account		1,500.00
Subscription Lists		22,500.00
Buildings and Real Estate		163,500.00
Historical Library		3,527.25
Outfit—Equipment		51,981.00
Machinery by the Board		539.96
Total		\$328,718.37
Liabilities		
Loans Payable—House	13,050.00	
Loans Payable—Board	47,900.00	
Tract Fund on hand	13.18	\$ 60,963.18
Net solvency as of this date		267,755.19
Total		\$328,718.37
Net Solvency of the Board May 1, 1929		\$267,755.19
Net Solvency of the Board May 1, 1927		232,944.30
Gain in two years		\$ 34,810.89

Activities of the Publishing House

Receipts for two years from the sale of books, subscriptions, job work, etc., for the year ending

May 1, 1928	\$156,003.82
May 1, 1929	137,177.09
Total	293,270.91
Inventory May 1, 1929	274,510.87
Total	\$567,781.78
Inventory May 1, 1927	\$269,652.67
Expenditures two years	255,874.10
Total	525,526.77
Gain in two years	\$ 42,255.01
Less donations (printing and literature)	9,971.60
Accounts deducted (?)	1,898.02
	11,869.62
Balance	\$ 30,385.39
Donations received by the Board in two years	4,425.50
Total Net gain	\$ 34,810.89
Donations previously reported	\$52,197.59
Donations this year	9,971.60
Total donations to date	\$62,169.19

Subscription Lists

Weekly

Gospel Herald	11,978	Youth's Christian Comp.	11,055
Words of Cheer	10,977	Beams of Light	7,587

Monthly

Christian Monitor	4,964	The Way	21,778
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Quarterly

Teacher's Les. Quar.	7,500	Jr.-Int. Les. Quar.	17,300
Jr. Tea. Les. Quar.	2,500	Primary Les. Quar.	9,500
Advanced Les. Quar.	56,000	German Les. Quar.	5,950
Adv. Lesson Leaves	3,000	Eng. Picture Cards	9,000

Annals

English Family Almanac	7,500	Year Book & Directory	5,000
German Family Almanac	3,500	Book Catalog	16,500
Topic Booklets	8,000		

Auditor's Report

Having audited the accounts of the Mennonite Publishing House, we, the undersigned auditors, are pleased to report that we have found a clear statement of the financial status in reference to their holdings, inventories, receipts, and disbursements.

We believe the work to be conducted on sound business principles and in harmony with the general policies of the Church, and we approve the efforts put forth by the management to decrease the large list of delinquent subscriptions.

A. J. Metzler, Masontown, Pa.

H. H. Snively, Willow Street, Pa.

J. B. Moyer, Elkhart, Ind.

Other Reports

The editors of the various publications gave reports of their work, outlining briefly their plans for the papers they represented.

J. W. Weaver reported for the Weaver Book Stores at Union Grove, Pa., and Lancaster, Pa. The outlook for the work is encouraging. Some further developments were suggested. By action of the Executive Committee, the working out of details was committed to Bro. Weaver and the management of the Publishing House.

O. N. Johns, Secretary of the Board, read the minutes of the Executive Committee during the past two years. The minutes and actions of the Committee were accepted and ratified by the Board by a unanimous vote.

A special request had come to the Executive Committee from a committee appointed by the Ontario Mennonite Conference for meeting the needs of a book store in Kitchener, Ont. After considerable discussion, the following action was adopted:

"In view of the fact that the Ontario Mennonite Conference has taken action favorable to the opening of a book store in Kitchener, Ont., and the Mennonite Publication Board was requested to look into the matter with the view of opening a branch store of the Publishing House in that city.

"It was moved and supported: That the managing committee of the House in cooperation with the Committee of the Ontario Mennonite Conference, make proper investigations in the consideration of this work and report to the Executive Committee. Carried."

D. H. Bender, Secretary, reported that a number of books for publishing are under consideration as soon as possible but no definite recommendations were ready for this meeting. A number of books previously recommended are now in print or in the process of publishing.

Closing prayer by S. F. Coffman, Vineland, Ont.

Friday Afternoon

Devotional conducted by E. M. Detwiler, Columbiana, Ohio.
I Tim. 4:1-16.

Report of Music Committee

S. F. Coffman, Secretary, reported that the Music Committee wished to recommend to General Conference the preparation of manuscript for a Life Songs No. 2 to be published in order to preserve to our young people the truth in song as we believe it and teach it.

The report was accepted and the recommendation approved by the meeting.

Election of Officers

Board appointees: Henry Hershey was appointed to represent the Lancaster Conference. J. C. Clemens was appointed to represent the Franconia Conference.

Officers of the Board: President, J. S. Shoemaker, Dakota, Ill.; Vice President, D. D. Troyer, Goshen, Ind.; Secretary, O. N. Johns, Canton, Ohio; Treasurer, Henry Hershey, Intercourse, Pa.

Officers of the House: General Manager, Aaron Loucks, Scottdale, Pa.; Secretary-Treasurer, Levi Mumaw, Scottdale, Pa.

Editors

Gospel Herald: Daniel Kauffman, Scottdale, Pa.; Associates: J. A. Ressler, J. L. Horst; Contributing: J. W. Weaver, Sylvanus Yoder, H. F. Reist.

Christian Monitor: C. F. Derstine, Kitchener, Ont.; Office editor, Anna Loucks, Scottdale, Pa.; Department editors, S. F. Coffman, Vineland, Ont.; J. R. Shank, Carver, Mo.

Youth's Christian Companion, C. F. Yake, Scottdale, Pa.

Words of Cheer, J. A. Ressler, Scottdale, Pa.

Beams of Light, J. A. Ressler, Scottdale, Pa.

The Way: J. H. Mosemann, Lancaster, Pa., J. L. Horst, Scottdale, Pa.

Sunday School Lesson Quarterlies: J. A. Ressler, J. R. Shank, C. F. Yake, J. L. Horst, Anna Loucks, John Horsch.

Lesson Picture Cards, Lina Z. Ressler, Scottdale, Pa.

English Family Almanac, J. L. Horst, Scottdale, Pa.

German Family Almanac, John Horsch, Scottdale, Pa.

Mennonite Year Book and Directory, J. L. Horst, Scottdale, Pa.

Tract Editor, J. L. Horst, Scottdale, Pa.

Tract Committee: J. L. Horst, Scottdale, Pa.; J. H. Mosemann, Lancaster, Pa.; J. L. Stauffer, Harrisonburg, Va.; C. B. Shoemaker, Scottdale, Pa.; J. D. Mininger, Kansas City, Kans.

Committees

Publishing Committee: Daniel Kauffman, Scottdale, Pa.; D. H. Bender, Hesston, Kans.; A. I. Yoder, West Liberty, Ohio;

Oscar Burkholder, Breslau, Ont.; J. H. Mosemann, Lancaster, Pa.; J. L. Stauffer, Harrisonburg, Va.; S. F. Coffman, Vineland, Ont.

Finance Committee: Aaron Loucks, Scottdale, Pa.; Henry Hershey, Intercourse, Pa.; M. C. Cressman, Kitchener, Ont.; Levi Mumaw, Scottdale, Pa.; S. S. Wyse, Archbold, Ohio.

Auditing Committee: M. L. Buckwalter, Lancaster, Pa.; J. A. Liechty, Orrville, Ohio; M. C. Cressman, Kitchener, Ont.

"Suggestive Methods that Might be Employed by the Board for the Increase of Both Production and Distribution of Wholesome Literature," was discussed by the brethren C. F. Yake and A. B. Christophel.

It is necessary to produce literature that reflects the need of the Church. Congregations should see that their members are supplied with our own publications. We need an increased, progressive program of the House. A line of literature should be produced that will create a demand for itself because of its orthodoxy. A field worker might be employed to advantage.

Friday Evening

Song service conducted by H. N. Troyer, Aurora, Ohio.

Devotional services by A. J. Metzler, Masontown, Pa.

An open conference was conducted by J. R. Shank, Carver, Mo.

Report of Resolutions Committee

Recognizing the great importance of the work of the Publication Board, and the consequent relative importance of the preservation of records of endeavors and progress for future reference and encouragement, be it

Resolved, That all reports to the Board at the Bi-Annual Meetings be submitted in written form.

The resolution was adopted.

We believe that the production of good literature is one of the most important avenues of service in the upbuilding of the work of Christ and the Church.

We appreciate the labors and sacrifices that are being put forth by the management and workers of the Mennonite Publishing House in behalf of the Church, and hereby express our thanks, commending them to God and the word of His grace, and urge them to go forth promulgating and exemplifying the doctrines of God and the Church, with the assurance that their "labours are not in vain in the Lord."

The statement was endorsed by the meeting.

The closing address was given by N. E. Miller, Springs, Pa., on the theme, "How Readest Thou." This was given in the form of a sermon, after which an opportunity was given for souls to confess Christ. One precious soul responded to this invitation.

Closing Prayer.

Otis N. Johns, Secy.

BLESSINGS OF RIGHT ASSOCIATES

(Continued from page 582)

would choose but in submission to His plans these people have had many comrades in their suffering, their works will live on as long as time shall last, yea on through eternity, and they are a thousand times happier than those who turn away because they cannot wait or trust in the Lord to choose for them. Many a kindly deed is done, many a sufferer relieved, many a motherless child given a mother's love because some girl's path did not lay to a home of her own. But many shall rise up and call her blessed.

"Delight thyself also in the Lord." This is the secret of the whole thing. Then however He orders will soon be revealed to us as the more glorious and happy way.

Palmyra, Mo.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.—Col. 3:1.

The longer we spend our time in the school of God the better we can serve Him.—C. C. Culp.

Married

Miller—Metzler.—On Sept. 28, 1929, at the home of the bride's parents, North Lima, O., Bro. Adin Miller and Sister Mabel Metzler were united in marriage, Bro. A. J. Steiner officiating. May God's blessings attend them through life.

Wiseman—Miller.—On Aug. 22, 1929, Bro. Clayton Wiseman and Sister Dena Miller, both of the Greenwood, Del., congregation, were united in marriage, Bro. J. L. Mast, Belleville, Pa., officiating. May the Lord richly bless this union to His glory.

Baer—Grove.—On Oct. 16, 1929, Irvin S. Baer of the Miller congregation and Sister Ella E. Grove of the Reiff's congregation were united in marriage at the home of the officiating bishop, Bro. Denton Martin, near Smithburg, Md. May God's blessings be theirs through life.

Hostetler—Kandle.—On the evening of Oct. 12, 1929, at the home of the officiating bishop, Bro. J. S. Gerig, occurred the marriage of Bro. Ralph Hostetler of Walnut Creek, Ohio, and Sister Eva Kandle of Berlin, Ohio. May God bless them in their new relationship.

Byers—Detwiler.—Bro. Phares Byers of the Mellinger congregation and Sister Perl K. Detwiler of the Chestnut congregation were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker, Manheim, Pa. May God's richest blessings attend them through life.

Troyer—Miller.—On Oct. 12, 1929, at the

home of the officiating bishop, Bro. J. S. Gerig, Smithville, Ohio, occurred the marriage of Bro. Earl Troyer and Sister Faye Miller, both of the Walnut Creek congregation, Holmes Co., Ohio. May God's blessings attend them through life.

Black-Kaltreider.—On Aug. 31, 1929, Bro. Lloyd M. Black of Spring City, Pa., and Sister Naomi E. Kaltreider of York, Pa., were united in marriage at the home of the officiating bishop, Bro. Denton Martin, near Smithburg, Md. May the rich blessings of God attend them through life.

Rohrer—Stelman.—On Oct. 16, 1929, Bro. Raymond H. Rohrer of the Strasburg congregation and Sister Ethel Stelman of the Landisville congregation were united in marriage at the home of the bride by Bishop Isaac H. Brubaker, Manheim, Pa. May the rich blessings of God attend them through life.

Kolb—Longacre.—On Oct. 8, 1929, Bro. Samuel G. Kolb of the Vincent congregation, Spring City, Pa., and Sister Helen C. Longacre of the Bally, Pa., congregation were united in holy matrimony at the home of the officiating minister, Bro. E. W. Kulp, Bally, Pa. May the blessings of God accompany them through life.

Obituary

Wendling.—Amos Wendling was born April 17, 1856; died Oct. 3, 1929; aged 73 y. 5 m. 16 d. He leaves his widow (Lizzie Weidner), 2 sons (Daniel and John), and 4 grandchildren.

He was a faithful member of Herr's Mennonite Church, where funeral services were conducted by Bros. Noah Hurst, John S. Hess, and John Hershey. Text, Rom. 14:8.

Nolt.—Benjamin B. Nolt died Sept. 2, 1929; aged 51 y. 4 m. 19 d. His death was a shock to all, as he was called so suddenly. It teaches us that in such an hour as we think not the Son of Man cometh. He leaves his sorrowing widow (Ellen Stauffer), 1 son (Paul), 2 sisters, and a host of friends. Funeral services were held at Hess' Mennonite Church, conducted by Bros. Jacob Hershey and John S. Hess.

Kindy.—Nora Elizabeth, infant daughter of Leonard and Mabel Kindy, was born near Midland, Mich., Oct. 8, 1929. She leaves father, mother, 3 brothers, 2 sisters, 1 grandfather, 1 grandmother, and a number of uncles, aunts, and cousins. Short services were held at the house by Albert Wyse. Text, Job 1:21.

"This lovely bud so young and fair,
Called hence by early doom,
Just came to show how sweet a flower
In paradise would bloom."

Wenger.—Eli W., son of the late Joseph and Susan Weaver Wenger, was born in Lancaster Co., Pa., May 22, 1876; died as a result of a fractured skull caused from a fall, Sept. 18, 1929; aged 53 y. 3 m. 28 d. He was married to Susan B. Snively, Oct. 1, 1896. He leaves his wife, one son, and three grandchildren. In 1897 he and his companion accepted Christ as their Savior. He was a faithful member of Hernley's Mennonite Church for thirty-two years. He was a kind husband and a dear loving father. He is greatly missed by all who knew him. Funeral services were held at the home and at Hernley's Mennonite Church, in charge of Bros. Joseph Boll Jr., and Isaac H. Brubaker. Text, Isa. 55:8, 9. Interment in adjoining cemetery.

Schrock.—Joseph A. Schrock was born in Miami Co., Ind., July 18, 1850; died at the home of his son near Goshen, Ind., Sept. 23, 1929; aged 79 y. 2 m. 5 d. He was united in marriage to Mary A. Hoerner of Miami Co., Ind., Nov. 12, 1874. To this union were born four children. His wife and two children preceded him in death. Remaining are one son (Alfene) and one daughter (Nancy), eight grandchildren, two great-grandchildren, and one sister. He united with the Mennonite Church about forty years ago and kept his faith till death. He looked forward with fond anticipation to meet those gone before. He often expressed a desire to depart this life and be at home with his Savior. Funeral services were held at the Howard-Miami Mennonite Church conducted by Ira S. Johns assisted by E. A. Mast. Text, Rev. 14:13.

Shirey.—Ethel, wife of William Shirey, was born June 9, 1902; died Oct. 8, 1929; aged 27 y. 3 m. 29 d. One daughter (Gladys Marie) and her sorrowing husband survive; also her parents (Harry and Elizabeth Hesslet), 2 sisters (Marie Stoner and Anna). Her sickness was a lingering one of two years or more duration, due to an attack of influenza. On Jan. 3, 1929, she was received into the Church by baptism and often expressed a desire to go to the house of worship, but she was not permitted to leave her home. She was patient and never complained during her sickness. She would often say, "The Lord knows best." The last week of her life on earth when she felt her end was near, she talked of going home and said that she was ready to go. Funeral services were held from the home of her husband's parents and at the Silver Springs U. B. Church, conducted by the brethren, Seth Ebersole and Hiram Kauffman. Text, Heb. 4:9, 11. Interment in Silver Spring Cemetery.

Whitaker.—Joseph E. Whitaker passed away at Albany General Hospital, Albany, Oreg., Aug. 16, 1929, following operation for ulcers of the

stomach; aged 62 y. 8 d. He was born in Alsace Lorraine, France, and came to America with his parents when quite young. Feb. 24, — he was married to Sister Barbara Steckley near Hartford, Kans. To this union were born four sons and three daughters. One son preceded him in death. His companion, six children (John H., William, Elmer, Mrs. J. B. Roth, Mrs. Milo Yoder, Mrs. C. H. Sinclair), two brothers, and one sister are left to mourn his departure. Bro. Whitaker was ordained to the ministry in 1907 at West Union Church in Iowa, and for the last 10 years was identified with the Albany Mennonite Church. Funeral service was conducted at Albany Mennonite Church with the home ministers, M. E. Breneman and N. A. Lind, in charge assisted by Crook of Eugene. Burial in Riverside Cemetery.

Kauffman.—Minnie (Zimmerman) Kauffman, wife of Fred R. Kauffman, was born Apr. 28, 1870; died Sept. 17, 1929; aged 59 y. 4 m. 19 d. She leaves her husband, one sister (Mary wife of deacon Albert Kauffman), two brothers (David and William), one half-brother (Harry Burket), also one foster son (Levi Kauffman). Her death came very suddenly. Altho she had been suffering from neuralgia of the heart for a few months, she was able to be about the duties of the home up to the time of her death, becoming ill only a few minutes before the end came. Death was due to acute indigestion. Sister Minnie was of a cheerful disposition and her sudden departure is being felt keenly in the home, Church, and community. Funeral services conducted at the Pleasant Grove Church in charge of I. K. Metzler. Text, I Sam. 20:3 (latter clause); Psa. 90:12. Interment in Kauffman Cemetery.

"Heaven now has one more treasure,
Earth can but the casket keep.
For her joy is beyond measure,
With a blessed peaceful sleep."

Newcomer.—Mary Ann (Rutt) Newcomer, widow of Abram K. Newcomer, was born April 11, 1845; died Oct. 5, 1929, at the home of her son-in-law, Franklin H. Hershey; aged 84 y. 5 m. 24 d. Death was due to a complication of diseases. She was a member of the Mennonite Church for over fifty years. She was associated with her husband in the office of deacon for twenty-three years. She was a kind and loving mother. She leaves 3 sons and 5 daughters (Alice Hershey, Amos A., Martha Millhouse, Abram R., Ellen Millhouse, Lizzie Kreider, David R., and Anna R.). One daughter (Mrs. Mary Ann Lefever) preceded her in death. She also leaves 29 grandchildren and 15 great-grandchildren. Funeral services were held at Habecker's Mennonite Church, Lancaster Co., Pa., in charge of Bros. Jacob Habecker, John Charles, and John Mosemann. Interment in adjoining cemetery.

"Mother was tired and weary,
Weary with toil and pain;
Put by her glasses and rocker,
She will not need them again.
Into heaven's mansion she entered,
Never to sigh or to weep,
After long years with life's struggles,
Mother has fallen asleep."

—The Family.

Berkey.—Mabel Sarah, daughter of Joseph and Martha Berkey was born in Wayne Co., Ohio, July 15, 1914. Just as she was growing into womanhood the hand of affliction was laid upon her and for almost five weeks she battled with a siege of typhoid fever and other complications. In the early morning hours, Oct. 3, her final summons came and her spirit was wafted into the great eternity of God. Aged, 15 y. 1 m. 18 d. She is survived by her father and mother, 3 sisters and 6 brothers. Her youngest brother preceded her in death. Sister Mabel was the first to confess and accept Christ out of a class of 26 which confessed Christ during a series of meetings held recently by Bro. E. E. Miller at the Oak Grove Church. It was a great joy and peace came to her soul. Be-

cause of her sickness she could not be present in the meetings, but her request was to make it known to the congregation, her anxious desire of coming into the family of God. It pleased our heavenly Father to call her home, where the sorrows of earth are unknown. And where she will be permitted to worship Him in a more perfect way. Service at the home by Bro. P. R. Lantz; at the Oak Grove Church by C. Z. Yoder and J. S. Gerig. Text, Luke 8:49-54.

"Sleep on beloved, sleep, and take thy rest;
Lay down thy head upon thy Savior's breast.
We loved thee well, but Jesus loved thee best,
And thine is a perfect rest."

Lehman.—Magdalena (Schrage) Lehman died Sept. 3, 1929. She was born in Baden, Canada, Mar. 11, 1867, a daughter of Jacob and Catherine Zehr Schrag. On Oct. 23, 1890, she was united in marriage to Simon F. Lehman who survives her, also two sons (Benjamin and Jacob), five daughters (Mrs. Chris Yousey, Mrs. Daniel Zehr, Mrs. Ernest Zehr, Mrs. Sam Yantzi, and Helen Lehman), also three brothers and one sister and a host of friends. Two daughters preceded her in death. She united with the Amish Church in early youth and was a faithful member until death. She was a patient sufferer for many years, with diabetes and gall stones. Although her health was poor, her death came as a shock, as she had been feeling better and did her work as usual and ate a hearty dinner—when suddenly she was stricken with cerebral hemorrhage which caused a state of coma from which she did not rally but died the next day. She was prepared to go and expressed her willingness to go and dwell with her Savior. Her funeral was largely attended at Croghan Church and burial in the church cemetery. Services were conducted by Joseph Lehman and Joseph Zehr. She will be greatly missed in the community and Church.

"Oh mother, thy gentle voice is hushed,
Thy warm, true heart is still.
And on thy pale and peaceful face
Is resting death's cold chill;
Thy hands are clasped upon thy breast,
We have kissed thy marble brow,
And in our aching hearts we know
We have no mother now."

Shank.—Crissie Yoder Shank, daughter of John A. and Sadie Yoder, was born near Holden, Mo., Jan. 7, 1888. She was united in marriage to Bro. Charles L. Shank July 4, 1914. To this union were born 4 sons and 4 daughters (Ruth, Paul, Mary, Earnest, David, Esther, Lois, and John who preceded his mother in death). Sister Shank was a devoted Christian mother. She confessed Christ at the early age of 13, united with the Oak Grove Mennonite Church, and remained loyal in the faith and service of her Lord. She with her husband volunteered for foreign mission work and on June 3, 1915, they left home and friends, and journeyed to the India mission field where they labored nearly 4 years, bringing them the grand message of Christ and His power to save. On account of ill health it became necessary for them to return. Sister Shank continued her interest in mission work in the homeland, serving as chairman of the Ohio sewing circles and secretary of literature for the "General Woman's Missionary Society." She gave her best to the Master, and deemed it a great privilege to serve her generation. She was a kind, loving, devoted mother. No sacrifice was too great for her. She was called by the messenger of death, Oct. 12, 1929; aged 41 y. 9 m. 5 d. She is survived by her husband, 7 children, father and mother, one brother (Roy Yoder), one sister (Mrs. Nellie Hartzer), with a large circle of near relatives and friends. Services were conducted at the home in North Canton, Ohio, by Bro. E. A. Shank and at the Oak Grove Church by the brethren, C. Z. Yoder, S. D. Rohrer, and J. S. Gerig. Text, Prov. 10:9.

"Heaven now retains our treasure,
Earth her lovely casket keeps;
And the angels love to linger
Where our darling mother sleeps."

CORRESPONDENCE

(Continued from page 617)

Fairview, Mich.

Dear Readers, Greetings in Jesus' Name:—On Oct. 1, we reorganized our Sunday school. The following officers were elected: Supt., Oren Detwiler; Asst. Secy., Otis Bontrager; Supt. Prim. Dept., Mabel Fletcher; Secy.-treas., Ora Troyer; Chor., Vera Zook; Libr., Esther Esch.

On Sunday afternoon, Oct. 13, we had examination meeting. Peace was expressed and if the Lord is willing we intend to have communion services in two weeks from that date.

Bro. Menno Esch expects to be in Huron Co., next Sunday to hold communion with the congregation there that is in his charge.

We were very glad to have Bro. and Sister E. A. Bontrager and son Ernest with us a few weeks ago. Bro. B. brought us an edifying sermon.

We are sorry that Bro. Burkholders had to postpone their visit with us. We hope that they can come some other time.

We are sorry to say that two of our members had to be expelled from

the Church. We see that the enemy is also busy and is trying to lead us astray. Are we not praying as we should? I fear prayer is lacking in many a home.

Sister Stella Lehman and children and her nephew, George Kauffman, arrived here from North Dakota Saturday night. They expect to visit a few days with her mother, brother, and sister and then go on to Pennsylvania to spend the winter with her husband's parents and friends. May God's blessings go with her in this her lonely life. She was bereft of her loving husband and father of her seven children.

We are having very nice weather at present. Last week we had a pretty hard freeze. A few people are yet victims of influenza.

We desire an interest in your prayers.

Oct. 15, 1929.

Cor.

Scottdale, Pa.

Dear Readers of the Gospel Herald, Greeting:—The work here is progressing in a routine way, and yet we have continual variety in our ex-

periences and labors. On Wednesday evening, Oct. 16, Bro. I. W. Royer of Orrville, Ohio, conducted our mid-week prayer meeting. He spent the day with us in the interest of the work of the General Sunday School Committee.

Other recent visitors here were: Bro. E. H. Mathiot and son L. L., Bro. and Sister A. J. Meck, and Sister Martha Brubaker, all of Freeport, Ill., who worshiped with us on Sunday, Oct. 13, and spent a few days here with friends; Bro. and Sister Lloyd E. Nissley, Bainbridge, Pa., who came on Sunday evening and visited the following day; Sisters Martha Mast, Westover, Md., and Ruth Ressler, Johnstown, Pa., who also spent the week-end here.

We expect to hold preparatory services here this evening, Oct. 19, and communion to-morrow forenoon. We expect Bro. James Saylor of Hollsopple, Pa., to be present with us in these services.

We ask a continued interest in the prayers of our readers in behalf of the work here.

Oct. 19, 1929.

Cor.

Extending the border really means the Church searching our spiritual needs, and supplying these needs through enriching her own life and discovering her greatest resources.—Geo. J. Lapp.

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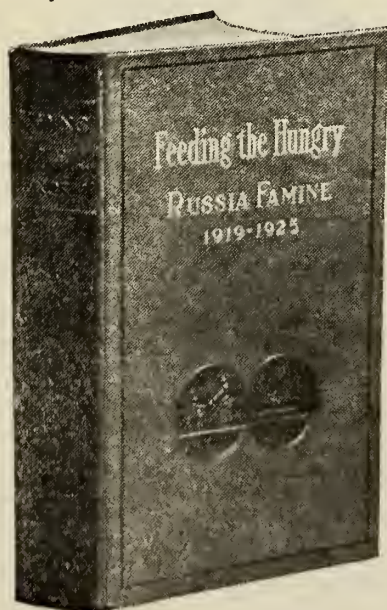
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No. 31

EDITORIAL

"What is thy life?"

The Bible is the Gospel mirror into which you may look and have that question correctly answered.

"Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word." It is a rule that never fails, when the "taking heed" is done in consecrated sincerity.

Our Periodicals.—The attention of our readers is called to an announcement of special offer for new subscribers to the Youth's Christian Companion. We note with pleasure the substantial increase in the subscription list of this "teen age paper" during the past year, and we believe that many more will be glad to avail themselves of the opportunity afforded in this offer.

In this connection we would like to call attention to a similar announcement for the Christian Monitor, published in last week's issue of Gospel Herald. This paper, as well as the Companion, contains many admirable features which makes it a valuable paper for every home. Find last week's Gospel Herald and look at that special offer again.

And while we are speaking of our periodicals we desire to voice our thanks to the many who are renewing their subscriptions to the Gospel Herald. This is the time of the year when we receive more renewals and new subscriptions than at any other time. Call the attention of your neighbors to these publications. Sample copies sent free upon application.

A brother writes: "Please renew my Herald. Enclosed find four dollars." This entitles him to two years' credit on the Gospel Herald. The letter is typical of many that we

are receiving these days. We are making the usual effort to get the entire subscription list brought up-to-date, so that by the end of this year all labels may read "1930" or some figure in advance of that. Your coöperation in the effort to bring this about will be greatly appreciated. If by looking at the top of this page you will find that the date on your label reads somewhere in the future, you will have nothing to do but to encourage your neighbors to help make this matter unanimous. If for any reason you are not able at this time to renew, a line from you to that effect will be appreciated. All we want to know is whether you desire the paper to continue.

While talking of renewals, we might repeat what we have said a time or two before:

1. For every new subscription you send in, accompanied by \$2, the new subscriber will be credited until Jan. 1, 1931, and six months credit will be given you on your subscription. Fifteen new subscriptions thus sent in will entitle you to a life subscription.

2. For an annuity of \$30 you will receive the paper for life, or for an annuity of \$50 you will receive both the Gospel Herald and Christian Monitor for life.

3. For ministers and worthy poor, or for donations, the paper is sent at half rates.

4. Sample copies sent free upon application. We want your help to increase our subscription list a thousand between this and the end of the present year. All questions cheerfully answered.

Bible Standards Affecting Personal Life.—There are several things to bear in mind as we think of that part of Bible teachings which appeals to the natural man as "restrictions" or "prohibition." The first thing that comes to the mind of the man of flesh is that such things are but arbitrary interferences with his own per-

sonal liberty. But the man of God, recognizing in everything that comes from God as having been conceived in the mind of the Infinite, sees more in these things than mere arbitrary rules.

1. "All scripture is given by inspiration of God, and is profitable..." Sometimes these restrictions seem to the flesh as "bitter medicine," but like bitter medicines they often prove to the willing patient the only cure for his ills. Whatever comes from God should be received gladly, without question or reservation.

2. They are for our good. As Paul puts it, "All things work together for good to them that love God." It is right to obey God because He says so. But our attitude of obedience is made so much more agreeable when we can know and feel that Bible standards are not only **right** but also **better** than anything the world has to offer in their place. The Bible teaches purity, temperance, self-denial, humility, simplicity, nonresistance, separation from the world, and many other things against which the flesh rebels. Now in all these things we should obey God, not in the sense that they are arbitrary prohibitions, but because in every one of these Bible standards we have something that is better, more soul-satisfying, more conducive to human well being and happiness, than anything which the world has to offer in their stead.

3. They are essential to Christian freedom and safety. "Where the spirit of God is, there is liberty." There is no surer road to slavery than to follow the dominion of the flesh. There is no surer way to lose our nobility of life than by listening to Satan's "Thou shalt not surely...for God doth know that in the day that ye eat thereof your eyes shall be opened—." The bottle, the cigarette, the dollar, the appetite, the goddess of pleasure, the goddess of fashion, the card table, all are taskmasters which hold in abject slavery those

who despise and reject the freedom of the Cross. It is those only who take God at His Word, who trust and obey Him in all things (including the things which run counter to the desires of the flesh) that have the assurance from God that He will not suffer them to be tempted above that which they are able to bear.

"It is better to trust in the Lord than to put confidence in men."

"MY KINGDOM IS NOT OF THIS WORLD"

By Titus Martin

For the Gospel Herald.

These words were spoken by Christ Himself. By them we learn that there are two kingdoms—the kingdom of the world and the kingdom of Christ. First, we want to notice some differences between the two kingdoms.

The worldly kingdom is ruled by force, Christ's by love. The worldly kingdom is for the punishment of the evil doer. Its subjects in general are obedient because of fear of punishment. Christ's kingdom points men above the law. Its subjects are not obedient because of fear but the love of Christ constrains men and women to live above the law and practice a life of peace and holiness. In the worldly kingdom we deal with the things of time; in Christ's, with things eternal. By this we see that these two kingdoms are exactly opposite from each other. God has at all times had a people called by His name or called out from the world. In the old dispensation He ruled at first by judges and prophets, but after continually being asked for a king to be like the world, He granted the request of the people to their sorrow. It appears that at that time Church and state were together. They lived under the law, but we live under grace.

"My kingdom is not of this world" plainly teaches separation. What God has therefore separated let not men join together. Therefore being "in the world" but not "of the world," what is my duty to the powers that be? "My kingdom is not of this world, else would my servants fight." Upon this we infer obedience. "Else would my servants fight" plainly teaches that it is but natural to be loyal subjects to our King. If we would be of the world we would use force and resist evil, but our King says, "Resist not evil;" but "recompense to no man evil for evil." Do we find this in the kingdom of the world? Our duty to the powers that be is to pray for them and be obedient to their laws so long as they do not conflict with the Word of God.

Can we as a Church or as citizens of the heavenly kingdom help to rule or

hold office in this worldly kingdom? No man can serve two masters. Either he will hate the one and love the other, or else he will hold to the one and despise the other. Can a man be a citizen of two countries? Could a man from Europe come over and be a ruler in America? You say, No. Our laws demand that a man be a citizen before he can hold office. Can we then as citizens of the heavenly kingdom and strangers and foreigners in this world hold office in this worldly kingdom? I believe not. The world might accept us, but does Christ sanction it. I fear not. "My kingdom is not of this world."

In conclusion, can we as a Church help to put into office those in this worldly kingdom? Does the world expect us? No. In the time of the war those who had not voted came through much easier. This shows that they do not expect us. Our light shines brighter if we stay away. It is true that they often ask us to vote, yea, often bring up some great issue to get the people out to vote. Take the election of Wilson. The issue there was, "Keep out of the war." How long was it after he was elected until war was declared? A very short time. Is it not natural if we help to elect a man that we also support him when he gets into trouble? What would a Sunday school superintendent think if after having helped to put him in office you would not support him? Does the world expect or deserve less? Christ commands us to pray for them. But one says, "Faith without works is dead." James is here speaking about things that pertain to the heavenly kingdom. Before you cast your vote get down on your knees and pray that God might definitely lead you in casting your vote for the right one and stay there till He tells you to go and vote. I am afraid that most of us would then stay at home. Our duty as well as privilege is to engage in fervent prayer that God might direct the voters of the land to put in office the one whom He sees fit. A little persecution is good for the Church sometimes. And God sees fit sometimes to send rules to bring this about, so we should pray that His will might be done.

Let us then as citizens of the heavenly kingdom be loyal to our King and let us daily walk in His footsteps and try to do, live, and teach the all things that His name might be known to the uttermost parts of the earth. May it truly be said of us, "In the world but not of the world."

New Holland, Pa.

THE WILL OF GOD IN HEALING

By Ben Schlegel

For the Gospel Herald.

Many recognize the fact of divine healing who have no personal knowl-

edge of Jesus as the Savior of the body. They see that others are healed but question whether healing is God's will for them. They are waiting for a special revelation of the will of God concerning their case and in the meantime are doing all within the power of human skill to get well with the use of natural means; not thinking that from their own standpoint they might be thus thwarting the will of God.

The Bible reveals the will of God in regard to healing. God will not give any special revelation of His will where He has plainly given His revealed will in His Word. A careful study of the Scriptures will clearly show that God has declared His will to be healing for His children—Himself to be the Healer of His people. In evidence of this we will look at a few scriptures.

Healing Ordinance

When God called out the Israelites from Egypt, He gave them a statute and ordinance for healing. Ex. 15:26. This was repeated at the close of the forty years wandering. Deut. 7:15. All through their history we find them in sickness and pestilence turning to God in repentance and confession and receiving healing in answer to prayer. If healing in answer to prayer was God's way under the Old Dispensation, much more does it apply under the New. "Great multitudes followed him, and he healed them all" (Matt. 12:15).

Christ's works of healing were not to prove His divinity alone, as some suppose, but to fulfil His commission—to fulfil the will of God. "Lo, I come to do thy will, O God" (Heb. 10:7).

The Unchanging Christ

Jesus Himself is a revelation of the will of God. He did the will of God. He healed all who came to Him. His is an unchanging priesthood. "Jesus Christ, the same yesterday, and to-day, and for ever." The same in love as when in compassion He healed the multitudes; the same in power as when He healed all manner of diseases.

Christ commissioned His twelve disciples to heal (Matt. 10), and later He so commissioned the seventy. Luke 10. The commission was given to all who believe (Mark 16:17, 18); and again the commission was given to the Church. Jas. 5:14-16. These commissions have never been withdrawn.

Healing in answer to the prayer of faith was the only way of healing known to the early Church. A thread of healing has run through all ages to the present day, and now this precious truth, almost buried in the spiritual darkness of the Middle Ages, has been revived under the great out-

pouring of the Holy Spirit in these last days. Thousands in every land are now proving God as the Healer of His people.

Again God has provided healing through the atonement of Christ. Isa. 53:4, 5; Matt. 8:16, 17. The Hebrew word which is rendered "griefs" in Isa. 53 is said to be everywhere else in the Bible translated "sickness." Also, "by his stripes" (Marg., "bruises, we are healed").

He Bare Our Sickness

The word "bare" in Matt. 8:17 implies substitution. If Christ has borne our sicknesses why should we bear them? We find types of the atonement given in connection with healing in the Old Testament! The cleansing of the leper (Lev. 14), the healing of the plague (Num. 16:46-48), the brazen serpent (Num. 21:7-9), the healing of Job (Job 33:24). In Deut. 28, we find sickness given as a part of the curse. But Gal. 3:13 declares that Christ hath redeemed us from the curse of the law.

Sin and sickness are intimately connected throughout the Scriptures. Psalms 103:3, John 5:14, Matt. 9:5, 6, together with many other passages indicate the same. From both sin and sickness we have redemption through the precious blood of Jesus.

For "Whosoever Will"

All that God has given through us is given through Christ. Christ was given on the cross, hence all God's gifts come to us by the way of the cross. Healing is through the cross of Christ. It is given for whosoever will, for whosoever will meet the condition and believe the Word. We may except ourselves saying, "It is not His will," but God has excepted no one. He is no respecter of persons. His promises are to all.

"If any (not some) be sick among you" (Jas. 5:14). "Ask and it shall be given you" (Matt. 7:7). "If ye will ask anything in my name, I will do it" (John 14:14). "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Healing is promised through the indwelling of the Holy Spirit. Rom. 8:11.

All these scriptures together with the direct and universal promises clearly make known God's will to heal whosoever comes to Him in faith. This is His will, His way. No other way of healing is recommended in the Bible. God has no other way for His people.

Provision of God's Love

He has willed us healing, health, and strength in Christ. This is our right and privilege in Him. We please and glorify Him by accepting His way. He wills that we be well. Will we accept this provision of His

love? Will we obey Him in taking His way that His will may be done in us and that we may glorify God in our bodies?

With certain knowledge of the will of God, we need not pray, "Lord, heal me, if it be Thy will." "If" implies doubt, and doubt cancels faith. An invalid said to the writer not long since, "I believe in praying God to heal if it be His will." And to illustrate the thought he said, "A child may ask his father for something and the father will give it if he thinks it will be for the good of the child; and so in this way I pray for healing." The reply was that if the father had promised to give the child a certain thing, the child would have a right to accept it. Our Father has promised us healing and we have a right to accept it—to take it and hold it as ours.

Through the Finished Work of Christ

Not knowing the will of God in certain matters, we may pray in faith that God will do this for us if it be His will; and He will do the thing. But where God has revealed His will on any subject, we need not be in ignorance of it or in doubt concerning it. His Word reveals healing to be His will, just as surely as salvation is His will, if we fulfil the conditions and believe the promise.

Must Know God's Will

The faith that takes from God reckons on the knowledge of His will. His known will is the basis of our reckoning. We could not definitely take healing by faith, believing that we received, if there was any question whether it was for us. We must know the will of God, then we may definitely take it by faith, believing that when we ask, we receive.

Our will also has a part in the question of healing. Will we take that which God has willed to us? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). When our "I will" meets His "I will," the work is done.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 14:15). See also Matt. 21:22; John 14:13, 14.

Shickley, Nebr.

Three things need to be kept in mind as we consider the matter of divine healing: (1) The day of miracles is not past. (2) Looking to the Lord for healing does not put away with natural remedies such as nursing, medicines, etc. (3) However positive we are in our trust and our desires, let us not get away from the attitude of Christ when He added this to His prayer: "Nevertheless let not my will but thine be done."—Ed.

BELIEVING GOD

Many Christians lack joy and power because when they confess their sin they do not trust God to keep His Word. They do not leave their sin with God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Some time ago a man said, "A great sin overtook me when I was a young man, and I have been confessing it every day since that time, but I can get no peace and I can get no joy because every day the sin is before me." What was wrong? The wrong was in not believing God. When God says, "If ye confess, I forgive," He means what He says. When a child disobeys his father he is out of fellowship with his father. When he confesses his disobedience and manifests sorrow, the fellowship is restored because the father forgives. But what would the father think if his son would go to him every day and confess the same sin over again? A father is always grieved when his child doubts his word, and our Father is grieved when we doubt Him. "He is faithful and just to forgive us our sins."

The last time I was with Dr. Hinson, of precious memory, was on a trip from Vancouver to Seattle. We sat on the deck of the ship almost all night. Among many things he told me was of his last trip from Liverpool to New York. On the ship in mid-ocean one morning while talking with the captain he was tossing up a fifty-cent piece and catching it. This went on for some minutes until he missed and the silver rolled off the deck into the sea. He said, "Captain, how deep is it here?" The captain replied, "As near as I can tell, Hinson, it is about four miles deep where we are. Why?" "Because," said Dr. Hinson, "my sins are down where the fifty-cent piece is and God will not find them until I find my fifty cents." "He hath buried our sins in the depths of the sea."

"Far as east from west is distant,

He hath put away our sin;

Like the pity of a father,

Hath the Lord's compassion been."

Your heavenly Father knows when you are sorry for your sin. You have told Him about it: leave it with Him and do not allow Satan to bother you with it any more.—Sel.

Let us remember that there are things in the world more valuable than dollars and cents.—E. E. Miller.

"Let the words of my mouth, and the meditations of mine heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa 126:6
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Wichita, Kans.

(1781 Jeanette Ave.)

Dear Herald Readers:—We are enjoying lovely fall weather. Bro. J. J. Zimmerman and wife of Crystal Springs, Kans., worshiped with us July 14. Bro. Zimmerman broke to us the Bread of Life.

Bro. C. D. Esch, wife, and three children visited Sister Esch's sister, Mrs. Frank Lindal and family, in our city over the last week end in July. Sister Esch spoke to the Sunday school children and Bro. Esch preached for us July 28. We much appreciate these messages.

Communion was held here the evening of Oct. 6, our bishop, Bro. H. A. Diener, of Hutchinson in charge. Two were received into the Church by letter. We are glad for the few additional families in our congregation since spring.

"Let us pray for each other, nor faint by the way."

Grace Shellenberger.

Oct. 18, 1929.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—Bro. Mahlon Gross of Doylestown finished an appreciated service last Sunday evening in preaching the last four successive Sunday evenings. We had some pleasant visits from our outgoing missionaries. Sister Mary Holsopple was here a few days. Bro. R. R. Smucker arrived in time to speak briefly at the conclusion of a service on the evening of the 14th in which Bro. John Bressler preached. Bro. Smucker stayed with us over night. Bro. C. D. Esch and family were with us Tuesday and Wednesday nights of last week. Bro. Esch went to New York Wednesday and preached for us the same evening. We certainly appreciate these visits. Bro. Henry Benner and wife of Lititz, Henry Graybill and son Mervin were also here over night and went to New York the next day to see the missionaries embark.

Brethren Maris Hess of New Danville, and Amos Hess of Mt. Joy will preach in the regular services next Sunday, Oct. 28, while the writer and family will be at Weaverland for their home communion service. Deacon H. L. Herr, secretary of our Mission Board, and a number of other friends will accompany the minister-

ing brethren. Sunday, Nov. 3, has been set for the communion service at the Mission.

Plans are being made for a Bible meeting to be held here, Saturday evening and Sunday, Dec. 7 and 8. Your interest is solicited.

We were pleased to have Bro. V. E. Reiff with us last Sunday evening. He gave a short talk on the work of the General Board. He stayed over night and made some calls in the city Monday forenoon.

We shall appreciate your interest, prayers, and help with the work from time to time.

In His service,

Oct. 23, 1929. J. Paul Graybill.

NEARING SOUTH AMERICA

For the Gospel Herald.

Sept. 30, 1929, On Sea.

Dear Herald Readers:—Greeting in Jesus' dear Name. "Who is the same yesterday, to day and forever." We are now on board the steamship, "The Western World." We passed the Equator and are now nearing Rio de Janerio, where we will make our first stop. The day we crossed the Equator they "initiated" every one who had never crossed before. They were quite rough and some of the things they put them through seemed quite uncivilized.

There are some very nice people on board. Some of course are of a wild class, whose main occupation (at least on ship) is card playing, drinking and other things not the best for them or others. We see women who smoke and think it is a fine pastime. One is the mother of three small children. She has a nurse, and I have never seen the mother have her baby in her arms at all. One day both she and husband were drunk all day. We pity those poor children as well as the parents. But the majority are different. There are eight missionaries on board besides us. Four girls, and two couples (Mr. and Mrs. Lane) have been there before seven years and found a real joy in serving the Master in Brazil. We are glad to know they teach the pure Gospel to those in darkness; as ONLY "the entrance of Thy word giveth light." The majority of these missionaries are Presbyterians—two are Methodists. To-morrow we all plan to meet in one of our rooms to have a prayer meeting before some of them leave us at Rio de Janerio.

The first day on board there was a very hard storm. Every one was sea sick. We experienced it for the first time in our three voyages. But since then we have had lovely weather and are enjoying the trip. We are leaving home to go home, and are glad to be with those dear people again. Pray for us and our work in Carlos

Casares; that many may come to Christ during the coming summer—as we are getting there in time for another summer while you are having winter at home. The summer is the time we usually can expect larger crowds of unsaved people to attend the meetings.

One lady on ship whose husband is being sent in interest of the oil companies, was glad to know we are going. Her interest was greater because her parents were once Mennonites. Moyer and Meyer were her mother's and father's names, both of Mennonite descent. We were made to think of the vast amount of Mennonites there would be in the United States if all the descendants would have remained true to the church. May those of us who remain be up and doing, winning others to believe and obey God's Word that they may too have the peace which is so great that although we may face physical danger, but for the soul there can be no fear. "Yea though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me." Though the billows roar and waves dash, He holds the sea in the hollow of His hand. On the ocean we see only God, His work. The ship is man-made, but nothing else. Who can disbelieve?

We thank all the sewing circles that helped in any way. May God's blessing attend them in all they do, and may they ever remember the work of the Lord in South America, in their prayers.

Yours for Christ,
Florence B. Lauver.

SAILING FOR INDIA

For the Gospel Herald.

S. S. "City of Baroda,"
Bush Docks, Brooklyn, N. Y.,
Oct. 17, 1929.

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—Our party of seven adults and 8 children are all on board and soon will be ready to sail on our long trip across the deep. People are busy getting settled in their new homes. And the deck hands with other helpers are putting in the last of the cargo, down into the bowels of the ship.

It is hard to realize that our furlough is over and most "goodbys" have been said. We are glad for friends who have come to see us off. In this group are included Sister Miller, mother of E. E. with his brother O. O., also Bro. and Sister Levi Sauder of Millersville, Pa., and Bro. Graybill of the Philadelphia Mission with other friends of Souderton, and other parts of Pennsylvania. We greatly appreciate the remembrance of these kind friends in accompanying us to the ship.

We already feel that we are connected to our beloved India, when we see the Indian stewards around the place busy in their unassuming, quiet way.

We fail to find words to express our feelings at this time of leaving the homeland. We have more fully realized than ever before the close ties of Christian love and fellowship that exist between us and the dear friends at home. May we ever be worthy of the confidence and trust our friends have in us and whom we go to represent.

May you continue to pray for us and with us that we may be kept for His service and to His glory.

Yours in His glad service for the lost and needy in India,

Missionaries sailing to India.

Per C. D. Esch.

Psalm 121.

* * *

Dr. Esch has asked me to add a few words before mailing. This boat has 11,000 tons of cargo. There are forty missionaries besides our group of seven. Only four passengers who are not missionaries. The boat should reach first stop at Marseilles, France in 12 days. Wind was blowing and the sea looked rough as the shore lines were unfastened at 6 P. M., when they pulled away from Brooklyn, New York.

A large bus from Souderton, Pa., brought in James Derstine, Martha Moyer and the entire group of twenty-six who were present for the prayer service just an hour before the boat sailed.

The brethren and sisters sang "Speed Away!" The missionaries responded with the song, "We have a Story to tell the Nations." Other songs enjoyed by all were "Rescue the Perishing," "Work for the night is coming," "God be with you," and "Blest be the tie that binds."

This was a very impressive service.

May the Lord greatly bless this effort to make Christ known to India.

Sincerely,

V. E. Reiff.

MENNONITES IN PARAGUAY

VI. Their Churches and Schools

By A. Swartzentruber

For the Gospel Herald

The plan of the colonists is to have a church building in each of the 14 villages. At present there are 11 such buildings completed. They are about 28 feet long and 15 feet wide. The walls and floors are made of mud while the roofs are either of corrugated sheeting or of dried grass. In some villages there are services held every Sunday; in others, every two weeks; while still in others every four weeks, depending on the size of the village and whether or not there

is a preacher living there. Sometimes they go for a long ways to attend the Sunday morning service in some other village; but instead of going by auto, like they were used to in Canada, they go in wagons drawn by oxen. Leaving home on Saturday P. M. and driving all night they arrive in time for the services which begin at 8 A. M. After church they visit some friends or relatives and in the afternoon they start the homeward journey which lasts till Monday morning. Thus they need not travel any in the excessive heat of the day which would be very burdensome for both man and beast.

There are six ministers and one bishop in the entire colony, and one bishop died while they were on the 125-mile move. We were in the colony over one Sunday and fortunately we happened to be at a place where they held services. This village seems to be sort of a central place called Osterwick. There were 4 ministers, 1 deacon, and the bishop present. We were introduced to them but that was about all the conversation



Pre. Schraeder who preached the Sunday we attended services. This was taken in his home with his family.

we had with them except those whom we visited in their homes. Their services are held entirely in the real German language, but the language they use outside of church and schools is so entirely different that a German cannot understand it. We would call it low german (plat deutsch); they call it Mennonite language. Their services were conducted in the following order: First, the singing of two hymns (all their hymns have from 5 to 12 long verses) with an old time slow tune. After this the minister, whose turn it was to preach that Sunday, got up and pulling a bundle of papers out of his pocket began to read off his sermon which consisted of 28 pages of foolscap of very small script. During the reading of the sermon—which took over an hour—the congregation knelt down twice for prayer but nobody prayed audibly and we only knew that it was time to rise because the minister began reading again. It was

very tiresome to sit for over two hours on benches without backs in very hot weather and a good many of the listeners fell asleep for the last half of the meeting. After singing another long hymn we were dismissed. Some of those that lived close by the church had brought their own benches along and after church they picked up their bench, took it on their shoulder, and down the road they went. Those who came in ox-wagons took their benches on the wagon to sit on. Many of the men as well as some women had come barefooted.

The same buildings are used during the week for schools. The main studies are reading and writing, and as soon as the children can read the German Bible is used entirely as a text book. When we asked whether their teachers were educated or especially prepared we were told, "No, they need not be educated to teach what is required in their schools."

The German language seems to be the principal thing in their religion. In fact, one of them said to us, "If you take our German away from us then we have nothing. On asking one of the more well-to-do families whether they don't miss all the modern conveniences they were used to in Canada, they said, "No, not when we remember why we came here. Canada forbade us to have our own German schools, and the only thing we could do was leave the country." So now when they have trials, hardships, and suffering they think it is for a good cause.

Tres Lomas, F. C. O.,
Argentina, S. A.

INDIA LETTER

For the Gospel Herald.

The rains are drawing to a close and the appearance of custard apples and guavas tell us that the cold season is approaching fast.

Preparations for Christian Workers' Normals and Retreats, estimates for whitewashing and repairs, plans for touring villages also remind us of much hard, strenuous work ahead. Sept. 18 the Oral Hindi language examinations were held at Raipur. Bro. Hostetlers, Bro. Vogts, and Sister Kanagy all appeared and all passed with very good grades. The motor bus in which they went and returned was filled with happy, cheerful conversation after a much dreaded but successful day. The written language examinations will be held Oct. 9.

Brother Vogts and Sister Kanagy

spent the greater part of last week at Dhamtari. This was the first time they had been out since June and they had varied experiences traveling through muddy roads and deep streams in a cart, sometimes walking and sometimes riding. Baby Merle possibly enjoyed the trip more than any of the others, because he was carefree and comfortable. Can you picture him sitting in his father's lap behind a team of buffaloes hitched to a cart while his father was driving them? Fortunately he was not there when these water animals saw a stream ahead and made a plunge into it to refresh themselves.

Bro. Beare looked after the work at Ghatula in Bro. Vogt's absence. Various committees were held while the Ghatula missionaries were up. Sister Wenger just returned from a two weeks' vacation for a little rest from her work. She had a pleasant visit with the missionaries at Champa.

All connected with institutions are busy getting their "writeups" ready for the supporters so they can be sent to Bro. Reiff in good time for distribution. It is no small work to do this, but nothing compared to the amount of work necessary to bring in the support for all these people. We trust these writeups are helpful and satisfactory to those who so kindly support our people here.

The missionaries are anxiously awaiting the report of the General Conference. We are also remembering our fellow missionaries who are now preparing to come to India, in their final packing arrangements to sail and leaving of loved ones.

Waldo is at home with us studying here while he is daily taking "knee bending" treatments. He is making steady progress. Dr. Troyer seems very much pleased and encouraged with his progress. He walks now with a cane and often without a cane. We wish to thank all who were interested in his case and who prayed so earnestly for his recovery. He felt the prayers of friends day by day in the hospital. That God is still performing miracles, that God hears and answers prayer, that God does not deal with His children according to their iniquities but according to His great love and mercy and that prayer changes things; were all again verified in Waldo's case and we desire to praise Him for this.

In His service in India,
Sept. 14, 1929. Lydia Lehman.

BABY CARRIAGES

An exchange observes and comments:

"A confident advertising man assures us dogmatically in the daily papers that a Rolls-Royce is the 'finest thing on wheels.' All wrong, brother.

The Finest thing on wheels is still a baby carriage. And the church with a future is not the church which likes to be referred to as the 'Church of the automobiles.' The church with a future is the 'Church of the baby carriages.'"

It may be further observed that the Rolls-Royce is unfortunately in opposition to the baby carriage. The Rolls-Royce seems to have capacity only for one or two children, and it is more frequently true that the occupants of this luxurious car center their affection on a pet dog.—Sel.

SEPARATION AND CONSECRATION

By a Sister

For the Gospel Herald.

The word separation means disconnection. So a separation from the world is a complete disconnection with all things evil. Separation must take place in the heart. If we in heart are all for Jesus, outward changes and appearances will take place. Our dress will be in direct harmony with II Tim. 2:9 first clause. In like manner also that women adorn themselves in modest apparel.

Conversation is an evil not often mentioned. Not only swearing of oaths and profanity is forbidden (read Matt. 12:36) "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."

How many times, while visiting with one another, words are used that are unnecessary. An unnecessary word is an idle one. Yet for each one we must give strict account. For the one that keeps record in eternity never forgets and never makes a mistake. "Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks" (Eph. 5:4). If we would always remember Christ, that "silent Listener," our conversation would many times be different. Separation even in our speech.

Consecration has a beautiful connection with separation. What a wonderful thing is a consecrated life—time, money, talent, all consecrated to our Master. It is possible (to a certain extent) to be separated and not consecrated, but utterly impossible to be consecrated and not separated. Many times we hear the remark about consecrated giving. Connect it with consecrated living, then everything will be as it should be. Let us look at the prophet Isaiah's spirit of consecration:

"Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I; send me"—a consecrated self, all for God.

Broken Bow, Nebr.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

According to I Cor. 11, will God hear a woman's prayer if her head is uncovered and she is not in the presence of man? S. S.

It has been divinely revealed through the apostle Paul in I Cor. 11 "that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God;" also that "every woman that prayeth...with her head uncovered (or unveiled) dishonoreth" man, her divinely appointed head. If a woman prays without her head veiled, whether in the presence of one or more men, she is violating the teaching of God's Word, not only in dishonoring, or manifesting disrespect to the masculine sex as her head, but also dishonoring Christ and God the divine Head, in disobeying the inspired Word relative to having her head covered while communing with them in prayer.

God is not only omniscient but also omnipresent; hence He not only beholds the unveiled head of the woman thus praying, but also hears her prayer, but in all probability will not answer said prayer, if the same is offered by one who is conscious of violating the sacred teachings of God's Word, relative to the devotional covering, or any other of its decrees and commandments given to the Christian Church. J. S. S.

WANTED: A NEW SET OF PARENTS

We do not hesitate to say that in our opinion the children of to-day do not need vocational guides so much as they need a new set of parents: parents who have spunk enough to climb back upon the thrones in their own households which they have abdicated in favor of their children; parents who have energy enough to get their children out of bed in the morning early enough for them to wash their faces, comb their hair, and lace their shoes without the school's being obliged to give promotion credit for their doing so; parents who, when the shades of night begin to fall, look after their boys with the same degree of care that they give to their bull pup, which they chain up lest he associate with the strange cur on the street. We have autocracy enough in education; what we need most is authority in the home.—Watchman-Examiner.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

SUNDAY SCHOOL LESSON

Lesson for Nov. 10, 1929—Isa. 2:2-4;
Acts 17:22-28; Jno. 4:20, 21.

BIBLE TEACHING ON PEACE

Golden Text.—They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

Introductory.—Now that the subject of peace is on the lips of men and of nations, it is fitting that we spend a week in studying this Bible doctrine, and devote at least one Sunday in holy meditation. But above all that men have said about this subject let us consider what God has to say about it. It is this that engrosses our attention in the present lesson.

Perfect Peace through Christ (Isa. 2:2-4).—Isaiah looks ahead through the centuries, sees the long promised Messiah, and describes the conditions which the Prince of Peace brings about. It is in the same spirit that Paul writes when he says, "The weapons of our warfare are not carnal." When Christ finally did appear the hosts of heaven brought the message of "on earth peace, good will toward men," and in His public ministry Christ declared that "all they that take the sword shall perish with the sword." As fast as the Spirit of Christ gets hold of the hearts of men there is a disarmament in fact as well as in theory. When "the peace of God which passeth all understanding" takes possession of the heart all manifestations of carnal strife are banished from the life of that individual.

Lord Over All (Acts 17:22-28).—The scene is on Mars Hill. Here Paul, confronted by two schools of philosophers who were continually on the lookout for "some new things" and wanting to know what this "babbler" had to say, brings them things to think about that had not before entered their minds. In the first place he reminds them of their superstition, though they doubtless imagined themselves far above the realms of what is supposed to belong to ignorant people only. He then goes on to tell them that "the unknown God" whom they ignorantly worshiped is none other than the only wise God, the God of heaven and earth, whom the carnal mind can never learn to grasp or to know. It is He who has brought all things into existence, to whom we owe all that we have, who is not worshiped by men's hands as though He needed anything, but who is God over all, having dominion over heaven and earth, having made of one blood all nations. The blissful, peaceful, enlightened conditions pictured before us by the prophet Isaiah is but a natural result of the trans-

forming power of God in the lives of His people. "In him we live, and move, and have our being." Our dream for universal peace among nations while the great mass of humanity is still in an unconverted state is an idle one. Much as we would like to see it, it will never come so long as people are moved by selfish motives. The very estrangement from God is a departure from the peace of God within the soul which opens up the avenues of strife and hatred. Universal peace will come with a universal turning to God, not before. In the meantime let the people of God remember that "the weapons of our warfare are not carnal" and hold aloof from carnal strife in any form. The peace of God within the soul brings a peaceable attitude toward everybody and everything but sin.

True Worship (Jno. 4:20, 21).—There may be some of our readers to whom it has not occurred that real peace is inseparably connected with true worship. When the woman at the well reminded Jesus that while the Samaritans worshiped in the mountains of Samaria and Christ's people at Jerusalem, He promptly informed her that the hour was coming when neither in Jerusalem nor in

the mountains of Samaria should the worship of Jehovah continue, but that "they that worship the Father must worship him in spirit and in truth." Worship is not a formal affair, made sacred by some hallowed spot where people may have assembled for worship; neither is it a momentary sentiment, going through a form of worship and quickly forgetting it; but it is a condition of the heart, a state of the soul, that makes us resemble the object of our worship. If in our souls there is a reverence and adoration for God, a longing for Him as the hart panteth after the waterbrook, then there is in our souls a love for God and man that is entirely inconsistent with the idea of human butchery as practiced in war. "If a man say, I love God and hate his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I Jno. 4:20). Wherever there is a true worship of God there is also a love for God's creatures. Let this be the standard everywhere held up. Let the soul be filled with worship, and "the peace of God which passeth all understanding" will have possession of that soul, which means also a peaceable attitude toward fellow men. Couple the idea of peace with that of worship, and you have it upon an enduring foundation.—K.

Bible Meeting Topic

WHAT CAN WE DO FOR JESUS (Jr.)?
Matt. 25:34-40; Jno. 6:28, 29;
Jno. 14:21-24

Topic for November 10
MOTTO

"Do all in the name of the Lord Jesus."

OUTLINE STUDY

- I. Deeds of Kindness and Mercy to the Needy (Matt. 25:34-40).
 1. Feeding the hungry.—I Jno. 3:17, 18.
 2. Giving water to the thirsty.—Matt. 10:42.
 3. Entertaining the stranger.—Heb. 13:2.
 4. Clothing the naked.—Isa. 58:7; Jas. 2:15, 16.
 5. Visiting the sick and imprisoned.—Jas. 1:27; II Tim. 1:16-18.
- II. Believe on Him (Jno. 6:28, 29).
 1. As the Son of God.—Jno. 9:35-38.
 2. As the promised Savior.—Jno. 6:68, 69.
- III. Keep His Commandments (Jno. 14:21-24).
 1. Things to do.—Matt. 28:20.
 2. Things to keep.—I Jno. 2:5.
 3. Witness for Him.—Acts 1:8.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Obey."
2. Things That Help Others When Done for Jesus' Sake.
3. Without Faith in Jesus No Work Counts.
4. Without Obedience There Is No Love.

For Others.

1. The Great Motive of Service.

PERSONAL THOUGHT

I can serve Jesus best by giving my heart to Him.

SEED THOUGHTS

"I cannot tell how precious
The Savior is to me,
Since I have Him accepted,
And He hath made me free;
I cannot tell His goodness,
Enough to satisfy;
And if you'll only take Him,
You'll see the reason why.

"I cannot do for Jesus
As much as I would like:
But I will e'er endeavor
To work with all my might;
For was not our dear Savior
For sinners crucified?
For me, then, surely Jesus
Hung on the cross and died.

"Where'er I think of Jesus,
I cannot but rejoice;
To me He's ever precious,
For Him I raise my voice:
I know He has in glory
A home prepared for me,
Where I shall live forever
So happy and so free."

—C. H. Gabriel.

"Take my life and let it be
Consecrated Lord to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.
Take my hands and let them move
At the impulse of Thy love.
Take myself, and I will be
Ever, only, all for Thee."

—Frances R. Havergal.

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THURSDAY, OCTOBER 31, 1929

Field Notes

Change of Address.—Sister Lena E. Stalter, from Gridley, Ill., to Upland, Calif., 780 First Avenue.

An all day Gospel meeting will be held at the Bowmansville Mennonite Church, Lancaster Co., Pa., on Nov. 13, 1929. G.

Bro. C. F. Derstine, Kitchener, Ont., is scheduled to begin a series of revival meetings at Goshen College on Nov. 8.

Baptismal and communion services were announced for the Springs, Pa., Mennonite Church for Saturday and Sunday, Oct. 26 and 27.

Bro. Oscar Burkholder, Breslau, Ont., addressed the student body at Goshen College during the devotional period on Thursday, Oct. 24.

November 5 is the date set for the next regular meeting of the Executive Committee of the Mennonite Board of Missions and Charities, at Elkhart, Ind.

December 22 is the date set for the beginning of a series of meetings at Hernley's Church, Lancaster Co., Pa. The meetings are to be in charge of Bro. John S. Hess of Lititz.

Last week was spent by the Freeport, Ill., congregation in a series of meetings conducted by Bro. D. D. Miller of Middlebury, Ind. Communion was planned for Sunday, Oct. 27.

Bro. James Saylor of Hollsopple, Pa., conducted the preparatory and communion services at the Scottsdale

Mennonite Church on Saturday evening and Sunday morning, Oct. 19 and 20.

Communion services were reported from the north Missouri congregations as follows:

Pea Ridge, Oct. 13.
Palmyra, Oct. 20.
Cherry Box, Oct. 27.

A recent letter from Brentwood, Md., near Washington, D. C., says: "We are glad to note a gradual increase in interest, and expect to have a steady growth." Our prayers are that our brother's expectations may be more than realized.

Thanksgiving Day is to be spent by the brotherhood worshipping at Chambersburg, Pa., Mennonite Church in an all day Bible meeting, with Brethren David Garber, Aaron Mast,

REQUESTS FOR PRAYER

The prayers of God's people are requested by interested ones—

In behalf of a young girl, a former member, tempted to become a Russellite.

In behalf of a number of congregations now in the midst of a series of meetings, that God may be glorified in the conversion of sinners and the spiritual uplift of members of doubtful standing.

In behalf of the Church at large, that a unity in faith and spirit may prevail, and the power of God manifested in the work of the Church and the life of its members.

Moses K. Horst, and others listed on the program as speakers.

The Lord willing, a series of meetings will be held at the Landis Valley Church, near Neffsville, Pa., beginning Nov. 10, and continuing two weeks, with Bro. J. C. Clemens, Lansdale, Pa., in charge. Pray for the meetings. L.

Letters from our three schools indicate a continual rise in the enrollment, that at Goshen having reached 226. We are still hoping that by the close of the present school year the sum total of enrollment will have reached the high water mark.

Brethren A. D. Wenger and H. D. Weaver of Harrisonburg, Va., are spending a few weeks in eastern Pennsylvania in the interests of the Eastern Mennonite School. Many friends of the institution are hoping for a complete liquidation of the debt on that institution in the very near future.

Bro. and Sister Daniel Kauffman, and Sisters, Alice Kauffman, Minnie Stull, and Mary Kinsinger, all of Scottsdale, Pa., spent last week-end at Springs, Pa., where Bro. Kauffman assisted in the preparatory and communion services held over that period.

A catalogue of the Mennonite Historical Library, John Horsch librarian, was laid on our desk last week. The catalogue shows that there are several thousand books and papers in the library, which is held in trust for the Church by the Mennonite Publishing House.

A letter from Carver, Mo., dated Oct. 21, says: "Bro. L. C. Miller (Limon, Colo.) is in our field at present. He spent four days at Carver, and is now at Sagrada with Bro. Protus and Sister Ida Brubaker, in a series of meetings there." May the Lord have His full way, and many be saved for the Kingdom.

Active work is reported from our north Missouri churches, Bro. S. S. Hershberger of Garden City, Mo., holding revival meetings in the vicinity of Palmyra and Bro. P. J. Shenk of Oronogo, Mo., performing a similar service at Cherry Box. It is Bro. Shenk's intention to conduct revival meetings at Hannibal after he is through at Cherry Box.

Correspondence

Goshen, Ind.

(Yellow Creek church)

Dear Herald Readers, Greetings:—On Sunday, Oct. 13, we were privileged to hold our counsel meeting, and if present plans carry out we shall have our communion service Sunday, Oct. 27.

In the afternoon and evening we shall also have a mission meeting at this place. We are expecting Bro. George Lapp to be in our midst.

We are all looking forward to the oncoming series of meetings which are to be conducted by Bro. S. E. Allgyer of West Liberty, Ohio. We ask an interest in your prayers for the work at this place.

Oct. 16, 1929. Gladys Buzzard.

Westover, Md.

Dear Herald Readers:—It has been some time since a letter has appeared in these columns from this place. As we enjoy letters from the different churches, we believe there are those who like to hear from us. There has been a lot of sickness this fall, but we are thankful to say, none serious.

The Lord has abundantly blessed us in a material way this summer. We have had good crops and re-

ceived substantial prices for what we had to sell.

Bro. Will Stoltzfus, who has been sick for several years, remains about the same. Sometimes he is able to come to church, but more often he is not; and those of us who love to meet in God's house, know what a severe trial it must be to be denied this blessed privilege. Let us "pray one for another."

Bro. Sam Yoder was in the hospital several days due to an accident while threshing. A belt caught his hand severely lacerating it and breaking some bones. He is getting along nicely now.

Bro. Aaron Mast is on an evangelistic tour. May our prayers support him, as did Aaron and Hur the hands of Moses, so that the rod of God may be held high in this present evil world and that the enemy of souls prevail not.

We have enjoyed the presence of many visitors this summer.

Oct. 17, 1929. Mary Miller.

Mazeppa, Alta.

Dear Herald Readers:—On Sept. 15 we held our regular inquiry service, all members expressing peace for which we should indeed be thankful. Two weeks later, Sept. 29, we again commemorated our Savior's suffering and death, all members present taking part. Though few in number, yet we are glad that we can still claim the promise of His blessing, if we are faithful. We are glad to report good health at this place at the present time. Weather is fine and warm, and harvesting and threshing have been completed. Our bishop, Bro. I. Miller, has been absent, visiting the congregation at Duchess, also a few members at some distance farther who have not church privileges. Dear friends, will you remember us at the Throne, that we might "not be weary in well doing; for in due season we shall reap if we faint not?"

Oct. 18, 1929.

Cor.

Wolford, N. Dak.

(Lakeview congregation)

Greetings to the Readers of the Herald:—We are enjoying nice fall weather. When we look out over the fields and see the trees losing their leaves, we are reminded of some of our Lord's work here on earth when He made the seasons.

On Oct. 13 we again had our communion services. We also were glad to have Bro. and Sister Willie Kauffman, Mrs. Rosie King, and Mrs. Ed. Harris worship with us in the services.

On Oct. 31 Bro. Eli Hostetler expects to be at Kenmare; he also will go to Coalridge Mont., before he returns by member Lord willing. Pray

for the brother while he is absent from home.

Health in general is good at present.

Oct. 18, 1929.

Minnie Stoll.

Springs, Pa.

On Oct. 16 Bro. John Heishey of Lancaster Co., Pa., and Bro. and Sister Henry Hershey of the Samaritan Home, Welsh Mt., Pa., brought Sister Lillie Burkholder for a short visit to her home near Grantsville, Md. While here the brethren visited in the homes of several of the ministers of the district, and spent part of a day in the rural mission field adjoining. The brethren also took part in a cottage meeting at the home of our invalid Sister Isabel Durst of the Springs, Pa., congregation.

Oct. 19, 1929.

N. E. M.

Middlebury, Ind.

Greetings:—On Oct. 13 communion services were held here at Middlebury Church. Bro. D. D. Miller being with us, brought to us many good thoughts. We have so many things to be thankful for, both temporal and spiritual. We also had 4 sisters from the Goshen College at our young people's meeting and gave us a special song which was enjoyed. Sister Rhoda Ressler gave a talk to the children which was appreciated.

We expect Sister Gamber to be with us Oct. 20 to give a talk on South America at our young people's meeting.

We have beautiful fall weather at present. Health is fair (with a few exceptions) as far as we know.

Pray for the church at Middlebury, that we may all be faithful in doing the work wherein we are called till He comes.

Oct. 19, 1929.

Cor.

Tuleta, Texas

Dear Herald Readers:—On Oct. 5 Bro. E. S. Hallman filled his regular appointment for the congregation. His daughter Anna came with him. We still have services every two weeks.

For the next group of services, twice in succession will be every three weeks while Bro. Hallman goes to Lake Charles, La., to hold communion. The Hallmans returned to their home on the evening of the 5th, taking with them Sister Sadie Myers who is now making her home with her brother-in-law, Bro. Lehman Horst and family of Falfurrias. She is missed by the members but Jesus can make her a blessing there as well as here.

We are nearing the season when the harvest will be complete. We desire that any one desiring a location to come and look over this field. We wish to have a resident minister.

"The harvest is great, but the labourers are few. Pray the Lord of the harvest that he will send labourers into his harvest."

Oct. 19, 1929.

Amos Unzicker.

Detroit Lakes, Minn.

(Lake Region congregation)

Dear Herald Readers, Greetings:—Since our last letter we have had a number of visiting brethren. Bro. Fred Gingerich of Aurora, Oreg., stopped about 24 hours visiting in his brother Joe's home. He was on his way to General Conference. Bro. John Roupp and wife stopped over night with Joe Gingerich's on their way to Kansas from Minot, N. Dak.

Mr. Penchoff and family from Aberdeen S. Dak., moved here. Their two oldest children are members of our church. They drove through in their car, and Jake Zeigler came through with their emigrant car and stayed a few days. About ten days later Jake Zeigler and family and his wife's cousin, all from South Dakota, visited here a few days on their way to Ohio.

Harry Jones and wife, also Ruth Mast of Amentia, N. Dak., were here a few days lately looking for a place to rent. They want to move this fall yet.

Elmer Hershberger, wife and two children from Garden City, Mo., were with us over last Sunday. They left again Thursday morning. We were very glad for their visit, and they seemed very much pleased with our country. Come again.

Bro. Joe Gingerich, wife, and two of the children spent last Sunday in Iowa. They took with them John Kaiser who spent the summer here for his health. They came home late Wednesday night, reporting they had a nice visit.

Health in general is good, with the exception of some whooping cough.

Oct. 21, 1929. Fannie Stehman.

Masontown, Pa.

Dear Gospel Herald Readers:—On Sunday morning, Oct. 20, Bro. and Sister Daniel Kauffman of Scottsdale were visiting here. Bro. Kauffman had charge of the morning service.

Other visitors were Sister E. D. Hess, Ernest Hess and Ruth Hess of Belleville, and formerly of this place.

We ask an interest in your prayers for the work here and also the revival services that will be held soon.

Oct. 22, 1929.

Cor.

Garden City, Mo.

Greetings to all Herald Readers:—On Sunday, Oct. 20, Bro. Allen H. Erb of La Junta, Colo., filled the monthly appointment at the County Home at Harrisonville.

Bro. D. S. King, Bro. I. G. Hartzler

(Continued on page 637)

Miscellaneous

GOD'S DAY

By Lawrence Keister

For the Gospel Herald.

There comes a day, a better day,
And even now 'tis dawning.
Its golden light falls here and there
With vital touch and prospect fair,
The answer to our faith and prayer—
God's day is dawning.

When Christians look with patient eyes
They see the light now shining.
Dear wisdom comes and comes again
To bring God's love to mortal men
Whose better day is dawning when
God's light is shining.

If darkness deepens look for light—
God's day is always breaking.
Beyond bereavement learn to find
The truth that cannot be confined
Or driven from the troubled mind—
God's day is breaking.

Abiding faith and hope and love
Behold the light now shining.
'Mid disappointment, toil and pain
They find the proof of God's good reign
And know that loss will lead to gain
While light is shining.

Scottdale, Pa.

SOME OLD LANCASTER COUNTY LETTERS

(An account of the Origin of the "Herrites")

By H. S. Bender

For the Gospel Herald.

During a visit at the home of Bishop Christian Neff, Weierhof, Palatinate, Germany, this past summer, I learned of a very interesting and very extensive collection of letters which had been preserved by the Weber family at Monsheim, Palatinate, near Weierhof. On examining the list it was found that it contained a number of letters from Pennsylvania written from one hundred to one hundred and fifty years ago. There are in the collection no less than 26 letters written by some of our brethren in eastern Pennsylvania, from the year 1763 to 1839. One letter is written from Ephrata in 1763, unsigned, and three from Bucks County by Jacob Gross in 1767, 1768, and 1774 respectively. The remaining 22 letters are all written by Martin Moellinger (Mellinger) of Lampeter Township to his brother-in-law, Johann Weber of Kindenheim, Palatinate. The letters cover the period from 1807 to 1839.

The letters by Mellinger are a very interesting series of documents. Naturally much of the material consists of personal and business matters, but there is also a goodly amount of information on Church affairs. Martin Mellinger must have been a minister and probably a bishop, for he speaks frequently about the Church work which he did in company with Bishop

op Peter Eby, who lived 13 miles from his home. He tells, for instance, of trips for communion and ordination to Chambersburg and Hagerstown, to Cumberland County, and even over the mountains to Morrison's Cove, some 160 miles further west. He tells, for instance, of the organization of the Morrison's Cove congregation by Lancaster bishops in 1824. He also tells of the preparation of the first Lancaster County hymnbook in 1804. It seems that an attempt was made to have a joint hymnbook published by the Franconia and Lancaster conferences, but the Franconia brethren preferred to publish their own.

One of the most interesting stories in the letters is contained in a letter written during the War of 1812, telling of a man who came through Lancaster County soliciting aid for a settlement of Mennonites in Tennessee who had recently immigrated from Zweibruecken, Germany, but had lost everything by Indian raids. (Mellinger doubts the story, however.)

Another interesting account is that given of the origin of the "Herrite" or Reformed Mennonite Church. This is contained in a letter dated March 14, 1823. Because of the interest in this event, I shall give the entire account in translation from the original German.

"I can indeed tell you all about these people from beginning to the present, since they are well known to me and lived and arose in our neighborhood. Already 35 years ago (1788), the movement began with Francis Herr, father of John Herr. He began to teach in his house, but insisted on teaching sitting, like Jesus in Matthew 5. At times, however, he was invited to serve at funerals where he had to stand at the service nevertheless. He had several families of followers but performed no baptisms or communion services, for which reason no admission nor expulsion was necessary. He was a brother in our congregation (church) and had once received votes for preacher, and then withdrew from and forsook the Church on account of a confession being required which he was unwilling to make. Then he sat down and wrote a set of articles seven sheets long, showing how the Christian Church should be regulated. But he never put any of this into practice himself. After his death, several of our brethren had become acquainted with John Herr, a man who was not satisfied with our church or any church. They became friends with him. John Herr had not been baptized. He also taught others sitting, and judged the Mennonites severely. Then three of their people went together—one Brother Abraham Landes of our church, the other Abraham Gross, brother-in-law of John Herr. Landes baptized John Herr, who then had the right to baptize Landes and also baptized his brother-in-law, Abraham Gross, who had not been baptized before. So the thing began. John Herr was made bishop, Abraham Landes minister, and Abraham Gross deacon."

These extracts and notices will give some idea of the value of these letters. It is from such letters as these that we are able to gather some

slight information, the only information practically that is to be had of this period in Lancaster County Mennonite history. It might be mentioned in passing that Martin Mellinger refers to a conference held in 1825. This is the oldest reference to the regular semi-annual conference known, although undoubtedly the conference has been held for some years before this time. There is also reference to the visits of the brethren to the churches in Canada about 1820.

I found the letters of such value that I prevailed on Bro. Christian Neff, busy as he was, to have them copied. I hope to translate them all soon and publish them so that they will be available in English to those interested.

In addition to these letters another still more interesting manuscript was found in Bro. Neff's possession. This is a lengthy manuscript written in 1842 by Jacob Krehbiel of Clarence, New York, a Mennonite preacher, in which he attempts to describe conditions among the Mennonites of America at that time. This is a very interesting and illuminating document. Bro. Krehbiel had traveled much, and was acquainted with the churches in eastern Pennsylvania and Canada. For instance, he states his opinion that the ablest of all the leaders in the Church at that time were Benjamin Eby of Ontario, and Peter Eby and Christian Herr of Lancaster. Bro. Neff kindly loaned me this manuscript, which I hope to translate and publish in the near future. Thus little by little new information is added to our small store of information about the Church of a hundred years ago.

Goshen, Indiana.

REVERENCE

Sel. by Paul Huddle

Some years ago while stopping in Detroit on the Lord's Day, I attended services in one of the large churches. When I entered the vestibule a number of people were there, but I heard no sound above a whisper, everyone was calm and moved about in a most quiet manner. We passed into the main auditorium and there not even a whisper was heard, nor a footfall on the heavily carpeted aisles. Amid that perfect silence we were ushered to our respective seats. Many heads were bowed. No one was regarding his neighbor or the people who were coming in. I could hear myself breathe. I felt the reverence and the spirit of worship. I thought surely God was there. It seemed as though the Holy Spirit was filling the place. The audience joined in a hymn and the service was begun. The song ended, but there was a "good crops" the

seats. There was a little coughing but subdued as much as possible. There was not a whisper. The audience appeared to be absorbed in worship, and was in immediate readiness for the message from the pastor. The meeting ended much as it had begun, and the audience immediately and as quietly dispersed. If I had been unsaved at the time, I think I should have desired to ally myself with a church like that, so much did the manner of their worship appeal to me. Our manner of worship ought to produce an effect like that, and if that popular church could accomplish it, WE CAN TOO, WITHOUT BRUSSELS CARPET, WITHOUT A PIPE ORGAN, AND WITHOUT A CHOIR!! These things may be needed by some church, but surely not by a spiritual one! The spirit of true worship lies in the congregation. Oh, that we would feel a more profound respect for God's House,—it cannot be too profound, and a deeper reverence in our worship,—it cannot be too deep?

Come, let us go up into the new Lincoln Memorial. Hats off. Ah! Lincoln is before us in cold stone. Around us are marble pillars, grand, solemn. We silently pay our tribute to the great man. Let us repair to the tomb of Washington. What deep respect we feel at being close by the resting place of the Father of our Country. Now, let us say, we are inside the monument of McKinley. Before us in one of two large marble sarcophagi lies a national martyr. We speak only in a whisper, and again we feel something akin to a reverence at being so near the great dead. But what have we here at any of these places but EARTH. Come, let us go up to the House of the Lord. Hold! Be silent!! We are in the presence of the LIVING GREAT, in the presence of our God! O stop! Consider!! You are in a place hallowed by His presence. There may be no marble columns, no magnificent arches, no beautiful frescoes, nor draperies, but there is here something far better. Above us, around us, and in us is the essence of Heaven. The God of the universe is here! How can we talk, or even whisper, or feel anything but the profoundest reverence! How can we step inside the door into that Presence without a realization of the seriousness of being in such company! The lightly poised step, the quiet seating, the bowed head, the closed lips,—how in keeping with the place! I remember that when I was a boy, in a certain church, the members on taking their seats, would bow their heads and cover their faces in prayer. That made a deep impression on me. How fitting it was! How expressive of the right attitude!

If every member were in his place

at the hour appointed for service, and then there were quiet, absolute quiet, say, for five minutes, would it not be glorious to sit this little while in the HOUSE OF THE LORD, THE CONGREGATION OF THE RIGHTEOUS, and meditate and pray in almost the quietness of solitude, to ponder, to adore, to weep, to dilate. What subjects can stir within us nobler feelings, deeper emotions, greater ecstasies, than those which ought to come to the saint in the HOUSE OF GOD,—his Maker, his Redeemer, his Comforter, his guardians. What glo-

ry of the Father! What devotion of the Son! What power of the Holy Spirit! What imminence of celestial bands! Love, salvation, illumination, protection. The universe, the cross, Light, angels! Oh are we so earth that we cannot appreciate more the profoundness of these wonderful—what shall I call them, I do not know the word,—even to the extent of refraining from talking or even thinking of things foreign to the occasion or the place!—M. T. Brackbill in Eastern Mennonite School Journal.

FIFTY MENNONITE LEADERS

ANDREW S. MACK

(1836—1917)

By J. C. Clemens

For the Gospel Herald

One of the worthy and outstanding leaders of the Franconia district of the Mennonite Church was Bishop Andrew S. Mack of Bally, Pa. He was born in Washington township, Berks Co., Pa., Oct. 16, 1836, and died in Bally, Pa., Oct. 29, 1917.

Bishop Mack was the son of Jesse and Susanna (nee Stauffer) Mack. On Dec. 4, 1859, he was married to Elizabeth Haldeman, to which union were born three sons and three daughters. Two of these children are living at this writing, namely: Bishop Noah Mack of New Holland, Pa., and Preacher Jesse Mack of Yerkess, Pa., and also a brother, Henry S. Mack, Philadelphia, Pa. Bro. Mack was ordained as minister in the Mennonite Church at Bally, Pa., on Sept. 15, 1863, by Bishop Jacob Kolb of the Franconia district and on Nov. 6, 1875, to the office of bishop by Bishops Isaac Oberholzer, John Latshaw, and Josiah Clemmer.

Bro. Noah Mack, one of the surviving sons, has this testimony to give of his father: "He was a man of decided convictions, a humble mind; these principles he effectively impressed upon the minds of his children. He was kind and considerate in his family but he exercised a constant and wholesome discipline and the children knew if they disobeyed they had to give an account of themselves. They learned to obey him and respect and also loved him. They all united with the church that his father served and loved. Newness of life, separation from the world, simplicity in every way and nonresistance were emphasized continually in his conversation and teaching in the home."

Bishop Mack was the moderator of the Franconia Conference for many years, and showed a decided gift as a leader of men. He took special pains to find out the needs of the Church and obtained the views of the mem-

bers of Conference so that when problems came up he was in a position to deal with them satisfactorily to the Church at large.

He seemed to have a special regard for the newly ordained men and encouraged them in their calling. He was blessed with a loving disposition and his messages from the pulpit were interesting and instructive. He had a God-given gift as a speaker and thus inspired the audience. In his time practically all preaching was in the German language. He preached the Gospel of peace for more than fifty years; not only in his home district, but he visited congregations through the States and Canada.

His counsel in Conference was very valuable incidental to the World War, but he died before the war was over. Through the Civil War he had personal experience and had to appear as a young man in order to get exemption. He declared that he made a mistake then in voting for the President (Abraham Lincoln) helping him into office and yet when the President called for volunteers to defend the country he couldn't help him out. He was also interested in works of charity and was one of the instigators of the Eastern Mennonite Home at Souderton, Pa.

Although he lived to the age of eighty-one years, when he took leave he could hardly be spared for it was needful for him to abide. His funeral was largely attended and the remaining bishops spoke from the appropriate text, "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3).

"He being dead yet speaketh."

Lansdale, Pa.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

IMPORTANCE OF SOUL INSTRUCTION

By Leroy Hershberger

For the Gospel Herald.

TEXT: He that refuseth instruction despiseth his own soul.—Prov. 15:32.

This text brings to our minds the thought at once that it is possible for an individual to despise his own soul. This is done by neglect of soul instruction. In turn then we clearly see that the individual who receives soul instruction, loveth his own soul.

You say, "I do not believe that anybody despises his own soul, he may despise the souls of other people, but surely nobody would despise his own soul." Ah! your thoughts are logical, looking at it from the natural point of view. But in reality it is true that you despise your own soul, by neglecting to receive the truth which would set you free from sin.

These thoughts also may present themselves to you: What does Solomon mean when he said, "He that refuseth instruction"? What kind of instruction is this? When are we to receive it? And how are we to obtain it? These are the thoughts we must be clear on before we can understand the above text. If you will read the thirty-third verse in the same chapter you will find these words: "The fear of the Lord is the instruction of wisdom." Also read in the first chapter of this book, the seventh verse: "The fear of the Lord is the beginning of knowledge."

Surely these verses help us out. The fear of the Lord is the instruction that we are to receive. Another remarkable scripture is: "The fear of the Lord tendeth to life; and he that hath it shall abide satisfied: He shall not be visited with evil." Praise the Lord. "The fear of the Lord is the beginning of knowledge," and "The fear of the Lord tendeth to life." (life eternal). In other words, the fear of the Lord in our hearts is the path that leads us to a place of surrender to God, the results of which are, we receive Christ Jesus into our hearts. We thus receive life when we accept the Savior. He said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

We see now that if we receive the instruction that Solomon speaks about in our text we receive life

(Christ). Evidently this would mean that any person before he receives this life (of instruction) is dead, spiritually speaking; dead to things that pertain to godliness and purity. "When we were dead in trespasses and sin, Christ died for us." For whom? Sinners, wretches of humanity, like you and me.

This leads us to another great thought. Why are we to receive soul instruction? First, because we have all turned our backs against God. From the cradle we have walked away from God and His thought for humanity. That is to say, it is not our nature to love God and do the things to please Him, but rather to take up with the things of darkness, that lead to sin and destruction. We have plenty of Scripture proof to bear out this thought. We wish not to accept the theory that there is a spark of goodness in everybody; and if this spark is fanned, by baptism and church membership only, it will produce heart purity. No, we want to stay by the Bible. Harken to what David said, "Behold, I was shapened in iniquity; and in sin did my mother conceive me." Paul said, "Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Surely this makes it very clear that there goes with every person born into this world a corrupted spiritual nature. Total depravity is what we are referring to. Hence we see the great necessity of the Blood of Christ.

The second reason why we need soul instruction is: "The wages of sin is death." We remember that God spoke to our first parents, commanding them to eat of every tree in the garden save the one in the midst of it. They should not eat of it lest they die—not only a physical death, but also a spiritual death which meant for eternity. But they broke God's commandments, and death was the consequence of that disobedience. Ezekiel said, "The soul that sinneth it shall die." James wrote, "Then when lust conceived it bringeth forth death."

We often hear the statement "Death is sure," referring to physical death; but remember that spiritual death, eternal death, is just as certain unless you have the cleansing blood of Christ applied to your heart.

The third reason why we ought to

accept soul instruction is because that after death comes the judgment. Since sin has brought total depravity, and death, it also caused God to prepare a judgment day. Paul declared in his epistle to the Romans: "We shall all stand before the judgment seat of God." And the writer to the Hebrews said, "And as it is appointed unto man once to die, and after this the judgment." The prophet Ezekiel exclaimed, "For God shall bring every work into judgment, with every secret thing, whether it be good or evil." A dark picture this is indeed. But let us look away to the fact that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There is hope, sinner, for you now. Your ship was doomed to strike the rocks, but this beacon light has brightened your dismal condition, and with Christ on board you may safely reach the harbor of eternal bliss. "Herein is love; not that we loved God, but that God loved us, and gave his only begotten Son to die for us." Does not the above picture reveal the love of Christ to us? By making a way of escape from the doom of a sinner, of the uninstructed soul? Do you not feel like you want to love Him more than you ever have before? I am sure it does.

We have three classes of people in the world to-day. No doubt there are those that belong in either one of these classes living in your community. We have one class that puts God and salvation off until they are overtaken in some kind of distress. Perhaps when your mother is dying and you are called home to the bedside to say the last good-bye to her, or when your brother gets his skull fractured and lies for days unconscious; you seem to be very religious and ready to accept almost anything, to get your conscience eased; only to repent and confess your sins to God you will not do. And after the distress has passed from your mind, you are the same old person that you were before.

There is another class of people that put God and salvation off until death. But listen, my friend: this is the wrong time to seek God. Jesus said, "Today, if you will hear his voice, harden not your hearts," also, "Today is the day of salvation"—not next week, but now. Yes, you may see the cleansing stream even while you are reading. Praise the dear Lord. Paul said, "Work out your own salvation with fear and trembling." How can you do this if you do not receive it, until just before you die? There is no reasonable answer for death-bed repentance.

Now we come to the last class. Thank God for this class of people. These are the ones that give God

their hearts when they realize that He is calling them. This is the time to seek God. If this is your time, just look up and trust Jesus; He is present with you, ready to deliver you from the bondage of sin. Paul on his way to Damascus said, "Lord, what wilt thou have me to do?" He was told what to do, and he found God precious to his heart. Isaiah, the prophet, said, "Here am I, Lord, send me." You surrender to Jesus like he did, and you will find that there will be a glorious change in your heart. Why not give your life completely to God while His mercy is at your door, and His tender love bids you come. Jesus loves to save the sinner; His blood availed for me. His nail pierced hands await thy coming.

"O the Spirit-filled life may be thine, may be thine,
In thy soul evermore the Shekinah may shine,
It is thine to live with the tempest all stilled,
It is thine with the blessed Holy Ghost to be filled;
It is thine, ever thine, for thy Lord has willed it so."
Cincinnati, Ohio.

CORRESPONDENCE

(Continued from page 633)

and family, and Sister Alma Hersherberger, recently visited some of our scattered members in the South. On Sunday forenoon, Oct. 13, Bro. King preached at Stuttgart, Ark., Bro. Hartzler at the same place in the evening. Four families and one other brother reside at this place now.

Next they visited in the home of a young invalid, Sister Bessie Craig, near Okolona, Ark. Three services were held for her benefit, a song and prayer service on the evening of the 14th. The next morning Bro. Hartzler preached, and a little later in the forenoon a very impressive communion service was held, the first she had ever attended. She came in touch with our people through one of our church papers and was baptized by Bro. Hartzler about a year ago, this being the first time she had ever seen any of our sisters. The father is also afflicted and they are very poor financially. Pray for them.

Oct. 22, 1929. Alice Hersherberger.

Strasburg, Pa.

Dear Herald Readers, Greetings in Jesus' Name:—In this district we have held two communions up to this time. Last Saturday we held preparatory and baptismal services at the Strasburg Church. We received twelve into the Church—eleven by baptism and one by confession. On Sunday communion was served, when all the members communed that were able to be present. In the evening we went to serve communion to Bro.

Benjamin Funk. He has been an invalid for two and one-half years. He gave an expression of confidence and hope. These are refreshing times and bring to our minds the suffering of our Savior and the love of God for us. Jesus said, "Let not your heart be troubled, ye believe in God, believe also in me." Paul said, "We know that if this earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

We praise the Lord for these promises given to those who believe in Him. We are all depending on His grace and mercy. Let us earnestly contend for the faith once delivered unto the saints.

Oct. 22, 1929.

J. S. B.

McBride, Mich.

The Lord willing, on Nov. 12, the brethren, Claude C. Culp of Chief, Mich., and S. J. Miller of Pigeon, Mich., will begin a three-day Bible conference at the Zion Mennonite Church, near Vestaburg; after which Bro. Culp will continue with us in a series of evening meetings.

Some of the subjects to be discussed are Christian Service, Practical Piety in the Home, Study of I John, Signs of the Times, and The Second Coming of Christ. Will you pray for this work?

Oct. 23, 1929. Eric E. Bontrager.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—On the evening of Oct. 13 the Adelpian Chorus from Metamora were with us and gave a musical program.

On Oct. 20 we commemorated the death of our Lord and Savior and observed the ordinance of footwashing. Because of rain and some sickness quite a number of the members were not present. In the evening Bro. Jonas Litwiler of Morton, Ill., read the opening lesson after which Sister Anna Zimmerman of the Defenseless Mennonite Church, a returned missionary from Africa, gave an interesting talk on conditions there after giving a service of 20 years.

Sister Mary Slagel is still bedfast with paralysis, but is thankful that she doesn't suffer pain. Sister Anna, wife of Bro. Ben Albrecht, has been in the hospital since Oct. 10 as a result of having an operation for appendicitis.

Oct. 23, 1929. Lydia H. Smith.

Falfurrias, Texas

Dear Herald Readers:—Sister Sadie Meyers, formerly of Pennsylvania, and more recently located at Tuleta, Texas, is here at the home of her sister, Mrs. L. K. Horst. Bro. H. F. Reist is filling the regular appointment at Tuleta this coming Sunday,

Oct. 27. Deacon Henry Blosser and wife from Virginia, both past three score years and ten, are quite well, and attend all our regular services on Sunday and mid-week. They are both quite busy every day.

Bro. Ed. Harder's, formerly from Missouri, have rented a farm along the Falfurrias and Corpus Christi Highway. Bro. Lehman K. Horst's, formerly from Pennsylvania, have rented a farm, besides supervising and milking a large Jersey herd. A number of Mennonite Brethren people have recently arrived and others are coming. They are forming a colony around Premont, about 9 miles north from here. Some tourist excursion parties from Kansas and Pennsylvania, are expected to arrive in November. Our winter gardens are being planted—such as tomatoes, corn, peas, spinach, carrots, lettuce, radishes, onions, etc.

The weather is quite mild and the thermometer registering from about 65 to 85. We enjoyed a few warm rains recently. Some who are obliged to make a change of climate are coming here, and we would appreciate others to do likewise if a change is advisable. May God bless you all and make you a blessing.

Oct. 24, 1929. E. S. Hallman.

Midland, Mich.

Dear Herald Readers and Christian Friends, A friendly Greeting in Jesus' Name:—By God's help I will let my friends know how we enjoyed our trip in Ontario, Canada. In March we sold our little farm and had sale on April 9. We then stayed with our son-in-law, Charles Babcock, Midland, Mich., for two weeks. We then went to Flint, Mich., to the home of Amos Gregory, our son-in-law. We remained here till the eleventh, when they took us to St. Jacobs, Ont., where we remained about three and one-half months in Canada. We were in two hundred twenty homes and attended the evangelistic meetings at Floradale held by Bro. Derstine. In June Bro. Earl Miller from Peoria, Ill., held meetings in St. Jacobs, which we also attended. We had our home with my brother in St. Jacobs. On Aug. 24, our son-in-law, Amos Gregory, came and got us again. On Monday, Aug. 26, we started for Niagara Falls, and Clarence, N. Y. On Aug. 27 we started for the General Conference. We heard some very good talks by the brethren. Let us try to be true to our God. After visiting a few friends in Indiana we returned to Midland, Mich., bought a house and lot, and are now keeping house again. Many thanks, kind friends, for what you did for us this summer. We wish you all God's richest blessing. Our address is now Midland, Mich.

Mr. and Mrs. John Brubacher.

IOWA-NEBRASKA WORKERS' CONFERENCE

The ninth session of the Iowa-Nebraska Workers' Conference was held with the West Fairview congregation near Beaver Crossing, Nebr., Sept. 5, 6, 1929.

Organization:—Moderators, Geo. J. Lapp, Ira J. Miller; secretaries, George Reber, Nicholas Stoltzfus.

Each session was opened by singing, Scripture reading, and prayer.

SUNDAY SCHOOL SESSION

The Devotional Life of the Sunday School Worker, Norman Lind, Albany, Oreg.

The devoted Sunday school worker loves God and His Word. Secret prayer is an essential in his life. The devotional life determines the success of a Sunday school worker as a soul winner.

How Combat Present Day Evils in Sunday School?

(a) **Non-Attendance**, Ammon Birky, Shickley, Nebr.

Inconsistencies will keep people away from Sunday school. Supplying proper food and the spirit of helpfulness will draw to the Sunday school. Unity is an essential in Sunday school work.

(b) **Indifference in Classes**, Maude Swartzendruber, Manson, Iowa.

The solution is in allowing God to solve our problems. Prayer is necessary. Home teaching is important. Keep pupils busy. Separate class rooms is a help.

(c) **Lack of Consecration**, Ed. Hershberger, Milford, Nebr.

Lack of consecration is due to a lack of prayer. Consecration is revealed in concentration. After self-life comes to an end the Christ-life enters. His motives and purposes become a part of the worker's life.

(d) **Lack of Vision**, Alice Aeby, Kalona, Iowa.

"Where there is no vision the people perish." Encouraged by carelessness on part of Christian workers. Result of lack of Bible knowledge.

(e) **Lack of Reverence**, P. O. Oswald, Beemer, Nebr.

Begins by a lack of proper home training. Disloyalty and indifference leads to a lack of reverence.

The Sunday School as a Blessing towards a Victorious Life, Ira J. Miller, Rockwell City, Iowa.

The Sunday school is an integral part of the Church. The outstanding objective is to teach the Word. The Word being accepted, lived, and obeyed brings life. Peace with God leads to a victorious life. The victorious life has fullness of joy, perfect peace, absolute security.

YOUNG PEOPLE'S BIBLE MEETING SESSION

Perils that Threaten Our Young People:

(a) **Bad Habits**, Gideon Yoder, Parnell, Iowa.

Carelessness in worship; idleness in the work of the Lord; irreverence in times of prayer; worldly pleasures injurious to the soul; false attitudes and immorality lead people the wrong way; the power of the Gospel the only remedy.

(b) **Bad Associates**, J. P. Yoder, Julesburg, Colo.

Bad associates undermine the social purity of our young people and their spiritual life as well. Shun evil companions.

(c) **Bad Literature**, C. U. Snyder, Roseland, Nebr.

Give attendance to reading. Guard against bad literature. Good literature teaches the truth for the sake of the truth. Bad literature teaches the untruth for the sake of an appeal.

My Responsibility in the Young People's Bible Meeting:

(a) **The Ministry**, Edward Diener, Wellman, Iowa.

The minister ought to be present, helpful to the young people, and encourage them in their service.

(b) **The Workers**, Clark Brenneman, Wellman, Iowa.

Have a definite Christian experience. Interested in his work. Attend regularly. Be prompt. Be reverent. Be a willing worker.

(c) **The Members**, Abbie Blosser, South English, Iowa.

As members of the Young People's Meeting we are responsible for its activities. We should be willing to do our part. We

should serve as best we can when asked to do something.

Sermon (text, Eph. 6:10), Fred Gingerich, Aurora, Oreg.

Encouraging thoughts were given in the message.

SEWING CIRCLE SESSION

Report of sewing circle work was given which was approved and accepted.

Who Is Responsible for the Success of the Sewing Circle?

Every one within the circle should answer "I." The brethren can assist by making it possible for the sisters to be in attendance. A willingness on the part of each to be a "Dorcas."

Blessings Derived by the Worker of the Sewing Circle, Salina Swartzendruber, Noble, Iowa.

"It is more blessed to give than to receive." Blessings of joy and peace come to those who render faithful services. Our love for the work will determine the blessings we will derive.

Avenues for Service, Katie Saltzman, Shickley, Nebr.

We are saved for service. Rural fields, city missions, foreign fields, hospitals, and orphanages are avenues for service to reach many.

MISSIONARY SESSION

Missionary Beginnings in the Lives of Men and Women, S. C. Yoder, Goshen, Ind.

Do not despise small beginnings. There is nothing more noble than the life that is surrendered to the will of God. We were admonished to a rededication of our lives.

The Missionary and His Church, Geo. J. Lapp, Dhamtari, India.

It is not the missionary's church but the Lord's. The missionary is not engaged in the work for the novelty of it. In the name of Christ he is called for the salvation of souls.

The Call of Africa, Levi Mumaw, Scottsdale, Pa.

There are various calls in life, but none so important as the call from the Lord. A large field of ignorance caused by a lack of reading. The task is to find some one who is willing to go. The Church should be willing to send some one.

On account of weather conditions the last session of conference was not given as was planned.

A short children's meeting was conducted by Carrie Swartzendruber, Wellman, Iowa.

Helpful thoughts were given by the moderators in closing.

We believe the time was very profitably spent and all received a blessing.

Gratefully submitted,
George Reber,
Nicholas Stoltzfus, Secretaries.

Report of the Sunday Schools of the Iowa-Nebraska Conference District

Number of schools in district	19
(Each school meets every Sunday.)	
Number of officers	88
Number of teachers	369
Enrollment	3952
Average attendance	2864
Pupils under 9 years of age	642
Pupils from 9 to 16 years of age	643
Non-church members over 12 years	185
Non-Mennonites	114
Number of libraries in district	7
Number of volumes in libraries	651
Number having regular missionary offerings	17
Using investment fund	14
Observing missionary day	13
Offerings for missions	\$10,709.78
Offerings for supplies	1,755.74
Pupils received into Church	141
Number having young people's meetings	17

Gratefully submitted,
George Reber, Secretary

Married

Wisner—Rush.—On Sept. 29, 1929, Elmer Wisner and Sister Adeline Rush, both of Deep Run, Pa., congregation, were united in holy marriage by Bro. Wilson Overholt.

Nace—Rush.—On Sept. 29, 1929, Bro. Ervin Nace of Plain congregation and Sister Carrie Rush of Deep Run, Pa., were united in holy matrimony by Bro. Wilson Overholt.

Miller—Eigsti.—On Sept. 10, 1929, Bro. Mahlon Miller of Wayland, Iowa, and Sister Esther M. Eigsti of Morton, Ill., were united in marriage at the home of the bride's parents by Bro. Samuel Gerber of Pekin, Ill. May God's blessings attend them through life.

Shantz—Hallman.—Bro. Clarence Shantz of the Hughey congregation, Preston, Ont., and Sister Salome Hallman of the Blenheim congregation, New Dundee, Ont., were united in marriage at the home of Bro. Mannes Hallman, the officiating bishop, on Sept. 17, 1929. May the choicest blessings of heaven be theirs.

Landis—Diller.—On Oct. 4, 1929, at the home of the officiating bishop, Bro. John S. Burkholder, Bro. Daniel L. Landis and Sister Mary Diller, both of near Chambersburg, Pa., were united in holy marriage. May their married life prove a blessing to them in the service of the Lord.

Miller—Litwiller.—On Oct. 10, 1929, Bro. Melvin Miller of the Wayland, Iowa, congrega-

tion, and Sister Marie Litwiller of the Hope-dale, Ill., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Anron Litwiller, Bro. Simon Litwiller officiating. May God's blessings attend them through life.

Schmidt—Snyder.—A double wedding service was held at the home of Wellington Snyder, Bloomingdale, Ont., on Oct. 16, 1929, in which a brother and sister married a brother and sister. Bro. Earl Schmidt was married to Sister Sarah Snyder, and Bro. Ralph Snyder was married to Sister Elma Schmidt, all residing near Bloomingdale, Ont. Bishop C. F. Derstine of Kitchener, Ont., officiated. We wish them both a double portion of the Spirit of our God in their new relationship.

Obituary

Yantzi.—Junior, son of John and Katie B. Yantzi, was born Oct. 15, 1929, and died the same day. He leaves father, mother, a brother, and two sisters. An infant sister preceded him in death. Short services were held at the home, in charge of H. Kuhns. Text, Job 1:21, latter clause. Interment in the cemetery near Thurman, Colo. May God comfort the bereaved family.

Jantzi.—Clarence Alvin, son of Aaron and Barbara Jantzi, was born in Huron Co., Mich., Jan. 4, 1928; died Oct. 10, 1929. He leaves father, mother, one brother, one sister, and a host of friends. Funeral was held at the Pigeon River church, conducted by Bros. Sol. Swartzendruber and Edwin Albrecht. Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." Interment in cemetery near by.

Gingerich.—Julius, son of Daniel D. and Katie Miller Gingerich, was born near Kalona, Iowa, Dec. 30, 1883; died at his late home near Kalona, Oct. 18, 1929; aged 45 y. 9 m. 18 d. In his youth he accepted Christ, uniting with the Amish Church, and was a faithful and consistent member until death, always taking an active part in the Church and Sunday school. Dec. 7, 1911, he was united in marriage to Anna Stutzmann. He was preceded in death by one infant brother. Those of the immediate family that are left to mourn his departure are his deeply bereaved wife, one adopted son (Melvin Ray), his aged parents (Bro. and Sister Daniel D. Gingerich), two brothers (Benedict and John), one sister (Mrs. Henry Miller), besides a host of near relatives and friends. Funeral services were held Sunday afternoon, Oct. 20, at the home, conducted by Brethren John Swantz and Chris M. Yoder in German and D. J. Fisher in English.

Schrock.—Maggie Christner, wife of Harry C. Schrock, was born at Trenton, Iowa, Oct. 25, 1865; died at her home near Goshen, Ind., Oct. 15, 1929; aged 63 y. 11 m. 20 d. In 1865 she was married to Harry Schrock, to which union were born 2 sons (John and Cornelius), and 3 daughters (Lizzie, Edna, and Lena), all of whom with her husband, survive. Besides these she leaves 20 grandchildren, 5 brothers (Joseph, John, Samuel, Peter, and Edward), and one sister (Sadie), who, together with a host of friends, mourn her death. Early in life she united with the Mennonite Church and remained devoted to her faith until death. During the seven years of her suffering from the ailment which caused her death, she was always patient, hopeful, and ready to do the will of God. Funeral services were conducted at the home near Goshen, Ind., by Bros. A. L. Buzzard and S. C. Yoder, and at the Shore church near Shipshewanna, Ind., by Bros. S. C. Yoder and Oscar Hostetler, after which the remains were laid away in the cemetery adjoining the church.

Hershey.—Anna, daughter of the late Joseph and Fannie Hartman Hershey, was born in Lancaster Co., Pa., May 14, 1841; died from the infirmities of age at the home of her brother, Amos H. Hershey, New Holland, Pa., Aug. 28, 1929; aged 88 y. 3 m. 14 d. She spent a number of years with her two sisters in Augusta Co., Va. She had been there the last year, and came home only three weeks before her death. In her early years she was unfortunate in becoming a cripple, and it was hard for her to walk. Of late years she could hardly get around without assistance. For many years she was a member of the Mennonite Church, and in her younger years she took an active part in Sunday school work. She spent much of her time in writing letters to her friends, and always enjoyed singing. A number of times her nieces, nephews, and brothers would meet together and sing for her, in which she always took part. To the end she had an unwavering faith. Funeral services Aug. 31 at the home by Bro. Jacob Mellinger,

and at Hershey's Church by Bros. C. M. Brackbill and A. L. Martin. Texts, Jno. 14:5, 6; Job 5:26. Interment in adjoining cemetery.

Tschantz.—Sister Fannie, daughter of Peter and Anna Tschantz, was born Oct. 13, 1864, near Kidron, Ohio, in the Swiss Mennonite settlement. In her young years she learned to know the Lord, whom she endeavored to serve with all her heart, soul, mind, and strength. About the year 1909 she and her mother moved to Canton where she continued in her Christian activities at the Mennonite Mission Church. Many who are scattered over the city can testify that when they were children she gathered them into Sunday school. She also labored with the Interdenominational Prayer Meeting for Shut-ins. Her greatest concern in her declining years was to visit the sick, care for the poor and so fulfill the law of Christ. She would even divide the last she had to bring someone a bit of sunshine. In the last few weeks of her life she became severely afflicted, but in her affliction she exhibited such patience that her friends were made to marvel. Such a sweet peace and confidence settled over her soul that she just fell asleep to wake again in the morning of joy. She went to be with the Lord Oct. 14, 1929. Her age was 65 y. 1 d. Surviving are two brothers (William, David), three nephews, and three nieces; also many other relatives and Christian friends.

"The fear of the Lord is the beginning of wisdom,—

So teach us to number our days,
That we may apply our hearts unto wisdom."

Shetler.—Emma (Schlabaugh) Shetler, wife of Henry J. Shetler, was born in Johnson Co., Iowa, Dec. 12, 1897; died at the Unionville Hospital Oct. 15, 1929, 9 days after having undergone an operation; aged 31 y. 10 m. 3 d. She is survived by her husband, 2 sons, and 2 daughters (Elizabeth, Leslie, Stanley, and Edna), her mother, 5 brothers, and 2 sisters. One son, Clayton, her father, and 1 brother preceded her in death. She also leaves a host of near relatives and friends to mourn her early departure. Emma accepted the Lord in her youth, united with the Mennonite Church, and remained faithful until death. On Feb. 17, 1918, she was united in marriage to Bro. Henry J. Shetler of Bayport, Mich. They made their home in Iowa until November, 1921, when they moved to Huron Co., Mich., where they lived together on the same place until her death. Sister Shetler was much devoted to the welfare of her family, lived a prayerful life, and in her last hours expressed her desire to go to be with her Lord. Funeral services were held at the Pigeon River Church on Oct. 18, conducted by Bros. S. J. Miller and M. S. Zehr. Texts, Jno. 14; Rev. 2:10.

"Soon and forever—
Surely such promise our trust,
Through ashes to ashes,
And dust unto dust.

"Soon and forever,
Our union shall be
Made perfect, our glorious
Redeemer in Thee."

Musselman.—Susan D. Eigsti Musselman was born near Morton, Ill., Nov. 13, 1864. After a lingering illness of nine weeks she passed to her reward, Saturday morning, Oct. 19, 1929; aged 64 y. 11 m. 5 d. She grew to womanhood in the vicinity of Tiskilwa, Ill., and later moved to Milford, Nebr. On January 4, 1902, she was married to Joseph J. Musselman. To this union one son was born. After her marriage she lived for several years in Kansas and then moved near Garden City, Mo., later moving near Manson, Iowa, where she lived until her death. She united with the Mennonite Church in her youth and led a quiet, consistent Christian life to the end. Her kind and loving disposition, her quiet and sincere friendliness won esteem and high regard from all who knew her. She loved her family and her home, and one of her greatest delights was to extend hospitality to visitors. For several years she had been subject to heart trouble and dropsy, and nine weeks ago she became suddenly worse, never regaining her for-

mer health. She bore her sickness patiently, never uttering a word of complaint. Although she knew the end was near, she had blessed assurance, often saying, "My heavenly home is bright and fair, No pain nor death can enter there." She is survived by her husband and one son (Walter), 7 stepchildren (Harvey, Elmer, Ralph, Mrs. E. R. Egli, Mrs. Elmer Eichelberger, Mrs. R. A. Byler, and Omar). Two sisters and three brothers also survive (Sam Eigsti Dan Eigsti, Mrs. Ben Salzman, J. C. Eigsti, and Mrs. Mary Kauffman), also 27 grandchildren and a host of relatives and friends. Funeral services were held at the Manson Mennonite church with the home ministers, Nicholas Stoltzfus and A. R. Egli, in charge. Text, Mark 14:8. Interment at Rose Hill cemetery near Manson.

"How peacefully lay our mother,
Sleeping calmly upon our Saviour's breast.
And we shall strive to cease our weeping
For we know our mother is at rest."

SPECIAL MEETINGS

Lancaster, Pa.

The 36th Semi-annual Meeting of the Associated Sewing Circles of the Lancaster Conference District was held at Mellingers Mennonite Church on Monday Sept. 23, 1929.

The meeting was called to order by singing, after which Bro. Wenger had the Devotion, reading Rom. 12:1-16 and led in prayer.

The minutes of the previous meeting were read followed by the roll call to which 42 circles responded out of 47.

Orders were received from Lancaster, Millersville, Columbia, and Marietta, Philadelphia, Reading, Altoona, and Welsh Mountain.

A letter was read by the Supt. from Bro. Orie O. Miller stating by all accounts there likely will be another shipment of clothing by November for the Russians in Canada.

Treasurer's report was given by Sister Anna Mellinger. Thus ended the business part of the meeting. Bro. Stoner Krady then took charge and acted as Moderator.

The program called for a sermon by David L. Landis. Bro. Walls from Grantsville Maryland consented to take that part, taking for his theme Gal. 6:2, giving us the sad conditions on the Mountains, showing us how we can help bear their burdens.

Bro. Overholser led in prayer and the meeting was dismissed for the noon recess.

A short song service was held after which Bro. Gehman read Psalms 98 and had prayer.

An address, "Unity of workers," was given by Henry E. Lutz, Mt. Joy, followed by S. Horst, Ephrata, Pa., giving us an address on "God's Workmen." The last address on the program was "Blessings of Service," given by John Mast, Elverson, Pa. Short talks were given by J. A. Ressler, Noah Mack, A. C. Good, and John H. Mellinger. The meeting was very interesting as many good thoughts were presented.

Bro. John C. Rohrer and M. L. Swarr were the choristers.

A few remarks were given by the Moderator and the meeting was dismissed by prayer by Noah Mack while John Moseman pronounced the benediction.

A few thoughts:

A kind act often reaches out to some one that we know nothing about. Jesus Christ on the cross is one of the greatest blessings to us that ever was.

In all our labours we must have confidence in God in order to receive a blessing. May our labours not be in vain. Humility is before a blessing. May we have a desire to look out for others and not think too much of self. What a need of loving one another.

Secretary.

Altoona, Pa.

Report of Christian Workers' Meeting held at the First Mennonite Church, Altoona, Pa., Oct. 5, 6, 1929.

Organization:—Mod., Alexander Weaver; Secy., Chas. Weyandt; Chor., Paul Jacobs.

Order of Program:—Devotion, J. N. Durr; Power of Unity, Oscar D. Yoder; Youth Consecration, David Hunsicker; Sermon, John K. Charles; Devotion, John Slaubaugh; Worship, J. N. Durr; Sunday school Lesson, Earle Blough; How to Increase the Spirituality of Members, Warren Datzen; Mission Sermon, Amos B. Stoltzfus; Devotion; Children's Meeting, Martha Yake; Blessings Received by Giving of Our Means, J. K. Charles; What Can We Do to Help Our Mission? Clarence Metzler; What Do We Expect of Our Mission? Amos B. Stoltzfus; Open Discussion; Song and Praise Service; Devotion; Value of Proper Literature for Our Young People, C. F. Yake; Beauty of a Surrendered Life, Amanda Cashman; Sermon, John K. Charles.

The meeting was planned in order that we and the surrounding congregations might be thankful to one another and that we might be willing witnesses for Him. We thank God for the feast of good things brought to us by the brethren. May God bless and prosper them in the work which they have undertaken that souls may be saved and His kingdom built up.

Secretary.

Carstairs, Alta.

Report of the All-Day Sunday School Meeting held at the West Zion Mennonite Church, Carstairs, Alta., Sept. 22, 1929.

Organization.—Mods., J. C. Harder, Howard Stauffer; Secy., Mabel Buschert, Erma Stutzman; Chor., Joe Steckly.

Program.—Devotional, by H. J. Harder; The Purpose of This Sunday School Meeting, Menno Gingerich; My Responsibility in the Sunday School, (a) As an officer, Howard Stauffer; (b) As a pupil, Phoebe Brubaker; Open Discussion led by Bernice Harder; Talk to Children, Clarence Ramer; Exposition of To-day's Sunday School Lesson, Isaac Miller; Children's Meeting, Ezra Stauffer; Value of the Sunday School in a Community, open discussion; Bible Study and Prayer As Related to Sunday School Work, Mrs. J. Snyder; Relation of the Sunday School to the Mission and Evangelistic Work of the Church, N. E. Roth; Factors in Successful Sunday School Work, Open discussion led by Joe Steckly; Talk to Sunday School Workers, M. D. Stutzman; Workers' Meeting; Sermon, M. D. Stutzman.

Seed Thoughts.—The purpose of the Sunday school meeting is to promote the work of the Sunday school and unify the teaching. The responsibility of the officers is to be an example of the believers, filled with the Holy Spirit, a student of the Word, and living the life of prayer. Withholding that from God which rightly belongs to Him is robbery. Our gifts are acceptable after we have given ourselves. Israel's sins in the time of Malachi were: corrupt priesthood, unlawful marriage, and neglecting of offerings. God's children are always a delightful people when His will is obeyed. The moral and spiritual condition of every community are raised where a live Sunday school is conducted.

Bible study and prayer are indispensable in Sunday school work. The Sunday school is a great factor in creating the missionary spirit and planting the Word of God which forms the basis for evangelistic appeal. Jesus must be our ideal if we would be successful in our work.

Secretaries.

Belleville, Pa.

Report of Sunday School and Mission Meeting held at the Belleville, Pa., Mennonite Church, Oct. 4-6, 1929.

Subjects Discussed:—The Power of Coöperation in Our Sunday School Work; The Importance of Consecrated Workers in the

Sunday School; What Constitutes Loyalty to the Church; Home Training an Important Factor in the Sunday School; Secrets of a Live Sunday School; Ezra 7:10 for the Sunday School Teacher; The Place of the Sunday School in the Work of the Church; Are the Sunday Schools Winning Souls as they Should? Who Is Responsible? Discussed by J. B. Kanagy, J. B. Good, E. D. Hess, H. E. Kauffman, O. H. Zook, C. D. Esch, Elmer Yoder, Milo Yoder.

Thoughts Presented:—It is the consecrated worker who is willing to devote time to the study of the Word. Loyalty to the Church embraces obedience, submission to rules and regulations, faithful attendance at all services, untiring effort to win others to Christ, an earnest endeavor on the part of every individual to defend, teach, and live

SPECIAL OFFER

Youth's Christian Companion

TRUE LIFE STORIES by Oscar Burkholder

Free Free Free

Our readers are well acquainted with the type of stories written by Bro. Burkholder for "The Youth's Christian Companion" during the past few years. The best of these stories have been published in a book with decorated cloth binding, size 5¼ x 7¼, containing 78 pages. It is a splendid volume for your library, and will also be fine for a gift, if you so desire. We offer this interesting book to you FREE for a bit of your help in enlarging the sphere of service of "The Youth's Christian Companion."

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1. To You.—If you will get us FOUR NEW SUBSCRIBERS to "The Youth's Christian Companion" at the special price of ONLY 50 cents from now until Dec. 31, 1930, we will send you postpaid a copy of TRUE LIFE STORIES absolutely free. This is a remarkable offer. It will be an easy task to get only FOUR NEW SUBSCRIBERS at 50 cents each. Send us the \$2.00 with the names and addresses of your NEW SUBSCRIBERS and we will forward your copy at once. For EIGHT NEW SUBSCRIBERS, we will send you 2 copies, etc. Here is a chance to do real missionary work. REMEMBER, only NEW subscribers count in this offer.

2. Sunday Schools.—As a special introductory offer we will send "The Youth's Christian Companion," in clubs of 10 or more to one address, the balance of this year and the first quarter of 1930 for only 15 cents a copy. Our regular price is 15 cents a quarter. Or we will send you the Y. C. C. the balance of this year and all of 1930 for 50 cents a copy. This offer does not apply to Sunday schools already getting the paper.

Sample copies, single or in quantity, will be gladly mailed upon request.—Editor.

MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

all her doctrines. Without the coöperation in the home it is exceedingly difficult to accomplish much in the Sunday school, for it is the duty of the home to cultivate the seed sown in the Sunday school. The Sunday school is a very important factor in preparing the youth for greater service in the Church.

Carrie Hartzler.

Mountville, Pa.

Report of Sunday School Meeting held at Habecker's Church, Lancaster Co., Pa., Aug. 14, 1929.

Order of Program:—Devotion, J. C. Habecker; Address of Welcome, C. M. Hostetter; Aims and Objects of a Sunday School, Musser Herr; Problems of the Rural Sunday School, Martin Rutt; Harvest Sermon, John Mosemann; Devotion, Bro.

Sauder; Talk to Children, Levi Sauder; Value of the Sunday School to the Church, Home, and Community, John Weaver; The Sunday School as an Auxiliary to the Church, John Hess; Sermon, George Lapp.

Thoughts Presented:—The object of the Sunday school is to teach the Word of God. The Aim of the Sunday school is to win the unsaved. Our many Sunday school problems may be solved by taking them to the Lord in prayer. We should profit by our past experiences. Whole hearted service is necessary for a life of victory. Israel's fall was due to her wanting to be like other nations. There is no salvation unless there is a self denial.

Secretary.

ANNOUNCEMENT

The regular annual meeting of the Mennonite Home Association of Lancaster Co., Pa., will be held at the Oreville Home, D. V., on Saturday, Nov. 9, at 1:30 P. M.

The meeting will open with a sermon by Bishop John A. Kennel of Parkesburg, followed by the usual routine of business, financial reports, election of trustees, etc. A cordial invitation is extended to all.

Fraternally yours,

Aaron L. Groff,
Asst. Secy.

Modern education too often covers the fingers with rings, and at the same time cuts sinews at the wrists.—Sterling.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, NOV. 7, 1929

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Established 1901

No. 32

EDITORIAL

"He that walketh with wise men shall be wise; but a companion of fools shall fall."

"Good Will."—These words are remembered as having a part of the heavenly message heard during the night of our Savior's birth. An added meaning to these words came to our mind recently as we read in a sentence these four words: "Much good will result." Drop out the two middle words, and think of the two remaining words as something sure to follow where a triumphant good will prevails.

Friends of the Church in the Far West will be interested in Bro. Hochstetler's "Appeal from Creston, Montana," an article found elsewhere in this number of the Gospel Herald. The membership in the Pacific Coast Conference is not large. But it is supporting a mission in Los Angeles, a growing mission in Portland, and carrying on aggressive work wherever there are workers and an opportunity for work. We hope soon to hear of a debt-free and completed church at Creston, with work prospering at other places.

Speaking of qualifications for the ministry, we think of aptness in teaching, intelligence, education, a competency in finances, and several other desirable things; but we too often forget that of still greater importance are a genuine conversion and consecration to God, a heart upon the altar, and faithfulness to the standards of the Gospel and the Church. There is nothing that unlooses talents, develops powers of speech, and confers power for effective services so much as a fullness of the Spirit and whole-hearted loyalty to God and the Church.

A Correction.—In last week's Gospel Herald a statement was made that for fifteen new subscribers the one sending them would be entitled to a life subscription. That was an error. We should have said, Thirty new subscribers accompanied by \$60. The statement was made in connection with the special offer that the credit on your subscription would be advanced six months for the name of every new subscriber, accompanied by two dollars, you may send in. This offer makes it possible for any one, even though you may not have the ready cash, to get your paper paid up and in advance.

Annual Catalogue.—Our book catalogue for 1929-30 will be ready to send out over our mailing list shortly. Every subscriber of the Gospel Herald should receive a copy of this catalogue. Should you fail to get yours within a week or ten days, drop us a card and we will send you another one. We are planning to prepare for the usual "Christmas rush." We trust that you may send in your orders early, which will insure promptness in delivery before the mails will become overcrowded. Wait for this catalogue, look it over, decide what you would like, make out your order, and send it in. We believe you will be pleased with the service.

There are three kinds of church members.

The first class we will mention consists of those who are in the Church because of self-interest—"loaves and fishes," because others are in it, a desire to be with the best society, not willing to be looked down upon as being devoid of religion, etc. If they have any life in them at all, they let it shine with a very dim light.

Then there are those very good people who are satisfied with being simply good. They never give the Church any trouble, are clean in per-

sonal habits, keep the ordinances and pay their church dues; but here their religion ends, as they are without an experimental knowledge of Christ, seldom getting out on "the second mile" of Christian experience and service.

The third class consists of those whose hearts are burdened for the salvation of souls and the welfare of the Church, and whose lives are spent in this cause. In personal life they are as good as the second class mentioned, and they manifest the additional virtue of subordinating all their interests to that of promoting the cause of Christ and the Church.

Wanted! in every community, a body of members of this third class, that they may not only shine for God but also light the fires of salvation and heavenly zeal in the hearts and lives of others.

Putting an End to Wars.—An exchange publishes an illuminating article on "When Will Wars Stop?" and proceeds at once to answer the question by saying, "Wars will stop when God stops them."

No truer saying was ever put into print. James says that wars and fightings among men come from their own lusts. And so long as the lust of covetousness, the greed for gain, and other lusts keep stirring the baser passions of men we may expect "wars and rumors of war." Practically all men profess to have a longing for peace, but most men forget this longing when under provoking circumstances their peace of mind is disturbed through a threatened interference with their selfish interests. So if wars will ever cease it will be because God puts an end to them. This He can do in two ways:

1. Through sound conversion. When a man is truly converted to God his heart is changed, the peace of God fills his soul, "good will toward men" becomes his rule, and carnal strife is no longer a part of his record. In his individual life the

swords have been beaten into plowshares and spears into pruninghooks.

2. When Christ comes and all nations are brought to judgment wars will be at an end. Until that time the children of God should at all times follow in the footsteps of the Prince of Peace, remembering that "the weapons of our warfare are not carnal," and, whatever may be the course of nations or of militarist churches, hold themselves aloof from all forms of carnal strife.

Why are They Lost?—In a recent publication we notice the following as one of its headlines:

Protestant churches lose from twenty to fifty percent of members annually.

The important question to ask in such cases is, Why are such members lost? The loss of members in itself is not necessarily a reflection on the Church. For instance, when Christ preached what is known as His "bread of life sermon" (John 6) we are told that from that time on "many of his disciples went back, and walked no more with him." Did He do wrong in preaching that sermon? While we might raise such questions after man's preaching, we dare not raise it after the preaching of the Son of God. So also let it not be forgotten that the best thing a church can do is to preach the straight Gospel, face the prevailing drift, denounce sin, uphold the whole-Gospel faith, even if that means the loss of part and even most of its members. Dead members are a liability rather than an asset to any church.

But if such losses come through neglect or indifference, through inconsistent Christian living on the part of its members or unscriptural methods on the part of the ministry, through lack of spiritual life because of lack of proper training in home or church, we have an entirely different proposition. There should be in every home, in every congregation, a spirit of devotion and reverence for God and His Word, a spirit of loyalty to God and the Church, a spirit of active service and fervent Christian fellowship that is conducive to bringing up the rising generation "in the nurture and admonition of the Lord," so that defections on the part of obstinately unfaithful members would be more than offset by the addition of new members.

THE TEMPLE OF THE HOLY GHOST

By John Schrock

For the Gospel Herald.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own.—I Cor. 6:19.

The temple is a place to live and worship. There are many temples at present. My body is a temple in which God expects me to worship Him. Before Christ's time there were temples made by God's people where they went to worship Him. When the walls of this temple were broken down, God's people said that they would rebuild it. When the enemy heard of it, he said to God's people, "We will help you build this wall." Why did the devil want to help God's people to build? He is very cunning. If he had helped there would have been many weak spots in the foundation so that it could not have stood very long. They would not let the enemy help.

All children are a foundation of the temple of God. When they are full grown then they are a temple of God. Fathers and mothers are the chief overseers of these temples till they are finished (full grown). The enemy is always ready to lay some material down upon the foundation before the building can be finished and used by the Lord. Fathers and mothers, now these temples are in your care. When a child is born it is pure, but it will not be long till you will see the marks of Satan upon it. Anger shows that the enemy is working there.

"Now when Jesus was born in Bethlehem of Judaea... behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him" (Matt. 2:1,2). They were somewhat like people to-day. When they saw the star they were expecting to find the King in a great city. But when they looked heavenward the star led them to little Bethlehem, where they found Him. Before they started home they had orders to travel another way. So it is with the people of to-day. When they find Christ, they have to go another way to get to heaven.

Kansas City, Kans.

HELL

O dread allotment
For man's neglect!
If you would shun it,
The Christ accept:

Not in word only
But, living all!
Believing, Trusting
Whatever befall.—L. L. Hershberger.

THE CHURCH

Organization

In the organization of the Christian Church there is no union of civil and ecclesiastical authority such as God gave to the Jewish Church and there is no divine authority for the Christian Church to meddle with the State, or the State to interfere with the government of the Church.

There is no provision in the Christian Church for any High Priest outside of the Lord and Savior, and we reject alike the Pope of Rome with his preposterous claims and **the little pope of Individualism** that the Modernists have set up above the Church and the Holy Scriptures.

We read of apostles and prophets and bishops and ministers and evangelists and deacons and teachers and helpers but nothing of a pope. The Bible is clear that members should be subject to the faithful overseers of the flock (Heb. 13:17). Congregations are to be subject to the general council of loyal leaders (Acts 15). The Word of God interpreted through the illuminating Spirit is the final standard.

The individual has part in the government of the Church through a voice in selection of candidates for office in the church. Each congregation has a voice in the government through their representatives in conference as Paul represented the Gentile Christians in the passing of decrees for to keep, though his constituency were absent.

There is no such thing as democracy in church government as set forth in the Holy Scriptures.

From the beginning the question has continually arisen as to the relation between General Conference and district conferences and church organizations and institutions.

There is a tendency, when the action or proposed action of General Conference goes against the wishes of the individuals, for them to insist that its powers are only **instructive** and **advisory** but when the General Conference can be used to further the plans or purposes of individuals or groups then the **authority** of the body is stressed.

The time is here for the Conference to define its position and to place this matter by clear analysis upon a definite, sound, and scriptural basis.

A sound and loyal ministry representing local congregations constitute an authoritative district conference with a Scriptural right to make requirements or to advise according to the nature of the matter under consideration. Sound and loyal representatives of district conferences organized by mutual consent may constitute a General Conference with authority to make requirements or give

advices owing to the conditions and circumstances.

The first emphasis should be placed upon **soundness and loyalty**, for if these are lacking in the individual, or in district conferences, or in General Conference, none such has any right or authority in the government of the Church. This refers, of course, to principles and purposes, and due allowance must be made for such imperfections and infirmities as are common to the children of God, for there is nothing which depends upon human judgment that is perfect.

Just as **unsound and disloyal** ministers, or conferences have no authority to govern, so also **insubordinate members** have no right to recognition in a loyal congregation, and an **insubordinate congregation** has no right to recognition in a loyal conference and an **insubordinate conference** has no right to recognition in a sound and loyal General Conference.

Built up from the ground upon a scriptural basis, there must be sound loyal members in the congregations, sound loyal congregations in the conferences, and sound loyal conferences in a General Conference.

We have a mighty Scriptural organization which God will recognize and bless, and every person in it and under it is in duty bound to support and coöperate with it.

Such an organization cannot be formed or maintained by weak wishes, high hopes, or mere advice; though advice and instruction have a large place in the government of the church there must also be in reserve the indispensable and divinely-provided principle of **authoritative requirements** or the purity of the church cannot be maintained, and when purity of doctrine, experience, and life is departed then remains a house left desolate.

Just as our local congregations and district conferences have been safeguarded by definite **requirements and discipline** just so our General Conference must also be safeguarded and if this principle of authoritative regulation is discarded we cannot maintain our place as a distinctive people and a witness among all nations to a full Gospel.

The first principle of successful government is to maintain a loyal and spiritual constituency but from the apostolic times unsound men have crept in like Judas, Simon, and Alexander the coppersmith, but they were eliminated as their disloyalty rose to the surface.

The second principle of safe church government is to place only loyal men to the front in leadership and to provide for the elimination of any and all that are either too weak or too wilful to maintain the standards of the church.

A third principle that is indispen-

sable is that of **church regulation of doctrine and life** as opposed to individual judgment. Outside the church there is perfect liberty for individual judgment—inside the church this individual judgment is limited to such matters as are outside the lines of Scripture and church regulations.

It is the duty of the ministry to preserve the true standards in the membership. It is the duty of district conferences to preserve the standards in the congregations. It is the duty of the General Conference to require of district conferences and especially of all boards, committees, institutions, and organizations under it the upholding of the church standards.

The great principle of nonconformity to the world is now at stake—congregations, conferences, and General Conference are involved especially on the matter of church regulation of dress by a distinctive garb.

Prompt and vigorous and united action is imperative from General Conference down. Let loyal individuals, congregations, and conferences hold their ground. Let General Conference regulate her own organizations and give a helping hand to those that look to her.

Large steps were taken at the recent General Conference to this end, by revision of the constitution which includes safeguarding features and by providing for a General Church Problems Committee through which the present irregularities can be corrected and others prevented.

This committee has the responsibility of studying, advising, instructing and recommending to General conference a course of action which will meet the issue. Every member, every congregation, every district conference should coöperate with General Conference in correcting irregularities and in maintaining the standards of the Church.—G. R. B., in "The Sword and Trumpet."

THINGS NOT KNOWN IN HEAVEN

By Levi Blauch

For the Gospel Herald.

In heaven there are no natural lights, as the light of the sun, the light of the moon or the stars; no lamps such as we use in our homes, no lanterns to show us the way in a dark night, for there will be no night there. There will be no preaching there, no teaching, no studying of the Word. We need to do that here. If we fail in doing it here, we will fail in obtaining the promise there. There will be no sickness, no sorrow, no pain, no suffering, no death, no weeping, no funeral sermons, no funerals. No invitation hymns will be sung there. There will be no heat from the scorching sun, no frost, no snow,

no rain, no wind, no impure air, no thunder storms, no lightning to flash, no misleading spirits, no disappointments, no thieves to break through, no robbers to frighten us, no murderers to fear, no idolaters, no liars, no unbelievers, no taking the name of God in vain, no swearing, no going to law with one another, no difficulties to meet, no church troubles to settle, no quarreling neighbors, no desire for any confusion whatever, no worldly amusements to lead the unwary astray; no shows, fairs, theaters, dances, festivals, cake walks, Sunday excursions, ball rooms, saloons, horse races, foolish jesting, idle talking; no debasing literature, etc., etc., etc.

If we can not find any evil things in heaven, why then harbor them in our hearts while here on earth? In order to get to heaven we must forsake the wicked, sinful things of this life and the foolish things of the world and consecrate our lives fully to the service of our Lord and Master Jesus Christ who did so much for us when there was no other arm to save us and no other eye to pity. He left the shining courts of heaven and came down upon this sinful earth. While here He gave us an example of holiness and purity such as no one in all the world, in all the ages of time, ever practiced; and gave us thereby an example that we should follow in His steps.

His life was a life of sorrows, and He was truly acquainted with grief. He preached and taught, wept and prayed. He healed the sick, the lame, the blind, and deaf, and did good to all people in every possible way. He encouraged the disconsolate, cheered the distressed, and raised even the dead to life again.

Let us learn what Jesus did and love Him too. He first loved us and proved that love by the life He lived, the teaching He gave, and the death He died. Many are the promises He left on record concerning His Church while here on earth, but the promise concerning heaven is indeed glorious. Let us by the grace of God tear loose from the things on the earth and fasten ourselves to things spiritual.

Johnstown, Pa.

PEACE

This is peace—
To conquer love of self and lust of life,
To tear deep-rooted passions from the breast,
To still the inward strife;

For love to clasp eternal beauty close;
For glory to be lord of self; for pleasure
To live beyond the gods; for countless wealth
To lay up lasting treasure.

Of perfect service rendered, duties done
In charity, soft speech, and stainless days;
These riches shall not fade away in life,
Nor any death dispraise.—Arnold.

Preacher's Page

TEXTS.

(Used in a recent series of meetings at Elkhart, Ind., conducted by Oscar Burkholder, and taken from a letter to the congregation by the pastor, J. S. Hartzler.)

Tuesday evening, Oct. 15, The Work of the Holy Spirit. John 14:16. Wherever the Holy Spirit is present, His work is in evidence. Without Him the Church is powerless.

Wednesday evening. Conditions for successful prayer. Jas. 4:3. Forgiving one another is one of the prime requisites for power in prayer.

Thursday evening. Negative Christianity. Eph. 5:17. The Christian must refrain from sin in order to obey the commandments of God.

Friday evening. Positive Christianity. Matt. 5:48. Many professors are failures in building up the Church because they have not obeyed the "Do nots," and "Be nots," of the Bible.

Saturday evening. Three life secrets. Psalms 25:14. Secret of safety—the Blood; Secret of assurance—the Word; Secret of lasting joy—obedience.

Sunday evening. The Golden Rule. Matt. 7:12. It is practical, and our sorrows are multiplied according to our disobedience.

Monday evening. Seven proofs that the Bible is God's Word. John 1:1-3. Many proofs inside and outside the Scriptures which show them to be God's message to man.

Tuesday evening. Seven results of regeneration. Eph. 2:1-7. Just as certainly as man is born from above will there be evidences in his life.

Wednesday evening. Seven ways of serving God. Heb. 12:28. Complete surrender and submission to the will of God is the governing power in all service.

Thursday evening. Seven reasons why I should be a Christian. Acts 5:29. Reason is all on the side of Christianity. It is unreasonable not to be a Christian.

Friday evening. Seven impossibilities. Matt. 19:26. There are many things which man cannot do. He cannot get to heaven any other way than God's way.

Saturday evening. Seven woes of the Pharisees. Matt. 23:13-23. Hypocrisy is a terrible sin and has many manifestations.

Sunday evening. Seven ways to hell. Prov. 16:25. There is but one road to hell, but there are many ways of traveling thereon.

HOW TO PREACH

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best things first, and stop before you get prosy.

Leave self out of the pulpit, and take Jesus in. Defend the Gospel and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. If you don't want to "break down," make your shirt collar larger, and give your blood a chance to flow back to your heart. Do not get excited too soon. Do not run away from your hearers. Engine drive-wheels whirl fast on icy tracks, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep your hammer wet and cold. Do not bawl and scream. Too much water stops mill-wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless. Lightning kills. If you have lightning, you can afford to thunder.

Do not scold the people. Do not abuse the people who come to meeting rainy days because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Sychar out to hear Him next time.

Ventilate your meeting room. Sleeping in church is due oftener to bad air than to bad manners. Do not repeat sentences, saying, "As I said before." If you said it before, don't say it again. Do not end sentences, passages of Scripture, or quotations with "and so forth;" say what you mean and stop. Leave out all words you can not define. Stop preaching and talk to folk. Come down from your stilted ways and sacred tones, and become "as a little child." Tell stories; Jesus did, and the common people heard Him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt is worth a bushel of moldy ideas dug out of moldier books. Change the subject if it goes hard. Do not tire yourself out and every one else. Do not preach until the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid to do it.

Take long breaths. Fill your lungs, and keep them full. Stop to breathe before the air is exhausted. Inflate your lungs. Take deep breaths. It is

easier to run a sawmill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way. When you are half through raise it more. When nearly done, put on the full head.

Aim at a mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill as quickly. An ounce bullet will kill quicker than a sack of wool. If your talk is narrow and shallow, do make it short. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you can not see the bottom of it, nor call a man a deep diver because he always brings up mud.

Have a clear head, and your words will be clear. Know what you are talking about; then you will make others understand you. Stand for God if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight Gospel and live up to it. Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels and foot his bills. Do not feed bones to babies. Do not abuse people for believing what things you once believed yourself. Respect honest convictions. Judge no man. Be patient toward all. Make friends with the children. Keep clear of gluttony, dyspepsia, and pious grumbling. Remember each sermon may be the last you will preach or your hearers shall listen to. Keep the judgment in view. Please God, and you will please Christians. Let others praise you. Live for Christ. Preach the Word. —H. L. Hastings.

TESTIFYING AGAINST SIN

The following, taken from The Watchman, published at Tyler, Texas, by A. R. Funderburk, is a sample of the kind of testimony needed:

"One of the greatest curses of this age is the picture show but very little is being said about it. Pastors no longer warn people against it. Some have even taken up the habit of attending themselves. A young girl mentioned in our presence sometime ago that she attended picture shows. We rebuked her and asked her if she had not been warned of the evils of the picture show. She replied that she had not. We heard the pastor of the church where this girl attended say that his church was a hard one to preach to because there were no outbreking sins among his people for him to rebuke them of. At the same time there were those in his congregation who attended dances and picture shows. I suppose he does not consider these as unbecoming to Christian conduct. This pastor does not regard the late day styles of dress as an evil as is evidenced by the fact that his own wife follows the latest styles even to sleeveless

dresses, short skirts and bobbed hair. But we maintain that the picture show, the secret society, the dance, the immodest dress, the mixed bathing and many other things that are tolerated and even embraced by many church folks are evil and we will not spare to condemn them in no uncertain tone."

We are not saying that this kind of testimony alone will help save the day, but it will help. The pastor referred to reminds us of the man who deliberately closed his eyes and then with seeming truth said, "I don't see." Such blindness is all too common these days. While every faithful witness for the truth should practice "speaking the truth in love," the witnessing should be done and the light of truth made to shine upon the iniquities of the present time. Name the sins. Call them by their right names. And then prove the sincerity of your efforts by abstaining from the evil practices testified against, as well as others belonging to the same class. —K.

MERE FRAGMENTS OF RELIGIOUS KNOWLEDGE

Ministers are started at the appalling ignorance of their very best people upon the outstanding facts of the Christian revelation. It is necessary, if one wishes to be followed in an intelligent pursuit of the most familiar Bible theme, to adopt in the pulpit the most primitive and even juvenile expressions, in order to be interpreted correctly. We are not here referring to rural regions alone; for, indeed it is there that we still find that deeper insight into the treasures of the Word and a saner application of its striking principles. College men and women with city culture and versatility of interests are often the most hopeless as listeners and students of the truths presented by the pulpit. They read as they listen, but they do not read the Bible, nor the books that present an interpretation of its statements, except perhaps in brief reviews or in uncertain comments. The Book itself is not known to them. Could they be persuaded to study it as literature only, they would soon find its truths so vital as to secure an allegiance far beyond that of admiration, merely for its rare literary expressions and its rich and beautiful figures of speech.

The argument for the parochial school made by our Roman Catholic friends is a valid one. From their viewpoint it is imperative that what the church teaches should be known by the child; and, being known, should be closely followed. Where they write the word Church, we place the sacred name of Christ; and then insist that only in the Bible do we find the clear portrait of that indescribable One. Thus we place the Bible where they rank the traditions

of the church; and so we quickly interpret their argument and its logical emphasis.

At no point has the modern Protestant church failed more signally than in the exercise of its teaching ministry. The average young man and woman of to-day, even of those reared under the influence of the church, has at the best but a hazy notion of what Christianity is or what it means to be a Christian. Small wonder is it that so many are led astray by every popular preacher of a false ism. Especially sad is the fact that many think the thing they embrace to be Christianity when, as a matter of fact, it is nothing of the sort.

As one follows the course of Christian history, he soon sees the large place demanded by religious education; not just technically so, but rather what the place of real information should be. "My people perish for lack of knowledge," becomes more than a sad plaintive moan coming from the heart of God. In a day like our own, when every shade of unbelief is set forth by the press, and a thousand pulpits propagate false doctrines about the being and activities of God, men should know the truth, that the truth may make them free from such danger pits.

In those distant days when the minister came to the homes of the people in order to teach the youth the catechism and their elders the more difficult problems of religion as intimated or revealed in the Scriptures, there was little possibility of drifting later into unbelief. Leaving a wide margin for the mere perfunctory instruction of cold doctrinal statements by formal official ministers, the general influence was most valuable, and the results in various Protestant lands were highly illuminating. Families believed and knew why they believed; and so were not easily loosed from their moorings. That age is passing rapidly in the Protestant world and indeed is almost gone. What is now to take its place in instruction? Thus the audience becomes more and more dependent on the teaching given from the pulpit. It is seldom that a congregation protests against the heretical position of the pastor, though a few intelligent spiritual people may voice their resentment; but the mass of men do not know and have no means of deciding whether they are hearing words of error or the words of life. This fact accounts for the indifference men feel who listen to the fallacious arguments against the importance of how Jesus came into human life and how he left it; as if such vital facts about our Lord could be matters of indifference in the history of the Son of man.

If the great doctrines of the Scrip-

tures have been deeply engraved on the minds of the youth of the church, the popular fads that catch the attention of their undisciplined minds will be tossed aside as irrational and un-Christian, mere vagaries that appear like a mirage and then are gone. Many ways of remedy suggest themselves, but the great hope is in the more earnest, regular and orderly instruction of the mind through the home, the Bible-school and the pulpit. Preaching must be more instructive and less hortatory. People will come to do if they are made to know. The great deposit of revealed truth is preserved for us in the sacred Volume; and like those generations of bewildered men who preceded us, we must turn again for the light that in every earnest age breaks forth from the Word of God.—The Presbyterian.

SIMPLICITY NOT SHALLOWNESS

God's greatest truths challenge men's intellects. Only the mind of God could have conceived the plan of salvation for lost sinners. Only the Son of God could have brought it to pass by His death and resurrection. Only the Holy Spirit of God could have revealed this stupendous Gospel to the minds of men. To do this God chose one of the giant intellects not only of the first century but of all the centuries, a man whose mind was university-trained and whose reasoning powers shame those of most "intellectuals" among men. In view of all this it is well to remember a truth brought out by Dr. S. D. Chown, in the Biblical Review: "In this generation we are apt to think of the doctrines of our grace as too elementary to be emitted from scholarly minds. The typical sermons of the fathers, however, showed that simplicity is not shallowness, and that it requires more intellectual power to preach arrestingly the truths that save men than to philosophize upon abstract theology, or preach popular topical sermons upon current events. It is the simple proclamation of profound evangelical truths that brings salvation and begets Christian progress." If anyone thinks that the Gospel of salvation is a childish proposition, or worthy only of immature minds, let him read closely and carefully the first eight chapters of Paul's Epistle to the Romans, and trace step by step the reasoning, the premises, the logical processes and conclusions of the thesis there set forth. Then let him suggest a method more worthy of man's best intellectual powers by which God "might be just, and the justifier of him which believeth in Jesus."—S. S. Times.

"Blessed are the pure in heart; for they shall see God."

Southwestern Pennsylvania Conference

The Mennonite Conference of the Southwestern Pennsylvania District met in its fifty-fourth annual session at the Masontown Church, near Masontown, Pa., Thursday and Friday, Aug. 8, 9, 1929.

The meeting was called to order by the moderator, Bro. N. E. Miller. After singing of several hymns the devotional services were conducted by Bro. I. W. Royer of Orrville, O., who read from Isa. 12:37; 7-10 and 1 Jno 5:13-21.

The following conference members were present: **Bishops:** J. N. Durr, Daniel Kauffman, Aaron Loucks, James Saylor, J. A. Ressler, N. E. Miller, Isaac Metzler, A. J. Metzler.

Ministers: G. D. Miller, C. A. Graybill, M. B. Miller, Irwin Stonerook, J. M. Nissley, J. A. Brillhart, Joseph Saylor, L. A. Blough, Harry C. Blough, W. C. Hershberger, S. G. Shetler, Hiram Wingard, Alexander Weaver, A. C. Walls.

Deacons: Albert Kauffman, C. B. Shoemaker, C. E. Honsaker, Sem K. Eash, L. D. Yoder, L. H. Weaver, Myron Livengood.

The following visiting brethren were accorded the privilege of honorary membership of conference: **Bishops:** Geo. J. Lapp, Eli Kanagy.

Ministers: Harry E. Kauffman, Oscar Burkholder, Elmer Yoder, Elias Kulp, I. W. Royer, John Mumaw, I. E. Burkhart, J. E. Smith.

Deacons: I. C. Kanagy, J. D. Byler, Uriel Zook.

Minutes of last year's conference were read and approved.

Bro. Charles B. Shoemaker was appointed assistant secretary.

The following committees were appointed: Nominating: J. N. Durr, Hiram Wingard, Jas. Saylor; Resolutions: A. J. Metzler, Oscar Burkholder, S. G. Shetler.

The conference sermon was preached by Bro. S. G. Shetler. Text, Acts 15, 16; Gal. 2:9.

The Rules and Discipline were read and the following brethren followed with fitting remarks: J. N. Durr, Alexander Weaver, John R. Mumaw.

The membership report was read and accepted and later the financial report was given which was also accepted.

Reports

Treasurer's Report

Balance on hand July 1, 1928	\$387.84
Received from congregations during year	162.69
Total	\$550.53
Amount paid out	292.50

Balance on hand July 1, 1929 \$258.03

(Note.—This does not include Building Fund of \$116.45.)

Report accepted.

Evangelistic Report

Number of sermons preached	193
Number of confessions during meetings	68
Number of confessions before or after meetings	32
Number of accessions	61
Number of confessions (where one or both parents are Mennonites)	48
Number of confessions (where parents belong to no church)	3
Number of confessions (where parents belong to other churches)	21
Financial help given Evangelists (not all reported)	\$785.07

Following are the names of the evangelists: J. W. Hess, John F. Grove, S. G. Shetler, John F. Bressler, O. N. Johns, Hiram Wingard, J. M. Nissley, John R. Mumaw, J. Irwin Lehman, J. D. Mininger, E. L. Frey, Aaron Mast, J. C. Clemens, Enos Hartzler.

Report accepted.

Gortner Mission Station

The Gortner Mission Station is located near Oakland, Md., and is under the care of G. D. Miller. Services are held every two weeks in the Union Church Building. About twenty sermons were preached during the year. The present membership is four. Services are reasonably well attended with spiritual condition fair. Some of the hindrances are surrounding influences. The Union Sunday school is evergreen and a Bible conference was held during the year. Among the special needs is a located worker.

Report accepted.

District Mission Board

The Mission Board of the Southwestern Pennsylvania Conference District met August 5 and 6, 1929, at the Scottsde Mennonite Church. An inspirational program was given on Monday evening. On Tuesday morning the Board met in a business session. The roll was called and showed a quorum present. The minutes of the last meeting were read and approved.

The minutes of the meeting at New Wilmington were read and approved.

Bro. J. M. Nissley gave a report of the Local Board of the Altoona Mission. This report was accepted as given.

The treasurer then gave his report. The treasurer reported the liquidation of the Altoona Mission debt. The report showed total receipts for the year to be \$8907.50. Balance on hand July 1, 1929, \$641.84. The report of the treasurer was approved and accepted.

The financial report of the Altoona Mission was then given by Bro. Nissley. His report showed a balance on hand, July, 1929, of \$38.07. Upon motion the report was accepted.

The report of the auditors for the treasurer's accounts was then given by Bro. Levi Mumaw. Report accepted.

The report of the auditors for the Altoona Mission was given by Lloyd S. Croyle. Report accepted.

The matter of painting the Altoona Mission building was then taken up and discussed. Upon motion it was decided that the matter of painting of the Mission building be taken care of by the executive committee.

The matter of allowance for the workers of the Altoona Mission was taken up and discussed. It was decided that the executive committee appoint a committee of three to look into this matter and take action accordingly.

The report of the schedule and budget committee was then given by Bro. C. B. Shoemaker. This report was accepted. The report of the schedule committee was then given and it was stated that a more definite report would be given later. It was also stated that only the funds not covered by special contributions would be included in the report.

The work at Rockton was taken up and discussed and referred to church conference.

The Executive Committee was empowered to appoint a field worker. Bro. A. J. Metzler was appointed for a period of one year.

New Board

The roll call of the members of the new Board was taken which showed a quorum present.

The election of officers resulted as follows: Pres., J. A. Ressler; Vice Pres., Joshua B. Zook; Secy., Myron Livengood; Treas., C. B. Shoemaker.

The following committees were retained or appointed: Committee to study and supply allowance for the sisters at the Altoona Mission: J. M. Nissley, C. B. Shoemaker, John Y. Hartzler. Local Board Member of Altoona Mission: J. N. Durr. Auditors for accounts of the Altoona Mission: Albert Kauffman, E. D. Hess, R. L. Wingard. Auditors for treasurer's accounts: D. S. Loucks, N. S. Maust, Frank Townsend. Schedule and Budget committee: C. B. Shoemaker, S. G. Shetler, Myron Livengood.

Program for all-day Mission Meeting: J. M. Nissley, J. D. Byler, C. A. Graybill.

(At a meeting of the executive committee during the Church Conference)

It was decided to continue the support of Bro. Isaac Metzler as long as he is engaged in the work at Rockton.

It was decided to retain Bro. A. C. Walls for the work in the mountains of Maryland and that the matter of supporting be deferred until the committee has made investigations and reports. Committee appointed: J. A. Ressler, N. E. Miller, A. J. Metzler.

Reports submitted by:

Oscar D. Yoder.

Myron Livengood, secretaries.

Report accepted.

Report of the Sunday School Conference

1. The delegate body of the Mennonite Sunday School Conference of the Southwestern Pennsylvania district met in regular session in the Masontown Church, Aug. 6, 7, 1929. There were present sixteen superintendents, twenty elected delegates, thirty-seven bishops, ministers, and deacons from within the district, and nine bishops, ministers, and deacons from other districts. Among those present were: Geo. J. and Florence Lapp, missionaries on furlough from India, and Wm. G. and Florence Lauver, missionaries on furlough from South America.

The following business was transacted: C. A. Graybill, D. L. Kauffman, and John Y. Hartzler were appointed a nominating committee.

The library committee recommended the books, "New Africa" by Fraser; "Teaching and Learning" by Sheridan and White. The report was accepted and the books were adopted to be added to the reading course.

Upon proper application of the Allensville and Belleville Sunday schools to become part of this conference, this body accepted the applications and listed them with the other schools of this district. The secretary was instructed to extend a most cordial invitation to other schools of like faith within the district to unite with us.

Moved and passed that the revision of the Constitution be accepted and that the secretary be authorized to cooperate with the Church Conference, the Mission Board, and the Associated Sewing Circles to have all the constitutions printed in one pamphlet.

It was passed that we continue the support of a native evangelist in South America, beginning May 1, 1930. The mission fund shows a deficit of \$117.99, and we urge that an effort be made to have larger offerings for the support of J. N. Kauffman and son Paul in India and for a native evangelist in South America.

The sending out of a bulletin to the various superintendents of the schools within the district met with approval and is to be continued.

The arrangement for a special Sunday School Week, Feb. 17-21, 1930, in the Johnstown Bible School was encouraged and a motion passed as follows: That the work be supported by one offering from each Sunday school to be used for this purpose only.

It was decided that the offering of each Sunday school on the second Sunday in October be taken for the General Sunday school committee and that the offering be sent to the treasurer, E. C. Bender.

It was recommended that a schedule of offerings be included in the bulletin sent to each superintendent.

The nominating committee presented three names for each office.

(Continued on page 653)

SUNDAY SCHOOL LESSON

Lesson for Nov. 17, 1929—Acts
10:9-35; Gal. 3:28, 29

LIVING WITH PEOPLE OF OTHER RACES

Golden Text.—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.—Acts 10:34, 35.

Introductory.—Our lesson subject does not quite fit our lesson texts. In both references the subject is salvation rather than affiliation. One lesson writer has seen fit to select the subject, "Salvation Provided for All;" which comes nearer the theme held forth in both Acts 10 and Gal. 3. The first of these references tells of the Gentiles as well as the Jews having access to the Gospel and of God directing Peter to go to the house of Cornelius to open the door of the Gospel to the Gentiles. The second is a statement of the doctrine of equality between Jew and Gentile.

Peter's Vision (Acts 10:9-15).—For some time after the raising of Dorcas to life in Joppa, Peter lodged in the house of one Simon the tanner. One day, while in a trance, there came a vision to Peter which was hard for him to grasp. He saw a canvas let down from heaven, and on it were all manner of four-footed beasts. He heard the voice, "Rise, Peter, kill and eat." He was perplexed, not knowing what it all meant. Besides, he, as a Jew, was very scrupulous as to the eating of meats that were unclean. It was but natural for him to say, therefore, "Not so, Lord! for I have never eaten anything that is common or unclean." But the Lord quickly answered, "What God hath cleansed, that call not thou common."

It was a crisis in Peter's life. He was soon to have his eyes opened to the fact that the Gospel is for the Gentiles as well as for the Jews. But just now he was perplexed. But while he was meditating in his heart as to what these things meant, he received word that there were messengers there from one Cornelius, a Roman centurion stationed at Caesarea, desiring to see him. Coming to where they were, he soon learned their mission, and the situation was brightening up before him. He accompanied them to Caesarea, where the most far-reaching event after Pentecost was about to take place.

Cornelius' Vision (Acts 10:30-35).—Arriving at the home of Cornelius, Peter listened to the centurion's story. He was a man who had been awakened by getting in touch with the Word of God and became a very devout, praying man. Four days previous to this time he had been pray-

ing in his house, when the Lord appeared to him in a vision, similar to the vision which Peter had, and commanded him to send messengers to Joppa and call for one Simon Peter. These men got to the house where Peter stayed, with the result that now the two men who had received their visions from God were now standing face to face talking things over.

Peter now understood what these things meant. His vision was broadened, and for once in his life he realized that "God is no respecter of persons;" that in every nation there is opportunity to believe in Jesus Christ, accept His Gospel and His salvation, and be saved. As Paul afterwards explained, "the middle wall of partition" between Jew and Gentile was broken down and that Jew and Gentile had access to the Throne. Peter explained this striking and glorious Gospel provision for salvation to "whosoever believeth," with the result that Cornelius and his household were baptized.

One in Christ (Gal. 3:28, 29).—All this brings us to the heart of our lesson. We are so glad that there is no class salvation in the religion of Jesus Christ. It reminds us of our Savior's remarkable prayer in behalf of His disciples in which He reminds the Father that "neither pray I for these alone, but for them also which shall believe on me through their word." Cornelius stood in the line of this promise. In Christ Jesus all are one. No man is saved or lost because

he is Jew or Gentile, American or European or African or Asiatic, white or black, Catholic or Protestant, educated or uneducated, rich or poor, intelligent or ignorant, but solely on the ground of faith in our Lord Jesus Christ—bearing in mind that "faith without works is dead." To be one in Christ means a common experience in having been washed in His precious blood, one in acceptance of His whole Gospel as our rule of life, one in taking our place as God's called out ones from a dark and sinful world, one in living the sinless, bloodcleansed life. May we all join in a prayer for this kind of unity. It was in Christ that God's promise to Abraham, "In thy seed shall all the nations of the earth be blessed," was fulfilled.

Points for Meditation.—1. The Gospel of Christ is open to men in all stations in life.

2. Peter was a man of conviction. But he had only to learn from God that he was wrong, and he was ready to change his convictions. In other words, he was true to his conscience; and his conscience was right because it was on the altar.

3. Cornelius also was open to the truth—and therefore God made it possible to be enlightened by the truth. "If any man will do his will, he shall know...."

4. The Holy Ghost is prominent in every case of genuine conversion.

5. The way to become one in Christ is to believe in Him, to be washed by His blood, to walk in the light, to obey His voice, to walk in the unity of the Spirit and thus be brought into a unity of the faith.—K.

Bible Meeting Topic

MISSIONARY DAY (Open Topic)

November 17

Note.—This topic is left open for whatever arrangement each congregation may desire to make for Missionary Day. Suggestive program will be given by the General Sunday School Committee as to a profitable plan for the day. Watch for it. Call for it.

ESSENTIALS TO HAVING A LIVE YOUNG PEOPLE'S MEETING

1. A live subject, thought-provoking in character, filling a practical place in consecrated Christian living.

2. A Spirit-filled leader, whose love for the Cause constrains him to do more than simply read off topics and the speakers assigned to them.

3. Speakers having enough interest in their subjects to give them prayerful consideration and to make faithful preparation.

4. A body of workers ready to take up general discussions, should any opportunity be given.

5. A good, congregational, spirited song service that fills the soul with praises to God.

6. A live interest, on the part of both speakers and listeners, which makes a dull, formal meeting out of the question.

7. An atmosphere of devotion and reverence which makes the testimony, "Surely God is in this place," entirely in order.

8. Christian sociability, which makes strangers feel welcome and everybody glad to be present.

Unless your subject for this number, your leader and program and speakers have not yet been provided for, suppose you act on all these suggestions and see what the results will be.

"I was glad when they said unto me, Let us go into the house of the Lord."

Baptism can never save an infant, neither will baptism alone save a grown person.—Harry C. Blough.

There are three blighting curses sweeping over our country: immorality, false teaching and inconsistency.—Oscar Burkholder.

Young man, the Church has a right to look to you to say the things that are sound.—Oscar Burkholder.

I am sure that if we learn to know God we will "worship him in Spirit and in truth."—E. W. Kulp.

Gospel Herald

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

THURSDAY, NOVEMBER, 7, 1929

Field Notes

Bro. J. A. Ressler filled the regular appointment at Masontown, Pa., on Sunday, Oct. 27.

Communion services have been announced for Sunday, Nov. 10, at the Clinton Frame Church near Goshen, Ind. Y.

Bro. A. J. Metzler of Masontown, Pa., reached home on Tuesday, Oct. 29, after an evangelistic tour of several weeks in Indiana.

Change of Address.—Bro. D. M. Friedt and family, from Dover, Ohio, to Sugar Creek, Ohio. Though there has been a change in locations, they are still in the same field.

Bro. Geo. J. Lapp, missionary on furlough from India, is expected at Columbiana, Ohio, during Thanksgiving week, conducting a series of meetings at the Midway Church.

Two of our brethren to make brief calls at the Mennonite Publishing House during the past week were I. W. Royer of Orrville, Ohio, and Abram Metzler of Masontown, Pa.

The semi-annual district Sunday school meeting has been arranged for, to be held at Clinton Frame Church near Goshen, Ind., on Sunday, Dec. 1. The brotherhood is cordially invited to attend. Y.

The workers at the House were glad to have with them, one day last week, Bro. Levi Z. Miller and wife and son Nevin, and Bro. Martin Z. Miller and wife, all of Bainbridge, Pa. On Tuesday morning Bro. Mar-

tin Z. led the devotional services with the workers, after which they left for their homes.

The Lord willing, evangelistic services will be held at the first Mennonite Church in Altoona, Pa., Nov. 10-20 in charge of Bro. N. E. Troyer of Cable, Ohio. We solicit your presence and interest in your prayers. J. M. N.

Change of Address.—Bro. Rhine W. Benner and family, from Job, W. Va., to Harrisonburg, Va. Health conditions were the cause of Bro. Benner leaving the West Virginia field for the time being. May God speedily restore him to normal health.

The recent evangelistic activity in the churches in northern Indiana is evident from the report that on Sunday evening, Oct. 27, Bro. Oscar Burkholder of Breslau, Ont., closed a series of meetings at Elkhart, Bro. A. J. Metzler of Masontown, Pa., at Holdeman's, and Bro. B. B. King of Fort Wayne, Ind., at Shore. May the good work continue.

Bro. Samuel Gerber of Tremont, Ill., long and favorably known throughout the churches in the Middle West, passed to his eternal reward Oct. 28. As a bishop and evangelist he was well beloved, and his passing away will be keenly felt by the brotherhood of his home community. May the comforting and sustaining grace of God be with the family and congregation left behind.

A Correction.—We are requested to correct an error which appeared in the Missionary Day Pamphlet issued recently by the General Sunday School Committee and General Mission Board, page 19, under Home for the Aged. This was correctly reported by the superintendent of the Home, but through an error which was not intentional the wrong name was inserted as matron of the Home. Sister Mattie Schertz is the matron, having for years filled the place in a very acceptable manner.

A great spiritual feast was enjoyed by the brotherhood at Mattawana, Pa., during the past few weeks. First, there was a series of revival meetings in charge of Bro. J. R. Mumaw of Harrisonburg, Va. Oct. 26-28 was taken up in Bible conference work with Brethren Mumaw and J. L. Stauffer of Harrisonburg in charge. Monday evening, Oct. 28, was the beginning of the district mission board meeting of the Southwestern Pennsylvania Conference, which continued the day following. After the mission meeting the revivals were to continue a few days longer. May Heaven's blessings be added to the efforts put forth.

APPEAL FOR PRAYER

We are writing at this time to make an appeal to you. We feel the need of the assistance of our brethren and sisters to share with us the burden of the work at Altoona in the interest of your prayers in behalf of lost souls and the strengthening of the members.

Evangelistic services are to begin at Fourth and Twenty-fifth Street on Sunday, Nov. 10, in charge of Bro. N. E. Troyer, Cable, Ohio. The following condition exists for which we appeal for you to pray. We are in touch with a number of homes of unsaved people that need Christ. Numbers of our members' children are old enough to accept Christ. Some of our members have backslidden and do not attend services any more. They need to renew their covenant with the Lord.

Some of the members need a deeper consecration in their lives.

There are folks attending services at present that are seriously considering making their church home with us, that the Lord may help direct them to make a definite stand.

A number of aged men we have been praying for a long time that they may be reached at this time. "Pray ye therefore"—

For the evangelist, that the Spirit may direct the proper messages accompanied with conviction that souls may accept Christ.

For us as workers, that we may further be used as instruments in His service to lead souls to Christ.

We know the worth and value of prayer. All things are possible with God. We realize the results of these meetings are going to depend much on how much some one is going to wrestle with the Lord in their behalf.

May we depend on you to assist us with your prayers in this great work? "The effectual fervent prayer of a righteous man availeth much." "And all things whatsoever ye ask in prayer believing, ye shall receive." May we claim the promise.

Your Brother in the Master's service,

Joseph M. Nissley.

THE RESPONSIBILITY OF MOTHERHOOD

Look to the childhood of Matthew Henry, Edwards, Dwight, Payson, and the whole army of those who are this day owned and hailed as champions of the truth, and you will find them all to have been sons of pious and faithful mothers.... There is no influence so powerful as a mother's on the coming destinies of the Church and world. And to her, also, it falls to train those who are to do for their generation what she has done for hers.—Sel.

Correspondence

Los Angeles, Calif.
(734 E. 90 St.)

Greeting to all Herald Readers:—We are having nice weather at present. It is cloudy in the morning but the sun soon comes out again. Health is good as far as we are able to learn.

Bro. J. P. Bontrager went to Winton, Calif., to hold services there on Oct. 6 and then went on to Oregon to attend executive meeting; but he expects to be home again this week. Bro. Alvin Kanagy's of Cass Co., Mo., arrived here last week to make this their home for the present.

Sister Della Showalter is expected to be home again the last of this month from her trip through some of the eastern states.

Oct. 15, 1929. J. J. Reber.

Fisher, Ill.

Dear Herald Readers:—Bro. Geo. J. Lapp spent Sunday, Oct. 13, with us, delivering two missionary messages in the morning and evening. An offering was taken for the new nurses' home. One hundred one dollars (\$101.00) was given for this purpose. We expect to have our communion services on Nov. 3, and preparatory services the Sunday preceding, Oct. 27.

On account of repainting and redecorating the walls of the main floor of our church building, we had services in the basement for three Sundays. We are glad to get back to our regular order of Sunday school and preaching services.

We have been having lovely fall weather until last week, when we had several days of rain and snow and the weather has been disagreeable.

We ask an interest in your prayers for the work at this place.

Oct. 25, 1929. Alta Heiser.

Garden City, Mo.

(Bethel congregation)

Dear Herald Readers, Greeting:—Sunday, Oct. 13, Bro. A. C. Good of Sterling, Ill., was with us and preached at both morning and evening services.

Monday evening, Oct. 14, Bible Conference began. Bro. Allan H. Erb of La Junta, Colo., and Bro. Good were the instructors. Bro. Good returned home Friday and Bro. Erb remained until the following Sunday night, when the meetings closed. During the meetings many practical truths were presented.

Sunday, Oct. 27, will be instruction meeting for the three converts who confessed Christ previous to the Bible conference.

Plans have been made for counsel meeting Sunday, Nov. 3, and communion service Sunday, Nov. 10.

Oct. 25, 1929. Cor.

Sterling, Ill.

Greeting in His Name:—On Oct. 6 we held our communion services, Bro. John Nice of Morrison, Ill., officiating. We were again strengthened and encouraged to go on in His service.

Our annual neighbors day program was given on Oct. 20. This was an all day meeting. Many of the neighbors worshiped with us. Bro. Geo. J. Lapp and family motored out from Chicago for the day. Bro. Lapp preached in the morning on the theme, "The Power of the Gospel in the lives of men." He also taught the adult Dept. in Sunday school as one class, at which time Sister Lapp taught the primary and junior Dept. as one class.

The first address of the afternoon was, "Standards of Community Life." Standards cannot be higher than the lives of the people of the community. Sister Lois Lapp spoke on the subject of "Youth and the Christian Life in India and America."

Bro. Lapp then spoke on the theme, "Christianity Supreme."

In the evening session the talk on work among the India women, given by Sister Lapp, was very interesting as well as the one given by Sister Harriet Lapp on "The Indian Children in School and Sunday School."

Bro. Lapp brought the last message of the day on "The Appeal of the Cross."

This was a day long to be remembered by the congregation at Science Ridge.

Oct. 25, 1929. Cor.

Lyndhurst, Va.

(Mountain View congregation)

Dear Herald Readers, Greeting:—On Sept. 7 Bro. Leonard Jones of Dale Enterprise, Va., began a series of meetings here and preached twenty helpful and instructive sermons. As a result there were four confessions and two renewals.

On Sept. 29 Bro. Joseph Weaver of Waynesboro preached for us.

On Oct. 26 we will have baptismal services, and on the following Sunday communion services at this place. Pray for us, that the work may continue to prosper.

Oct. 26, 1929. J. B. Bridge.

Nappanee, Ind.

Greeting to All Herald Readers:—Sunday morning, Oct. 20, Bro. Niles Slabaugh of the Howard-Miami congregation near Kokomo, Ind., gave us an encouraging sermon from Acts 26:16-19. In the evening Bro. Alvin J. Miller of Grantsville, Md., discussed some of the underlying causes of the terrible famine in Russia after the World War, and the present need and hope of the Russian brotherhood.

We are expecting great things from the series of meetings and Bible conference which will be conducted in the near future by Bro. S. E. Allgyer of West Liberty, Ohio, and Bro. David Yoder of Elkhart, Ind. Pray for the Lord's work, that there may be a unity of purpose to the end that those who are in darkness may accept the Savior before it is eternally too late.

Oct. 28, 1929.

L. L. H.

Ephrata, Pa.

The semi-monthly Bible meeting will be held at the Ephrata Mennonite Church on Wednesday evening, Nov. 6, with Bro. A. S. Horst as instructor.

Bro. Paul Graybill of the Philadelphia Mission preached at the Cocalico mission station on Sunday afternoon, Oct. 27. There were 76 present and all enjoyed the Gospel message. He was accompanied by his father, Deacon Joseph Graybill of New Holland. Their help was much appreciated.

Oct. 28, 1929.

C. H. M.

Kenmare, N. Dak.

(Spring Valley congregation)

Dear Readers of the Gospel Herald:—On Saturday, the 19th, Bro. Eli Hochstetler and wife drove over from Wolford. We had preaching that evening. Sunday morning we had Sunday school, preaching, and counsel meeting. We had communion in the evening. Nearly all the members were present. We were glad to have them with us.

There is some sickness in the neighborhood. Continue to pray for us.

Oct. 28, 1929. Thelma Harris.

Tuleta, Texas

To the Gospel Herald, Greeting in Jesus' Name:—We were greeted with the first cold weather last Wednesday, Oct. 23. The previous day was the end of cotton ginning for the season. We also have reasons to praise the Lord for the much needed rain which we received with the chilly weather.

On Saturday evening, Oct. 26, Bro. and Sister Amos Kropf and children, on their way home to Hubbard, Oreg., from Falfurrias, Texas, drove into our community, and worshiped with this congregation on Sunday, Oct. 27.

Then Bro. H. F. Reist of Falfurrias, Texas, filled his two appointments. In the morning he preached from the ninety-seventh Psalm, and in the afternoon he used as his theme, "The Way of Cain." Two other visitors also came with him. Pray for us that we may have a great spiritual harvest.

Oct. 28, 1929. A. C. Unzicker,

(Continued on page 652)

Miscellaneous

MY LIFE IS BUT A WEAVING

My life is but a weaving
Between my God and me;
I may but choose the colors—
He worketh steadily.
Full oft He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper
And I the under side.

I choose my strands all golden.
And wait for woven stars;
I murmur when the pattern
Is set in blurs and mars.
I can not yet remember
Whose hands the shuttles guide,
And that my stars are shining
Upon the upper side.

I choose my threads of crimson,
And wait for flowers to bloom;
For warp and woof to blossom
Upon that mighty loom.
Full oft I seek them vainly,
And fret for them denied—
Though flowering wreaths and garlands
May deck the upper side!

My life is but a weaving
Between my God and me;
I see the seams, the tangles—
The fair design sees He.
Then, let me wait in patience
And blindness, satisfied
To make the pattern lovely
Upon the upper side.—Selected by Cora
Hochstetler.

THE PLACE OF BIBLE STUDY IN A CHRISTIAN LIFE

By Katie Saltzman

For the Gospel Herald.

We must know the Word in order to be a Christian. We can not expect to get enough in going to services once a week to last us all that week. We may just as well try to eat enough for breakfast one morning and try to live a week without eating anything else. We can not live without natural food, and much less without spiritual. Many expect the religious meetings they attend to do the work, but Christ says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39).

Luke makes mention of the people at Berea. They were more noble than the people at Thessalonica because "they searched the Scriptures daily to see whether those things were so." The only way we can learn to love our Bible is to study it. Word and work make healthy Christians. If it were all Word and not work, we could not get along. We need both. All fruit-bearing Christians are Bible students. When we read our Bibles God is talking to us and we want to know what He has to say. How can we know unless we read it?

A man going to war needs to know his weapon or he will be useless. We must much more know our Bible, for it is a weapon in our Christian war-

fare. If we fail to study it, how can we know how to use it? We will be defeated in our fight because of neglecting the Word. We advise all young Christians to drink at this fountain which is everlasting. Some people claim it is out of date. We may just as well say, "The sun has shone long enough now and is out of date." Does it not mean just the same to us to see the sun rise as it ever did? Why should God's Word be out of date any more than the sun?

The Bible is a consolation to us. In joy, in sorrow, in sickness, poverty or riches—for every condition, God had a promise for us. Is it any wonder that some people do not get along so well? It is because they do not have consolation. Instead of reading the Bible, they read novels, love stories, and funny stories that do not add to their happiness.

To have real peace with our Master we must know the Word. The psalmist writes, "Great peace have they which love thy law, and nothing shall offend them." They are not moved about by every wind that blows because their minds are stayed on God and His Word. It is our Guide-book. "Thy word is a lamp unto my feet, and a light unto my path."

We hear the expression, "I would read the Bible, but I can not understand it." D. L. Moody says it is like eating fish. When we come to a bone we will not throw the whole fish away; so when we come to a difficult place in God's Word, a place we can not understand, let us not throw the whole Book aside. In due time God will reveal all the mysteries we can not now understand.

We must believe it. "All scripture is given by inspiration of God," and therefore is "profitable" to us. We find that so much of the Scripture is left out in this age—but this will not change the Word.

Knowledge of the Word is a blessing. First, it brings safety and peace. "But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil" (Prov. 1:33). Second, it makes us wise to salvation and furnishes us for service. See II Tim. 3:15, 16. Third, when acted upon we receive a blessing. We must be doers and not hearers only. Fourth, it gives us hope. See Rom. 15:4. Fifth, it teaches us freedom. Read Jno. 8:31, 32. Sixth, it sanctifies. "Sanctify them through thy truth: thy word is truth" (Jno. 17:17). Seventh, it gives power. "A wise man is strong; yea, a man of knowledge increaseth strength" (Prov. 24:5).

The rejection of the Word means a number of things. First, it means destruction. It destroys our happy lives. Second, it means condemnation. Third, it means self-deception. If we

obey not we deceive ourselves. Fourth, it deprives us of a blessing. Fifth, it means everlasting destruction.

God requires us to desire to know the Word, to give earnest heed, to search, to remember, to read it all, to let it dwell in us, to use it for defence. Could a son plead ignorance of the father's will when the father had directed him to written instructions which he had given him concerning a task in his absence? He might be truly ignorant of it because he had been careless finding out what it was. If he is thus careless it is evident that he is unwilling to do his father's pleasure and may therefore be judged as an undutiful son.

Are we going to plead ignorance of our heavenly Father when He comes to judge the world just because we were careless about finding out what His written will was and thus be judged as undutiful sons and daughters?

"Blessed are the souls that hear and know
The Gospel's joyful sound;
Peace shall attend the path they go,
And light their steps surround."

Shickley, Nebr.

JESUS OUR GREAT EXAMPLE

By Jennie Haynes

For the Gospel Herald.

What is an example? A pattern; a model; a copy, or illustration.

Jesus is the pattern: a perfect model, a copy of the Holy One.

He illustrated the kingdom by taking a little child. Placing it in the midst of the disciples. He said, "Except ye be converted, and become as a little child, ye shall not enter into the kingdom of heaven."

Why did He use a little child? Because it had no sin. We always take for an example something that is perfect. Jesus was without sin. He was loving, kind, good, humble, patient, merciful, and righteous.

When a teacher places an example on the blackboard she expects the pupils to work it out. If they fail she will then show them how it is done and be a help to them. The same is true of Jesus. He came to earth as a Savior and a teacher, and left us example after example for us to go by and to work out our own salvation "with fear and trembling." We must take Jesus for our example.

He also laid down the commandments and rules to follow which are in the Bible—to read, study, and live by. He is the greatest example that ever lived, and "His commandments are not grievous." We must study and try to be more like Jesus and thus add to our example day by day. Don't stop and give up but try, try again. As long as you try to go forward you will not go backwards.

As a new beginner, first divide the problem, next add to it, next multiply it, then subtract all of the aughts (for they mean nothing) and hand yourself over to the Lord, worked out and ready for approval.

John 13:15—"For I have given you an example that ye should do as I have done to you."

I Tim. 4:12—"Let no man despise thy youth: but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

Titus 2:1—"Speak thou the things which become sound doctrine."

Titus 2:7—"In all things shewing thyself a pattern of good works."

If Jesus had not come to redeem us, where would we find a perfect guide? Where would our hopes of a better world be? What would this world be without the blessed Bible and its precious promises?

This world is bad enough now; but if there were no Christians, no Bible, no church, no heavenly Father to guide and care for us, what a world this would be to live in. This alone ought to make people think what Jesus means to us.

There are two things in life we cannot do without; namely, bread and water. Jesus said, "I am the bread of life;" and "Let him that is athirst come; and whosoever will, let him take the water of life freely." If we want to live here and hereafter we must eat and taste of the things spiritual as well as things natural. Jesus is the way. We must follow His footsteps if we want to travel to a better home.

"Jesus is all the world to me,
I want no better friend."

If you repent and place yourself at the foot of the Cross, He will help you out of your sins.

The greatest need at the present time is men and women, young and old, whose light shines brightly in the midst of saints and before sinners, a pattern of good works, that our Father in heaven may be glorified. "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

What does the example of Jesus require? some one asks. It requires faith, watchfulness, patience, and endurance. A little girl who was sick asked the doctor, "How long must I lie in bed?" He replied, "Only a day at a time." You have only a day at a time to serve your Master, and if you walk by His example I am sure you will be going right. If we are mocked by the world let it be for Jesus' sake. He is our example. He suffered, bore the cross, and last He died for our sins. What more could we ask?

All we can do, all our life is required if we are faithful to Him.

Knoxville, Tenn.

AN APPEAL FROM CRESTON, MONTANA

The congregation at this place has been growing within the last year so it became needful to enlarge our house of worship. So this past spring steps were taken, a building committee appointed, and sufficient money raised to start and an addition of 28-20 with a basement was built on the old building. This gives us an audience room of 28-44, which is very satisfactory under present conditions.

The building was completed in time for our revival meetings (in charge of Bro. Derstine) this summer, at which time it was dedicated.

With the exception of one carpenter who was hired to oversee the work and a bricklayer to put up the chimney, the work was all donated by the brotherhood and people of the community. Considering the shortage of crops we have in this community this year, we feel our local brethren have done very nobly in supporting

this work with their time and means. But there is still a debt on this building of \$550.00 and we are herewith giving an opportunity to any one who feels moved or is interested in the cause of Christ at this place to give of their substance towards paying off this debt. All contributions will be gratefully accepted, from individuals or congregations, be they large or small.

Besides the present debt we still need approximately \$100.00 for additional seats.

Contributions may be sent to either, J. W. Oesch, or the undersigned, both of Creston, Mont.

May yur prayers accompany your gifts. We remain,

Yours in His name,
J. G. Hochstetler.

Before any one is qualified to do mission work he must get acquainted and in touch with the Author and Commissioner of all true missionaries and mission work.—D. H. Bender.

FIFTY MENNONITE LEADERS

BISHOP JOSEPH SCHLEGEL (1837—1913)

By L. J. Miller

For the Gospel Herald.

Joseph Schlegel was born Nov. 11, 1837, near Malhausen, Alsace, Germany; died near Milford, Nebr., Dec. 25, 1913; age 76 y. 1 m. 14 d. At the age of seventeen years he with his parents moved to Ontario, Canada, lived there a few years, then moved to Davis Co., Iowa. At this place he was married to Mary Miller Aug. 25, 1863. He then moved to Henry Co., Iowa, at which place he was ordained to the ministry in the year 1867. One year later he was ordained to the office of bishop.

In the year 1879 they moved to Milford, Nebr., at which place he labored faithfully until the Lord called him home.

He was the first bishop at Milford, but the brethren, Paul Hershberger and Joseph Gascho, were the first ministers. Bro. Schlegel was active in the work of the Church and a large congregation was built up near Milford of over 500 members. Later they divided into two congregations: the one called West Fairview where they have 155 members, and at the original church called East Fairview they have 350 members at present. The two churches are only six miles apart.

Since the death of Bro. Schlegel some difficulties arose in the East Fairview congregation and the congregation which had numbered over 400 was divided and a number withdrew about the year 1925 and built a church in Milford, two of the ministry going with them.

Bro. Schlegel was much interested in the missionary activities of the Church, and looking after the smaller congregations traveled much in the United States and Canada (besides farming to make a living for the care and support of his family) and as a result a number of congregations were built up in Nebraska—Holt Co., Cummings Co., Filmore Co., Mall Co., and Duell Co.—besides he had the care of the church at Thurman, Colo., for some time.

He was much interested in the work of the conference, being one of the number who started the Western A. M. Conference. He was moderator of the conference a number of times. He was much interested to encourage young ministers. Realizing himself what it meant to be discouraged, he made the expression, "At times when we hardly know which way to go and everything seems to be against us, when we meet in conference with other ministers it gives us new courage."

He was called to many places to help along in the work of the churches in the United States and Canada, sometimes to settle difficulties, sometimes to ordain ministers, bishops, deacons, or to encourage the work in general.

He lived in matrimony 50 years and 4 months. To this union were born 13 children, two preceding him in death. Several of his sons were ordained to the ministry.

Bro. Schlegel was a man of great faith, believing God would grant victory in the midst of all trials, trusting Him who has said, "I will never leave thee nor forsake thee."

Garden City, Mo.

CORRESPONDENCE

(Continued from page 649)

Norristown, Pa.

(19-21 W. Marshall Street)

Dear Herald Readers:—Since our last communication a series of evangelistic meetings was held at this place in charge of Bro. Elias W. Kulp of Bally. The attendance was very good, and good interest was manifested both by the town folks and by the country brotherhood. The Spirit worked in a visible way. Souls were under deep conviction, but thus far only one yielded. We are hoping and praying that others may follow.

We were very glad to have Bro. R. R. Smucker and family spend some time with us enroute to India. Bro. Smucker preached for us on the evening of Oct. 11. May God bless them in their work in India.

On Sunday, Oct. 20, Bro. J. F. Bressler, an old friend of the Mission, preached to an appreciative audience here. We appreciate the visits of these brethren.

We are very glad to report that Bro. J. C. Clemens of Lansdale has been appointed pastor of the congregation here for the next year. This means double duty for our brother. But we believe God can use him for the salvation of many souls in Norristown. Will you pray for him that his sacrifice may mean a new life in many unsaved.

Wm. G. Detweiler, Supt.

Oct. 29, 1929.

West Liberty, Ohio

The three weeks' series of meetings conducted by Bro. S. F. Coffman of Vineland, Ont., in this vicinity closed at the Oak Grove Church Sunday evening, Oct. 27, with a crowded house and good interest.

The first week the meetings were held at the South Union Church, the second at Bethel, and the last week at Oak Grove. At the close of each week a communion service was held. The last Sunday afternoon, a special meeting was held for young people, at which time very valuable and practical instruction was given to the large company of young people assembled. The Word of God was expounded in a very efficient manner, and with no uncertain sound. Good interest was manifested throughout the entire series, and the work greatly appreciated. We believe many have become stronger in the faith, and more firmly established in the principles of the Gospel. May the Lord continue to bless His Word, that it may bear much fruit.

Oct. 29, 1929.

Cor.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—The Lord has been good to us and

we have many reasons to praise Him. Our nursing force has been increased materially this fall by the admission of a new class of nurses, numbering seventeen. They have now been on duty for several months and are enthusiastic in their responsibility. Will you pray for these nurses that they may become real servants of Christ toward suffering humanity? Our greatest need just now is for Mennonite sisters in our kitchen. Here is an opportunity for someone to do real service for God toward the sick. Will you also pray for His guidance in this?

Some weeks ago Sister Mary Holsopple, while visiting here, received a suggestion in regard to the second coming of Christ. She made the remark that sometimes she feels that there is so much to do yet that she is hardly ready for Jesus to come. Someone suggested to her that if Jesus comes while we are building the building, He will take the trowel out of our hands and finish the structure more perfectly than we could ourselves. In response to this suggestion, she wrote the following poem:

OUR BUILDINGS

Looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ.—Tit. 2:13.

Christ the great and all-wise builder
Has His builders in the land.
Working on the many structures
Started at His own command.

Some are quite imposing buildings.
Others small, almost obscure.
Grounded on the Rock of Ages
They will ever more endure.

But as time flies on so swiftly
Meager progress do we see;
And we long to see the structures
Standing out in majesty.

Should we hasten then to finish
Quickly, what was well begun?
Should we put a roof upon it
When the girders are not done?

Should we fear lest at His coming
He should find it incomplete;
And in shame and awe we tell Him
All our hopes met with defeat?

Nay my comrade; be thou faithful
In thy building, be it slow.
Staunch and sure make every framework;
Slowly, make thy building grow.

And if at His glorious coming
Very incomplete it seem
He will take thy tools and finish
What to thee was but a dream.

With His glorious touch a mansion
Far exceeding all thy dreams
Will adorn the bounteous landscape
Where the light of Heaven gleams.

As you read this poem and think of Sister Holsopple and her fellow missionary travelers on the waters, will you lift up your hearts to God in prayer for them.

Wishing you all God's blessing and soliciting your continued support, we are,

Yours fraternally,

Workers of Mennonite Hospital
and Sanitarium,

Oct. 29, 1929. By Allen H. Erb.

Dayton, Va.

Dear Readers, Greetings:—On July 40 Bro. E. W. Kulp of Bally, Pa., came into our midst and began a two weeks' evangelistic meetings at the Bank Church. The Word faithfully preached was attended with power. Results were 9 precious souls yielded and made the good confession. Six of these converts have already sealed their vows by water baptism. Two will be received later.

Sunday, Oct. 27, Bro. Aaron Mast of Westover, Md., began a series of meetings at Weavers Church. Pray for the lost, also for the careless ones, that the fulness of His love may be manifested in the hearts and lives of men.

Oct. 30, 1929.

J. W. C.

Ephrata, Pa.

(Pleasant Retreat and Cocalico
Stations)

Greetings in the Name of Jesus:—Many are the blessings we enjoy. Through October we have had usual attendance. We have a few newcomers, for which we are glad. People are busy caring for their crops with which the Lord has blessed them. On Oct. 27 we had with us Bro. Paul Graybill of Philadelphia. We were glad for his presence. Come again. We also had a few of the older brethren with us and they gave us appreciated help. We expect to have a week's series of meetings at Cocalico in a few weeks, the Lord willing. Pray for the work and the workers at this place.

The writer recently accompanied some friends to Alberta, Canada. Worshipping with the brotherhood at Tofield, we were glad to see so many who are serving the same God whom we serve. We also met a few of the brethren in Calgary, and were glad to find them in good health and serving the Lord. We arrived at home Oct. 19, glad to meet with loved ones here. Our prayer is that we may all do our very best for the Master till He come.

Oct. 30, 1929.

D. S. S.

Beemer, Nebr.

(Plum Creek congregation)

Dear Herald Readers, Greetings:—Bro. Nick Birky of Thurman, Colo., held a series of meetings here beginning on the evening of Oct. 17 and continuing until Oct. 21. The Word was preached in its purity and power and the meetings were enjoyed by all. We were favored with ideal weather. At this time eight precious

young souls stood for Christ. May they ever remain faithful to Him, is our prayer. We feel very thankful to Bro. Birky for all the efforts he put forth here among us. May the Lord bless him for it.

Oct. 28, 1929.

Cor.

Palmyra, Mo.

Dear Herald Readers:—Bro. S. Hershberger arrived Sept. 27 and our meetings began the following evening. The brother preached the blessed Word which, though old, is ever new. Attendance was good and, although there were no confessions, we know we have been blest and the work has not been in vain. We will continue to pray that some day we may see lost ones born into the kingdom of Christ.

The brother went to Pea Ridge from here. The Lord gave us fine weather and good roads most of the time, so that a number of us had the pleasure of attending some of the meetings there.

On Oct. 4, Sister Emma Allison left us for Kansas City to undergo an operation for an inward goiter. We were very loath to part with her but praise the Lord that she stood the operation well and is now recovering nicely.

Yesterday Bro. Perry Shenk of Oronogo, Mo., arrived to begin meetings at the Hannibal Mission. Pray for the work there.

Oct. 29, 1929. M. Lena Kreider.

Canton, Kans.

(Spring Valley congregation)

Greetings to the Herald Readers:—We have been blessed with a rain quite often, and it is good for the growing crops. Many are the natural showers, but we are also receiving spiritual showers.

Several weeks ago Bro. J. B. Smith of Hesston, Kans., came to visit us as a congregation and gave us the privilege of hearing his two talks on "Dress." We were glad to hear him give the two talks, but would also have been glad to hear the third.

Bro. Joe Hartzler, our bishop, has also spent a couple mornings here. On Oct. 13 he was here and preached for us. That was also the day that our counsel meeting was held. Sister Charles Yoder and children also visited here that day.

Our communion service was held Oct. 27. Almost all were present and partook of the sacred emblems. Bro. Hartzler and Bro. Charles Coopridge were also present. May this service have drawn us nearer to our Father that we may be more anxious to help others find Him.

The Sunday school conference is to be held at the church Nov. 3 in the evening. An interesting program is prepared and I am sure it will be enjoyed by all.

We earnestly desire the prayers of God's people that we might live closer to Him.

Oct. 29, 1929. Mildred Loucks.

Roaring, W. Va.

Many changes have occurred at this place since our last letter to this paper. The first of September Sister Lora Heatwole returned to her home near Harrisonburg, Va., and Sister Anna May Wenger took her place in the Sunday school.

Bro. R. W. Benner and family, who served faithfully in this community for a number of years, have moved to Harrisonburg, Va. Bro. Benner's failing health and lack of high school advantages here are two reasons the change was made. The people here express sincere regret because of their departure.

This leaves us with no one here to fill the appointments. The brethren from Virginia, however, are supplying some one for each week while the weather permits. Bro. A. D. Wenger and family were with us over Sunday, Oct. 20. He preached Friday night and Sunday morning.

Friday, Oct. 25, a group of fifteen from near Harrisonburg came to put things at the mission home in readiness for winter. Three sisters came along to cook for the men. We are grateful for their services. May the Lord reward them. The names of the brethren and sisters follow: J. E. Suter and wife, Jos. A. Brunk and wife, Arb Showalter and wife, Mervin Deputy, Charles Layman, Mahlon Blosser, Micah Blosser, Willie Wenger, Herman Kniceley, Oliver Kee-

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SOUTHWESTERN PENNSYLVANIA CONFERENCE

(Continued from page 646)

moderator and secretary. The balloting resulted in the election of Earle R. Blough, moderator and S. G. Shetler, secretary for three years.

An offering, amounting to \$138.36 was taken to help defray the expenses for providing food for the Sunday school conference. An offering amounting to \$35.95 was taken for the Sunday School Conference fund.

Treasurer's Report

Following is the Treasurer's report, which was accepted:

Balance on hand July 1, 1928	\$77.20
Offering at Conference, Aug. 8, 1928	45.27
Total	\$122.47
Paid out	58.60
Balance in Treasury	\$63.87
Collections received for the General Sunday School Committee, which amounted to \$30.72 was sent to A. G. Yoder, treasurer.	
Report accepted.	

S. G. Shetler, Sec'y.

Johnstown Bible School Report

The eighth annual term of the Johnstown Bible School was held at the Stahl Mennonite Church, beginning Dec. 31, 1928, closing Feb. 8, 1929. The faculty for the regular session was: S. G. Shetler, E. C. Bender, J. Irvin Lehman, C. R. Wolford, William Lauver, D. B. Groff, Maggie J. Shetler, matron.

The curriculum consisted of sixteen subjects. A special week for Sunday school superintendents, teachers, and other Sunday school workers was attended by 85. The special Ministers' Week was attended by 32 bishops, ministers, and deacons. The enrollment for the regular course was 94. The total enrollment, including the special weeks but counting each student but once, was 180.

An all-day Christian workers' meeting was held Jan. 23, 1929, with a large attendance, including quite a number from other conference districts.

The financial account of the school is as follows:

\$52.89

Received for tuition	554.08
Received for books and supplies	72.03
Received by personal donations	74.10
Offerings from congregations and special meetings	225.05
Total	\$978.15

Paid for books and supplies	\$82.90
Paid for printing and postage	38.07
Paid for janitor service	22.00
Paid for equipping recitation room	25.00
Paid to regular faculty, missionaries, and instructors for special weeks	776.33

Total	\$914.30
Balance on hand Aug. 1, 1929	\$33.85

As a result of the school two souls confessed Christ and were received into the Church.

The prevalence of the influenza kept a number out of school. The school is grateful to God and the brotherhood for making another good year possible.

Report accepted.

John A. Thomas, Secy.-Treas.

Report of the Sewing Circle Advisory Committee

A copy of the program for the annual meeting was presented to our committee and accepted.

This meeting was held at Masontown, Pa., Aug. 6, 1929.

The Associated Sewing Circles meeting in conjunction with the Advisory committee took the following action:

1. That we favor the printing of our constitution in pamphlet form with other constitutions.
2. That we favor the printing of a simplified report blank and a report book for the secretary to conform to the report blanks. A committee, S. G. Shetler, Catharine Lehman, Ella Luther were appointed for this work.
3. E. C. Bender and Cora Shoemaker were appointed as an auditing committee for the treasurer's account for the coming fiscal year.
4. Mary King Yoder was elected a member of the Executive Committee for two years.

5. Action was taken to investigate the support of an additional needy one.

6. The starting of a missionary reading course was considered. Each circle was encouraged to take this matter up individually and report the interest taken in this work to the next meeting.

Report accepted.

S. G. Shetler, chairman.

Reports of Committees

Revision of Constitution. It was found advisable that the Constitution should be revised. Report accepted.

Nominating committee. Since Pinto and Schellsburg are organized into congregations, we recommend that they avail themselves of this privilege in the election of church trustees according to the ruling of conference. Report accepted.

Relation of Conference Member. The committee appointed on relation of Conference Member did not feel that circumstances warranted any official action on their part. Report accepted and committee relieved.

Report of Committee on Insurance

1. We recommend that we reaffirm our position on Life Insurance as given in Article XVI of our Rules and Discipline: "All orders of secrecy and life insurance are strictly forbidden. Jno. 3:19-21; Matt. 5:14-16; Luke 12:19-21; II Cor. 5:14-18." We suggest that I Pet. 2:1-3 be added to this list of references and that Accident Insurance be included in the prohibited.

2. As to certain forms of insurance, such as, storm, fire, hail, marine and postal, our church has tolerated them within certain limitations. We recommend that each person be persuaded in his own mind regarding these forms of insurance and be governed in his action by Gospel principles.

3. There are several forms of insurance which have come into being within the past few years and upon which our church has not taken so pronounced a position. In this class are Workmen's Compensation, Relief Associations, and the various forms of Automobile Insurance. The matter of Workmen's Compensation and Relief plans involve some things not really insurance and some features that properly belong under section 2 of this report.

Automobile insurance is of a number of different kinds: Fire, theft, property damage, liability, collision, and some others.

Fire insurance of automobiles is manifestly in the same class as other fire insurance.

Property damage and liability are the most common forms in use and usually go together. These protect the property and persons of others who may suffer loss, while collision insurance protects the property of the one insured.

Theft insurance has in it the element of the possible necessity of criminal action and is therefore objectionable from a number of points of view.

4. Since there is a general tendency to put confidence in man rather than to trust in God, we recommend that each one carefully consider this subject in the light of the Gospel and act in the fear of the Lord.

Report accepted and adopted and committee excused.

Questions and Resolutions

Question 1. What encouragement does this conference give to the Special Ministers' Week in our various Bible Schools? Opened by C. A. Graybill.

We believe that the Special Ministers' Weeks conducted in the various Bible Schools are very helpful to the ministry in attendance.

Since the Johnstown Bible School is conducted under the authority of this Conference, we encourage the work done during the Special Ministers' Week of this school, and we impress upon our bishops, ministers, and deacons the importance of availing themselves of this opportunity. We further recommend that the executive committee of conference arrange for a Special Ministers' Meeting during the latter part of Ministers' Week, said meeting to open on Friday evening.

We further favor continuing the financial support as given in Resolution 4 of the 1928 minutes.

Question 2. Biblical Requirements preceding baptism. Opened by Harry C. Blough.

Since this conference recognizes the dangers attending the accepting of applicants for baptism, who are not thoroughly instructed, be it resolved, that thorough and complete instruction along the lines of the plan of salvation, amendment of life, loyalty to the church, and all her doctrines be given to every applicant preceding baptism unless circumstances, such as approaching death, prevent.

Question 3. Does this conference favor the ordination of more young men to the ministry? Opened by J. A. Ressler.

Since the average age of our present ministers is past 54 years and realizing the advantage of younger men getting experience while older ministers are yet working, be it,

Resolved, That we urge the various congregations who have Scripturally qualified men, to ordain as many of them as the congregation or congregations deem wise, according to regular procedure.

Question 4. Counteracting the Blighting Influences of the Present Age, by Oscar Burkholder and Question 5, Worship (used

as a sermon), by Bro. Elias Kulp were ably handled on Thursday evening.

Question 6. Will this conference define the functions of the Bishops and Executive Committee of Conference in arranging work for Conference? Opened by I. K. Metzler.

Answer. This is definitely answered in the Constitution, Art. 4, Sec. 3; Art. 8, Sec. 2.

Resolutions, Statements, and Recommendations

1. It was moved and carried that the following requests be granted:

An ordination of a minister in the Johnstown district.

An ordination of a minister (subject to decision of the congregation) in the Scottdale congregation.

An ordination of a deacon in the Schellsburg congregation.

An ordination of a deacon in the Springs congregation.

An ordination of a minister in the Casselman Valley district.

2. In response to a request from members of the Rockton congregation, that arrangements be made whereby the minister serving Rockton reside there, it was moved and carried that a committee of three be appointed to look after this matter, and in coöperation with the Executive Committee be empowered to take whatever action that they consider best for that congregation.

Pinto Church Building Deficit

3. Moved and carried that \$116.00 of the Conference Building Fund be loaned temporarily to Pinto and that a special offering be taken throughout the Conference District to meet the deficit of \$173.53 on the Pinto church building.

4. Moved and passed that we pay the deficit of the expenses of this conference and that a special effort be made to increase the regular donations as given on the schedule for Conference Fund in order to meet the expenses of delegates to General Conference and the deficit in the budget for the Board of Education.

5. Since the Johnstown District by counsel of the congregation and the action of the ministerial body of said district in response to a request by Bro. Noah Hershberger has relieved him from the office of the ministry, it was moved that his name be stricken from the roll of conference members. Carried.

6. It was moved and carried that we accept the recommendation of the nominating committee and that we grant the congregations at Schellsburg and Pinto the privilege of electing their own church trustees.

7. In connection with the Financial report a recommendation was endorsed:—That the conference secretary collect and tabulate the financial report hereafter instead of the Mission Board treasurer.

8. It was decided that the moderator of conference (acting as chairman) shall appoint four others to coöperate with him in the work, to tabulate the conference resolutions in full up to date, and include in the work the finishing of the revision of Rules and Discipline.

Conference Greetings

In response to the greetings sent this conference from the Menonite Conference of India and the Alberta-Saskatchewan Conference we return similar greetings of Christian fellowship to these conferences and wish them God's richest blessings in their labors for Him.

Memorial Resolution

Inasmuch as it has pleased God to remove from our midst one of our conference members and deacon Bro. D. W. Maust, therefore be it

Resolved, That we the members of the Southwestern Pennsylvania Conference assembled at the Masontown Church, near Masontown, Pa., Aug. 8, 9, 1929, bow in humble submission to the will of our heavenly Father and express our sincere sympathy to the bereaved ones and be it further,

Resolved, That these resolutions be made a part of the minutes of this conference and a copy of the same sent to the bereaved family.

Committees Appointed or Retained

Revision Committee: N. E. Miller, Daniel Kauffman, C. A. Graybill, A. J. Metzler, S. G. Shetler.

Committee on Rockton Situation: Aaron Loucks, Harry C. Blough, J. M. Nissley.

Sewing Circle Advisory Committee: S. G. Shetler, C. A. Graybill, M. B. Miller.

Sunday School Library Committee: Levi Mumaw, W. C. Hershberger, J. M. Nissley.

Elections or Appointments

Member of Sister's Sewing Circle (three years): Sister Laura Metzler.

Board Member of Johnstown Bible School: C. A. Graybill.

Bishop oversight: Schellsburg, Jas. Saylor.

Ministerial oversight: Schellsburg, Hiram Wingard.

Mission Station charge: Gortner, G. D. Miller.

General Mission Board Member, J. M. Nissley.

Publication Board Member, W. C. Hershberger.

Educational Board Member, Aaron Loucks.

Conference adjourned to meet in the Johnstown, Pa., district, the second Thursday and Friday in August, 1930.

M. B. Miller, Secretary.

Married

Brubaker—Musser.—Bro. Earl K. Brubaker and Sister Ida K. Musser were united in holy wedlock at the home of the bride, Oct. 9, 1929, Bro. John H. Mosemann officiating. May the Lord abundantly bless this union.

Landes—Godshall.—On Oct. 5, 1929, at the Norristown, Pa., Mennonite Mission, Bro. John F. Landes and Sister Hannah B. Godshall were united in holy marriage by Bishop Warren C. Bean. May the Holy Spirit be their guide through life.

Ingold—Knox.—On Aug. 21, 1929, Bro. Earl Knox and Sister Catherine Ingold, both of the East Bend congregation near Fisher, Ill., were united in marriage at the home of the bride's parents, Bro. J. A. Heiser officiating. May the Lord richly bless them through life.

Moyer—Springer.—Bro. Ellis S. Moyer and Sister Edna L. Springer, both of the Franconia congregation, were united in marriage on Oct. 16, 1929, at the home of the officiating bishop, Bro. A. G. Clemmer of Franconia, Pa. May God's choicest blessings be theirs through life's journey.

Eby—Herr.—On Oct. 23, 1929, Bro. John S. Eby of the Erisman congregation and Sister Mary E. Herr of the Landisville congregation were united in marriage at the home of the officiating minister, Bro. Martin G. Metzler, Manheim, Pa. May the rich blessings of God attend them through life.

Nase—Landes.—On Oct. 5, 1929, at the Norristown, Pa., Mennonite Mission, Bro. Robert M. Nase of the Blooming Glen, Pa., congregation and Sister Alice F. Landes of the Skippack congregation were united in holy marriage by Bro. Wilson R. Moyer. May God bless them through life.

Grove—Greider.—Bro. Martin R. Grove was united in marriage to Sister Anna M. Greider, at the home of the bride, Oct. 9, 1929, in the presence of a large number of invited guests, Bro. John H. Mosemann officiating. May the blessings of our heavenly Father attend them all through life.

Yoder—Alderfer.—On Oct. 12, 1929, at the home of the officiating minister, Bro. Wilson R. Moyer of Sellersville, Pa., Bro. Walter Yoder and Sister Grace T. Alderfer, both of the Blooming Glen, Pa., congregation, were united in holy matrimony. May God's blessings attend them through life.

Herr—Buckwalter.—On Oct. 24, 1929, Bro. Aaron H. Herr of the Mechanics Grove congregation and Sister Elizabeth B. Buckwalter of the Landisville congregation were united in marriage at the home of the bride, Bro. Isaac H. Brubaker officiating. May the rich blessings of God attend them through life.

Nissley—Miller.—Bro. Lloyd E. Nissley and Sister Ella C. Miller, both members of the Good and Bossler congregations, Lancaster Co., Pa., were united in the holy bonds of matrimony on Oct. 8, 1929, at the home of the officiating bishop, Bro. Noah W. Risser near Hershey, Pa. May God's richest blessings be theirs.

Weaver—Mellinger.—On Oct. 10, 1929, at the home of the bride's parents, Soudersburg, Pa., Bro. Daniel B. Weaver, Jr., of the Mellinger congregation, and Sister M. Elizabeth Mellinger of the Paradise congregation were united in marriage, the bride's father, Bro. Jacob M. Mellinger, officiating. May the rich blessings of God attend them through life.

Obituary

Becker.—John H. Becker was born Sept.

18, 1853; died Oct. 19, 1929; aged 76 y. 1 m. 1 d. Funeral services were held from his late home near Millersville, Pa., and at his home church, in charge of Bro. John H. Mosemann. Text, Matt. 7:21. As he approached the end he admitted that his time was short, and that he desired to depart.

Everest.—John, son of James and Mary Everest, was born near Wakarusa, Ind., Feb. 4, 1859; died at his home east of Elkhart, Ind., Oct. 4, 1929; aged 70 y. 8 m. He was never married. He is survived by two brothers (James and Abner), two sisters (Esther Hoover and Eliza Cook), also 5 nephews and 7 nieces. Funeral services were held at the Olive Church, conducted by D. A. Yoder.

Beechy.—Moses D. Beechy was born July 15, 1846; died Sept. 1, 1929; aged 83 y. 1 m. 14 d. He was united in marriage to Elizabeth Mast. To this union were born 3 daughters and 1 son (Ida Kauffman, Lovina Miller, Zanna Grotthouse, and Wilmer Beechy). He was a life-long member of the Mennonite Church and was Sunday school superintendent for over twenty years. He leaves his wife, 4 children, 15 grandchildren, 2 great-grandchildren, 4 brothers, and 2 sisters. Interment in Martins Creek Cemetery. Text, Psa. 132:13, 14.

Everest.—David, son of James and Mary Everest, was born in Elkhart Co., Ind., March 1, 1857; died from injuries received in an accident, Sept. 5, 1929. He was united in marriage to Rachel Siess, who preceded him in death in 1895. He lived in Elkhart Co., all his life except for a brief time when he lived in Iowa. His parents and 2 brothers preceded him in death. He leaves 3 brothers (James, John, and Abner) and 2 sisters (Esther Hoover and Eliza Cook). Funeral services were held at the Olive Church, conducted by Bro. D. A. Yoder.

Gerber.—Monroe Gerber was born in Holmes Co., O., Sept. 22, 1864; died at the home of his son Adin, Holmes Co., O., Aug. 23, 1929; aged 64 y. 11 m. 1 d. He united with the A. M. Church at Walnut Creek, O., in his youth and was a faithful member at the time of his death. On Nov. 14, 1885, he was married to Barbara Miller. To this union were born two sons, one dying in infancy. His wife died Aug. 17, 1909. In April, 1912, he was married to Jemima Zook. To this union was born one daughter (Esther). His second wife died Nov. 4, 1927. In the spring of 1929 he moved to Ohio with his son Adin, hoping to regain his health which was shattered, but the Lord relieved him in death.

Blosser.—Mary Moyer Blosser was born near East Lewistown, Ohio, July 9, 1850; died at her late home with her son Reuben, Oct. 15, 1929; aged 69 y. 3 m. 6 d. On May 3, 1883, she was married to Joel Blosser to whom were born 7 sons and 2 daughters. Her husband preceded her in death eight years ago. Soon after their marriage they united with the Mennonite Church. She remained faithful until death. She was of a quiet and unassuming disposition, highly respected by all whose good fortune it was to come in contact with her. Besides her children she leaves a sister and 37 grandchildren. Funeral services were conducted at the Midway Church by Bros. A. J. Steiner and Paul Yoder. Interment in adjoining cemetery.

Stemen.—Christian D., son of Peter and Mary Stemen, was born in Fairfield Co., Ohio, Feb. 4, 1843; died at the home of his daughter, Mrs. Robert Custer, Lima, O., Oct. 18, 1929; aged 86 y. 8 m. 14 d. He was married to Sarah Conrad who preceded him in death three years ago. To this union were born 6 sons and 3 daughters. He leaves 4 sons, 3 daughters, 34 grandchildren, 24 great-grandchildren, and a large number of other relatives and friends. Many years ago he united

with the U. B. Church of Elida, O. He was a staunch defender of the faith and doctrine of the Word as he understood it till the end and expressed a readiness and willingness to depart. Services were conducted by J. M. Shenk and Ray F. Yoder. Text, 1 Cor. 15:22, 23. Interment in Salem Cemetery.

Miller.—Catherine Miller was born near Meyersdale, Pa., Nov. 13, 1850; died at her home near Kalona, Iowa, Oct. 4, 1929; aged 78 y. 10 m. 21 d. When yet a young woman she united with the Mennonite Church, being a member of this body until her death. She emigrated with her parents to Iowa when about two years of age. On Jan. 26, 1871, she was united in marriage to John B. Miller. To this union eight children were born, her husband and an infant daughter preceding her in death. Those living are: Mrs. D. D. Miller, Sr., Mrs. D. D. Miller, Jr., Mrs. C. E. Hershberger, Urie A., Uriah L., Elias A., and Mrs. M. S. Swartzendruber. She leaves 7 children, 25 grandchildren, and 20 great-grandchildren. Funeral services were conducted by J. L. Hershberger and Joe C. Breneman. Text, 1 Tim. 2:6-8.

Nittero.—Malinda Nittero, aged 72 years, died from heart trouble from which she had been ailing for the last four years. She was born in Mahoning Co., O., and moved to Indiana with her parents (Abraham and Nancy Yoder) at the age of eight years. On Sept. 6, 1885, she was married to Mr. Nittero, since which they lived in or near Wakarusa, Ind. She leaves her husband, a daughter (Mrs. Orville Metzler), 2 grandchildren, and 1 sister (Mrs. Isaac Myers). Two daughters (Mrs. Elsie Smeltzer and Bertha Elizabeth) preceded her in death. She was a member of the Holdeman Mennonite Church for twenty years. She was a faithful wife and mother, thinking always of the comfort of others. She was kindly esteemed by her neighbors and friends and will be greatly missed. Funeral services were held at the Olive Church, conducted by Bro. D. A. Yoder and ——— McMurren.

Miller.—Manasses D., son of Daniel and Barbara Miller, was born in Lagrange Co., Ind., Feb. 6, 1858; died at Elmdale, Mich., Sept. 27, 1929; aged 71 y. 7 m. 21 d. He was united in marriage to Margaret Troyer Feb. 25, 1877, who preceded him in death 5 years ago. In 1897 they moved to White Cloud, Mich., where they resided until October, 1921, when they moved to their home near Clarksville, Mich., until 4 years ago when he came to stay with his daughter at Elmdale. He united with the Church at the age of 18 years and remained faithful until death. He was the father of 11 children, of whom 5 daughters and 3 sons, with his companion have preceded him to the great beyond. He leaves 2 daughters (Mrs. Abe Kauffman and Mary, at whose home he died), 1 son (Ora), 12 grandchildren, 3 great-grandchildren, 3 brothers and 2 sisters (John, Joseph, and Harry; Mrs. Benedict Miller and Mrs. Samuel Miller), and many relatives and friends.

"One by one the links are severed
From the golden chain of love;
One by one may each be welded
In the Father's home above."

Funeral services held at the Bowne Mennonite Church near Clarksville, Mich., conducted by D. A. Yoder.

Beiler.—John U., son of Jonas M. and the late Fannie (Fisher) Beiler, was born near Ronks, Pa., Nov. 16, 1908; died Oct. 14, 1929, of peritonitis, after an operation for appendicitis; aged 20 y. 10 m. 28 d. He was a member of the Amish Church and is survived by his father and step-mother (Mattie Petersheim Beiler); also the following brothers and sisters: Elam F., Lizzie F., Mary (wife of Samuel L. Fisher), Henry D., Fannie S., Lydia F., Jonas S., and Christian P. Beiler. His mother preceded him in death. Funeral services were conducted at his late home Oct. 16, by Leander

der Keim of Haven, Kans., and Benj. F. Beiler of Ronks, Pa. Interment in Beilers Graveyard adjoining the home farm. We cannot understand why he should have been called away in the bloom of youth, but our vision is so very limited, while God sees from eternity to eternity, and we know that "He doeth all things well."

"Oh Youth, beware,—and do prepare,
To meet the monster death.
For he may come while you are young,
And steal away your breath.
Now I am gone,—I can't return,
And me no more you'll see.
But all of you who stand to view,
Must shortly follow me."

Avery.—On Oct. 11, 1929, Raymond Ordel Avery, a lad of 16 y. 4 m. 7 d., went about his usual tasks. He attended school and prepared his examination papers, since it was a time for examination at school. Then he came home and heard the dog barking at a squirrel not far from the house. He went to see about it, and called for his father to bring an ax and the gun. The father went to help get the squirrel. It was a hollow tree, and so he had to cut it down. When it was nearly cut, part of the trunk split causing it to break higher up than the stump. As the squirrel came out at that moment the boy who was standing back of his father rushed up just as the trunk of the tree shot back and dropped down. He was caught under the weight of the trunk and crushed into the ground and never spoke again. Raymond was born June 4, 1913. He was the fifth child of Ray and Dell Avery. His sudden call was a shock to the family and community. Funeral services were conducted in the home near Purvis, Mo., by the writer. Text, I Sam. 3:20. He was laid to rest in the Purvis Cemetery. His sudden call is a summons to all to be ready every moment for the call to appear before our Judge. Bro. Joe C. Driver of Garden City, Mo., assisted in the services. May the Lord lead all the relatives and friends near to Himself.

J. R. Shank.

CORRESPONDENCE

(Continued from page 653)

ner, James Shank, and Earl Layman.

Bro. and Sister Suter and Bro. and Sister Brunk stayed with us over Sunday. We were glad for the three sermons delivered as well as the help given in Sunday school.

There are three of us teaching public school in this district. Sister Anna May Wenger and I began our schools Sept. 16. We are in easy reach of the mission and spend from Friday evening to Monday morning there. Sister Ruth Garber is teaching about eleven miles from here in a rather isolated community. She expects to teach only four months.

We are thankful for all contributions made to our Sunday school library. A sister kindly donated a new bookcase. It is now about two-fifths full. The young folks show considerable interest in reading the book.

We desire an increased interest in your prayers. Since the workers are fewer in number the responsibility has increased accordingly. Were it not for the confidence we have in our heavenly Father, many times we should feel discouraged. But when we know that many prayers are rising in our behalf, we have no reason to fear that we shall be forsaken.

In His Name,

Oct. 30, 1929. Nellie Coffman.

Johnstown, Pa.

On Oct. 12, 1929, preparatory services were held in the Kaufman church, conducted by Bro. N. E. Miller, Springs, Pa. Text, Col. 3:2. The same evening he took his text from Luke 9:23.

On the Lord's Day, Oct. 13, Bro. M. chose for a text, I Jno. 3:8. He preached to a large audience of brethren and sisters who then partook of the broken body and shed blood of our Lord and Savior Jesus Christ. The communion service should be loved and respected by all because it is one of the most valuable services that we can engage in. Jesus said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jno. 6:51-53). Please read the following to verse 60.

We cannot afford to miss the preparatory services. We pass through this world but once and as we pass we make a mark in the sands of time; that mark will remain. What will our mark be when the reckoning comes?

On Thursday, Oct. 17, Bro. O. N. Johns, Canton, Ohio, opened a series of meetings at the Kaufman church. He preached thirteen inspiring sermons.

On Sunday, Oct. 27, we were privileged to attend a mission Sunday school. There were about sixty boys and girls present. It was remarkable to see how well these children behaved. When they were asked to stand quietly for prayer, they obeyed. Following this service we had worship with Bro. John Blough, who has been sick for eighteen weeks, but seems to be improving. In the evening we returned to the Kaufman church. Bro. Johns conducted a children's meeting which was interesting to both old and young. "Give God a Square Deal" was his theme for the evening service. Text, Mal. 3:8.

Levi Blanch.

"Wherefore putting away lying, speak every man truth with his neighbor."

"...and all liars, shall have their part in the lake which burneth with fire and brimstone."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

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Headings.—Lydia, daughter of John P. and Rebecca (Troyer) King, was born in Champaign Co., Ohio, Oct. 12, 1856. Her life, with the exception of eighteen years, during which the family lived in Kansas and Missouri, was spent in this vicinity. After a lingering illness of seven weeks, in which she patiently bore much suffering, she passed into the Great Beyond, at the home of her daughter and son-in-law, John Ray Yoder, near West Liberty, O., Sept. 15, 1929; aged 72 y. 11 m. 3 d. On Jan. 11, 1876, she was married to Ezra Headings. Eleven children were born to this union, all of whom grew to maturity and established homes of their own. The husband and father passed away eleven years ago, and two sons (Frank and Lee) preceded their mother in death within the past two years. The children remaining are Andrew, Elmer, John P., Ezra, Rebecca, Milton, Oliver, Barbara and Archie. She also leaves fifty grandchildren and six great-grandchildren. At the age of sixteen she accepted her Savior, and sealed her covenant with God, with what is now the South Union Mennonite congregation. We believe she never swerved in her fidelity to that covenant made with her Savior and in that faith she was enabled to endure the cares of a large family, and by precept and example to direct them in the way of a virtuous, overcoming life. Her life was one of loyalty to her church and her home, and her children may well in the words of the wise man, "Arise up and call her blessed." Funeral services were held at South Union Church, in charge of A. I. Yoder and N. E. Troyer. Interment in the cemetery near the church.

"...and covetousness, which is idolatry; for which things' sake the wrath of God cometh upon the children of disobedience."

GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

NOVEMBER 7, 1929

Interests of our Mission Activities

EDITORIAL

"Ask for the old paths" (Jeremiah 6:16).

"So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Romans 15:20).

* * * *

These two texts present opposite outlooks upon one great truth. One emphasizes the wisdom of going in the well-tried path whose destination is known to be right. The other presents the need of carrying the well-tried truths into regions and to peoples that have not known them before.

* * * *

The world is full of human wrecks who have started out by thinking themselves shrewder than those who have tried the way of life before them, more wise than the sages, more discerning than the prophets, more knowing concerning things of the universe than the God who created it and set it going. They despise the well-known paths—too old for them, they think—and choose for themselves a new way that has promise of the "thrill" of discovery. Eve tried it—and the "thrill" was a shock of death from which we all have suffered hitherto. Rehoboam tried it and lost a kingdom. Absalom tried it and lost both kingdom and life. Ahab, Jezebel, and Judas Iscariot tried the "different" way—and, oh, the retribution!

* * * *

The young man or maiden for whom the path of virtue is too tame and slow, despises the old, tried way and starts out to prove that "The old folks don't know what they are talking about. They don't know our environment, nor our manner of life—we're all right!" There may be many things in the modern manner of life

concerning which the older generation do not know—and they can praise God that they do not. But the virtuous man or woman of middle life, the father or mother of a family, cannot but know of a safe path of virtue beyond the borders of which it is unsafe to tread, and that often there is death of body and soul for eternity in venturing out. And one needs not have a very wide experience of modern life to know that many of the younger folks have gone far afield in leaving the safe old way.

* * * *

How may we know the safe way?

A man poor in this world's goods lived in the southern part of Lancaster county, Pa., long ago, before the railway penetrated to Quarryville, and before solid roads were thought of in that region. He was accused of stealing and haled before the court in Lancaster. A Quaker neighbor, whom we shall call William —, because that was not his name, knew positively that the poor man was not guilty and was able to establish a perfect alibi for the man. When the trial came on, the Quaker braved a raging blizzard, and attended the court without summons. The time came for defense testimony, and as the poor man had not a witness, it looked pretty bad for him. Then the Quaker stepped up. His offer of testimony was accepted by the court, and he told how he knew the man was innocent. The prosecuting attorney looked interested. "Did the accused man summon you to the court?" "No." "Did any of his friends offer you pay for coming?" "No." "Then why did you come?" "I knew the man was innocent, his family needs him, and I knew that I alone could give the testimony that would free him." "Do you mean to say that you came thru these twenty-five miles of snow storm, without any

offer or expectation of pay, for the sake of this man, who is no relative of yours, simply because you wanted him cleared of this accusation?" "Yes." "Well," said the lawyer, "when I arrive at the other world, I'll look around, and if I see William — there, I'll say this is the right place—I'm all right."

* * * *

Whether the lawyer was right or wrong, on the doctrine of assurance, he was clearly right as to one feature of the "right" or "wrong" of the place he was to be. He was going to judge by whom he found there. The fiery furnace was a haven of refuge to the three Hebrews when the Son of God walked beside them. The den of lions was by far the safest place in the kingdom for Daniel that night, for the angel of the Lord had been there before Daniel arrived. If Jesus "walks beside the plow with me," I am sure that the furrow will lead me to the proper destination. If, when we start out on paths by us untried, we look about us and find our human companionship on the way the best and noblest, the most devout and the most consecrated to God, the bravest for the right and the stoutest to resist the wrong—that is something. But if we find that the path so new to us, bears the marks of His bleeding feet—if we find ourselves "walking in His steps"—we may be assured beyond the slightest shadow of a doubt that the path leads to the heavenly destination.

* * * *

Not all old things are good, nor are all things that are new to us wicked. In Job 22:15, we read of an old way which wicked men have trodden. If we should choose to walk in a path like that, it is not to be expected that it would lead to a heaven of bliss because we walk that way. Our fathers had a testimony which

they sealed with martyr blood. They walked a way that was not always free from pain and sorrow. But it was a tried path, a path hallowed by sacred associations, a path in which Jesus was their Comrade—why should we seek any other path? There is a tendency now, just as there has always been, to cast the old ways out of our consideration because they are old. Customs grow old, garments grow old, laws grow old, even we ourselves grow old—some of us—must all these things alike be cast aside simply because they, or we, are old? Let us discriminate. The age in days or years of any person or thing does not determine its or his or her usefulness or unworthiness! Some trees are young at two hundred years, some automobiles are very old at six months. If a custom has proved its worth for three hundred years, is there any sane reason for calling it “old” and casting it aside simply for that reason?

* * * *

Turn back to the second text quoted at the beginning of this article. And you who are ever crying down the old and ever cheering on the new will say with triumph, “Paul didn’t believe in always sticking to the old things! Paul believed in striking out in new and untrodden paths.” Correct. Paul was in excellent company when he determined to walk in new paths where no one else had preached the Gospel before him—for he walked the new, untrodden path with God. That’s the path Abraham walked when God called him out of Ur to a place he did not know—God was with him. That was the way Moses took the Children of Israel—a new way—no one had ever tried to cross the Red Sea that way before—but God was with him. Joshua went a new way as they started across the Jordan at flood—but God walked with him. David did many things for which he could not quote any precedent—but God guided and directed him. Isaiah, Jeremiah, Ezekiel—a long line of martyr-prophets—walked paths that were new to them, but all these were paths old, very old, to the One who directed them in these ways.

* * * *

New? what is new? Men discovered certain laws by which the stars and the planets, the sun and the

moon, and the earth too, move—and they called their discovery something new! God knew those laws before there was a single star in the sky. We know He did for when the stars came into being they “worked.” Electricity new? No. There was just as much electricity in the universe when Adam was created as there is now or ever will be. Men have only discovered a few unimportant things about it. What remains to be discovered is vastly more than what man has found out. Don’t call the thing you have reasoned out as a new method of church work, or of church discipline a triumph of your own wisdom. If it is worth while it is already in God’s plan. If it is not in God’s plan it is not worth while—your wisdom and judgment to the contrary notwithstanding.

* * * *

But cheer up, you disciples of Jesus, longing for the untrodden paths! There are many untrodden paths open to you still. Paul did not cover all of the “regions beyond” during his life time, nor did the martyrs in theirs. If you are looking for something worth doing, there is still plenty of room. You need not walk alone. The Comrade who walked beside the men in the furnace, who walked by the disciples on the Emmaus road—He still is ready to walk beside the faithful ones who start out in paths new to them—old to Him. The places for missionary effort are not yet all taken up. Do you want a hard place? Well, there are places in Africa that may suit you, but don’t go out with the idea of coming back a hero—go with Him where He leads and consider the matter of coming back as a secondary matter—perhaps as the last consideration.

* * * *

Was it a new field you were looking for? The Mission Board has not said anything about it yet—not in real serious earnestness—but think of Mexico where you would not be allowed to preach, at least not yet, and you would have to build your way as well as walk in it. Would that seem too easy for you? Consider work among the deaf-mutes and the blind in India. That would be comparatively easy in some ways, but it would involve a preparation that staggers many a one who has thought of try-

ing it. And nearer home there are places where Christian workers are in sufficient outward physical danger to make the work attractive to any one who courts a hazard—and such fields are not overworked. Ministers there are not jostling each other and complaining about being crowded off their territory by other preachers. If such a work in such a field appeals to you, and I hope it may to some, do not go because you would like to “try it out awhile.” Let the only reason for decision be that you have the assurance of Jesus’ going with you. Remember He said, “Go—teach—baptize—teach to observe all things I have taught you—I am with you!”

MENNONITES IN PARAGUAY From Holland to Paraguay

By T. K. Hershey

For the Gospel Herald.

The Mennonites now located in the Chaco, Paraguay, South America are originally from Holland. A brief statement of their wanderings from Holland to Prussia, then to Southern Russia, afterwards to Canada and later to Paraguay, will doubtless be interesting to those who read this series of articles. For a lengthy discussion on the subject, see the recent book “The Coming of the Russian Mennonites” by C. Henry Smith, published at Berne, Indiana. To this book I am indebted for much valuable help in this article.

To Prussia

Near the middle of the 16th century, Mennonite refugees from Holland found their way to Northeastern Prussia. They were invited by the ecclesiastical body and lay nobleman who were desirous of active farmers to convert their swampy and unfruitful lowlands into fertile farms. Because of capacity in this direction, religious liberty was granted them.

Their rapid growth in numbers, however, alarmed many, which resulted in persecution from the State and Church. Heavy taxes were levied compelling them to pay large sums of money annually for their special exemption privilege and for the support of the Military Academy. This greatly annoyed the Mennonites who lived in villages and were, more or less, isolated from the Prussians. They appealed to the King for help and assurance that the privilege granted them in 1773 would not be repealed. In 1780, the King reassured them the desire of their heart, but persecution increased from the State and Church.

In 1786, Catherine of Russia extended these Mennonites an invita-

tion to settle there, promising them about 175 acres of land for each family; tax exemption for ten years; free transportation from Prussia to Russia; complete control of their own churches and schools; military exemption, religious toleration and \$250 to each family.

To Russia

This news created quite an excitement and resulted in that more than 200 families left Prussia for Russia in 1788. Others went later, until the number increased to 6,000. Practically, all of these settled on the fertile soil of Southern Russia.

Bishop Friesen of Paraguay informs me that the two principal leaders in spying out the land in Russia and who led this great exodus were two laymen—Jacob Holppner and Johaan Bartch. All went well in Russia for a number of years. When Catherine died in 1796 and was succeeded by Paul, the privileges granted the Mennonites by Catherine were reassured by the successor's signing a written charter to this effect. They lived in peace with the exception of minor persecutions for their faith and special favors granted. They grouped themselves into small villages with 20 to 30 families in each, retaining their habits and customs practised in Prussia and as they do to-day in Paraguay.

In 1870, however, the tide turned. The Czar decided to put an end to their special privileges. He proposed to abolish all exemptions from military service and Russianize all foreigners in the country. His program included, "The abolition of all military exemptions, complete government control of the school system in the colonies, the Russian language instead of German as a medium of instruction, etc." This meant that all previous promises and privileges that Catherine and Paul had granted were to cease.

They had enjoyed about a hundred years of peaceable living, but now all hopes were gone. Repeated efforts to get the Czar to reconsider, or rather to change his decision, were fruitless. They numbered at this time about 45,000, and the thought of emigration, as suggested by the Czar if they could not submit to his program, was a most dreaded one.

To North America

Plans were, however, made to leave Russia. North America seemed their preference, but at that time already, South America was considered. We

are made to wonder what might have been their history, had they come here at that time! An investigating committee of four which later was increased to twelve, landed in New York in the spring of 1873. The Committee represented many of the different congregations in Russia and a few in Prussia. They traveled all over the United States and Canada in search of suitable places for colonization. There were four things they



Stuck in the Mud

were instructed to have granted if possible from the government where they purchased land:—

1. Religious freedom and exemption from military service.
2. Good land, plenty of it, and at a moderate price as well as on easy payments.
3. The right to live in closed-in communities with their own forms of government and the use of the Ger-



One of the Church Houses of the Colony

man language as they had been permitted in Russia.

4. To be desired, but not insisted upon, advance of sufficient money to cover transportation expenses from Russia to America.

Having secured to a large degree, their desired end, the Committee of 12 returned to Russia, where the preparation for emigration on a large scale began. In 1874, there went to Canada and the United States, 1,400 from the different villages of Southern Russia. During the next ten years, 10,000 located in the United

States and 8,000 more in Manitoba, Canada.

Again, in Canada the Mennonites were granted military exemption and religious liberty. In a speech of welcome made by Lord Duffin, he said:

"There is no right or function which we exercise as free citizens in which we do not desire that you should participate, and with this civil freedom, we equally and gladly offer you absolute religious liberty. The forms of worship that you have brought with you, you will be permitted to practise in the most unrestricted way, and we confidently trust that those blessings that have waited upon you in your Russian homes will continue here, for we hear that you are a sober-minded and a God-fearing community, and as such you are doubly welcome amongst us."

Surely this was good news from a far country and was received by the persecuted Mennonites with joy. It is interesting to note that one of the leaders in bringing the Mennonites from Russia to Canada was Gerhard Wieber, an uncle of Bishop Friesen's wife now living in Paraguay. The Mennonites in Paraguay very largely represent those who lived in East Manitoba, on the east side of the Red River.

To Paraguay

For the same reason, or practically so, that the Mennonites left Prussia and Russia, they now leave Canada. As they put it, "Our German language was about to be taken from us, so we planned to leave." They began to look out for a country where they could retain the Community life, be exempt from military service, and use the German language in their own schools and churches.

After investigations were made in Mexico (where some emigrated) and Bolivia, the Chaco of Paraguay was finally selected. In the early nineties, a division took place among the Bergethalers on the school question. The

more conservative ones, representing perhaps three-fourths of the congregation, formed a separate congregation under a new bishop who lived at Sommerfeld, hence they were called Sommerfelders. These, with a few exceptions, represent the ones who are in Paraguay.

As on previous occasions, a delegation was sent in 1920 to Paraguay led by Mr. Fred Engen. On visiting the Paraguayan Chaco, Mr. Engen declared it to be the most beautiful land he had ever seen. It is said he has spent much of his life seeking

out new lands for colonization.

Mr. Engen cabled to Canada for authorized representatives of the Mennonites to come to Paraguay to inspect the land. The delegation was as much pleased as was Mr. Engen, and negotiations were begun at once with the Paraguayan government for a charter. This was granted, giving the Mennonites once more practically all they asked for. It virtually gives them the right to create a State within a State. The charter which was granted them by the Paraguayan government in 1921 is here given in full.

Charter

Translation of Law Providing for Mennonite Migration

"The Senate and Chamber of Deputies of the Paraguayan Nation, assembled in Congress, sanction the following with the force of law:

Article I

Members of the community known as Mennonites who come to the country as components of a colonization enterprise, and their descendants shall enjoy the following rights and privileges:—

1. To practise their religion and to worship with absolute liberty without any restrictions, and consequently, to make affirmations by simple "yes" or "no" in courts of justice instead of by oath; and to be exempt from obligatory military service as combatants or non-combatants both in times of peace and in times of war;

2. To establish, maintain and administer schools and establishments of learning, and to teach and to learn their language, which is German, without any restrictions;

3. To administrate inheritance, especially the properties of widows and orphans by means of their special system of trust committees known as "Waisenant" and in accordance with the particular rules of the Community without any kind of restriction.

4. Administrate the mutual insurance against fire which is established in the Colonies.

Article II

The sale of alcoholic or intoxicating beverages is prohibited within a zone of five kilometers from the properties belonging to the Mennonite colonies, unless the competent authorities of those colonies request the Government to permit such sale and the Government accedes to the request.

Article III

The following concessions are granted to the Mennonite colonies for the period of ten years from the arrival of the first Colonist:

1. The free entry of furniture, machinery, utensils, drugs, seeds, animals, implements, and in general everything that may be necessary for

the installation and development of the Colonies.

2. Exemption from all classes of national and municipal taxes.

Article IV

No immigration law of any other character, existing or that may be passed in the future, shall impede the entrance of Mennonite immigrants into the country because of their age or physical or mental incapacity.

Article V

The concession referred to in paragraph 3 of Article I is to be understood as not effecting the rights of persons capable of administering their own property. In case of persons incapable of administering their own property, the judges, as soon as it is proved that the person or persons belong to one of the Mennonite Communities, shall appoint the Trust Committee of the respective community to act as guardian of the person in question. Such guardianship shall be exercised in accordance with the rules of the Trust Committees.

Article VI

The Colonization Company in charge of the Mennonite colonization, or the recognized authorities of the colonists must communicate to the Executive Power:

1. The lands to be colonized by the Mennonites.

2. The persons, or corporations, which represent the Colonists.

3. The names, authorities and regulations of the Trust Committees (Waisenant), in order that these may be approved by Congress.

Article VII

The privileges and concessions granted by this law shall extend also to individuals of the Mennonite Community who may arrive singly, once their identity as Mennonites is certified by competent authorities of the Community.

Article VIII

To notify the Executive Power

Given in the Hall of Sessions of the Honorable Legislative Congress, this twenty-second day of July in the year one thousand nine hundred and twenty-one.

Felix Paira—President of the Senate.

Juan de D. Arevalo—Secretary.

Enrique Bordenave—Pres. of the Chamber of Deputies.

Manuel Gimenez—Secretary.

Asuncion, July 26, 1921.

Let it be law, enforce it, publish it and file it with the Official Registrar.

Jose P. Guggiari—Minister of the Interior.

Ramon Lara Castro—Minister of Foreign Affairs.

Elegio Ayala—Minister of Finance.

Rogelio Ibarra—Minister of Justice, Worship and Public Instruction.

Adolfo Chirife—Minister of War and Marine.

This is a certified copy of the original which is filed in Secretaryship of the Government, Section, "Registro Oficial."

Law 914, which amplifies the benefits of Law 514 of the 26th of July 1921, in favor of those that may wish to colonize national territory:

The Senate and Chamber of Deputies of the Paraguayan Nation in Congress assembled, sanction:—

Law

Article I

The rights, privileges and concessions granted by Law 514 of the 26th of July, year 1921, to the members of the community called Mennonites and to their descendants, are extended:—

1. To the members of any other non-combatant community and their descendants that may settle in the Chaco, in groups as colonists for their own account or for that of third parties.

2. To the members of any other religious community of American or European origin which may come to settle in the Chaco, under the same conditions mentioned in the preceding section with the exception of the last part of Section I, Article I of the law mentioned above, which decrees exemption from military service in favor of the Colonists, in time of peace or war in combatant or non-combatant units.

Article II

The transfer of property rights is declared, free from Stamp tax for a period of ten years, be it for individuals, to companies, or from these again to Colonists, always provided the lands are exclusively destined to colonization, or colonization companies in the Chaco.

Article III

Let this be communicated to the Executive Power.

Dictated in the Assembly Hall of the H. Legislature on the twenty-fifth day of August of the year nineteen hundred twenty-seven.

The President of the Senate

Manuel Burgas

Secretary

Juan de D. Arevalo

The President of the Deputies

Jose P. Guggiari

Secretary

Dionisio Prieto

Asuncion, August 29, 1927

Granted as law, published and delivered to official registry

Signed:

Eligio Ayala

Belisario Rivarola

Manuel Benitez

Having then secured satisfaction from the Government and a charter to their liking, the Mennonites began

to emigrate to Paraguay. How they disposed of their land in Canada, and how they secured land in Paraguay is told in this series of articles under the title "The Paraguayan Corporation, What is it?"

December 31, 1926 marks the date when 309 persons left Canada for Paraguay. Later others sailed for the Chaco, and they continued leaving until there had been in the Colony 1743 individuals. Their arrival, suffering, sickness, deaths, and the return of some again to Canada, will be found in the article "The Mennonite Colony—Paraguay."

The beliefs, customs, and habits of the Mennonites in Paraguay are quite similar to those of their ancestors who lived in Prussia, and Russia. Such names of villages as, Halbstadt, Chortitz, Rineland, Gnadenfeld, Widenfeld, Waldheim, Laubenheim, etc., are names given to Mennonite villages in Prussia, Russia, and Canada. The Community life with 20 to 30 families in a village, a church and schoolhouse in each, the plans of their houses, style of their clothing, their religious beliefs, the desire to retain the German language, customs of worship, and the coveted desire to live isolated and not mix with others who are not of their own, reveal the fact that the Mennonites in Paraguay are descendants of the Mennonites in Prussia, Russia, and later of Canada.

Feet-washing is no longer practised and the language "Plattdeutsch" imported from their fatherlands more than a century ago is used in Paraguay to-day.

It is said that history repeats itself. We saw it so for the Mennonites in Prussia, in Russia, and in Canada, we are made to wonder if it will be so in Paraguay. Should Paraguay not keep her promise and repeal the laws of grants and concessions as the other countries have done, where on the face of the globe, could the Mennonites go to have their requests granted as they have it in Paraguay?

We leave them in the Chaco of Paraguay in the hands of Him who knoweth how to deal with His own.

SPANISH FOLKS IN YBOR CITY

By Florence B. Lauver

For the Gospel Herald.

I had this article written before leaving Florida and here we are on board the steamship Western World on our way to South America and the article not rewritten for publication.

I imagine I hear some of you say, Where is Ybor city? Is it a foreign place? It is part of the city of Tampa, Florida. The population is largely composed of Spanish folks who came up from Cuba to live there. A large number of people who are without

Christ as their Savior. In this city there are large stores. In the Woolworth five and ten cent store they have Spanish girls as clerks. They can speak both languages. I had planned to use the English in speaking to them but on one occasion I began speaking in Spanish without thinking, as they had been talking to one another in that language.

It would be a great opportunity to win them for Christ, if some young couple would rent a house and live on the Ybor city side, while learning the Spanish language to do work among these people. I imagine the time when the hall will be filled with Spanish folks and the joy they will have in their association with other Christians of their own nationality. In Ybor city I am sure they would respond very readily and not need to be brought to the meetings by missionaries, in cars as has had to be done up to this time at Tampa mission.

The Converts and Members

Mr. and Mrs. Cruz, a son and two daughters were the first Spanish converts. The workers, Bro. and Sister Byers and Sister Kauffman were a great blessing in that home. They are a poor family but happy in the Lord. The mother cannot speak English, the father speaks it brokenly. The son Jose is a fine young man, but needs your prayers that he may live a little closer to the Master, so as not to be drawn into worldly pleasures with wicked companions.

Mrs. Hernandez stood up in the series of meetings while we were there. She was the first Spanish woman I met and immediately took a liking to her and we became real friendly. One afternoon when visiting in the community I took supper in her home. It was a real Spanish meal and I enjoyed it too. She is a capable woman and her children are so well trained in comparison to many others who came to church.

One afternoon Bro. Lauver and I went to her home and became acquainted with the husband as he never came to the meetings. The last few nights we were there he came and since has been added to the list of members. His first excuse for not coming to the meetings was because he smoked and he took it for granted that he could not unite when he continued that. They are a nice couple and need your prayers. On one occasion when I was in the home we had Scripture reading and both of us led in prayer. Her prayer in Spanish was indeed very inspiring and from the heart. All the Spanish wear lots of jewelry before conversion as did Sister Hernandez. She cannot speak English and he speaks very brokenly but is anxious to learn.

Mrs. Sanchez. This lady and husband stood up in the first meetings, but sad to say she was a divorced woman and could not be received. She and her present husband seemed very happy. And their home was so nice. It seemed just like a North American home in the way it was furnished so tastefully. These cases make us feel sad to know they want to accept Christ and cannot be received.

Mrs. Gisbert and daughter. The mother is a nervous woman and at times she is discouraged. The 14 year old girl seemed very desirous of doing the "all things." We hope she may be a future worker for the Master. She has a fine voice to sing and loves to do so.

We had a number of Spanish meetings in the homes. These were very interesting as it was an entirely Spanish meeting, not half English as were those in the church. Many neighbors and friends who had never been there before came to these meetings. The last night it was in the Gisbert home. It made us sad to see the touching goodbyes those Spanish folks gave us. One young lady, Sister Gisbert, came a number of times to say goodby, and all seemed reluctant to see us leave as there was no one else who could speak in their language and very few of the women could understand any English. May workers soon be sent to them who will learn the Spanish as the missionaries had to do in South America. And now we are anxious to see those dear ones in the Argentine who knew nothing of the Gospel seven years ago, and the many others who are there and have not yet heard. There is one difference between South America and Tampa. In our city they have no others to bring them the Gospel, while in Tampa there are many denominations at work among them and some have belonged to other churches. But the need is great for Mennonite workers to be sent there permanently soon. I have not mentioned all the converts at Tampa who were received into church fellowship but time does not permit so long an article.

In our cottage lived roaches and many ants as well as Bro. Macks, Sister Kauffman and us. We can imagine now we see Bro. Mack killing roaches when we came home from a meeting at night. They seemed to be crawling around everywhere. There were no flies to bother us at all. There was one in the house and Glen said that was sister Anna's Fly.

May you pray for the work in Florida and also the work in Carlos Casares, Argentine, where we are expecting to be soon and are glad to be home again.

POWER THROUGH PRAYER

By S. Jay Hostetler

For the Gospel Herald.

Wherever we may be in Christian work it is necessary to have more than human power and strength to accomplish anything for the Lord. The devil always has been stronger than any people are and can deceive and bring to nought anything that we do in our own strength. In America many, many people are under his power, and of our own strength it is impossible to persuade them to forsake the devil, and of their own power it is impossible to leave him even did they want to. The same thing is true here in India. The devil has millions under his control, and they are not able to free themselves from his grasp. They are not able to free themselves from the curse of caste, from immorality, from stealing, or from any of the other numerous sins that they are caught in. And this is true in the same way in any nation, of every person. Christ said Himself, "Without me ye can do nothing." Sometimes people seem to accomplish the Lord's work without Him, and sometimes they even think themselves that they are doing good work for the kingdom without His help. But Christ said of those even who claimed to cast out devils in the name of Christ that in the judgment He would say to them, "Depart from me ye workers of INIQUITY." Yet Christ also has virtually said, "Compel them to come in." If Satan has the world so in his grasp that we can do nothing without Christ, or of ourselves, and Christ has commanded us to compel them to come in; then He must have made provision for power to be given to us to overcome the power of Satan. And it is no secret to any of us that He has made that provision.

And what is the secret of that power that Christ has promised to us. Again it is very common information among all of us believers that the secret of power from God is faith. "Whatsoever ye ask in prayer, believing, ye shall receive." "If ye have faith as a grain of mustard seed" ye can remove mountains. "To him that believeth all things are possible," and many other such promises God has given in His Word. And yet when we look on our work and on the work of others, how devoid of God's power it is in comparison to the power that He has promised should be ours. Why is it that when Jesus has in such plain words promised us such wonderful power and has stated the condition so simply, only belief being necessary, that we still do not have that power? The trouble must be in the lack of faith, because Jesus a number of times expressly stated that faith is the one requisite.

But, we say, how can I have more faith? I remember on a number of occasions I have prayed to God for certain results in His work and I believed just as much as I possibly could that my prayers would be answered and yet the results did not come. And I know that the same thing has occurred many, many times in the experiences of many other Christians. Often we think then that the promise of Jesus must be in some figurative sense, or some such thing, however that could be. But that is not the case. No one can read the Bible and study this subject carefully and note all the points related to the words of Jesus, and the apostles also, without being convinced that the meaning certainly is literal. And furthermore, our own experience has proved that that is the case, for the Lord has answered hundreds of prayers in a very real and literal way.

How then can we get this faith that will work wonders, through which God can melt the hearts of sinners, and overcome the power of Satan? It does not come by simply saying that we do believe or that we will believe. We cannot get it by any use of psychology, or by trying to force our minds to believe. I have tried the latter and have failed miserably already, and I am sure many others could testify to the same experience.

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." Now He was not speaking of the size or greatness of the faith necessary, for the mustard seed is the smallest of the seeds and was proverbial for its smallness. That means that according to Jesus we need not wait until our faith has come to enormous proportions before we begin to use it. It does not mean that it is our business to train our minds till we are able to command great faith, and then when we have great faith, come to God, and then His part begins. It means that be our faith ever so little, be it ever so weak, if it is the right kind of faith, from that little spark like a mustard seed, can come such mighty faith that we will be able to remove mountains. For the size of a plant is not measured by its seed, and likewise according to the Lord our ultimate faith and "influence" with God is not measured by our faith as it was when we were born again. As the tree is distinguished by the outcome of the seed, so our power with God is distinguished by the outcome of our faith at the beginning. How does the mustard seed result in a tree the largest of its kind? By conforming to the laws of growth among plants. How does our weak faith result in strong mountain-

removing faith? By conforming to the laws of the growth of faith as instituted and prescribed by God. So when Jesus compares faith to a grain of mustard seed He teaches us that when our faith is in the right relation with God and continues thus it grows into an irresistible faith. In order for our faith to be in that right relation it is necessary that we be entirely consecrated to Him, that we get rid of all sin, and that we always have righteous motives in whatever we ask of God. Numerous scriptures might be quoted to show the truth of the above statement, but space will not permit. Suffice it to make a natural comparison. Do we honor an insincere request? Do we honor a request when the one asking has done us a wrong openly and in the face of it ask a special favor? Do we honor a request when we know that the one who asks intends to wrong us with the favor? Can God honor our requests of Him when there is unrighteous sin we have committed against Him? Can He honor a request from insincere motives? It is surely necessary for us to be "one" with Him if we expect any boon from Him. This is faith as a grain of mustard seed.

But this is only in its first stages. It is not yet adequate for working wonders or for doing "greater works than these." It is only after much growth that the mustard seed produces the "greatest of all herbs." And it is only after much growth that our faith reaches the proportions necessary for great works. How does faith grow? What can we do to obtain much faith? The answer is "Exercise what we have." When Jesus and the three disciples descended from the Mount of Transfiguration they found a boy possessed of an evil spirit. The other disciples had not been able to cast out the spirit. On other occasions they had been able to cast out all the demons from people. But this time they failed. And Jesus said it was due to their unbelief. He said, "This kind goeth not out except by prayer and fasting." This indicates that their faith had been sufficient for all the previous cases but here was one that was harder and their faith was not great enough for it. If they had fasted and prayed more, their faith would have grown equal to that necessary to cast out this demon also, but as it was, their faith was not adequate. So, clearly, the way to attain great faith according to Jesus Himself is to pray and fast, and pray and fast MUCH. In other words it is necessary to keep on praying and fasting until our faith has become adequate.

All of those who have accomplished great things in prayer have spent much time in prayer to cultivate their faith, so that it grew to the necessary level, and maintain it there.

They were not simply people who happened to be endowed with more faith than anyone else although perhaps they may have had special gifts along that line. Their faith, just as any one's must, came through prayer and fasting. "Praying" Hyde of India who did so much in the kingdom of God through prayer spent days together in nothing but prayer. I could cite many cases similar to that to show that they had to exercise their faith in prayer in order to maintain it so that they could meet the crises that came to them. Jesus Himself, spent a great deal of time in prayer, foregoing sleep and other comforts that He might pray. And before He chose the twelve He spent all night in prayer. Now if any one could do wonderful things without much prayer Jesus surely could. Yet He probably spent much more time praying than most of us do. Faith grows by "prayer and fasting."

How shall we pray? How shall we ask? How did the friend at midnight ask? He came to his friend at midnight and asked for three loaves of bread. He should have been more provident and should have had such an amount on hand. Yet why did his friend get up and supply him? Because he was his friend? No. He got up at midnight and gave him such a trivial thing as three loaves because of his friend's sheer audacity or shamelessness in coming to him at such an hour for such a thing! The Greek word translated importunity really means shamelessness. This according to Jesus is the point of the parable. God wants us to ask shamelessly. He wants us to ask the smallest things. He wants us to be very free and bold in asking whatever we need. So often we are ashamed to ask for some things because we think they are trivial. The Lord wants us to depend on Him. Then Jesus again teaches us to be persistent in the parable of the unjust judge. Why did the judge grant the poor widow's request? Because of her "oft coming." Jesus gave this parable "to this end that men ought always to pray and not to faint." So often we pray for perfectly good things that the Lord wants us to have even more probably than we want them ourselves. Then after we have prayed once, perhaps even earnestly, we find that the answer does not come after all, and so we give up. We decide that the object was not pleasing to God, or the time was not ripe or something else made the Lord unwilling to give us our request, when that was perhaps not the case at all. We were simply not ready to receive the answer. Our faith had not grown to the proper proportions to receive the answer. Hence God wanted to try it so that it would become great-

er and worthy or ready to receive the answer. This parable was given to show us that even though the answer does not come after the first request we should not become discouraged but ask again and again and keep on asking until the answer does come, either what we have asked, or God's showing us that He has something better.

Jesus acted in accordance with this teaching in the Garden of Gethsemane. He went away from the other disciples three times and the Bible says that He prayed the same prayer each time that the hour might pass from Him. And notice that He prayed earnestly so that there were "as it were great drops of blood falling to the ground" and still the Father did not give Him His request, but God answered His prayer in a much better way. God sent an angel to strengthen Him for the hour that approached. It was surely an answer to the prayer of Jesus and accomplished virtually what He had asked—deliverance from the weakness of the flesh, and yet in a vastly better way so that His work could be finished. God is not one who "cannot be touched with the feeling of our infirmities" but He wants us to plead with Him and to come to Him often for the same request. He wants us to persist in our prayers. That causes us to search the Bible and our own selves and our desires and discover if there is anything in the Word that we have not taken in the right way, or if there is anything in our lives that hinders our power with God. It slowly but surely builds up our faith until we have such faith that the Lord can do what He wants through us. "This kind goeth not out but by prayer and fasting."

Finally, one of the most important things in building our faith and in getting into a condition so that we can be used by the Lord is to "wait on God." "But they that wait upon the Lord shall renew their strength." "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say, on the Lord." So often we think that we are so busy with our work that we do not have time to wait for the Lord to give us definite direction. We no doubt pray for His guidance, but we immediately go ahead with our work then without having the assurance of His guidance. It is just as foolish as for a woodcutter to say that he has so many trees to cut that he does not have time to stop to sharpen his axe. Saul did the same thing. He was told by Samuel to wait until the prophet should come and sacrifice after seven days. But when the Philistines came up Saul became frightened and did not wait for Samuel, in other words for the Lord, but offered sacrifice himself. "And Samuel said to Saul,

Thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel for ever; But now thy kingdom shall not continue." We should not think that the Lord will not be present in time for the emergencies and that we should take things into our own hands. The Lord may have other plans from those that we think that He has. He is never too late to guide in any emergency. "The vision is yet for an appointed time...though it tarry, wait for it; because it will surely come" (Hab. 2:3).

Then again so many of our prayers are filled with **our words** to the Lord. But that is not the Lord's intention for our prayers. Paul says in Romans, "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." It is not necessary for all our petitions to be put into good English or any other language. Some of our deepest longings and desires we cannot express in words. We must depend upon the Spirit to express them for us, and that makes it necessary for us to cease from talking sometimes in our prayers. And that is what is said in so many places in the Bible, that we should wait on the Lord. If we look in the Psalms, we find them full of admonition for us to wait on the Lord, and also that David waited on the Lord. In one of the best books I have read on the subject of prayer and holiness, written by S. L. Brengle, he says that if he were dying and could give a message of only three words the message would be, "Wait on God."

Power from God does not come without any effort on our part. If we want to be in condition to be used by the Lord in a mighty way we must expect to make some severe sacrifices. It is not easy. Some of the greatest men of God who spent much time in prayer still found it hard to come to the Lord for a long season of prayer. Satan does not like it when any child of God spends much time and persistence in intercession, and he tries in every way to prevent it. But thank the Lord, when we once get into connection with Him it becomes a glorious time and the vision will come if we but continue and do not "faint." And it is like treading on air to do His work when we know that we are doing it according to His own directions. It takes much effort and patience and time, but the reward is much greater than the sacrifice. "Wait I say, on the Lord."

Dhamtari, C. P., India.

Never picture thyself to thyself under any circumstances in which thou art not.

WEARY NIGHT WATCHERS

By Kathryn Troyer

For the Gospel Herald.

Many clear and beautiful interpretations of scripture have come to me since living in India. One reason for this is that many things seen here, are so much like we read about them having been in Bible times: The open wells, the method of sowing and reaping, people walking along the road from one village to another, the helplessness of the poor and the domination of the rich, the unclean lepers, the many crippled blind people, and even the beggars, all help to remind us of the great Teacher and the time when He walked on the earth.

We read a great deal about the heathen and God's dealings with them, especially in the Old Testament. But they and their practices are foreign to those who have always lived in modern Christian America. It is only when we meet them and have dealings with them, that we can come into a sympathetic realization of what they are so pitifully lacking.

In Psalm 2:1 we read, "Why do the heathen rage and the people imagine a vain thing?" It is a question which God is asking us through the psalmist; and I shall never forget it, because it has fixed itself into my heart to remain there until I shall have done all I can to answer it.

It happened about a year and a half ago on one of those long sleepless nights of which there were many.

In the Hindu Para across the road from the Medical Station there is always singing and drumming on moonlit evenings. But this evening they had special music and dancing and singing, not only here, but also in different directions all around us, because this was the day in which the Hindus worshiped the one great god who they say is above all.

I believe they worship just as the the heathen have always done with feasting and carousing. The above mentioned question came to me very forcibly in the evening as I tried to pay no attention to the noise and wanted so much to go to sleep. There would be some other time to think about it, I decided, and so dozed off into a semi-conscious sort of sleep, from which I was soon awakened somewhat startled by the noise and the question.

The evening wore off into the night and the same thing kept repeating itself; one by one, however, the drummers became quiet and by midnight only two groups were left drumming in the distance. Why were they shouting and dancing? Now and then the shooting of a fire cracker was heard also. They know the fire cracker and delight in using it on their religious holidays as much as

an American does when he wants to show his patriotism on the Fourth of July.

Then those still calm hours which follow midnight, came and all was quiet save one group in the far distance. They had evidently decided to worship all night. And the question was impressed yet a little more as if some one were standing by insisting on an answer to it, and I said, "Lord, they know Thee not—have mercy on them."

Then I remembered the many weary ones who lie awake through long nights sick or worried, or perhaps watching over some dear one who is suffering, and I wished that they might remember to speak to the Father in behalf of these benighted souls, for He gave His Son to die for them also. But they do not know Him therefore they bring their forms of conduct and worship out of the vain imaginations of their own hearts.

In the 8th verse of this same chapter we find that the heathen are ours. God says, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." He is ready to give, but He wants us to ask for them. Perhaps that is how we show to Him our real desire to possess our inheritance. "My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning" (Psa. 130:6).

In a spiritual sense we are all weary night watchers, trying to remain faithful, fighting against temptation, laboring to accomplish what we find our allotted portion of this world's work, at the same time waiting and watching for the dawn of the great eternal day.

One by one we fall asleep to rest until the day breaks. Others take our place to watch and wait, and when the Lord comes He shall find those who have watched last, still awake. If we remain faithful in our asking we shall have much to present to Him then, nor shall we need to hear the accusation, "Ye have not because ye ask not."

Dhamtari, C. P., India.

FREELY YE HAVE RECEIVED,
FREELY GIVE

By Elsie J. Yoder

For the Gospel Herald.

Do you say I have not received freely, so why give freely? But let us first stop to count our blessings before coming to such a conclusion. We know at times things seem so very discouraging, but after all we have many blessings to be thankful for.

There are both temporal and spiritual blessings we receive each day,

and God the Father is the giver of them all. Our food, clothing, shelter, the seed-time and harvest, sunshine, rain, health and strength, that we are able to enjoy the labor, that is our part to accomplish, yes, and the good fresh air we breathe.

Then there is the biggest gift of all that God gave to this world, that of His only Son, so we might have eternal life. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). And the guide Book (the Bible) we are given so as to know what road to travel. So we might go on to enumerate our many blessings. Some time ago we asked our Sunday school class nine years of age to name the things they were thankful for, or in other words their blessings, while we noted them on the blackboard. When closing period came the board was almost full, and they wished for more time to finish. If children are able to appreciate so many blessings, how much more should we older ones be able to value them.

When you receive some gift from a friend are you not much more able to enjoy it, if you know you have shared something with some one else? A joy is much sweeter when enjoyed with another.

How then are we able to repay all these blessings? We can only repay in a small measure by doing all we can. So, if we shirk our duty, we are cheating, and we know none of you are able to appreciate a cheater.

The first thing is to give ourselves to the Lord, so He can use us where He has planned for us to be. At times that place is not just where we would choose, if we were planning it but He knows best. We know the missionaries make a big sacrifice, by going out into the different fields of labor. The Lord would not have use for us all in that field, but if we consecrate ourselves as fully as they, our labor will be just as pleasing in His sight.

Our Guide Book says that the effectual, fervent prayer of a righteous man availeth much. Often we become discouraged because we cannot see our prayers answered, but God in His own time will answer them, perhaps in the way we least expect.

Then there is our money, some are blessed with more than others, but all can give something, for remember it's the Lord's—only loaned to us. The poor widow gave, little as it was, all she had, and we're sure none of us ever did that.

How do we treat the strangers in our midst? Take them in, and help them to enjoy the companionship of our friends, making them want to come back to our Sunday school. Church, homes or wherever it might

be? Or let them alone, and perhaps forever lose the opportunity to help them?

The happiest people are those who give in every way, and all they can. Why? Because they know others are able to enjoy things by their help, and that they are doing God's will.

Hunger makes us grateful for the plainest food. Sickness and helplessness make us thankful for strength to do the hardest work. Loneliness makes us appreciate the companionship of those we have always taken as a matter of course. But it is a pity to wait to lose our blessings before we begin to appreciate them. Learn to be thankful for God's good gifts while they are yours to enjoy.

"There is a place for you to fill,
Some work for you to do,
That no one can or ever will
Do quite so well as you.
It may be close along your way,
Some little homely duty,
That only waits your touch, your sway,
To blossom into beauty;
Or it may be that daily tasks,
Cheerfully seen and done,
Will lead to greater work that asks
For you, and you alone.
Be brave, whatever it may be,
The little or the great,
To meet, and do it perfectly,
And you have conquered fate."

Kent, Ohio.

SPIRITUAL LIFE AND DEATH IN CHINA

By Charles Ernest Scott

I should like to suggest the heathen method of obtaining peace in contrast with the method of the believer in the Beloved. One day after a long foot march we rounded the hill at the base of which nestled the village where we were to stay. On the hilltop, we saw a great jar turned bottom side up, and men were worshipping before this jar. On inquiry I found out that they were pilgrims. Why and what were they worshipping? Because a girl baby had been born into one of those heathen families the father was disgruntled; and some months later, in anger at her crying, he had kicked her off the brick platform on which the family members slept and had broken her back. A cripple for life, her future was snuffed out, for she was not eligible to marriage. She was a drone, useless, was despised and rejected of her family. Finally it was suggested to her that there was a way whereby she could both make merit and command respect. It was told her that, if she would starve herself to death she could become a saint, and so entitled to worship. She clutched eagerly at the suggestion of respect, and forthwith began her slow self-torture. After her demise, the body, broken and emaciated, was doubled up and put under this great jar on

the hill—a loadstone for pilgrims, merit-makers, with troubled consciences. This was the bitter path she trod to recognition and longed-for peace.

Over against that I should like to show the Christian way of finding and maintaining heart peace. One day I was summoned to minister to a woman, the only Christian in her clan, who had for months been ill with ulcers. There were no mission hospitals in that region, and the heathen provided none for their own people. When I came to her house earlier in the spring, they had put her off the kang (the brick platform bed, through which smoke flues run, and on which the family members sleep) because they wanted to use it through its heat, to "force" sweet potatoe slips for early spring planting. There she lay in her quilts, on the dirt floor; the pig pen in front of one open window and the ox stable in front of the other, and flies swarming. To my amazement, on greeting her, she began to quote Scripture. We make a great point of teaching our candidates Scripture. As everywhere, they are usually the strong Christians who know the Word of God. She said, "Great peace have they which love thy law" (Psa. 119: 165); then this wonderful verse, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because 'he trusteth in thee'" (Isa. 26: 3). She comforted the one who came to comfort her; she knew so surely the source and Author of peace.

Again, I should like to suggest what, in that heathen world, you can hardly realize; the awful sense on the part of the unfortunate classes of their abandonment by their fellows. Do you realize that the crazy of those villages run at will; that the lepers are everywhere loose? I have brushed against them repeatedly in my market preaching and during the years of famine relief work. One of the most suggestive pictures of the reality of that sense of abandonment was this: With Elder Li (the elders accompany me everywhere, on preaching trips, many of them giving their time), I arrived on a hot noon at a village whose street was deserted because of the heat wave; and there in the middle of the road sat a man naked except for a loin cloth. He was moaning and taking hold of the dust and throwing it by handfuls over his head and upon those indescribable body sores. I asked him why he did this and he said, "To ease the pain by bringing a different kind of pain—just to change it somewhat." Then he muttered those appalling words: "Nobody cares!" And that was true, one of the bitterest pills of heathendom. Nobody cares!

Over against that I place the realization on the part of the children of

God that He cares—and this is comfort, and sustaining. I have in mind a man with whom I have worked for years, the Rev. Jow Tou Nan. He was a teacher during the time of the Boxer cataclysm, in a Christian village that the heathen Chinese call "the Village of the Charmed Life."

One dark night the Boxers pounced in upon the Christians. Mr. Jow was seized; one ruffian drew a sword to kill him, when a fellow yelled, "What is your name?"

The teacher promptly replied, "Jow Tou Nan!" (At such a time some men tried to deny their names.)

Whereupon the man exclaimed: "Ah! we have been told that Dr. Corbett, a foreign devil of the first degree, is a good man, and orders have been issued to spare him, also, that Jow Tou Nan, a native devil of the second degree, is also a good man, and likewise to be spared!"

The more remarkable fact of the situation was this, which Mr. Jow related to me: "When the big knife was over my head, I felt calm and collected in the realization of God's care. I did not fear; and the verse that sprang into my mind was: 'I will never leave thee, nor forsake thee.'"

Once again I should like to suggest to you something of the terrors of childhood under those village conditions, and contrast them with the confidence and peace born of a knowledge of Christ. One day, with an elder, I was returning from a preaching tour in surrounding villages. A pouring rain overtook us and our garments were drenched when we reached home. Just then a boy in his early teens bounded into our open door, his face covered with terror; and, without waiting for the usual polite salutation in which the Chinese ordinarily indulge, he blurted out, "Where shall we throw the body of my little sister?" I had been years in China and never knew what that question implied until the elder that day informed me. It seems that the priests tell the people that, at each season of the year there is a proper and particular place outside the village, and determined by necromancy, where it is lucky to throw the corpses of children who are supposed to be too young (under five years of age) to have souls. The priest had not yet been able, in this case, to find such a lucky spot, and they dare not keep the body in the house any longer; so the boy had been sent, as a last resort, to the "foreign shepherd" and had put to us the awful question.

Contrasted with that I want to suggest a boy unaffrighted whose father was a pastor, a boy versed in the Scripture and well trained in the Christian life. This particular year he had come home from our mission school to spend his holiday, as usual,

with his family. At the time of his arrival his father happened to be away preaching. In the meantime the headman of a heathen clan of a nearby village arrived post haste to tell the "Jesus Shepherd" that his family had given up hope for his youngest daughter-in-law who was demon-possessed. Would "the Jesus man" come and try to heal her? The boy talked and prayed with his mother, and it was finally agreed that he should go in his father's stead. He knew the New Testament teaching as to demon-possession. Now, interestingly enough—and the denouement hangs on this point—the boy had just received a new "Christian" name, Manassah, given him by his schoolmaster; but he had not yet mentioned the fact to his mother or to any of his family. And the men of the heathen clan in the other village knew nothing of that name. While he journeyed, he prayed and prepared his heart. When he and his guide approached the village the girl had a frenzy of demoniacal strength so violent that several men could hardly hold her. Suddenly she cried out, "Manassah is coming! the Jesus man! I must go!" Do you remember anything like that in the New Testament? In their combined strength the family members were hardly able to restrain her, when the youth, with his guide, entered the house. At once, he knelt down upon the floor, prayed, and in the name of Jesus commanded the evil spirit to come out. With a wrench of the body, as of the son at the foot of the Mount of Transfiguration, the woman fell back—exhausted—but in peace. The evil spirit had gone out of her, never to return, for she and her family became believers. But imagine the confidence and courage of that young fellow in the presence of such an uncanny situation!

I should like to suggest to you just what a heathen death in one of those villages means as compared with a Christian death. I was called to two households, a very short time intervening between both calls. Each man was an old man and the head of his clan. In the first household, an idolatrous one, when I entered I noted that the household dogs in the pervading spirit of down-pressing fear and unassuageable sorrow were howling lugubriously. The old man, on the kang, was moaning over and over, "Woa pa ssu!" ("I fear to die!"). Of course he did. Why shouldn't he? What outrage of the integrity of God's character, of His holiness, like the outrage of idolatry? It is the supreme lie. Amid the utmost confusion, they hustled the feeble unfortunate into his grave clothes (for a man must not pass into the great beyond unless he is clad in the habiliments of the future existence,

else his spirit will suffer needlessly an irreparable woe in the spook world). Sometimes this rough and hasty dressing process accelerates a man's demise—as in this case. He was gone without hope—whither? The women wailed unconsolable grief, the neighbors came in, kneeling and bawling conventional sorrow. Before he passed, however, there was the frenzied summoning of the priest in his yellow robes. He must come and in the presence of death say the magic formula. With his knuckles he knocked loudly on the wall, droning rhythmically these words so terrible in their implication:

One stroke silver,
One stroke gold;
Open quickly, Portal of Hell!

What a comforting message for the house of death!

Then, as they believe, his three spirits left the body; for every adult has three spirits; one to go off to the southwest (the concession to Buddhism); one to enter the ancestral tablet (the concession to Confucianism); one ultimately to enter the coffin (the concession to Taoism). But the men of the clan must get themselves quickly to the little temple outside the village wall, for one of the spirits has perversely fled there. The burial cannot take place until that spirit is brought out. I have followed and watched these mourners in the daytime and in the nighttime, in the rain and snow, in heat and cold. Only men may go, and I have seen them prostrate on the ground, in the agony of pleading, digging their fingers and noses into the dirt, while the one upon whom the mantle of the clan headship has fallen kneels at the opening of the tiny temple pleading, cajoling, coaxing that spirit to come out; finally capturing him, like a monkey on a stick or like dirt swept onto a dust pan—nothing to be done, everything held up, until the clan leader can get it out.

Priests participate in the doings in proportion as the family has money; and matters are thereby made increasingly difficult; and the tedious process of burial slowed down. Sometimes the priests keep the family waiting for weeks before a lucky night or day for the burial is found (as in this case). Meanwhile the coffin with its enclosed body is kept in the house. Things are not propitious with the spirits—when people are well-to-do, and can sell land and thereby find money—except as priestly palms are repeatedly greased with more money. Death is their largest opportunity.—From S. S. Times.

The reason for the dilapidated condition of churches in so many places is because the book of the law is lost in the house of the Lord.—Elmer Moyer.

THE WONDER OF THE BIBLE

Isaiah 55:8-13; Matthew 5:17-19; II Peter 1:19-21. April 21, 1929.

Its regenerating power will always be a marvel to humanity.

Two sisters were separated for a few years. One came under the influence of the Bible through the family altar in a Christian home, and became a Christian. When she returned to the paternal home the other sister said to her:

"I do not know what is the matter with you, but you are a great deal easier to live with than you used to be!"

* * * * *

"What warrant have you to read the Bible for yourself?" demanded a priest of a new convert to Christianity.

"Och!" was the answer, "I've a search warrant. The Book says, Search the Scriptures: they are they which testify of me!"

One abiding wonder of the Bible is its individual personal message. Some passages which may seem of no importance to one person may be of the highest importance to another. "It interests all ages from childhood to old age. Children love its stories. Age relies on its comfort and promises."

* * * * *

The wonder of its message of the love of God, as one said, "is revolutionary."

In an interview between Henry George and Cardinal Manning the former said:

"I love God because I love people."

To which Manning replied: "And I love people because I love God."

"We," said General Booth, "are moral scavengers, netting the very sewers. We want all we can get, but we want the lowest of the low, and love gets them."

* * * * *

The Bible is wonderful in that age after age it is the inexhaustible powerhouse for the achievements of human progress.

Theodore Roosevelt wrote: "Every thinking man realizes what many forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally,—impossible for us to figure to ourselves what that life would be if the Bible teachings were removed.... Almost every man who has by his life work added to the sum of human achievement has based his life work largely upon the teachings of the Bible."—Record of Christian Work.

SOUTH AMERICAN MISSION PAGE

EDITORIALS

Dry Weather and Mission Work.

I guess these two go together. At any rate the drouth is giving the missionary something to attend to. When potatoes are selling at 24 cents a kilo; when green vegetables can hardly be gotten at all; when germ-laden dust storms continue to bring disease; when laboring men can find no work; something is bound to happen to the poor people. When things are like this the missionary is sure to find it out. What shall we do about it? Our members are too hard up to give for the support of the poor outside of the church. We have no poor fund at present to draw from. The missionary allowance is scant for any substantial liberality from the worker himself. We just pray that soon the Lord will relieve the tension by bringing us rain before the suffering becomes desperate. Perhaps too our friends at home will not forget the poor of Argentina.

The Gift of Determination.

Mrs. W— has not always been the most faithful and steady going Christian. That is, there are times when she is down in the valley and all seems to go wrong. Then again she becomes aroused and her enthusiasm knows no bounds. For a long period she was greatly enthused over the spread of the Word of God. She began to sell Bibles, making house to house visits. She sold them by the dozen, even several hundred of them and that in some of the neighboring towns also. On another occasion she conceived the idea of opening her home for a Sunday school. She got the children there and they kept coming, as many as the room would hold. Then she wanted to give the neighbors a chance to hear the Gospel. She asked the missionary to come and speak to some of her neighbors that were gathered together. It is marvelous how a will to work for the Lord will bring results.

The Evangelical Preacher has no Images, but—

The Catholic people know the names of so many saints, each of which has some special virtue, imagined of course. But we have no list of saints; we even forget the special days, to saint Rose, St. Peter, St. John, St. Roque, etc., etc. But we offer to every man one of the most glorious privileges conceivable—that of intimate friendship and companionship between the individual and his Lord. Who wants to worry his head about an endless number of saints when the great God Himself offers His precious friendship? Who wants to plead with saints for help, or fear their displeasure when

"God is our refuge and strength?" We marvel at the intellectuals in South America who continue to respect images and saints.

News From the Stations

The brethren Lantz and Hershey have made several trips to Buenos Aires for the purpose of getting the plans for the Bible coach in order with the manufacturers of the special body that is to be constructed.

The Carlos Casares congregation is making plans for the arrival of the Lauver's. It is a pleasure to them to anticipate their arrival. It is more than that; it is to be for them a wonderful event.

Reports from America regarding the special meetings held by Brother Luayza are encouraging. The attendance has been good.

The convert's class in Pehuajo has increased again a little. The Bible students are helping in some of this work. The branch Sunday schools continue with good attendance as well as the central school.

Our principal teacher in the day school has been sick for two weeks. Sister Shank has had to do double duty to take care of the children. She has her hands almost full with the children of the English department.

The third term of the Bible school began with the first of September. This year the work has gone on with more regularity than any year thus far. Although several of those who are taking preparatory work are not able to keep up the full course, there are others who are doing remarkably well, and will be able to do full Bible work next year.

In Santa Rosa a special evangelistic campaign is just at its beginning. We are praying for the Lord's blessings upon it.

THE CARLOS CASARES MISSION

Beginnings—The town.

The work opened in the year 1922 under the guidance of Bro. and Sister Lauver. Being a town where a Jewish colony has settled, it is rather different from other towns. The Jews are not so open to the Gospel as the native Argentines, Italians and Spanish people are. Nevertheless the Lord blessed the Word in Carlos Casares from the beginning. The work began in a rented hall. It was visited by many children of both Jewish families and others, but the former came only for curiosity and seldom could be induced to attend regularly. Often their parents or older brothers and sisters would come and rush in after them, compelling them to go home. Bro. and Sister

Lauver were good home visitors and soon worked their way into the sympathies of a good number of families.

The town has a population of about 12,000. It is stretched out over quite a bit of ground because the people like to have their garden space. Only in the central part is it built up solid with houses one against the other. The Jewish people are natural born merchants. For that reason there is a little grocery store on nearly every street corner. They are not always inviting in appearance, for the Jews of Carlos Casares are not cleanly in their places of business. Most of the commercial life of the place is among the Jews.

The Congregation.

At present the congregation consists of 51 members, though a few of these will not likely be counted when we revise the present list of members. In this town as in other places we find those who become backsliders from the faith. Several promising Bible students have come from this congregation. There are a good number of young people who seem faithful to their profession, and then a few seek worldly pleasures. Since Lauver's went away on furlough the work has been cared for by the writer of this page. It has been possible to keep up the visiting during this time, but not in the way that one would desire, because this congregation had to be visited from elsewhere. Sister Gamber was in residence there last year. At present a native brother looks after the house. The pastor is there only on Sundays. There have been a number of baptisms and also some converts during the past year.

The Mission Home.

The mission property in Carlos Casares is new, the church and dwelling house having been completed only about six months before the Lauver family went on furlough. The house is built rather on the bungalow style, having seven rooms and a vestibule. The church building accommodates a very nice congregation. It is pretty well filled generally for the preaching services.

Prayer Topics

For the Bible coach work which will begin perhaps about the month of November, that those responsible may be spiritually guided.

For the spiritual awakening of the educated classes. We are attempting some special work among this class now. We can not do it without definite help from the Lord.

For the special meetings which will be held at the various stations during the next three months. Every spring (Argentine Spring) we have a series of spiritual life meetings in which we aim to build up the churches.

THERE SHALL BE SHOWERS OF BLESSINGS

By D. Parke Lantz

For the Gospel Herald.

Without a doubt the above hymn has been sung oftener and with more fervor during the last five months than during any other period in the history of the Mennonite Gospel Mission in the Argentine.

The reason is found in the long continued dry spell which has gripped this fair land of normally fertile fields. Many farmers were out of pasture and compelled to buy and haul hay and other dry feeds from distant points for their animals.

The attendants at our meetings realized the crisis and whenever given the opportunity invariably selected the above mentioned hymn and sang it with all the heart and understanding (of course you remember that it was in Spanish).

In the prayer meetings the members always asked for rain and in their homes certain hours were set apart for special prayer and meditation.

All this has resulted in a quickening of interest and power in the work. And the Lord has answered our petitions in sending copious showers which have refreshed the land, giving another appearance to the fields. Trees and vines are putting forth leaves and blossoms, the wheat and other grains are growing nicely. The working class of people will now be occupied in the various farm labors which means that there will be bread for all during the coming year.

Showers of Spiritual Blessings We Need

There has been a spiritual drought also which was manifested in the indifference of the members to the lost condition of their families, friends and neighbors.

But with the series of meetings announced for the coming months there has been an awakening, a new desire for a closer walk with God, a greater zeal for carrying the Gospel message to others, and a more united front toward the enemy.

Yes, we realize that the work is His and we desire to be humble instruments in His service. Our hope being that many lost souls may be enlightened as to their true condition and thru the Holy Spirit be born again into the spiritual kingdom of Jesus Christ our Lord and Redeemer.

Living Conditions in the Argentine

As I write about the work that our Church is doing for the cause of Christ in this neglected continent, I have before me a map of the Western Railway of Buenos Aires, (F. C. O.) and once more we humbly beg of you to prayerfully go with us as we note some of the natural, moral, and spiritual conditions

of the people with whom our missionaries are living, loving, and leading to Christ.

Natural Conditions

As these are on the surface we will analyze them first. The soil is clay, adobe, and sandy loam, the farther from Buenos Aires the more sand in the loam. We are struck by the fact that there are no rivers in our mission district. The soil is rich and with rain, or irrigation, crops do very well indeed. This year has been exceptionally dry and the truckers and farmers who have windmills are the only ones who had pasture for their animals. Just now the farmers are busy with their work, plowing, harrowing, rolling, etc. Many kinds of tractors are being sold to the large land owners, while the poor renters are working along with their thin old horses, poor because of little pasture, and getting very little done in comparison with their rich neighbors.

The renter must furnish everything, even the house, which often is of mud with thatched or galvanized roof, with two or more rooms as necessity demands.

On the large ranches the working men live in similar houses which are scattered over the place near the barns and the entrance gates. The owner has an up-to-date house where he lives for several summer months each year, leaving it with a major domo for the rest of the time when he may be in Buenos Aires, Mar del Plata, or in Europe.

Entering a country town, such as those in which we are working, we notice mud houses on the outskirts, then ordinary brick, and in the centers brick that has cement facing which adds to the appearance, at the same time keeping moisture-proof the walls and preserving them to a marked extent. These houses have nice patios and garages and are perhaps two stories high, altho the majority of the dwelling houses and business places are only one story high.

The stores handle the same materials for clothing as you buy up north and with the addition of some peculiar trousers and hats worn by the peons.

In the grocery departments you will find about the same assortments with the exception that you will miss the "breakfast foods," peanut butter, crackers, canned corn, soups, and other concentrated foods now used at home.

The Argentine likes meat, roasted, boiled, fried, salted, dried, or even crude. Also potatoes, cabbage, onions, and garlic. Cheese with quince butter makes the favorite dessert and every meal ends with wine and strong black coffee.

Bread is baked in two styles. Vienna or French loaf and the galleta or as we call it, "hardtack." It is delivered unwrapped in baskets at the houses and the housekeeper generally picks out

the loaf she wants. It is eaten without butter and jam as in the North except for breakfast when butter is used.

Vegetable and fruit dealers peddle to the door and charge double prices for everything providing that you do not "squawk" or "squeal." We can save money thru buying in Buenos Aires but it is very inconvenient to do so. Just now potatoes are selling for nearly 7 cents a pound or about \$4 a bushel.

Fuel is scarce and high, charcoal and wood being the principal fuels used by the Argentine who has stoves made expressly for their use. Missionaries as a rule are using kerosene stoves brought from the States or Canada. Kerosene costs about 42 cents in 10 gallon lots and those who buy in smaller amounts must pay about 50 cents per gallon.

Some Special Things to Pray For

For the converts who have recently confessed faith in Christ in the meetings held in America, Santa Rosa, Trenque Lauquen, Pehuajo, and Tres Lomas.

For the series of meetings announced for Madero, Passo, Pehuajo, Trenque Lauquen, Carlos Casares, America, Bragado, and Mechita.

For wisdom, in the distribution of the Testaments sent out by the "Million Testaments Campaign for Latin American Lands" and in the personal work which we hope will bring about an awakening among the people of our districts.

Bragado, F. C. O., Argentina.

"WIT'S END CORNER"

Are you standing at "Wit's End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wit's End Corner"
Is just where God's power is shown.

Are you standing at "Wit's End Corner,"
Blinded with wearing pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed and numb?
Remember—to "Wit's End Corner"
Is where Jesus loves to come!

Are you standing at "Wit's End Corner,"
Your work before you spread,
All lying begun, unfinished,
And pressing on heart and head,
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wit's End Corner"
The Burden-bearer stands.

Are you standing at "Wit's End Corner,"
Then you're just in the very spot
To learn the wondrous resources
Of Him who faileth not!
No doubt to a brighter pathway
Your footsteps will soon be removed,
But only at "Wit's End Corner"
Is "the God who is able" proved.

—Sel. by Lois A. Grove.

SEWING CIRCLE CORNER

OUR AIM

By Lina Z. Ressler

We were driving along a winding way in eastern Ohio. It was early autumn. The trees after a few light frosts were turning gold, and pink, and bronze. Those tender, indefinable tints that autumn always gives us. We could find some distinct, definite colors and we liked them; but the effect of the whole panorama was far more satisfying and lovely. A great, wide stretch of wonderfully blended color, such as only the Great Artist could paint.

I wondered if our sisters' missionary organization might not be something like that. The various divisions and branches stand out in different places, but the real effect should be much more striking. There should be a blending of the whole work of our sisters all over the Church, from east to west, from north to south. Let us blend the tints carefully, sisters, let us have the work sympathetic, and loving, and tender, that we may honor our Master and be a blessing.

Scottdale, Pa.

A MESSAGE OF ENCOURAGEMENT

By Mrs. M. C. Cressman

A report has been given in the Gospel Herald of Sept. 12, that a new sisters' organization has been effected.

The Committee as it stands is willing to serve the Church in this capacity, and personally we feel and earnestly desire the coöperation of the sisterhood in general, that this work might be brought to a successful issue, laboring together in this vast field of opportunity in the spirit of love, sincerity, and helpfulness, embracing the opportunities as they come to us, from the various sources, serving the Lord, by serving our fellowmen in this avenue of the work of the Church, bringing joy and gladness to many hearts, and lightening the burdens of others. Such sacrifice of time and means will not be lost.

Quite recently we were privileged to listen to several addresses given by missionaries, in which some of the needs were presented to us, and we realized that there are so many ways, in which we as sisters can be a help to the missionaries, so many things waiting to be done, waiting for willing workers.

May we consider it a privilege to try to meet these obligations. As many of the sisters have proved their loyalty and faithfulness in the past, we have the confidence of your continued support of missionary effort.

Kitchener, Ont.

SEWING CIRCLE NOTES

On September 23, 1929, it was our privilege to attend the semi-annual business meeting of the Associated Sewing Circles of Lancaster county, Pa. The large church at Mellingers was filled nearly to capacity. Most of the audience, of course, were sisters. There are forty-seven circles belonging to this association, forty-one of these had representatives in the meeting. All missions and other institutions aided by the circles brought or sent statements of their needs for the next six months and the work was parceled out so that there would be as little overlapping of effort as possible in order to supply the needs of the various places. It was inspiring to see how quickly calls for material help were responded to. It was an all-day meeting, and there were a number of helpful addresses by ministering brethren. May God bless the work in the Lancaster District.

* * *

A very pleasant day was planned for on Thursday, October 3, when the Scottdale Sewing Circle had as their guests some thirty representatives of the Springs (Pa.) Circle. Most of the work done was quilting, and the hours passed very rapidly by in pleasant conversation, while the needles flew. An especially suitable part of the program after dinner was a devotional service conducted by Bro. C. D. Esch, then Sister Esch spoke to the sisters while the needles worked right on. Welcome visitors for the occasion were Bro. and Sister A. H. Hershey of Manheim, Pa., and Sister Esther Hershey and Sister Ella Hostetter of Lancaster county. The Esch family left in the afternoon for Johnstown, Pa., from which place they went onward toward the land of their future service in India.

* * *

Saturday, September 29, at a regular members' meeting of the Pinto Church, Pinto, Maryland, a sewing circle was organized among the sisters of the congregation. We welcome the new circle into our group of workers and wish the Father's blessing upon their efforts.

* * *

"What shall we plan for our next meeting?" is the thought of many a busy sewing circle officer. It is perfectly right, too, that we should think seriously, for it is important that we use our time and talent to the very best advantage. At this time of the year it is well to look thru our wardrobes and boxes to find if there are any good used clothing that could be spared for some needy one. A session of the sewing circle to gather in, look over, and perhaps alter some of the things will be time well spent and

may help in a practical way to show our love for our Master.

REPORT

Of Hesston, Kans., Sewing Circle from Sept., 1928 to Sept., 1929

No. of meetings held	12
Average attendance	17
Visitors	13
No. quilts quilted	6
No. comforters made	12
No. garments made	62
No. garments donated	160
Garments sent to following places:	
Russian Relief	77
Bethany Hospital, Kansas City	31
Anna Johnson, comforter	1
Bulgarian relief	77
Hesston College	22
Widow's Home, India	15
Received during year	\$87.96
Expenses during year	67.36

Mrs. M. B. Shenk, Secy.

REPORT

Of Martinsburg, Pa., Sewing Circle July 1, 1928 to July 1, 1929

Members present	100
Visitors	9
Garments made	88
Quilts made	6
Comfort made	1
Cash on hand July 1, 1928	\$3.87
Contributions for year	104.34
Disbursements:	
India Bible Woman	\$50.00
Material Home Work	32.39
Material Foreign Work	13.17
Sister Burkholder	12.00
	\$107.56

Cash July 1, 1929 \$.65

Ruth Whetstone, Treas.

REPORT

Of the Salem Sewing Circle, Shickley, Nebraska

No. of meetings	6
Average attendance	12
No. garments made	121
No. garments donated	18
No. garments for India	30
No. garments for Hospital	9
Table linen for Hospital	1
Pieces of bedding made	9
Bedding for Kansas City Chil. Home	4
Am't received during year	\$163.82
Am't spent during year	121.00
Money on hand	42.82

Katie Saltzman, Secy.

REPORT

Of Sewing Circle of Iowa-Nebraska Conference District

No. Circles	12
No. meetings held during year	103
Average attendance	174
No. garments made	1513
No. pieces bedding	199
No. miscellaneous articles	433
No. pieces donated:	
Garments and bedding	1439
New Material	70 yds.
Provisions sent to Children's Welfare Home—	
Butter	32 lbs.
Eggs	526 doz.
Cookies	90 gal.
Noodles	32 gal.
Sweet corn	30 lbs.
Pop corn, Spreading, Lard, etc.	
Money received during year	\$1368.42
Money expended during year	\$1244.05

Ella Fisher, Secy.

Kalona, Ia.

Missionary Support	
Marion Co Cong Pa	\$ 25 00
Mt Clinton SS Va	19 65
Pike SS Va	46 50
Weaver SS Va	47 50
Souderton Cong Pa	37 50
Pleas Valley SS Kans	20 00
Cressman Cong Ont	23 00
Elizabeth'n Cong SS Pa	95 34
Good Cong Pa	18 00
Belleville Cong Pa	112 50
	\$444 99

Missionary Children Support	
Sue F Landis	\$ 5 00
Chambersburg SS Pa	33 00
Elizabethtown SS Pa	
Ada Garbers Cl	12 50
Alta Nunemakers Cl	12 50
Cross Roads SS Pa	112 50
	\$175 50

Evangelist	
Ohio SS Conf	\$211 00
Marion SS Meeting Pa	27 00
E Union Cong Ia	50 00
Souderton T M Pa	23 00
Good Samaritan Cl	
Elkhart SS Ind	6 50
Elizabethtown SS Pa	15 00
	\$332 50

Bible Reader's Support	
Bro & Sister Sommers	\$ 35 00
Cherry Box Cong Mo	5 00
E Scottdale SS Pa	
Officers & Teachers	32 00
	\$ 72 00

Orphan Support	
Lewis R Hoover	\$ 30 00
Bro & Sister Ind	173 00
W S Heatwole	5 50
W S Heatwole	6 60
Academy Girls Go Col	46 50
Academy Boys Go Col	26 25
L Deer Cr S C Ia	16 56
Stahl SS Pa	8 30
Landisville SS Pa	
Womens Cl 10	5 00
Lancaster SS Pa	
Mrs Rohrsers Cl	5 00
Esther & Mary Herr	10 00
No 14221	300 00
	\$632 71

Orphanage	
A Bro & Sister in Faith	\$ 10 00

Kindergarten	
Webster S Heatwole	\$ 5 20
J D Byler	28 00
Berlin SS Ohio	19 67
A Sister Md	3 00
	\$ 55 87

Publication	
A Bro & Sister Ohio	\$ 2 50
A Bro & Sister Ind	44 00
Archie Hostetler	15 00
Smucker Sisters	5 00
Scottdale SS Pa	1 00
Boys Cl 17 Elkhart SS	2 00
A Bro & Sister Pa	5 00
	\$ 74 50

Bible School	
A Bro & Sister Ill	\$ 31 00
Wm. Lauver Auto	
Marion Co Cong Pa	\$ 14 60
Total for S America	\$2,102 91

CITY MISSIONS

Altoona, Pa.	
Blough Cong Pa	\$ 15 12
Schellsburg Cong Pa	1 67
Allensville Cong Pa	20 86

Glade Cong Md	2 31
	\$ 39 96

Chicago, Ill.

Willow Spgs Cong Ill	\$ 5 73
Metamora Cong Ill	27 56
Mrs Leech	2 15
L C Hartzler	5 00
Samuel Yoder	5 00
R Buchanan	14 00
A Brother	6 00
David Schrock	5 00
Catharine Schrock	5 00
S P Imhoff	5 00
Mollie Schrock	2 00
L C Hartzler	5 00
	\$ 87 44

Detroit, Mich.

A Bro & Sister Ill	\$ 19 00
Bowne Cong Mich	5 83
Nappanee Cong Ind	22 50
Levi Barky	5 00
Mr Bursly	2 00
Paul Huddle	2 00
	\$ 56 33

Canton, Ohio

Yellow Crk Cong Ind	\$ 24 00
E Petersburg SS Pa	
Sisters Bible Cl	8 30
Martins YPM Ohio	5 75
Canton & Beech YPM O	6 04
Canton SS Ohio	8 66
O Gr & Pl Hill Congs O	10 00
Canton & Beech YPM O	5 72
	\$ 68 47

Fort Wayne, Ind.

A Bro & Sister Mich	\$ 25 00
Berea Cong Ind	4 30
Howard-Miami Cong Ind	20 98
Shore Cong Ind	18 51
Yellow Cr Cong Ind	24 00
	\$ 92 79

Kansas City, Kans.

Salem SS Alta	\$ 25 00
Bethel Cong Mo	5 95
Argentine Building Fund	
Salem SS Alta	24 57
Plum Cr Cong Nebr	15 00
W Union Cong Ia	86 20
Pl View Cong Okla	33 50
Cherry Box Cong Mo	4 70
Bethel Cong Mo	9 85
Hesston Cong Kans	16 00
Yoder Cong Kans	31 69
Vacation Bible School Exp	
Daytonville Cong Ia	8 36
Wichita Cong Kans	10 00
John Kauffman	25 00
Orie D Yoder	1 00
Sonnenberg S C Ohio	10 00
	\$306 82

Lima, Ohio

Bethel & Guilford Congs Ohio	\$ 12 79
Central Cong Ohio	10 04
	\$ 22 83

Peoria, Ill.

Martins Cr SS Ohio	\$ 25 52
Willow Spgs Cong Ill	5 72
Plainview SS Ohio	14 20
	\$ 45 44

Tampa, Florida

Providence Cong Pa	\$ 21 50
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Toronto, Ont.

Floradale Cong Ont	\$ 18 00
Snyder Cong Ont	10 00
Hagie SS Ont	11 61
Wideman SS Ont	16 53
Vineland SS Ont	35 52
Hagey Cong Ont	16 00

Kitchener Cong Ont	38 70
J Clear	16 00
	\$162 36

Total for City Missions \$903 94

CHARITABLE INSTITUTIONS

Children's Home Kansas City

Bethel Cong Mo	\$ 5 00
Special Support	288 50
Etta Coopridger	1 00
Minnie Coopridger	1 00
J F Brunk	1 25
Washing Mach. Allowance	10 00
West Union Cong Ia	1 89
Liberty Cong Ia	14 18
Frank Payne	5 00
	\$327 82

Orphan's Home, Ohio

Masontown Cong Pa	4 47
Rachel A Yoder Jr Earnings	2 50
Farm Income	29 00
Special Support	121 00
Three Brethren	5 00
A Bro Mich	5 00
A Fellow Worker	
West Liberty Ohio	100 00
	\$266 97

Millersville Orphanage

Towamencin Cong Pa	\$ 18 00
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Home for Aged, Illinois

Kauffman Cong Pa	\$ 7 50
Rockton SS Pa	2 00
Special Support	602 19
Mrs Emma Troyer	1 00
Kate & Edna Unzicker	12 00
Merchandise Sold	1 06
Farm Produce	36 44
	\$662 19

La Junta Hospital & Sanitarium

La Junta Hosp. Assn.	\$ 33 00
D J Headings	8 75
John Brennenman	5 00
Wills Estate	242 41
Ransom & Juanita Yoder	25 00
Emery Hartzler	5 00
Susie Hough	2 00
Mrs Susie Gilmore	8 00
A Sister Md	10 00
Edna & Earl Neer	25 00
Agnes & Edeline Aschli-	
man	50 00
	\$414 16

Nebraska Children's Home Soc.

Salem Cong Nebr	\$ 17 85
Total for Char. In.	\$1,706 99

OTHER FUNDS

District General Funds

Schellsburg Cong Pa	3 33
Lower Salford Cong Pa	151 56
Swamp Cong Pa	7 20
Spring City Cong Pa	101 00
Midland Cong Mich	16 05
Bowne Cong Mich	11 33
Clinton Frame Cong Ind	39 33
Leo Cong Ind	28 16
Berne Cong Mich	23 11
Sheridan Cong Oreg	27 13
Fairview Cong Oreg	30 27
Nampa Cong Idaho	6 81
Bethel Cong Oreg	4 73
Lake View Cong N Dak	5 00
Lake Region Cong N Dak	5 00
Spring Valley Cong N D	11 00
Mo-Kans Conf	93 30
Penna Cong Kans	22 10
E C Bowman	1 85
Crystal Springs Cong Kan	14 00
Pleasant Val. Cong Kan	12 00

West Liberty Cong Kan	19 02
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\$633 28

Rural Missions

Bethel & Guilford Congs O	2 21
Shore Cong Ind	20 00
Nappanee Cong Ind	22 50
Weaver Cong Pa	9 92
Stahl Cong Pa	11 34
Kaufman Cong Pa	7 50
	\$ 73 47

Missionary Preparation

A Bro & Sister Ind	407 00
So Union SS Ohio	33 64
	\$440 64

French Missionary

Berlin SS Ohio	6 08
Goodfield Cong Ill	7 16
Col. Srs Goshen College	127 00
Acad Girls Goshen College	37 50
Elizabethtown SS Pa	
Raymond Good's Cl	20 00
	\$197 74

Wills Charity Endowment

Wills Estate	15,500 00
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Africa

Sue F Landis	5 00
Mennonite Board of Education	
Waldo Cong Ill	28 20
Springs Cong Pa	5 09
	\$ 33 29

Endowment—India General

Magdalene J von Stein	
Estate	\$1,950 00
Endowment for Church Schools	
A R Egli	25 00
Orkney Martin	5 00
Ralph Snyder	5 00
	\$ 35 00

Hesston College

Bethel Cong Mo	5 00
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Frances Fund

Investment Interest	3 50
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Evangelistic Fund

Birch Tree Cong Mo	1 00
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Osage Fund Mo

Carver Cong Mo	5 00
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Mo-Kans Conference Expense

West Lib Cong Kans	18 50
Catlin Cong Kans	5 50
Birch Tree Cong Mo	1 00
Sycamore Gr Cong Mo	22 00
Spring Valley Cong Kans	14 00
Palmyra Cong Mo	5 80
Carver Cong Mo	5 00
Larned Cong Kans	14 00
Mo-Kans Congs	93 30
	179 10

Ind-Mich Colportage & Tracts

Berea Cong Ind	4 11
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General SS Committee

Goshen Cong Ind	22 57
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Personal

Scottdale SS Pa	
(For Mill Run Work)	7 50

Good Samaritan Fund

S C of S W Pa Conf Dist	45 00
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S W Pa Conf Fund

Springs Cong Pa	2 54
Scottdale Cong Pa	22 83
	\$ 25 37

S W Pa SS Conf Mission Fund

Weaver SS Pa	\$ 17 25
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Kaufman SS Pa	36 07	Near East	Ind-Mich Dist Board	890 09	South America Missions	2,102 91
Morrison Cove SS Pa	4 00	Sue F Landis	Iowa-Nebr Dist Board	605 41	Africa Mission	5 00
Stahl SS Pa	10 63		Lancaster Dist Board	921 14	City Missions	903 94
Blough SS Pa	11 21	Russia	Middle Dist Va	113 65	Charitable Institutions	1,706 99
E Scottsdale SS Pa	14 15	Sue F Landis	Mo-Kans Dist Board	659 63	Gen. & Other Funds	19,701 44
Scottsdale SS Pa	31 12		O & Eastern A M Conf	989 60	Relief Funds	65 00
	\$124 43	General	Ontario Dist Board	407 97		
Total for Other Fds	\$19,291 00	A Bro & Sister Mich	Pac Coast Dist Board	115 39		\$31,931 27
RELIEF		Total for Relief	S W Pa Conf	543 18		
Canadian Russians		SUMMARY	Washington Co Md &		Respectfully submitted and	
Lewis R Hoover	\$ 25 00	Alta-Sask Dist Board	Franklin Co Pa	192 10	Gratefully acknowledged,	
Sonnenberg S C Ohio	10 00	Dak-Mont Dist Board	Mennonite Board of		V. E. REIFF,	
	\$ 35 00	Franconia Dist Board	Missions & Charities	25,309 49	General Treasurer	
		Illinois Dist Board		\$31,931 27		
			India Missions	7,445 99		

GLEANINGS

A Colporteur in Spain

The province of Leon is one of the most conservative of Spain. Frequently our colporteurs working there suffer much petty persecution, and sometimes only the exercise of great tact saves them from actual violence.

One day in the town of A—, Colporteur Campelo was explaining the nature of the Scriptures to a prospective buyer, who held the open book in his hands, when the parish priest appeared. Taking it from the peasant he said, "The Church, our Mother, has decided that it is not convenient that you should read this book." Nothing daunted, the colporteur began to speak of the Bible as the common heritage of all Christians and as the only book containing the life of our Lord written by those who knew Him personally. "Surely," he concluded, "the circulation of such a book can do naught but good."

"There is much in what you say, my son," replied the priest, "and I will buy one in order to see for myself just what it contains," and there and then, in the presence of a number of his parishioners, he paid the price and went away with the book under his arm. His example was infectious and the people began to buy copies for themselves. "I had," says Colporteur Campelo, "no small opportunity to explain to them how profitably to read the Scriptures."—Bible in the World.

German Mohammedans

The Islam Institute in Berlin issued an order which resulted in the formation of a committee of German Moslems and was organized Jan. 7, 1929. This organization is composed of Moslems who are of German nationality and use the German language and have joined the Mohammedan religion. They have subscribed to an agreement whereby in all controversies between them and other Mohammedans, they will seek and obey the advice of an Islamic tribunal. All of them have adopted Arabic names in place of their baptismal names.

Since the establishment of the Soviet regime in Russia, many Mohammedans have left the country. Some have migrated to Esthonia, where at present they number 250-300 souls. The number of those who removed to Finland amounts to about 950.

AFRICA—Encouraging Growth

From all parts of Africa come encouraging news of the growth of the Christian Church,—notably from Nigeria, the Camerouns, the Ivory Coast, Nyassaland, the Congo, Uganda, Kavirondo, Kenya, and Angola. The Leipzig Mission has stations in the African Alps near Mt. Kilimandjaro. In 1927 there were 1,400 heathen baptized and at present 3,000 are under instruction. Though the Christian membership is 13,000 the average attendance at church services is 15,000. There are 11,000 children in the 126 missions schools with 220 native teachers. The English Baptist Mission on the Congo has 36,928 church members and 28,791 pupils in its 1,022 schools. Its 14 hospitals are manned by 5 physicians, 7 trained nurses, and 63 native assistants. These hospitals treated 250,466 natives last year and performed 1,039 surgical operations.

The Negro in America

The Board of National Missions announces the completion of a new stereopticon lecture—"The Onward March"—on the Negro in America. Here we see the colored man in a very intimate way: his isolation on a meagre farm in the rural south; his home, a tumble-down shack; his children, neglected mentally and spiritually. Then the mission school! Boys and girls come on foot or muleback, come leading cows whose milk must pay their way. In many of the schools everyone earns part of his or her tuition by working on the farm or in the kitchen. With what persistency do these young people pursue an education! Throughout, the lecture is an absorbing one. Negro churches, Negro community life, Negro leaders—all are treated in a wholesome, appealing manner. The final note is challenging. The progress of this race has been epochal. But the march toward a new day must go onward.

Advance in the Sudan

The government at Khartum has for many years recognized the value of Christian missions, and by a policy of grants to mission schools furthers the cause of civilization. Encircling the mission stations is a series of "bush schools," staffed by native teachers, but under mission supervision. These have proved valuable evangelizing centers from which boys are

passed to elementary instruction, and are prepared for teaching in the vernacular schools. The government is now asking the Church Missionary Society to open two new schools, one at Kajo Kaji, near the Uganda frontier; the other farther north in the Dinka country around Rumbeck.

The Uganda Mission checked the spread of Islam in Central Africa nearly fifty years ago, and now its encroachments through Tanganyika are being met by reinforcements from Australia. The weak spot is in the southern Sudan, since Islam in northern Sudan is spreading southward among the pagans. This would result in government offices being filled by Moslems, all of whom are propagandists of their faith. If the Christian forces go forward now Christian men will be trained for government service, and new links will be forged in the chain of Christian missions throughout Africa.

The Call of Africa

Someone has said, "Africa will yet be one of the brightest gems in the crown of Immanuel." Today there are said to be a total of eighty millions of Pagans in Africa, and under the British flag there are thirty-five millions still pagan in the continent.

The Christian Church is responsible for the larger number. The World's Redeemer, in His great intercessory prayer, fervently asked that "The world may know that Thou hast sent me, and hast loved them as thou hast loved me." His last command was, "Go ye into all the world and preach the Gospel."

A large tract of country on the Northern escarpment of the Mavuradonna Mountains in the Upper Zambesi Valley, situated in the extreme northern part of South Rhodesia, and adjacent to Portuguese East Africa, is absolutely untouched by missionary effort, and the people are steeped in ignorance and superstition.

Volunteers are wanted for that country to start mission work and open a station in this district. Apply to the Zabesi Industrial Mission, 11, Chapel-street, Milton-street, London, E. C.

When people say they are Christians but seldom if ever feed their souls, I fail to see how they can be what they say they are.—A. J. Metzler.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

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EDITORIAL

"As ye would that men should do to you, do ye also to them likewise."

"The Golden Rule," we call it. And whether we quote as just given, or as quoted in Matthew, the thought is golden and, put into practice, it brings out the pure gold in the lives of individuals.

Signs of winter are approaching. In northern sections they have already had a taste of it, and soon the season will be upon those farther south. Winter, like the other seasons, has its advantages. In the seasons, as in all other things connected with the handiwork of God, we see evidences of the wisdom and goodness of the Infinite. One of the advantages of the season is the long evenings, which suggests to the people of God an opportunity for more extensive Bible reading.

Mennonites in Paraguay.—In this number of the Gospel Herald we print the last of a series of articles on this interesting subject. It has been suggested that the series be put in more permanent form. What do you think about it? Whatever you may have to say on that subject, we are quite sure that our readers have a better idea of the character and aims of the people (known as "Bergthalers") who are in Paraguay in quest for religious freedom than before these articles appeared in print. Will that colony succeed? Time will tell. Whatever our points of agreement or disagreement with them may be in points of faith and views of life, we are all unanimous in the wish that freedom of religion may be theirs, and ours, till the end of time.

Thanksgiving.—We are glad to note that many of our congregations are making arrangements to spend Thanksgiving day in an appropriate

way. Some have provided for a simple forenoon service, some for an all day meeting, some for evangelistic services during the week. And whether Thanksgiving day is spent during the week containing Armistice day (as in Canada) or the last Thursday in November (as in the United States) is not so important as it is to spend it in a way that harmonizes with the idea of real thanksgiving to God for blessings and favors enjoyed. To this end let all our arrangements be ordered. Our Thanksgiving number of the Gospel Herald will be issued next week, no preventing providence, this being about midway between the Canadian and American Thanksgiving days.

"ARISE, SHINE"

WANTED! about 10,000 preachers, teachers, superintendents, deacons, missionaries, parents, and others in positions of responsibility and influence, to WAKE UP.

The call is urgent, for "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour!" As "the god of this world" he has blinded the eyes of the unsaved, corrupted their hearts, so that "the whole world lieth in wickedness," "even their mind and conscience is defiled." "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers be transformed as ministers of righteousness; whose end shall be according to their works." For this reason the whole world, including multitudes of church members, is walking on "the way that seemeth right" which we are warned is nothing more nor less than "the ways of death."

Speaking of sin, it involves more than a mere technical violation of God's Word, more than mere disobedience to God. Idolatry is bad, not merely because it is a setting aside of

the Creator and making gods of (either lifeless or vile) creatures, but because of the degradation and ruin and retribution that it brings upon the soul. All the vile abominations into which the souls of men have fallen are but the results of turning away from God, fitting the depraved human beings for an eternity of pollution and degradation and misery and woe in the regions of the damned, cursed by association with "the devil and his angels!" And this is all the more alarming inasmuch as these poor, deluded souls are deceived in the depths of their sinful pollution, lulled to sleep in the lap of sin, their eyes blinded and consciences seared. Murder, licentiousness, uncleanness, profanity, selfishness, strife, sedition, irreverence, pleasure in iniquity, stealing, pride, revelry, and "abominable idolatries" are in evidence on every hand. Crime is on the increase, immorality is becoming alarmingly common, the bulk of people's money is being worse than wasted in that it is spent in terms of billions for war, pride, strong drink, tobacco and other narcotics, and carnal pleasure—many of these deluded souls beyond the reach of help because their minds are poisoned and prejudiced against the teaching and influence of men whose faith and life and testimony are on the side of Christian orthodoxy.

What shall be our attitude in the face of these conditions? Shall we, like the disciples in Gethsemane, overcome with sorrow and much toil and discouragements, go to sleep while our Savior wrestles alone in His intercessions? or, like the discouraged and (perhaps) chagrined prophet, hide in a cave and complain bitterly that there is nobody righteous but ourselves? or, like the impatient disciple, ask the Lord to send fire upon the enemies of God to destroy them? or, like some of the Pharisees in Christ's time, keep our discipleship to ourselves because we

love the praises of men more than we love God? or, like millions of others have done and are still doing, give up the fight for righteousness and truth and go with the crowd?

NO! do we hear you say? You are just right. Take either of the courses indicated, and we not only help along in this course of ruin, but we take a course which God has emphatically condemned. Rather, let us rise higher in the realms of spiritual life and Christian service, that thereby our lights may shine more brightly and people's eyes may be turned toward the Light of Life. In this connection we think of Noah, who in the face of discouraging circumstances kept on faithfully building the ark while the rest of the world refused to follow his lead and went on to destruction; of Daniel and his three companions, who refused to defile themselves with the king's wine and meat and who faced death rather than compromise with idolatry and sin; of Joseph, who clung to his purity in the midst of temptations and was greatly blessed of God because of his faithfulness; of the apostles, who in the face of severest trials and persecutions carried the torch of salvation into many lands. All of these people shone in the image of Him who "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God."

We are living in a dark and sinful world, in an age in which according to prophecy "evil men and seducers shall wax worse and worse." But that is all the greater reason why every faithful follower of our Lord Jesus Christ should seek to rise higher in the realms of faith and life, shine with a brighter luster in fighting the good fight of faith, thus accomplishing more in the way of snatching "brands from the burning."

As a preacher you want to spend more time with your Bible, more time upon your knees, more time in extending a helping hand to struggling humanity, "especially they who are of the household of faith," shining as "an ensample to the flock." As a deacon you want to draw closer to God and, like Stephen, show by your life that there is more to the

deacon's office than that of a mere name. As parents you want to rise to a full sense of your responsibility and bring up your children "in the nurture and admonition of the Lord." As a teacher you want to rise to the full measure of your responsibility and lead the rising generation to a higher plane of living. As a missionary you want to remember your calling as a messenger from God to a lost and dying world. As a Christian worker, whatever your position in home or community or Church, you want to rise higher in every way that makes the Christian man or woman an efficient worker for God; remembering that God expects you to shine in His Kingdom, to stand "as an example of the believer," being recognized wherever you go as a man or woman of God rather than as a man or woman of the world. "Take heed unto THYSELF, and unto the DOCTRINE—and in whatever respects you find yourself short of the Gospel standard, breathe a fervent prayer to God and **RISE**."

As for shining, that need not worry us—except that a failure to shine for God is a proof that all is not well with our soul. Shining is the natural result of having the life of God within. A failure to shine for God is an indication that either the light of God can not shine out through the shell of worldliness that encases our life, or that there is no life within the soul, or both. "BE FILLED WITH THE SPIRIT," and the heavenly illumination within the soul will make you a shining light for God. Remember, the command is not make, but "let your light shine."

That does not lessen, however, our responsibility in shining for Jesus. Many a well-meaning, truth-seeking person has missed his way and become eternally lost because there were no "lower lights" around to show him and lead him into the right way. It is important not only that the Gospel be preached in its entirety and purity but also that every community should have people whose daily lives are an exact interpretation of this Gospel. With the world going pleasure-mad, it is important to have those around whose lives are a living demonstration of the fact that the joy

of the Lord is far more soul-satisfying than is the foolishness of this world. With more people worshipping Mammon than there are who worship the God of our salvation, it is refreshing to have about us those who are "not greedy of filthy lucre." With the flag of Modernism floating over most of our modern seminaries of learning and enshrined in many modern churches, it is needful that greater efforts be put forth to teach and to maintain the orthodox Christian faith in its entirety. With most women and girls parading before the public half nude (and occasional rumblings that soon men and boys will follow in similar styles), it is important that there be in every community those whose heart is set upon teaching and practicing modest apparel. With the bulk of people's incomes spent (worse than wasted) for strong drink, "soft" drink, tobacco, worldly amusements, jewelry, and other "unnecessaries of life," it is important that we have about us those who make a business of placing every dollar within their earthly stewardship where it will count for the Lord. This is the practical, effective, God-honoring way of SHINING for God. It is possible only where the people of God have risen above the follies and sinfulness of this world, and as soldiers of the Cross are waging a Heaven-approved warfare against sin and unrighteousness.

The more general the drifting into sin and apostasy from the faith, the more need there is for real soldiers of the Cross to **RISE** still higher, to put forth greater efforts in promoting the cause of Christ and the Church, and to **SHINE** more brightly in the service and Kingdom of our God.

Young people, you are missing the greatest opportunity of your lives if you fail to let Jesus Christ fill your lives with the power of the Holy Ghost.—Norman Bauman.

One of the greatest dangers in connection with the teaching of the Sunday school lessons of the next quarter is that we separate the moral teachings of Jesus from His Gospel message.—E. E. Miller.

THE NEW BIRTH

(An address delivered by A. J. Metzler, Masontown, Pa., before the Fundamentals Conference on Sunday evening, Aug. 25, 1929, at the M. B. C. Camp Grounds near Goshen, Ind.)

The wheels of an automobile are not important—they are necessary. Some things are important; some are necessary. In the Christian life the new birth is absolutely necessary, as we notice from what Jesus said to Nicodemus when he came to Him: "Ye MUST be born again." We want to notice just why it is necessary for one to be born again.

Speaking of the natural man in Psa. 51:5, the Psalmist said, "Behold I was shapen in iniquity and in sin did my mother conceive me." In Jer. 17:9—"The heart is deceitful above all things

and desperately wicked." In gathering together groups of Scripture I don't know when it was so hard to stop as it was on this subject of man in his carnal condition; man before he is born again; just what you and I were, friends, before God in His love and mercy had compassion on us. It is hard for us really to grasp how vile and sinful we were, living in debauchery and shame.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness, all these evil things come from within and defile the man" (Mark 7:21). There again we have a picture of what man is inside. These are the things that are in his heart before he is made a new creature in Christ Jesus.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them for they are spiritually discerned" (1 Cor. 2:14). Friends, I wish we could grasp the vast difference between the natural man and one who is born again.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7,8).

In Phil. 2:5 we find that the man who has not the mind of Christ Jesus is at outs with God. It is hard for us to grasp. One of the most noted Bible teachers in this country at one time said one of the hardest things for us to fully understand and believe is that this picture of man in his natural, sinful condition pictures our good, moral friends who are out of Christ. We think of people with high moral standards who are unsaved. So far as outward actions are concerned we can scarcely tell them from any Christian, yet they cannot do a thing that is pleasing to God. For one not born again there is only one prayer, and that is, "God, be merciful to me, a sinner." No matter if it is your father or mother, your son or daughter, or your sweetheart, wife or husband, if they are not born again they cannot please God. The first thing you can do to please God is to accept that which He has given for you; but so long as you reject Jesus Christ, there is not one word, one deed, one action that can be pleasing to God.

"And you hath he quickened who were dead in trespasses and sin." "And ye being dead in your sins." We are dead; everyone of us here to-night is dead; we are dead with Christ or we are dead with the devil. Those who are not born again are spiritually dead, and if we are born again we are dead with Christ. "Aliens from the commonwealth of Israel, strangers from the covenant of promise," is our condition before being born again.

The new birth is necessary because without it we cannot serve God; we cannot enter heaven; we are eternally lost. It is necessary, not merely important; and Jesus said, "Ye MUST be born again." We turn to the first chapter of John in this connection: "To as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. Which were born not of the will of the flesh, nor of the will of man, but of God." The new birth is that provision of God through His Holy Spirit by which we are made new creatures in Christ Jesus and sons of God. Again Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." That which is born naturally is flesh, and flesh will perish; but that which is born of the Spirit will live not only in this life but live in the life to come.

The first chapter and the 13th verse says, "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is a miracle, pure and simple. Man in himself can do nothing to make himself a new creature. The question is not, What must I do? but What must Jesus do?

God's Word is frequently spoken of as water. Jesus told the woman at the well if she would drink of the water He would give unto her she would never thirst. 1 Pet. 1:23—"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." God's Word is the seed; Jesus' blood cleanses from sin; the Holy Spirit, through whom God works sows that seed. Preaching God's Word absolutely can bring about the new birth if men and women are willing to accept Christ as the Son of God and the Holy Spirit by direction of God will make us new creatures in Christ Jesus. "If any man be in Christ Jesus he is a new creature," Paul tells us. Several times in God's Word the new birth is referred to as a definite creation of God.

Eph. 2:10—"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again in Eph. 4:24—"And that ye put on the new man, which after God is created in righteousness and true holiness." The new man is a result of the new birth. Col. 3:10—"And have put on the new man, which is renewed in knowledge after the image of him that created him." A definite creation of God through the Holy Spirit.

The new birth takes us in our ungodly condition, because He must take us in that way, our righteousness being as filthy rags, and all we have to do is to willingly submit. Not what must I do? "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). We have just about as much to do as the babe when it is born of its mother; it is a miraculous work of God.

As sons of God we are the greatest creation possible.

In order to understand the new birth we must understand what God pictures the new creature in Christ Jesus to be. You must study God's Word. Rom. 6:5,6: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Remember, we are either dead with Christ or dead to Christ. "If we be dead with Christ we believe that we shall also live with him, knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God through Jesus

Christ our Lord." God's Word says, and God's Word is true, "Sin shall not have dominion over you, for ye are not under the law, but under grace." Death had no power over Christ because Christ was victorious over death. Those of us who are born again have no right to say there are certain habits we can't get rid of. If I am made over by God through His Holy Spirit, my sins have been washed away by the blood of the Lamb, sin shall not rule over me.

The nature of one who has been born again (II Cor. 5:1): "Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things are become new." One of the evidences I can produce to prove that I am a new creature in Christ Jesus is that old things are passed away—the end of one born again—all things have become new. Friends, we have a high standard here; not too high, because it is God's Word.

One born again is not under the dominion of sin; those things that once lured and drew him are passed away. Eph. 4:17-28: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus; That ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry and sin not, let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." He mentions a number of things which one who is born again will not do; they may draw us to some extent but not to the extent that they will have dominion over us. "If ye then be risen with Christ seek those things which are above."

The thing that concerns me is when I look about and see those who profess Christ by the thousands, but do not measure up to the standard. Yes, you will say, you will never find one who does; but, friends, this standard is not too high for us for it is the standard of God's Word. How can one who is born again continually live a cold, indifferent, selfish life through years and years? It is a burden to me.

We look through the epistles and see there some very unbecoming things for Christians; they had just come out from heathendom and needed teaching, but in this land of ours to-day—a land of Bibles, Christian homes, better knowledge—how is it that men claim to be born again and yet do not produce the evidence of the fruit of the Spirit in their lives? Fellow ministers and other Christian workers, I am afraid we are losing out when we are preaching "Grow in grace and in the knowledge of the Lord Jesus Christ," when we should be preaching, "Ye must be born again." Why is it people are finding enjoyment not in heavenly things, but elsewhere; why is it more agreeable for them to associate with the world than with godly, spiritually-minded men and women? I think sometimes we are trying to help them along in their Christian life when there is no Christian life there. If you take a broom handle and put it in the ground, of course it will never grow; there is no life there.

It is one thing to fall into sin, but how can one who is born again, continue in sin year in and year out? For instance, how can one who is a child of God partake day after day of that filthy weed, tobacco, with my body a temple of the Holy Ghost? That is only one of many, for the brethren to think of. Sisters, how can you as a child of God, with the Holy Ghost dwelling in your body, attire your body immodestly. No civilized man will deny the fact that women exposing their knees and down to the breast are attired immodestly. There are thousands of things.

I would to God, as Jeremiah prayed for in the first verse of the ninth chapter, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Some one has said, "The greatest need of the Church is more broken-hearted ministers." Some months ago we became so burdened because of conditions. Friends who know me, know I am not emotional; some say I am hard; someone afterwards said it was because I was discouraged; I was not discouraged; we can look into these things and see that God lives and reigns, but we can see professed Christians lulled to sleep—almost I said, by the devil.

May God help us to realize that the new birth is absolutely necessary. We know man was created in the image and likeness of God. I don't know how high that was, but it was high; and when the human race fell it was an awful fall, and we were dead spiritually, and because of the fall, only by being made new creatures in Christ Jesus are we made sons of God, and then we will produce the evidences, the fruits of the Spirit. May God help us to realize that the new birth is something as definite, as positive, and as real as the natural birth, and that we are created new creatures in Christ Jesus.

Missions

He that sows forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

America, F. C. O., Argentina

Greetings to All Herald Readers:—"O give thanks unto the Lord for he is good: for his mercy endureth forever." This is the expression of many believers in the Argentine at the present time. The past two weeks the much needed rain has reached all of our towns except Santa Rosa. There has been no report from there. People in many sections had been much discouraged because of the extremely dry weather, the past six months. Many were fearful that it might not rain before the close of the year. About twenty years ago the people of this section passed through a time like that, we are told. There had been no rainfall for a little more than a year. It was a time of great suffering. No work for the poor, no food for the animals and no abundance of food for man.

Now that there has been an abundance of rainfall, the farmers have taken new courage, but the dry weather has caused many to think of the Lord. Some turned to the Culto asking that we pray for rain. This was an opportunity to remind men of their duty toward God showing them that God has promised the needed blessings to those who turn to Him with the whole heart.

All of the stations will have enjoyed a series of meetings the next few months. In some of the stations they are already a thing of the past. All report spiritual blessings and a number of public confessions.

Two weeks ago Bro. Shank preached in Bragado. Bro. Rutt and I have had the privilege of visiting the mission in Bragado. This was my first privilege to attend services in this town. A special service was held Friday evening; there was a good attendance and good attention.

On Sunday there was Sunday school in the hall Bro. Lantz rented some distance away from the main hall. There were fifty-four present the first Sunday. This looks very encouraging. May the Lord bless the work in Bragado.

The coming week the Lauvers are expected to arrive. All the missionaries will be glad to see them. Their help is needed. All the missionaries are kept busy; when one family is gone there is extra work for others to do.

May you ever remember the missionaries in prayer as well as the na-

tive Christians. They have many temptations that the Christians at home know nothing about. You can do much by remembering them daily.
Oct. 7, 1929. Mary H. Rutt.

Philadelphia, Pa. (Mennonite Mission)

Dear Readers:—Last Sunday, Nov. 3, Bishop Brackbill was here and the communion was observed. On the 17th offerings will be taken through the various services for the South America work. The children's offering will be for the orphans' work and the brethren and sisters' offering will be sent for some adult phase of the work there. Bro. Jacob Moyer will preach, and we are asking him to preach a mission sermon in the afternoon service. We are also arranging for some mission talks by some layman, following the morning Sunday school session and preceding the afternoon sermon.

We beg an interest in your prayers for the work in general. "Not by might, nor by power but by my Spirit," is the Lord's way of having success in His work. Many opportunities are open to us. We do ask your prayers.

In His service,
Nov. 5, 1929. J. Paul Graybill.

THE WORK AT MOUNT PLEASANT

By Emma Conrad

For the Gospel Herald.

Dear Herald Readers, Greetings:—"Only fear the Lord, and serve him in truth with all your heart, for consider how great things he hath done for you."

In the early Spring of 1928 the Illinois Mennonite District Mission Board (under whose support we are working), investigated as to opening Sunday school work in East Peoria. No building could be secured for holding services at that time. But a little later the way opened up at Pleasant Hill, in a two-room schoolhouse, located three miles from East Peoria and four miles from Morton. The Illinois Terminal Traction line passes through here. About 90 children attend the day school here, and about that number of homes are in this large district (for it is getting to be quite a village).

Most all of the men work either in Peoria or East Peoria, buying one or two acres of ground here, building a small house on it, enjoying the fresh air and sunshine, and garden and chickens—a very desirable place with a growing family, compared to the City. We find them a respectable, social, and congenial class of people.

Quite a number of years ago the Evangelical Church in Groveland township started a Sunday school but

it closed its doors again. Later Bro. John Roth of the Pleasant Grove Mennonite Church opened up a Sunday school and sometime after that Bro. and Sister S. J. Hostetler (now in India) helped here for several years; also Bro. and Sister C. A. Magnuson of Morton, who are still faithfully helping us at the present time. We have 30 on the Cradle Roll, and the attendance Sundays is from seventy to eighty. The adult class desired a Sunday evening service which has continued regularly now since the first Sunday in February.

Quite a number of the older people were members of some church in the City. After moving out here their church-going was neglected. Now they seem to be awakening to their spiritual needs, and are hoping that in the near future there will be a special building for worship and a minister. And since we are working with so many children, and as we look into their bright and intelligent faces and know they come from homes where some parents are unconcerned about their spiritual welfare, we have to wonder what their future destiny will be. When they go out to fight life's battles in a cold and heartless world, how will they be able to stand the fiery darts of the evil one, when they had no chance of being taught about the shield to protect them. **The faith of God?** How quickly they respond to a smile or kind words. It takes seemingly so little to win them, and to make them desirous to do the right.

Dear Christian friends, it is only through **love, compassion**, and much patience, like our dear Master had, that we can bring the lost into the Kingdom.

Remember this needy field.
Peoria, Ill.

GRACE MENNONITE CHURCH

By A. H. Leaman

For the Gospel Herald.

We are glad to write of a kind heavenly Father's continued blessings upon the work at our new mission, known as the Grace Mennonite Church, 3819 N. Ashland Avenue. Many opportunities for preaching the Gospel present themselves at our regular services as well as elsewhere.

Recently we found a neglected baby in the care of two old ladies who felt they could not care for it any longer. We soon found a home for it with friends in the country.

Recently, also, we were called to the bedside of a dying man. After the Gospel was presented to him, he accepted Jesus Christ as his Savior. Later he was baptized and is since giving his testimony to those who visit him in his affliction. Other members of the family also expressed

their desire to make the good confession for which we are thankful. While our work is yet in its infancy, we see the spirit of conviction growing and we are praying that a number may take a definite stand for Christ. Will you join us in prayer for a revival, that many may find the way of salvation?

Chicago, Ill., 4216 Greenview Ave.

JOHN ELIOT'S INDIAN BIBLE FOUND

The famous pioneer work of John Eliot as a missionary among the American Indians has been called freshly to mind by the discovery of the original Old Testament which he had translated into an Indian language. The discovery was made in Exeter Cathedral, England, by W. W. Rockwell, Librarian of Union Theological Seminary, New York, in connection with a recent visit to England. He recognized the volume as a result of his having seen a copy of it in the Seminary library.

The book is dated 1661, and is the earliest known instance of the Old Testament's having been translated into a foreign tongue as a means of missionary evangelization. John Eliot's Bible is also supposed to have been the first Bible printed in America and the first book printed in an Indian language.—News Item.

MENNONITES IN PARAGUAY

VIII. Traveling in the Chaco

By A. Swartzentruber

For the Gospel Herald.

When we arrived at Puerto Casado we found that Mr. Landreth through the Corporation had made arrangements with Mr. Casado to have us conveyed on his railroad as far as it was completed (80 miles) by his Ford coach that runs on the tracks. It took us over 5 hours to make this distance because we had to wait for several working trains to clear the tracks for us.

From the end of the railroad we were taken in a Chevrolet truck to where the Colony begins, a distance of 45 miles. This we made in 4 hours, the roads being fairly good as it had not rained for 5 weeks. Here we were told by Mr. McRoberts (Mr. McRoberts is employed by the Corporation as explorer of the Chaco and was to be our guide while in the Colony) that on account of bad roads it would be necessary for us to visit the entire Colony on horse back. This was rather a new way of traveling for us but we started out the next morning taking an extra mule for our baggage. We made over 21 miles the first day going through forest and plain and some heavy rains. We kept on riding for 4 days in succession thus vis-

iting 13 different villages and several families in each one. It rained every day we were in the colony and by the time we got back to where we started they told us that it had rained 200 millimetres between the colony and the end of the railroad and it would be impossible to get there by auto. But we were anxious to get back in time to catch the boat that left the port two days later and finally convinced the chauffeur to at least try to get us to the railroad.

We started out at 6:30 the next morning, a trip of 51 miles, hoping to make it in 6 or 7 hours; but we found it took us just 24 hours more than we had expected. We did not get very far until we had to get off and push and shovel dirt away from the wheels, etc. Several miles further, and we stuck again, but this time we were stuck indeed. We worked from 9 to 12 A. M., jacking up, prying up with logs, shoveling mud away, pushing, lifting and everything else we could think of, but without any results.

Finally two soldiers who were on guard in the forest came to see who we were and what we were doing. They promised to send us two yoke of oxen from the army camp No. 1



Pulled by six Oxen

which was nearly 3 miles away. We waited for the oxen from 11 A. M. to 3 P. M., then Mr. McRoberts and I decided to go in search for them. We walked the three miles through forest and mud and water up to our knees at times and so hot that my strength nearly gave way. We got to the camp at about 4 P. M., and were told by the lieutenant that their oxen were all at camp No. 2 which was over three miles away. Well, we picked up courage and went on having the same kind of road only worse. We arrived at this camp at 6 P. M. fairly exhausted, as we had not had any dinner and only coffee and a little bread for breakfast and on the go all day in the hot sun, drinking water from the water-holes along the road. From here we sent word to camp 3, asking them to meet us at camp No. 2 several hours later and help us on to camp 3. We then got our oxen here and started back to

camp No. 1. Here we were given a hot drink, after which we started out again on foot with two yoke of oxen by night back to the place where the truck stuck since 9 A. M.

We arrived at nine o'clock at night and found that Bro. Hershey and the chauffeur had given up hopes of our returning that night and had just laid down on the ground for the night when we arrived. We then hooked the 4 oxen on in front and after several hard pulls got started. They pulled us on to camp No. 1 where we took off the oxen and started out again with the truck alone. After getting stuck several times we finally arrived at camp No. 2 after 10 o'clock at night where we found two soldiers waiting for us with the oxen we had asked for in the afternoon.

They soon told us the worst was yet to come, and so it was. We started out with the truck but soon had to put the oxen on to pull us out of the mud again. After several of these operations we finally left the oxen right on the truck and paddled slowly onward through water and mud until we got into a place so bad that the oxen and the motor stalled. It was now nearly 2 o'clock at night and we worked here for over an hour, raising up the truck and filling up underneath with branches, wood, etc., but it seemed we were unable to move it. We decided to try but once more employing every bit of strength of the 4 oxen, the motor and every one of us and this time we were successful. It was now after 3 o'clock in the morning and we still had several miles to go to get to camp 3, and

the mosquitoes had been feasting on us all night, and we had nothing to satisfy our stomachs (which were now quite empty) except water from the mud-holes. We now came to a pond which covered several acres and was over two feet deep. Here one of the soldiers led the way and the oxen followed him through. At 4 A. M. we arrived at camp No. 3. Here about 300 soldiers came to see who we were as we drove on the camp grounds. One of the captains, after hearing our story, ordered a hot drink for us and told us to lie down and rest awhile. At 7 A. M. we were given another hot drink, and after the soldiers had their morning drills they were ordered to bring 3 yoke of oxen in a large two-wheeled cart and two of them were ordered to take us the rest of the way to the railroad, which was 8 miles. We could not have gone in the truck here by any means, as there

(Continued on page 684)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

"GIVE ATTENDANCE TO READING"

For the Gospel Herald.

The following is an extract from a recent letter by Bro. Clayton F. Yake, editor of The Youth's Christian Companion, to superintendents of Sunday schools calling attention to this periodical as containing suitable reading matter for young people of the teen age. While this part of the letter makes no reference to the Companion, the nature of the message is such that all who are interested in the welfare of our young people may well read it with care.

Scottdale, Pa., November 1, 1929

Dear Bro. Superintendent:

Greetings in the worthy name of our dear Savior.

By virtue of the office you hold in your Sunday school I take it for granted that you are especially interested in the cause of Christian education and the development of Christian character in our boys and girls. You understand readily also, I am sure, that with all that is done in the lesson hour in Bible instruction we are not giving our young folks nearly what they should have. The secular outweighs the Christian about 50 to 1, I am sorry to say. Besides, secular instruction is backed up by all sorts of supplemental reading matter. And you know how it is prepared—in the most appealing and attractive magazine and book publications, regardless of the moral effect it leaves. And it is accomplishing its work most effectively. Our youths are being secularized thru the public schools and thru popular reading matter to an alarming extent, and to the detriment of the Church and the nation.

But the world does not stop here in its effort to rob us of our youth. It cares not about the moral devastation that it is producing right and left thruout our country. Its interest is exploitation of our youth for purely selfish aggrandizement. Men and women of the most educated type, accomplished in their special line of work, have studied the nature of youth to such an extent that they know just what to throw before them to make them hunger, and thirst, and finally lust, for that which destroys the soul—all for the sake of making money. You will be amazed to know that many of our boys and girls, even some in the Church, are reading magazines and books that they would not care to show you, much less let their parents see. Why? The answer is obvious.

The sex appeal is made the basis of a great host of magazines upon the market to-day. Nothing strikes the robust youth more forcibly than a love story with a sex appeal. Let him or her once get a taste of that kind of reading matter and only the grace of God can take it away. Are you aware that there are at least 50 such types of magazines bedecking the magazine shelves of the average newsstand? Are you aware that these magazines are so highly and colorfully illustrated as to fire the im-

aginations of our youth to the highest pitch when they read these stories? Are you aware that the feasting upon such stories prepares the youth to act out at the proper occasion the things he lives in his imagination? And are you aware that much of the immorality of the day among our young people is due to just this type of reading matter? Besides, evolution, unbelief, atheism, are all making rapid strides thru just such channels, and breaking down Christian morality.

The Mennonite Publishing House publishes four periodicals for the purpose of furnishing suitable reading matter for our younger classes of readers. These include two children's papers—Beams of Light and Words of Cheer—the former for children of the primary grades and the latter for children a few years older; and two papers for our young people—The Youth's Christian Companion for our young people of the teen age and the Christian Monitor for our young peo-

THE BEST MEMORY SYSTEM

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won
And pass it on with pleasure;
Remember every promise made
And keep it to the letter;
Remember those who lend you aid
And be a grateful debtor.

Remember all the happiness
That comes your way in living;
Forget each worry and distress,
Be hopeful and forgiving;
Remember good, remember truth,
Remember heaven's above you,
And you will find, through age and youth,
That many hearts will love you.

—Sel.

ple of more mature age. But it is not for the purpose of advertizing these papers that this is being written, but more especially to call attention to the message which we herewith send forth to our readers. One of the things which appeal to us as being at once a great privilege and a pressing duty is that of supplying our young people with literature that is scripturally sound, edifying, instructive, and character-building.

ELEMENTS IN IDEAL HOME LIFE

The Christian home is the rock upon which our civilization, our nation and our moral order are built. Things that endanger our home life are a menace to all humanity.

Today there are forces at work which are undermining the home. The

ties of marriage formerly held to be inviolate are often scorned as measures of convenience to be cast aside at will. More than 10 per cent of the marriages in the United States end in divorce. In one city the juvenile judge says that 75 per cent of the children who appear in his court are from broken homes.

The home should be the hub around which revolves the life we live day by day. Out from the hearthstone go the influences that motivate our activities in shop, factory, office, schoolroom and the market-place. Some, in these days, would make the community the center. Should this come to pass, all the personal interest, the sentiment, the tender mutual regard and compassion would be forever lost. At all hazards we must preserve the place of the home in our social structure.

Changes in our industrial life are largely responsible for the breakup of home life. There was a time when the home was the center of industry. Here the grinding was done, the weaving, the garment-making, the forging—everything! In the early nineteenth century came the industrial revolution which shifted all this to factories. The boys and girls, the fathers and mothers now work all day away from the home, to the neglect of home duties and the degeneration of their regard for one another. Industrial revolution brought many material blessings to America, but the time is here for a domestic revolution to restore our lost spiritual blessings! The youth of today must lead such a movement.

The ideal home depends solely upon consecrated Christian parents. If father and mother live and act daily in the spirit of Christ, there is no doubt as to the atmosphere of the home. Mere abstract belief in Christ and the Bible will not guarantee a Christian home. How many times have we been in homes where hangs the motto, "Christ Is the Head of This House," only to find disobedience and disrespect for parents. Where Christ has gripped the souls of father and mother, their character, feeling, spirit and principles propagate themselves as a veritable contagion. No signs have to be hung on the wall. The home speaks for itself.

The family altar is a necessary adjunct in the ideal home. How many sacred memories cluster around the reading of God's Word in the quiet of early morning or evening twilight! The child born and reared in the atmosphere that surrounds the family altar may pass into other spheres of activity at school and at play, but he will never lose the mark of divinity he received there.

(Continued on page 672)

SUNDAY SCHOOL LESSON

Lesson for Nov. 24, 1929—Jonah
1:1—4:11

LESSONS FROM THE BOOK OF JONAH

Golden Text.—And hath made of one blood all nations of men for to dwell on the face of the earth.—Acts 17:26.

Introductory.—There is another name given to this lesson in most Sunday school quarterlies, but we have chosen the one which appealed to us most as being in keeping with our lesson text. Character study is the leading feature of our lesson, and Jonah is our subject. He is a most interesting character—a man of God, a very erratic one; a man of power, obscured through ugly moods. We get most out of our lesson, if before attempting a study of the lesson text we sit down and read, several times, the entire book of Jonah.

Jonah's Call and Disobedience (1:1-3).—Here we notice, (1) that the call is from God—"The word of the Lord came to Jonah;" (2) that his commission was to go to Nineveh "and cry against it;" (3) that Jonah went in an opposite direction, thus disobeying God and defying His holy will. Shall we condemn Jonah for this disobedience. Most certainly yes—but not until after we have reflected upon the course which we of our own times often pursue, and then possibly we will be qualified to offer a criticism that answers the demands of both justice and mercy. We have no excuse for Jonah. The flimsy excuse that we sometimes hear to the effect that since Nineveh was a city in an enemy country Jonah's offence should at least in part be overlooked on that account does not measure up to Gospel standards. Only an attitude of perfect, unquestioning obedience is justifiable on the part of God's people. Many to-day are, like Jonah, going in an opposite direction from that which God commanded them to and, like Jonah, are paying their own fare, a most expensive one. The harrowing experience of Jonah because of his own disobedience should serve as an impressive object-lesson for all who, in the face of the Master's command to "Follow me," are walking "in the course of this world."

Jonah's Second Call (3:1,2).—God having punished Jonah for his disobedience and hearing the prophet's prayer of repentance, called to him the second time, saying, "Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee." It was a plain, direct command, couched in language that Jonah could not misunderstand and which God's messengers of the present day should accept in full. No minister of the

Gospel is true to God without obeying the command: "PREACH THE PREACHING THAT I BID THEE."

Jonah's Message (4).—This time Jonah was of a different mood. We find no evidence of hesitation. He went at once into the city, and delivered his message. But whether it was in the form that God wished him to deliver it is at least questionable. That God had commanded him to cry against the city is certain; and that He had in this message a sure warning of judgment in forty days as penalty for sins, is also evident. But Jonah's message was wholly a message of tempered justice, which is not in accordance with God's dealings with sinners either in this case or in any other case. When God, upon evidence of repentance, spared the city, His method was not only out of harmony with Jonah's message but also out of harmony with Jonah's mind and mood. This leads us to believe that while Jonah was true to God in giving a message of judgment, he failed to represent God aright in the matter of mercy.

Nineveh Repents (5).—Jonah's message took effect. The king proclaimed a fast, and commanded all his subjects to follow him in a season and act of abject repentance. They dressed themselves in sackcloth and ashes, humbled themselves before God, and cried mightily unto Him. God heard their prayers, witnessed their penitence, and spared the city. God's dealings with Nineveh remind

us of His assurance as given us through the words of Isaiah: "Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool." The vilest of sinners may have a standing before God, upon condition of true repentance. This is one of the basic principles of the Gospel of Christ which provides "that repentance and remission of sins should be preached in his name among all nations."

Jonah Greatly Displeased (4:5-11).—Now we see Jonah in a new role. Instead of rejoicing with the Lord over sinners being brought to repentance, we find him angry with the Lord, chiding Him, because the city was not destroyed according to the message. In this he manifested an exceedingly sour, selfish, short-sighted, ungracious disposition. But here again the mercy and love of God is in evidence. Had God dealt with Jonah as Jonah wanted Him to deal with Nineveh, it would have been hard on Jonah. Had the results of this interview been revealed to man, we have no doubt that we would have the joyful news of Jonah's complete reconciliation to God and His methods, but God evidently saw it best to leave the parting scene at a stage where we may have a view of man in his most objectionable side and the contrasting love and mercy of God in His dealing with imperfect man. Jonah is not only a type of the Christian minister, but also an object-lesson by which all Christian ministers may profit.—K.

Bible Meeting Topic

THE ORIGIN AND PURPOSE OF
THANKSGIVING DAY.—Deut.
16:9-17; Psa. 136

Topic for November 24

MOTTO

"O give thanks unto the Lord for he is good."

OUTLINE STUDY

- I. The Origin of the Day Suggested by the Lord.
 1. In the feasts to be held by the Israelites.
 - a. Feast of Unleavened Bread, or Passover.—Lev. 23:5-8.
 - b. Feast of Weeks, or Pentecost.—Lev. 23:10-21.
 - c. Feast of Tabernacles.—Lev. 23:34-43.
- II. The Purpose of the Feasts.
 1. To remember the Lord in thanksgiving.
 - a. For deliverance from Egypt.—Ex. 12:24-27.
 - b. For privileges of a land of freedom, and blessings of harvest.—Deut. 16:9-12; 26:1-11.
 - c. For the blessings of increase.—Deut. 16:13-15; 26:12-19.
 2. To make an offering to God.—Deut. 16:17.
- III. Our Thanksgiving Day.
 1. Suggested to Christians from the Word.

2. Observed because of gratitude.
3. Perpetuated through rulers' proclamations.
4. Not to become formal or to be perverted.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Thanks."
2. Remembering the Lord When We Enjoy Our Blessings.

For Young People.

1. Thanksgiving Days in Israel.
2. Thanksgiving Day in America.
3. The True Purpose of a Day of Thanksgiving.

For Older People.

1. Memories Kept Green by Times of Thanksgiving.

SEED THOUGHTS

What occasion do we have to remember God's mercies and to express our thankfulness?

SEED THOUGHTS

"Thine infinite goodness
Our tongues shall employ;
Thou givest us richly
All things to enjoy;
We'll follow Thy footsteps,
We'll rest in Thy love,
And soon we shall praise Thee
In mansions above."
—Fanny J. Crosby.

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MENNONITE PUBLISHING HOUSE
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THURSDAY, NOV. 14, 1929

Field Notes

Steps are under way to ordain a new bishop in the East Union congregation near Kalona, Iowa, in the near future.

Communion services were held at the Kouts, Ind., Mennonite Church on Sunday, with Bro. D. D. Miller of Middlebury, Ind., in charge.

Arrangements were made for the beginning of a series of meetings at Ashley, Mich., on Saturday evening, Nov. 9, with Bro. D. D. Miller of Middlebury, Ind., as evangelist.

The Lord willing, a Bible instruction meeting is to be held at Maple Grove Church near Atglen, Pa., Nov. 15-17, with Brethren J. I. Lehman and S. G. Shetler as instructors. J. K.

Bro. Geo. J. Lapp, for the present time in Chicago, spent the week end over Sunday, Nov. 3, in Elkhart Co., Ind., filling appointments in several congregations.

Last week was spent by the congregation worshipping at the Mennonite Mission in Toronto in a series of meetings with Bro. Oscar Burkholder of Breslau, Ont., as evangelist.

The Executive Committee of the Mennonite Board of Missions and Charities held a meeting at Elkhart, Ind., on Tuesday of last week. A profitable meeting, we are informed.

We are in possession of a carefully prepared program of a Bible meeting at the Pleasant View Church near Chambersburg, Pa., to be held Satur-

day and Sunday, Nov. 16 and 17. The public is invited to attend.

November 22-24 is the time set for a Bible meeting at Lauvers Church, Juniata Co., Pa. Among the workers from a distance whose names appear on the program are Brethren J. W. Hess and J. P. Graybill.

Thanksgiving day is to be observed in the form of an all day meeting at the Chambersburg, Pa., Mennonite Church. A good program has been prepared, and a spiritually edifying meeting is in prospect.

Sunday, Nov. 3, was a busy day for the congregation worshipping at Yellow Creek Church near Goshen, Ind., the forenoon being taken up in a communion service and the afternoon in a mission meeting.

Bro. E. S. Hallman of Falfurrias, Tex., conducted communion services

REQUESTS FOR PRAYER

The prayers of God's people are requested in behalf of—

A number of ministers whose state of health keeps them from active service in their congregations.

Bishop Isaac H. Brubaker, Mannheim, Pa., for the restoration of his eyesight.

The young converts, in many congregations, who have lately confessed Christ as Savior and Lord, and who are soon to be received into church fellowship.

Those bearing heavy responsibilities, that the sustaining grace of God may make them equal to their tasks.

for the little congregation at Lake Charles, La., on Sunday, Nov. 3, and a similar service was announced for Lyman, Miss., on Sunday, Nov. 10.

An interesting program of the coming Bible meeting at Mummasburg, Pa., is before us with Brethren Walter Charlton, Ira Landis, and Noah H. Mack as instructors. The meeting is to be held Nov. 30 and Dec. 1. Everybody invited.

The Lord willing, a series of meetings will be held at Rissers Church, Lancaster Co., Pa., beginning Nov. 24, in charge of Bro. Elmer Martin of Lancaster, Pa. We solicit your presence and an interest in your prayers. S. L. O.

If previous arrangements were carried out, Bro. S. C. Yoder of Goshen, Ind., is now on a preaching tour among a number of congregations in

the Middle West, including the ones at Thurman, Colo., and Chappell, Wood River, and Beemer, Neb.

Bro. I. W. Royer of Orrville, Ohio, preached for the Mellingers congregation near Lancaster, Pa., on Sunday morning, Nov. 3, and performed a similar service for the congregation worshipping at Atglen, Pa., in the evening.

Did you get your 1929-30 annual catalogue, sent out by the Mennonite Publishing House? If not, a postal card will bring you a copy. We trust that you will find in it what you want in the way of reading matter for yourself and others in whom you are interested.

An Echo from Mennonite General Conference.—We have been informed that a number of articles, found on the camp grounds where our late General Conference was held, are still unclaimed, among them a ladies' wrist watch. Those interested will please correspond with Bro. D. A. Yoder, Elkhart, Ind.

A cablegram from Marseilles, France, dated Nov. 2, tells of the safe arrival at that port of the "SS City of Baroda," on board of which were our missionaries enroute for India. They report a successful voyage so far, and by the time this reaches the eye of the reader they should be nearing their destination.

In response to inquiries we will state that Bro. J. A. Ressler is the present editor of the Mission Supplement appearing once a month. Under the circumstances the division of our work has not been uniform during the past two years, owing to health conditions, so the names of Brethren J. A. Ressler and J. L. Horst were placed in the official roster of the Gospel Herald as "associate editors," allowing circumstances to determine what should be the work of each. During the past six months Bro. Ressler has done most of the work on the Supplement, and Bro. Horst much of the office work on the regular Herald.

"Prayer Booklet."—This name is given, with additional modifiers, to a valuable collection of information regarding our missions and mission workers for the current year, and suggestions for subjects for special prayer for each day of the year. The time covered in the booklet is from March 1 to February 28. It is not a book of forms of prayers, as its shortened name might imply. At the present time Sister Alma Roth (Mrs. John Roth) of Morton, Illinois. Secretary for Literature of the new Sisters Sewing Circle Committee, is col-

lecting material for this booklet. Those receiving requests for information will confer a favor and give much needed assistance by responding promptly. An article by Sister Roth is to appear in our next Mission Supplement.—R.

Correspondence

Willow St., Pa.

(Brick congregation)

Greetings in the Master's Name:—On Sept. 15, we had the privilege of having Bro. Aaron Mast, Westover, Md., with us and favor us with a stirring missionary message on "Practical Methods of Reaching the Lost."

Our counsel meeting was held Sept. 22. Bro. Frank M. Herr admonished us richly from the latter part of Matt. 18. Peace was expressed by all. We are reminded of the words of the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity."

On Oct. 13, our mission Sunday for the month, Sister Martha Harnish read a letter written by Bro. Joseph M. Nissley telling us about the work at the Altoona Mission.

Preparatory services were held on Oct. 19. Bro. Jacob T. Harnish holding forth the Word of Life from Matt. 6. On the following day communion services and the ordinance of footwashing were observed, Bishop C. M. Brackbill officiating. Nearly all were present to partake of the sacred emblems. Bro. Christian C. Huber was present with us, not being able to come to services during the past summer. Bro. and Sister A. J. Meek and Sister Martha Brubaker, Freeport, Ill., also worshiped with us.

Bro. Harry Denlinger, who had a fall and broke his shoulder blade, is improving nicely and will soon be present with us again. Bro. John Mowrer's wife is still confined to her home and her condition remains about the same.

Recently, five sisters from this place spent a day at the Old People's Home, Oreville, helping to clean house.

We still seek a continued interest in your prayers for the church here. In all things may Christ truly have the "preëminence;" let Christ be the umpire of our lives.

Yours "till He come,"

Gertrude M. Lefever.

Oct. 27, 1929.

Topeka, Ind.

(Maple Grove congregation)

Greetings to the Readers:—Our brother, Edwin Yoder, has returned to us after completing a series of meetings at White Cloud, Mich.

Last Sunday afternoon member's

meeting at this place was well attended. Two of our young brethren have made a new start for the Lord. Pray for them that they might not fall and be led astray. The Lord willing, we will again be permitted to commemorate the suffering and death of our Lord and Savior on next Sunday morning, Nov. 3. We hope that we may all be strengthened and uplifted and be more closely bound together working in unity for the Lord's cause.

A number from this place were permitted to attend the revival meetings held at the Shore congregation and conducted by Bro. B. B. King of Fort Wayne, Ind. The meetings were well attended and a blessing was felt by those who attended.

Our regular bi-weekly singing will be held at the home of James Greenawalt on Friday evening, Nov. 1. At these meetings we come together and sing songs from our Hymnal in an effort to improve and make for more worshipful worship in song in our Church and Sunday school services.

Bro. Amos Hostetler gave us a very instructive and interesting talk and discussion in our young people's meeting Sunday evening on I Corinthians 11. The meeting was quite well attended.

On Oct. 20 several students from Goshen College visited our Sunday school. Brother Lester Litwiler gave a talk.

Oct. 29, 1929.

Cor.

La Grange, Ind.

(Shore congregation)

We again have multiplied reasons to thank and praise the Lord for the many blessings that He has bestowed upon us in the past. The new church building at the Shore Church was dedicated on Aug. 18. D. D. Miller of the Forks congregation preached the dedication sermon. Over 1600 people were present, including 15 ministers.

During General Conference the following ministers visited us: J. N. Durr, of Martinsburg, Pa.; W. C. Hershberger of Johnstown, Pa.; Oscar Burkholder of Breslau, Ont.; J. W. Hess of Akron, Pa.; J. P. Bontrager of Los Angeles, Calif.; J. M. Kreider of Palmyra, Mo.; D. J. Johns of Goshen, Ind.; J. K. Bixler of Elkhart, Ind., with a number of others who were present during Conference.

Bro. S. G. Shetler was also with us shortly before Conference and preached three very interesting sermons.

On Oct. 15 Bro. B. B. King of Fort Wayne commenced a series of meetings at this place and remained with us until the 27th, giving us all good solid Gospel sermons. The meetings closed with 9 confessions. May the Lord keep them faithful and true. Saints were encouraged and

sinner's called to repent and come to Christ. Our prayers go with the brother in his evangelistic work, that many may repent and be saved.

We extend a hearty invitation to all ministers and other visitors to come. Again, pray for us.

Oct. 30, 1929. Geo. L. Mishler.

Fairview, Mich.

Greetings:—Bro. C. C. King and family of Detroit Mission accompanied by Bro. J. Newhauser were with us Oct. 20. Bro. King brought the message to us in the morning and in the evening after young people's meeting. We are always glad to have ministers stop with us, as well as other brothers and sisters.

Bro. and Sister Short of Fulton Co., Ohio were also with us this last week end.

Communion services were well attended last Sunday for which we give God the praise.

A mistake appeared in my last letter with reference to the reorganization of the Sunday school. The reorganization is as follows: Supt., Oran Dettweiler; Asst. Supt., Otis Bontrager; Supt. of Prim. Dept., Mabel Pletcher; Secy.-treas., Floyd Esch; Chor., Vera Zook; Libr., Esther Esch.

Oct. 30, 1929.

Cor.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Sunday, Oct. 27, was a day of more than ordinary significance to our congregation, as thirteen young people were received into church fellowship by water baptism. Our prayer is that they may all remain true to God and be bright and shining lights. Communion and the ordinance of washing the saints' feet was also observed on the same day.

Eight persons were also received into church fellowship by letter during the last two months.

Bro. N. S. Yoder and wife and Sister Ash of Pinto, Md., visited this district over Sunday, Oct. 13. Bro. Yoder gave us an interesting description of the work being done in their locality.

Bro. Newton Weber of Waterloo preached for us an interesting sermon on Sunday evening, Oct. 20.

Bro. John Eby of Mt. Joy, Pa., who with his wife came through here on their wedding trip, gave a short address to us before the regular sermon last Sunday evening on the subject of Inspiration.

Bro. C. F. Derstine is holding several meetings this week with the Amish brotherhood of the East Zorra congregation near Tavistock.

Sister Maggie Cressman has again returned home after spending several

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Miscellaneous

THE BIRTH OF THE CHRISTIAN CHURCH

By Geo. J. Lapp

For the Gospel Herald.

The year 1930 will mark the nineteenth-hundredth anniversary of the birth of the Church of Christ. It is fitting that we turn our minds Churchward. Would it not be well for us during the coming year to centre our interests and activities around the Church, her relation to Christ and the Holy Spirit, and our relation to her, and make it a year of thinking Church? Cannot our programs, sermons, and discussions in various meetings express our deeper interest in the Church of Christ and in evaluating her interest and importance in the light of God's revealed Truth? Would it not be well worthwhile our careful preparation for next Eastertide and the season of Pentecost to begin the next year by reminding ourselves of what the Church has meant to us and our ancestors and of the spiritual lineage we possess? Think of the preparation for Pentecost in what Jesus did and of Him as the great Bridegroom of the Bride His Church and as the Head of the Body? Carefully study the preparation of the disciples to become pillars of the post-Pentecost Church? Study Pentecost, the first believers, the beginnings of organization, the scattering of the first Christians, and the seed sowing, and its results? Carefully review the work of the early apostles, the journeys of Paul, the beginnings of organizations, the great issues which had to be decided, the persecutions, and how the blood of the first martyrs, Stephen, James, and others became the seed of the early Church? Would it not be stimulating for us to review again our meager knowledge of the early Church fathers, what they taught, suffered, and accomplished? Then make a careful study of the history of the Church through the centuries until the time of the Reformation, the struggles, the heresies, the schisms, the councils from the first one in Jerusalem, the Council of Nicae, and others through the centuries, the development and predominance of different teachings in the Church, and the resultant good or harm to the Kingdom? To carefully trace if possible a chain of remnants of nonconformist elements through the centuries that gave stimulus to the movements during the Reformation to which we trace our spiritual ancestral heritage? To study the various great bodies of believers West and East who have never organically been associated with political organizations? Then, study all we can

learn in the light of Bible teaching in precept and promise, prophecy and its fulfillment, and determine whether we are in line with the Bible or not in our spiritual interests, our interest in becoming indoctrinated in the Word, established in Christian character, in line in the matter of Christian service, loyalty to Truth, Scriptural in our organization and administration of the Church, in our manners and customs, and in the changes that come and go with the generations and with the times in which we live?

It will do much for all of us to think and talk and pray and gather about us an atmosphere of Church. Let us not fear that making Church the main topic of our thinking and conversation we will lapse in an ecclesiasticism of the dark ages. We will not. But it will help us to think more seriously on what the Church as such means in this day when the general spirit of the time is do-as-you-please-freedom which ignores the standards of the Word for the home, the community, and for society with which the Church should have such a vital connection.

The Church can scripturally interest herself in every relation and activity of life. She should have to do with the shaping of the interests of the men or women during their leisure hours, their rest and worship and other interests on the Sabbath day, the social relations of the young and the protection of the purity of the home and the safeguarding of young men and women against the evils that surround them. She should and does have the right to interest herself in such constructive programs for young and old as will shape their lives and determine their spiritual, moral, social, and financial welfare. The Church should become a community centre interesting herself in every phase of life and providing everything which will consistently set standards of right living, right relationships and right growth, intellectual, physical, and spiritual. It is important to serve as instruments in God's hands in gathering souls into the Fold but the Church stands in the world as a soul salvaging, soul saving, and soul building institution. By carefully studying the New Testament from this standpoint we can easily see that Christ and the apostles in their teachings and writings touch every interest of man. The Church provides an organized religion for us who are in the world, but not of its systems, and who are seeking in our pilgrimage here to glorify Him in our lives and all our relationships.

How can we best prepare to consistently, constructively, and to the honor and glory of God and His only begotten Son, celebrate the nineteen-

hundredth anniversary of the birth of the Christian Church?

Chicago, Ill.

WHO IS RESPONSIBLE FOR THE WORK OF THE SEWING CIRCLE?

By Edna E. Stoltzfus

For the Gospel Herald.

It seems that there is no other organization of the Church in which there is so little interest taken as in the sewing circle. One reason for this may be that it is primarily a sisters' organization. And if we were to compare the number of sisters from each congregation who take active part in sewing circle work with the total number of sisters in their respective congregations, we would find that it would include but a small per cent. Why is this true? Surely it is because someone is failing to recognize his or her responsibility.

Another reason for this seeming lack of interest in sewing circle work is that the members of the circle and I believe the Church as well do not comprehend the importance of the work. They do not realize the greatness of blessings that come to those who are needy and receive the garments made by the circles. Too many times there are those who feel the sewing circle is simply a place where the sisters can meet for a social gathering and a monthly visit, incidentally doing a little sewing. And many of the sisters seem to feel that they are too busy to attend. Are we so busy that we cannot even give one day or one half day a month to the work of the Lord, for truly this is the Lord's work.

Another reason for this lack of interest is the fact that we are living here in plenty. Yes, our wants are all supplied. We are surrounded with abundance on every hand and we take little thought of those who live in want and poverty, those who are less fortunate than we. Suppose that it were our children, that it were our fathers or our mothers who were living in home or foreign lands, and in need of food and clothing. I have often thought, if such were the case, surely there would be an increased attendance in the circles and real, vital interest in the work. Are we doing our duty?

We ought to think of the sewing circle work as missionary, for indeed such it is. Consequently we ought to have the same zeal for this phase as that of any other phase of mission work in the Church.

Who then is responsible for the success of this work? Sewing circle officers, you are responsible. The officers ascertain where there are needs to be supplied and secure the necessary materials so the work can be

done on the day of meeting. I believe we can safely say that all our officers are faithfully performing their duties.

Sewing circle members, you are responsible. The circle needs your presence and help. The officers may carry on their work ever so faithfully, but unless the members realize their responsibility and act upon it the sewing will not be a success.

Church—the whole church—you are responsible. The circle needs homes in which to meet. There are times I know when the sisters cannot attend, and there are perhaps circumstances which make it impossible to go at all; but does that mean that you have no responsibility? No you can give your homes and thus render great service.

The sewing circle needs your offerings. There is always a great amount of work that is waiting to be done by the circle, and how often the circle must refuse work because it does not have the means. Surely all of us are responsible for this part of the work. Are we assuming our responsibility along this line and thus helping to make a success of the work?

Again, the sewing circle needs your prayers. Here, too, the whole Church is responsible. There is nothing that will help as much as your prayers. And I have always noticed that if people pray in sincerity with a right spirit, for a cause the other needs will be forthcoming, and often from the very ones that pray. Most of us sense our responsibility in praying for our church, our Sunday school, our young people's meeting, our officers, our teachers, our missions, but do we pray for the sewing circles? We need your prayers just as much as any other organization in the church. "The effectual fervent prayer of a righteous man availeth much." May we ever be mindful of our responsibility along this line.

There perhaps are other factors that would help make our sewing circles a success, but as we recognize our responsibilities let us shoulder our duties and faithfully do our part in making the work successful. At the sewing circle meeting of the General Conference last week, the missionaries from India and those of our stations in the homeland told how the work of the circles was appreciated, and what a blessing the garments were to the needy in their fields, and how often those same children who receive material aid in this way are reached so that their spiritual needs are also supplied. It is things of this kind that should spur us on in this work to assume our responsibilities, and to do our duty not because it is a duty, or because we are forced to do it, but because "the love of Christ constraineth us."

Manson, Iowa.

AM I A LIGHT?

By John A. Stoll

For the Gospel Herald.

It is a fact that we are a light for good or evil. We are holding a light for some precious soul to see his way. Which way does our light shine? John said, "He was not that Light, but was sent to bear witness of that Light (which was Jesus Christ)" (Jno. 1:8). There is a true light that we all want that it may shine in and through us, and that is "the true Light, which lighteth every man that cometh into the world" (Jno. 1:9). If we are shining with that bright Light, Jesus Christ, we will have our light shining in the right path that some soul may see his way to Christ.

We as candles in this world think that our light does not drive the darkness out of this old world very fast, but we do not want to be as Elijah and think that our light is alone. God told Elijah that He had yet seven thousand that had not bowed their knees to Baal. So our many candles will make a bright light in this world if we keep them shining on the right road.

If we are driving a car on a dark night, we can not see all the way; but if we keep on driving we are in the light all the way if we take our lights with us. So it is with the light of God. We can not see all the way but as we go step by step we are in the light.

The wicked have lights that shine on the pleasures of this world; such as dance halls, theaters, card parties, etc.; and they lead many young souls on the downward way, but do not see that they are on the wrong way before it is too late. "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine" (Job 18:5).

Let us remember that we are lights, and that some one is walking in our light. Let us have that true Light, lest we lead some one on the wrong road. Let us keep our lamps trimmed and full of oil so that when Jesus comes, we will be ready to meet Him.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Mylo, N. Dak.

FIFTY MENNONITE LEADERS

XLV. BISHOP JACOB N. BRUBACHER

(1838—1913)

By Henry F. Garber

For the Gospel Herald.

Jacob N. Brubacher was born July 25, 1838, in Rapho Tp., Lancaster Co., Pa. Here he lived all his life time. He was the second son of Sem and Magdalena (Nissley) Brubacher. He was the sixth generation in America. He was married Nov. 1, 1857, to Barbara Stauffer.

Jacob N. Brubacher had convictions concerning Sunday school work early in life. In 1861, when but 23 years of age, he held a German Sunday school in the Pike schoolhouse on the west corner of his farm, with the assistance of Jacob M. Greider. This man was four years his senior, later was ordained deacon and is living at this writing.

Jacob N. Brubacher was ordained to the ministry on June 15, 1865. Two years later, Dec. 26, 1867, he was ordained to the bishop's office. He succeeded John Brubacher, a near relative. In this position he faithfully labored alone for exactly 44 years. He then ordained Peter R. Nissley as helper and successor. Bishop Brubacher and Bishop Nissley labored together one year and nine months, when Bishop Brubacher was called to his eternal reward. He died Oct. 9, 1913.

Bishop Brubacher was senior bish-

op, or head of Lancaster Conference, for many years. He became moderator in 1881 or 1882, and continued so until his death. He was not only recognized as the senior bishop but was regarded by all as the strong man of Conference. He impressed his personality upon his congregation and conference and the Church at large as few men before or after him have done. He was an able executive, a wise counsellor, a convincing speaker, loved by his supporters and respected by his opponents. He has perhaps been publicly quoted oftener than any other man within the Conference. He rendered substantial service in emphasizing the importance of faithful discipline and proper indoctrination of members. He stood for plainness and simplicity.

In the pulpit he was always on time and precise. He was not a man of long sermons or lengthy prayers. When he preached (after the text was read) he always closed the book and used no notes.

He was often called to other districts to organize conferences, ordain bishops and ministers, as well as to settle difficulties. He understood music and was a lover of good singing. This influence persists to this day. He was superintendent of Landisville Sunday school in 1878, the first school organized after they were approved by Conference. In the language of John the revelator, he rests from his labors but his works do follow him.

Mount Joy, Pa.

WOMAN'S DEVOTIONAL COVERING

By J. B. S.

for the Gospel Herald.

In the Question Drawer of the Gospel Herald, October 31, we find the following question: "According to I Cor. 11, will God hear a woman's prayer if her head is uncovered and she is not in the presence of Man? S. S."

In our opinion the brother did not answer the question at all but we might readily conclude from his answer that woman praying or prophesying with her head uncovered in the presence of man dishonoreth her head, but if she prays or prophesies in the presence of woman or perhaps in her own secret closet it would not dishonor her head.

I Cor. 11:5 reads: "But every woman that prayeth or prophesieth with her head uncovered, dishonoureth her head: for that is even all one as if she were shaven." This does not state that it is necessary to be in the presence of man. The writer thinks this would have reference to her praying or prophesying any where any time. Verse 10 of the same chapter reads "For this cause ought the woman to have power on her head because of the angels." Because of the angels and not because of man. Therefore the writer believes it necessary for the woman to be covered or veiled at all times when praying or prophesying.

* This is given not for argument sake but we should like to arrive at the real truth so as to know what we shall teach. Please explain more fully. Kinzers, Pa.

MENNONITES IN PARAGUAY

(Continued from page 677)

were nearly three feet of water at some places. We got to the railroad by noon, having now made the entire trip of 54 miles in 30 hours.

After taking off our muddy clothes, and taking a little coffee and bread, our Ford coach had arrived and we started out for Puerto Casado where we were to take ship the next day. To run along on the rails was quite different from what we were used to since we had left the railroad. We arrived at Puerto Casado by night and were ready for a good supper as we had not had a decent meal for two days. We were certainly glad for the help we received from the soldiers as there was absolutely no other human being to be seen between the colony and the railroad, and had it not been for their help we would have been entirely helpless.

Tres Lomas, F. C. O.,
Argentina, S. A.

CORRESPONDENCE

(Continued from page 681)

years in the Canadian Northwest and the Pacific Coast States.

May God's blessing be with all the Herald readers.

Nov. 1, 1929. Geo. A. Weber.

Chambersburg, Pa.

(Pleasant View Church)

November 9 and 10 is the date set for our communion at the Pleasant View congregation, and Nov. 16 and 17 a Bible meeting will be held at this place with Bro. Daniel Kauffman of Scottdale, Pa., and Bro. Walter Charlton of Newville, Pa., as our instructors. We extend a hearty invitation for all who can to attend these meetings.

Nancy Wedel Ernst.

Nov. 2, 1929.

Broadway, Va.

Dear Herald Readers, Greetings of Love:—Bro. J. S. Hess of Lititz, Pa., conducted evangelistic meetings for us at Zion Church Oct. 16-27. The services were well attended and much appreciated. Each evening the sermon was preceded by either a thirty-minute song service or a doctrinal talk by Bro. Hess. Thirteen precious souls confessed Christ as their Savior. Some of these were not privileged to attend the meetings, but being visited in their homes they manifested their purpose to come out on the Lord's side.

We had communion meeting on Sunday, Oct. 27. On Saturday afternoon previous, a joint preparatory and baptismal service was held at which time nine were received into the Church.

Also this fall, there have been series of meetings at three different places in the Mountain section of our district. Aug. 19-29 Bro. Samuel A. Shank labored on Branch Mt. As a visible result there were nine accessions to the Church at that place.

At Pleasant Grove, Bro. Aldus Brackbill of Harrisonburg held a series of meetings, closing Sept. 1, at which time five were received into Church fellowship.

The other meetings were at Valley View (Criders) with Bro. Wm. Jennings of Knoxville, Tenn., in charge. Here there were five accessions to the Church and three reclaimed. Returning from this field on Oct. 23, Bro. Jennings favored us, in the evening, with a stirring message on "The Model Church."

May we each be obedient, loyal, faithful, and zealous for the Master that the Church may be a real light to the world and a salt to the earth.

Nov. 2, 1929. Barbara A. Alger.

Mifflintown, Pa.

(Delaware and Lost Creek congregation)

Dear Herald Readers, Greeting:—We are enjoying pleasant fall weather, for which we thank the Giver of all good. On Wednesday evening, Oct. 9, we had with us Bro. Paul Graybill and family from the Philadelphia Mission. Bro. G. preached for us at that time on fulfilled prophecies.

On Oct. 12 and 13 we had our preparatory and communion services at the Lost Creek church.

On Sunday, Oct. 27, Bro. Hiram Wingard and Bro. Weaver of Johnstown were in our midst. Bro. Wingard preached at the Lauver's church in the forenoon and Bro. Weaver at Delaware in the evening.

We are looking forward to a Bible and mission meeting, to be held at the Lauvers Church Nov. 22-24.

We are nearing the time when all the crops of the closing year will have been gathered in. We thank the Lord for the fruitful season. We are also reminded that sometime we shall have gathered in our last crop and the night shall come "when no man can work." Let us work while it is day. Health in general is good at this place.

Nov. 3, 1929. D. B. Brubaker.

Mattawana, Pa.

Evangelistic meetings conducted by Bro. John R. Mumaw of Harrisonburg, Va., for the past three weeks (including a Bible Conference and an all day mission meeting), closed Sunday evening, Nov. 3, with a small number of confessions, and a number of convictions not confessed, with a greater number of lost souls seemingly having no convictions. The Eternal Truth preached was proclaimed every night with wonderful zeal and power. May the Lord have mercy on those who seem to have no mercy on their own souls, and the Lord bless those who accept the Truth, and by the help and grace of God live it to His glory. We were pleased to have with us over Sunday, Nov. 3, Bro. H. D. Weaver and Sister Mumaw of Harrisonburg, Va., conducting song service and Sunday school work.

Nov. 3, 1929. J. H. Byler.

Minot, N. Dak.

To all the Herald Readers, Greetings:—"The path of the just is as the shining light, that shineth more and more unto the perfect day."

Our bishop, Bro. E. G. Hochstetler, was with us over Sunday, Nov. 3, for counsel meeting and communion. The ordinance of feet washing was also observed at the same time.

One young soul was received into

Church fellowship by water baptism and two by letter.

Several of our number have gone east and south for the winter months to visit with relatives, one away to school; so that our crowd at worship is not large. But we are glad to report good attendance thus far by those who are at home.

Since our last items we have had a number of visitors for which we were glad. Sister Stella Lehman and family, and George Kauffman, all of Kenmare, stopped with us on their journey east toward Chambersburg, Pa. D. H. Frantz and wife of Los Angeles, Calif., (of the Brethren Church) also paid us a visit. They were formerly our neighbors at this place. Bro. George Johnson, wife and three children of Detroit Lakes, Minn., also made us a call. Bro. J. and son Floyd are in charge of the milk farm on the outskirts of Minot for the winter months.

Bro. George Brubaker, wife, and two children, and sister, Phoebe Bru-

baker, all of Duchess, Alta., stopped with us over night while passing through to their former home in Pennsylvania. They expect to return to Alberta in the spring.

Sister Anna Mary Hartzler and son Clayton, of Belleville, Pa., and her sister Carrie of West Liberty, Ohio, and Sister Ella Plank of Royersford, Pa., also paid a visit to a number of friends here. Sister Dorothy Plank, who had spent some time with friends here, returned with her mother, Mrs. Ella Plank, to her home in Pennsylvania.

Dan Miller and wife of Harper, Kans., and Sister Rosie King of Kenmare worshiped with us Sunday, Nov. 3.

The weather for the past week has been a little winter-like, starting in with rain on Sunday night, Oct. 27, ending with several inches of snow on Thursday night. The highway and main graded roads were all passable, but some of the by-roads had some

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE

Our revival meetings, which covered a period of ten days, closed Sunday, Nov. 3. The Evangelist, Bro. Milo F. Kauffman, is a member of our faculty but at present is on a leave of absence and is studying at the Northern Baptist Theological Seminary in Chicago. Bro. Kauffman's previous experiences with our student body, together with his knowledge of the Word and his interest in the salvation of the lost, counted much for the success of our meetings. Throughout the series, the type of meeting was not merely an emotional appeal but an appeal to the mind by giving Bible facts, an appeal to the heart by contending for the need of truth and holiness in experience, and an appeal to the will for the right kind of decision. The results of these efforts are gratifying. There were nine public confessions and a number of members of the church privately made known their desire to have a deeper experience with Christ.

On Oct. 8, Bro. A. H. Erb of La Junta, Colo., an alumnus of our institution, conducted our devotional exercises at chapel. On the following morning Bro. L. C. Miller of Limon, Colo., performed a similar service.

Professor I. E. Burkhart recently spent a week in southern Nebraska in the interest of the Endowment Program. He visited the Mennonite churches at Shiekley, Roseland, and Wood River.

A physical examination of all students was made this fall. Dr. (Mrs.) Axtell of Newton examined the women and Dr. A. J. Wedel of Hesston examined the men. They reported a satisfactory state of health among our students.

President D. H. Bender left Hesston on Monday, Oct. 21, for Tennessee and Mississippi in the interest of colonization work. He returned to Hesston on the following Saturday.

Professor A. R. Ebell, artist-lecturer, of Tabor College at Hillsboro, Kans., gave the second number of our College Lecture Course series on Friday evening, Oct. 18.

A number of our faculty members attended the annual meeting of the Kansas State Teachers Association held Oct. 31 to Nov. 2. In both the general and sectional

meetings many practical facts and suggestions were presented and the meetings proved a real inspiration to the progressive teacher.

M. E. Hostetler, our superintendent of buildings, is at present treating the Administration Building with Arco Caulkitti, a water-proofing substance.

The Sunday school has been reorganized for the present school year with the following officers:

Adult Department

Superintendents, Edward Yoder, D. D. Driver.

Secretary-Treasurer, Roy Troyer.

Chorister, Ezra Hershberger.

Intermediate Department

Superintendents, John Snyder, Esther Good.

Primary Department

Superintendents, Elizabeth Yoder, Ruth Bender.

The new organization with its classes and teachers began work on Sunday, Sept. 22. Teacher's meeting is held each Sunday morning.

Since making our last report in these columns, three new students have enrolled. Our enrollment for the year now stands at 161.

Nov. 6, 1929.

S. M. King.

GOSHEN COLLEGE

In our last month's Notes we published the complete figures on our enrollment by classes. This month we would like to note where our students come from. Indiana leads the list with a representation of 62; Ohio follows closely with 45; Illinois, with 24; Pennsylvania with 16; and Iowa, with 9. Kansas, Michigan, Nebraska, Colorado, Tennessee, Virginia, Idaho, and Texas each have from 1 to 5 students, while Canada and India add 4 each. Other interesting statistics on our student body concern those whose parents had been students either at Goshen or Elkhart. In the case of nine students both parents of each at one time attended either Goshen or Elkhart. In the case of twenty-five more it can be said that either father or mother were formerly students of Goshen.

Among our religious activities the past month we wish to note the following: On

Sunday morning, Sept. 29, Bro. C. L. Graber preached to us on "The Practical Value of Christianity." Bro. R. R. Smucker conducted chapel exercises on Oct. 2. On Oct. 7 Bro. Ernest Miller gave a farewell talk to the student body immediately following the chapel exercises. He spoke on "The Value of Purpose in Life, using as a basis for his remarks, 'Strait is the gate and narrow is the way that leadeth unto life.'" He developed the theme that a man must narrow his life and his interests to do really useful work. The finest example of this is that of the apostle Paul who narrowed his life to the dominating purpose of serving Christ. After all it is such a narrowed life which is the richest life because its emotions and experiences are so much more vivid.

On Oct. 20, Bro. H. S. Bender spoke at our vespers services on Religious Conditions in Russia. Although there is nominal freedom of worship, in that churches are allowed to be open, mission work has been stopped by the order that pastors must serve only their own churches. It is by such regulations that the government puts a check on Christian work in Russia.

Bro. Oscar Burkholder, who recently held revival meetings at Elkhart, spoke at a conjoint devotional meeting on Thursday, Oct. 24. His theme was, "Fitting Ourselves into God's Program." The individual Christian needs to learn to adjust himself. On the following Thursday Bro. R. L. Hartzler, one of our Alumni, addressed another conjoint devotional on "The Ideals of the Christian Life."

Last Sunday, Bro. Geo. J. Lapp was with us at the morning preaching service and again at the vespers service at 5 P. M. In the morning he spoke on "Church Relationships" and in the afternoon on "Faith and Faithing." The chief texts used in connection with the latter service were: "This is the victory that overcomes the world," and "I know in whom I... am persuaded." On Wednesday, Oct. 16, Professor Hershberger delivered the second of the semester's after chapel addresses.

Last Sunday afternoon from two to four-thirty our new dormitory, Coffman Hall, was thrown open to visitors from the town and surrounding community. Many took advantage of this opportunity to inspect the building. We were glad to welcome them.

Next Thursday evening, Nov. 7, the annual Sisters All meeting is to be held. The purpose of this meeting is to help the sisters of this congregation, student and resident, to become better acquainted.

On Friday evening, Nov. 8, we expect to welcome Bro. C. F. Derstine to our midst to begin our series of revival meetings. The meetings are to continue until Sunday evening, Nov. 17. We invite our readers to pray for these meetings, that they may be the means of deepening and strengthening the Christian life in our institution.

Nov. 6, 1929.

J. B. Cressman.

EASTERN MENNONITE SCHOOL

Since our last report a series of very profitable revival meetings were conducted here by Bro. J. L. Stauffer. The meetings began Oct. 5 and closed Oct. 15. The sermons were practical and helpful.

The first Public Literary meeting was held Oct. 4. The program was of a miscellaneous character. Address of welcome was given by J. Early Suter, followed by a response from Harold Eshleman. A reading, a talk on "The Psychology of Life," an original story, music by several quartets made up a large part of the program.

Several chapel talks, about ten minutes in length, have been given by members of the faculty: "How to Study," by E. G. Gehman; "Qualifications for High Scholarship," by D. W. Lehman; "If I Had to Do

it Over," by Emma Zimmerman; "Latin," by M. T. Brackbill. The Public Occasions Committee has arranged for a number of Saturday evening lectures. The first of these was given by Bro. D. W. Lehman Saturday evening, Oct. 26, on the subject "The House Beautiful." The "House" is our body.

Bro. H. D. Weaver has returned from his trip to Lancaster County where he was soliciting for funds for the school. Bro. A. D. Wenger is still in Pennsylvania, also soliciting. Bro. Mumaw has returned from Mattawana, Pa., where he had been conducting a series of revival meetings. Bro. Stauffer and Bro. Mumaw both had part in the Bible meeting recently held there.

Among recent visitors here were Bros. I. W. Royer, John L. Horst, Aaron Mast, and Denton Martin. Bro. Aaron Mast is at present holding revival meetings at Weaver's Church, which some students and faculty members have attended. Bro. Mast conducted our chapel service Oct. 29 and addressed the school. He emphasized the study of the Word as a fortification against the enemy. He also spoke at the Mission Prayer Circle at 6:00 o'clock last Sunday morning. Bro. Denton Martin conducted the devotional exercises in one of our chapel services. A number of parents and friends of our students have paid visits to the school which are much appreciated.

Over the past week-end four automobiles (chiefly of students) visited the mission workers in the West Virginia field. Programs were given at Horton, Job, and Roaring. The party left Saturday morning and returned Monday afternoon. Another group of ten gave two programs at the Divide schoolhouse on Sunday.

Gospel work has been opened up at the prison camp near New Market, Va., where good interest is shown. Services have been held every two weeks on Sundays. Steps are being taken toward opening up a similar work at a prison camp south of Harrisonburg. This work is in charge of the Y. P. C. A. Rural Missions Committee with the assistance of Bro. J. E. Kurtz of this community.

Counsel meeting was held here Sunday evening, Nov. 3. We expect to have communion services Sunday evening, Nov. 10. Preparatory and baptismal services Saturday evening preceding.

Nov. 6, 1929. Dorothy C. Kemrer.

SPECIAL MEETINGS

Tofield, Alta.

Report of the forty-ninth quarterly meeting:

Officers: Mod., Sam Stauffer; Secy., Verba Stutzman; Chor., Martha Wideman.

Program: Devotional, Will Wideman; God's mercy and protection, J. B. Stauffer; Responsibility of the watchman in Israel's day, H. E. Brenneiman; Our responsibility in the present day, Edna Yoder and W. S. Stutzman; Children's exercises, Fannie Bender; Prophecies fulfilled in the restoration, Ezra Stauffer; Need of coöperation in Christian work, Jake Brenneiman; Ways to promote Bible study and reverence toward God, Milo Stutzman.

Missionary offering.

Thoughts Presented.—God is interested in His creatures because they are created in His own image. Although man is sinful God shows His mercy. He brought judgment on Israel to bring them back to Himself. The watchman has always been responsible for those placed under his care. The responsibility was made a blessing to the extent that it was considered a privilege. Listen to God and speak to men. The prophecies of Ezekiel, Jeremiah, and Isaiah regarding the restoration were fulfilled to the letter, which proves that they were divinely inspired. Christian work is

enhanced as God's people are of one mind. Coöperation and counsel are needed for success in the work of the church. An early instilling of the realization of the sacredness of the Word of God will bring about a reverence toward God.

Verba Stutzman.

New Baden, Ont.

Program of Dedication Services, Shantz Menmonite Church, New Baden, Ont., Sunday, Oct. 13, 1929.

Organization: Mod., Ezra Shantz; Chors., George Schmidt, Moses Hunsberger.

Order of Program: Sunday School; Devotion, O. H. Wismer; The Work of the Christian Church, Manasseh Hallman; Devotion, Osias Cressman; The Worship of the Living God, Jonas Snyder; Dedication Sermon, C. F. Derstine; Dedication Exercises; Song Service; Devotion, Oliver Snyder; The Work of the Holy Spirit, Oscar Burkholder; God's Redemptive Plan, Moses Brubacher.

Thoughts Gleaned: We are laborers together with God. If we are really consecrated to God we will rejoice in the service of the Church. It is matchless mercy that saved us and infinite grace that uses us. We should love the Church because of: Its head Jesus Christ; torch of truth; ordinances; inspiration; triumphant career; fellowship; unquenchable joy; enduring hope; saints of all ages. There is no genuine Christianity without the Holy Spirit in our lives. The aim of redemption is to lift men out of death to life. It required only a word for the creation of the world but the redemptive plan required the anguish of the dying of the only Son.

Secretary.

Cherry Box, Mo.

Report of Sunday School Meeting held at Cherry Box, Mo., Oct. 27, 1929.

Subjects Discussed: Ways in which we should be our brother's keeper; "The greatest thing in the world," and the most important things in life; Need of religious training for the future; Sermon by P. J. Shenk, Subject, The Victorious Life. Text, Acts 26:19.

Thoughts Presented: We may be our brother's keeper by prayer, courtesy, hospitality; by admonishing the erring, and abstinence for the sake of others. By helping those that are in need. The ordinances of the Church are important, but that which the ordinances signify is of greater importance, and therefore should have the emphasis in our teaching. All training has the future in mind. We must meet the future, we cannot avoid it. The greatest preparation for the future is religious training. We commit two sins in not training our children, sin against our own, and our neighbors' children. God wants every one to live a victorious life. The start in the Christian life that does not include obedience is already a failure. Paul was not only willing to stop, but to go the other way. We must be willing to be led by the Lord Jesus Christ. If self is not crucified there is no victory. The way to real victory is by the way of Calvary.

Secretary.

Greencastle, Pa.

Report of the Sunday School Meeting held at the Cedar Grove Menmonite Church, Oct. 5 and 6, 1929.

Organization: Mod., Walter Lehman; Secys., Pearl Meyers and Gladys Shank; Chor., Chester Lehman.

Topics Discussed: Social Side of Life, A. I. Metzler; Religious Side of Life, John Mumaw; Sunday School Lesson, Chester Lehman; Our Responsibilities, John Mumaw; To The Work, A. I. Metzler; Children's Meeting, Chester Lehman; Three-fold Purposes of Sunday School (a) Teaching the Word, Jacob Martin; (b) Bringing Souls to Christ, Lewis Martin; (c)

Building Up Souls in Christ, Ira Eshelman; Lost World, Waiting Savior, Sleeping Church, John Mumaw; Signs of the Times, A. J. Metzler; Power of Sacred Song, Chester Lehman; Assurance, A. J. Metzler; Tragedies, John Mumaw.

Some Thoughts Presented: Religious life deals with man and God, while social life deals with earthly associates. Our talk and conduct should be different from that of the world. The work of a Christian is to bring the Word to the dying world. We must look to God for help, as Satan blinds us, that we cannot see our opportunities. The teacher should feed his class spiritually. The world is dying in wickedness because there are too many sleeping people. Signs of the time: selfishness, disobedience, earthquakes, wars, anti-Christians, and men trying to deceive God. Singing is a power of grace, and centers your mind on God. Singing expresses sympathy, strengthens the weak, and draws the sinner. Search the Bible and see if you have assurance. God can not be denied in the day of wrath. The first tragedy was in the garden of Eden. The only way of salvation is to confess your sins and God will forgive you. The purpose of the Sunday school is to bring souls to Christ. Christ died for all. Greatest joy in life is service for our Master. Our duty is to be a shining light to the world. We must be willing to do our part great or small, encourage and strengthen the weak.

Secretaries.

Landisville, Pa.

Program of all-day meeting held Oct. 23, 1929.

Order of Program.—Devotion (Psa. 19), Samuel Oberholtzer; Harvest Sermon (Isa. 9:3), John K. Charles; Home Training, Elias Kulp; Evils of the Present Day and How to Keep from Them (Jer. 22:29); Devotion (Psa. 27), Elmer Rohrer; Lord's Day Observance (Isa. 58:13, 14), John Gochbauer; Be Thou an Example of the Believer (I Tim. 4:12), Elias Kulp; Christ in You the Hope of Glory (Col. 1:27), Elmer Martin; Devotion (I Pet. 1), Henry Lutz; Children's Meeting, David Groff.

Thoughts Gleaned.—Harvest brings joy, also toil. Toil brings rewards. Helping one another brings courage and fellowship. It is not the amount of service rendered but to whom and how rendered that brings joy and rewards. True home training is the foundation of the Christian life. Mothers have the power to train their children that will shape their after life. Too many of us fail to sacrifice enough time and money to train our children. Obedience must be learned at home. Learn to obey and you will know how to command. Three great evils of the day are: false doctrine, social evils, and materialism. Too many disregard restrictions and fail to see the sinfulness of sin. The only way to overcome the world is to keep close to God. The proper observance of the Lord's Day will bring rich rewards and is needful for Christian growth.

Secretary.

REPORT OF WELSH MOUNTAIN MISSION AND SAMARITAN HOME

(Report for July, August, and September)

The following contributed: Martin Hershey, apples, peppers, ice cream; Martin Kurtz, canned fruit, soap; Amos H. Hershey, honey; Harry Landis apples; Henry Hershey, cabbage; Moses Hershey, soap, sugar, cherries, cake; Hilda Graybill, rug; Paul Myers, peppers; Rutter Bros., peaches, fish; Ben Kurtz apples, grapes; Isaac Witmer, peppers; Reuben Newswenger, honey, lima beans; Anna Mellinger, cakes; Sem Eby, tomatoes; Joseph Sensenig, peanut butter; David Horst, tomatoes; a sister, canned

fruit, dried corn; Walter Rohrer, watermelons, cantaloupes; Henry Usner, cabbage; John K. Hershey, pears, groceries; Mrs. Abram Souder, clothing; a brother and sister in faith, 6 chairs, 24 glasses jelly, peaches, bedroom suite, notions; Matt. 6:3, groceries; 11 Cor. 9:7b, plants, plums, apples.

The following cash contributions were made: Amos W. Hershey, \$1.00; Harry W. Reeser, 1.00; Jacob Hershey, 5.00; Ben Benner, 1.00; David Benner, Sr., 1.00; John Buckwalter, 1.00; Enos Backwalter, 1.00; Laura Kurtz, 1.00; Miss Reed, .75; Marsella Schweitzer, .50.

We thank all who have given. May we use these gifts as will be pleasing to Him. Pray for the work.

Yours for the Aged,
Henry K. Hershey.

Married

Hamilton—Roth.—At the home of the officiating bishop, Bro. Harry A. Diener, near Hutchinson, Kans., Bro. John Hamilton and Sister Mary Roth, both of the Pleasant Valley congregation, near Harper, Kans., were united in marriage. May the Lord richly bless this union.

Hostetter—Stoner.—On Nov. 2, 1929, at the home of the officiating bishop, Bro. N. L. Landis, Neffsville, Pa., Bro. Owen S. Hostetter of the New Providence congregation and Sister Elizabeth S. Stoner of the Ephrata congregation were united in holy marriage. May God's blessings accompany them through life.

Yoder—Yoder.—On Oct. 12, 1929, Bro. George P. Yoder of Kalona, Iowa, and Sister Myrtle Yoder of Midland, Mich., were united in marriage at the home of the bride's parents, Bro. and Sister Ezra and Susa Yoder of near Midland, Mich., by Bro. E. A. Bontrager of Midland, Mich. We wish them a double portion of the Spirit of our God in their new relationship.

Obituary

Nafsinger.—Elizabeth Nafsinger of Mifflin Co., Pa., was born July 8, 1847; died Sept. 28, 1929; aged 82 y. 2 m. 20 d. For some time she had been suffering the infirmities of old age, but was really sick only about four weeks with heart trouble which caused her death. In early life she united with the A. M. Church of which she was a faithful member until called home. She is survived by two sons, one daughter, and many other relatives and friends who mourn her departure. Services at the house by Eli Kanagy and at the church by E. D. Hess in English and Jonas Yoder in German.

Pfautz.—Milton R., son of Bro. and Sister John Pfautz, Ephrata, Pa., was born Oct. 5, 1914; died Oct. 16, 1929; aged 15 y. 11 d. He suffered from an enlarged heart for a number of years. We rejoice that he surrendered to the Lord Jesus in true penitence, was baptized, and received into the body of believers at Ephrata just four weeks before his dead body was carried into the church. Funeral services were held by Bro. A. S. Horst at the home and at the Ephrata Church by Bros. Noah Landis, A. S. Horst, and E. W. Knip. Text, Rev. 14:13. Interment in Groffdale cemetery. "He being dead, yet speaketh."

Landis.—Abram M. Landis was born in Lancaster Co., Pa., near Witmer, Nov. 29, 1880; died June 27, 1929; aged 48 y. 6 m. 28 d. He was united in marriage to Mary Kreider Nov. 9, 1904. To this union were born four children (Bertha, wife of John Book; Harry, Emma, and Ira), who survive, together with one step-sister (Lizzie). The grim reaper of death came to him in the prime of life, and we miss him so much. But while the clouds are heavy over us, we can comfort ourselves by the thought, "Above the clouds is the sun still shining." And

with our blessed Savior we would say, "Not my will, but thine, be done." He was a faithful member of the Stumptown Mennonite Church where services were held June 24, in charge of the brethren, David L. Landis and Elmer Martin. Text, 1 Pet. 1:3, 4. The family.

Kreider.—David L. Kreider was born Nov. 18, 1853; died at his home in Lancaster Co., Pa., Oct. 21, 1929, after an illness of about a week from pneumonia and heart trouble; aged 75 y. 11 m. 3 d. He leaves his wife, 2 sons, 3 daughters, 11 grandchildren, 3 sisters, 1 step-sister, and many other relatives and friends. One daughter preceded him in death. He was a member of the Mennonite Church for many years. Funeral services were held at the home by Bro. C. M. Brubaker and at the Strasburg Church by Bro. Frank Herr. Interment in cemetery near by.

"However painful it may be
To know that he is gone,
The thought is sweet that we may see
Him in the heavenly home."

Hertzler.—John B. Hertzler was born April 14, 1856; died at his home in Salunga, Pa., of complications Sept. 6, 1929; aged 73 y. 1 m. 22 d. He was married Nov. 7, 1882, to Charlotte Nissley who, with the following children, survives him: Bertha Bucher, Frank, Sadie Pfingelbaugh, Charlotte Heistand, and Simon; also three sisters and twenty-four grandchildren. He was a faithful member of the Mennonite Church for 45 years. Services were conducted at the home by Bro. Hiram Kauffman and at the church at Salunga by Bros. Isaac Brubacher and Noah Kissler. Texts, Num. 23:10; Rev. 7:13, 14.

"Our rest will soon be given
By Him who has control;
There's rest, sweet rest, in heaven,
Rest for the weary soul."

Mann.—David K., son of the late Christopher and Magdalena (Kreider) Mann, was born in Elkhart Co., Ind., Oct. 3, 1875; died Sept. 21, 1929, in Englewood, Ill., the result of an accident in the New York Central round house where he was employed. He worked in the round house department of the railroad for thirty years, in late years as an inspector of air-brakes on locomotives, and while thus engaged was accidentally caught by the head in the brake rigging and instantly passed into eternity. The body was brought to Elkhart, Ind., where funeral services were held Sept. 25 in the Prairie Street Mennonite Church, conducted by David A. Yoder. Interment was made in the Olive burying ground on the 24th. While this passing was sudden and a great sorrow to his loved ones, they are comforted by the faith which he professed and the hope that he was assured of and enjoyed.

Peachey.—Jemima (Yoder) Peachey, wife of Thomas J. Peachey, was born Feb. 17, 1873; died Oct. 29, 1929, after a lingering illness of one year caused by spleen trouble; aged 56 y. 8 m. 12 d. She was confined to her bed for fourteen weeks. She suffered a great deal of pain at times which she bore patiently. Her desire was to leave this world of suffering and pain. She leaves her husband and the following children: Sadie Byler, Nancy Hostetter, Elsie Peachey, Joseph, Bertha, and Thomas. One son (Urie) preceded her in death. One sister (Annie, wife of David Zook) also preceded her in death. The following sisters survive: Mary Byler, Libbie Hartzler, Arie Staybrook. She also leaves two half-brothers (Frank and Samuel Yoder). She was a kind and loving mother and a friend to every one. She was a faithful member of the Loonst Grove Church, near Belleville, Pa. Funeral services were conducted at the church by Bros. Jonas D. and Samuel T. Yoder. Text, Psa. 23.

Kauffman.—Mary A., daughter of Samuel A. and Anna (Miller) Hochstetler and beloved wife of Jacob L. Kauffman, was born in Johnson Co., Iowa, Aug. 28, 1865; died at her late home near Sharon Center, Iowa, Oct. 30, 1929;

aged 64 y. 2 m. 2 d. She accepted Christ in her youth and united with the Amish Church, living a consistent life until death. On Dec. 18, 1892, she was married to Jacob L. Kauffman. To this union were born 5 sons and 5 daughters. An infant son and two daughters preceded her in death. She leaves her husband and the following children: Enos J., David J., Mrs. Frank Snider, Mrs. Orlo C. Fisher, Mrs. Frank Yoder, John, and Mahlon J.; also 4 brothers, 1 sister, 5 grandchildren, besides many friends. Funeral services held at the late home by C. M. Yoder and S. J. Kemp. Texts, Psa. 103; 11 Cor. 5:1.

"How peacefully lay our mother sleeping,
Calmy upon our Savior's breast;
And we shall strive to cease our weeping,
For we know our mother is at rest."

Swartz.—John S., son of the late John and Rebecca Swartz, was born in Rockingham Co., Va., May 13, 1854; died at the hospital in Lima, Ohio, Oct. 26, 1929; aged 75 y. 5 m. 13 d. Of a family of four brothers and five sisters, he was the only survivor. He was married to Anna Margaret, daughter of the late Bishop Samuel and Frances Coffman, Oct. 7, 1875. Of their family of seven sons and five daughters, seven sons and three daughters with the mother remain to mourn their loss. Forty-three grandchildren living and five deceased, and three great-grandchildren are included in their descendants. Bro. Swartz united with the Mennonite Church in 1883, remaining faithful and enjoying his Christian life especially in his later years. With his family he removed from Virginia to Allen County, Ohio, in 1903. Until recently he enjoyed good health. Owing to uremic poisoning he was obliged to enter the hospital for observation and treatment, after which he returned home and was anointed for his recovery, and experienced a blessing from the Lord. A necessary operation was undertaken at the hospital on Oct. 26, and he passed away in the evening of the same day. Funeral services were conducted on Tuesday afternoon Oct. 29, at the home by Gabriel Brunk and at the Salem Church by J. M. Shank, S. F. Coffman, and George Ross. The sympathy of the neighborhood and of the brotherhood was duly expressed and ardent prayers offered that the sustaining grace of God may be continued to the bereaved wife and family.

Gerber.—Bishop Samuel Gerber, son of Jacob and Catherine (Ropp) Gerber was born near Carlock, Ill., Sept. 8, 1863; and passed away at his home near Groveland, Ill., Oct. 28, 1929; aged 66 y. 1 m. 20 d. On Dec. 30, 1886, he was united in marriage with Magdalena Sears of Tiskilwa, Ill. He leaves to mourn his sudden departure his lifelong companion, two sons, and three daughters (Rosa Gerber, Mrs. Martha Wubben, O. J. Gerber, M. S. Gerber, and Mrs. Ruth King); also 8 grandchildren, 4 brothers (one brother preceding him in death), and a host of relatives and friends. His father and mother preceded him in death. When he was but four months old, his father was accidentally killed. Later he and his mother moved to near Tremont, where he grew to manhood. Death came to him very suddenly—but we believe not unexpectedly, as he would often talk to those about him telling them that his time was short here in this life, and he often expressed a desire to go and meet his God. In his early life he accepted Christ as his Savior, uniting with the Pleasant Grove Mennonite Church near Tremont, where on May 2, 1897, he was ordained to the ministry. Fourteen years later, on May 21, 1911, he was ordained bishop. During his 32 years of service as minister and bishop he officiated at 38 marriages, many funeral services, baptized 362 converts, and ordained two bishops and four ministers. His greatest concern was for the welfare of the Church. "Precious in the sight of the Lord is the death of his saints." Funeral services, which were largely attended, were held at the Pleasant Grove Mennonite Church near Tremont, in charge of the brethren, Sanford C. Yoder, of Goshen, Ind., and J. D. Hartzler, of Flanagan, Ill. Texts, Ezek. 24:15-19; Rev. 14:13. Interment in adjoining cemetery.

CORRESPONDENCE

(Continued from page 685)

huge drifts. This has made a lot of moisture, for which the farmers here are rejoicing.

Health is good.

In His glad service,
Nov. 4, 1929. L. S. Glick.

Clarksville, Mich.

(Bowne congregation)

Dear Herald Readers, Greeting:—While we are enjoying these many blessings the Lord is continually sending us, He also has seen fit to call out of our number two aged brethren. We greatly miss their presence among us, but we humbly submit to His will.

On Saturday and Sunday, Oct. 26, 27, we were privileged to have with us Bishop D. A. Yoder and wife of near Elkhart, Ind. On Saturday evening Bro. Yoder delivered a sermon preparatory to communion the following day. A goodly number again partook of the sacred emblems. On Sunday evening he brought us a very inspiring Gospel message, using for his text, Luke 19:13—"Occupy till I come."

On the evening of Oct. 31, Bro. Eli Frey of Wauscon, Ohio, and two other brethren stopped here on their way to Brutus, Mich. Bro. Frey preached to us that evening.

We greatly enjoyed having these brethren with us. And we invite anyone passing this way to stop and worship with us.

We earnestly crave an interest in your prayers for the work at this place. If the Lord wills we may soon have a minister located here.

Nov. 4, 1929.

Cor.

Kalona, Iowa

(East Union congregation)

Dear Readers of the Gospel Herald, Greeting:—The week of Oct. 20-27 was a week of valuable meetings with us. Bro. S. C. Yoder, our bishop of Goshen, Ind., was with us and held our preparatory service and on Sunday, Oct. 27, baptismal services and communion were observed. Three precious young souls were added to the Church by water baptism and a large number took part in the communion.

The voice of the church was taken with regard to ordaining a bishop at this place, Bro. Sanford expressing

his wish to remain a member of this congregation and of this conference. The voice carried in favor, and we are looking forward to an ordination service in the near future. Will you pray that the Lord may guide and direct in this work and that His will might be done?

Nov. 4, 1929.

Cor.

ELEMENTS IN HOME LIFE

(Continued from page 678)

Conscious recognition of parental authority is necessary to a well-ordered home. How can parents teach without authority? How can they encourage without the child respects them? How can they persuade without authority? How can they control and govern without asserted power? The modern theory which would let the child develop according to its own whim and fancy is domestic bolshevism. In the words of the apostle Paul "Children, obey your parents, for it is right!"—Sel.

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(Second Edition)

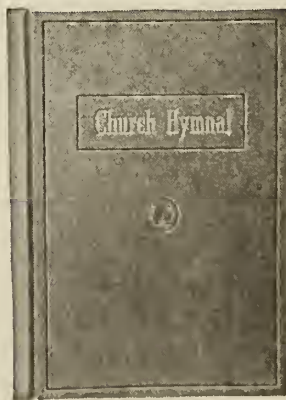
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GOSPEL HERALD

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"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, NOV. 21, 1929

(Gospel Witness
Established 1901)

No. 34

EDITORIAL

"Thanks be unto our God for His unspeakable GIFT."

"In everything give thanks, for this is the will of God in Christ Jesus concerning you."

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."

The Russian Situation and fate of the Mennonites in that unfortunate country has been creating considerable interest and anxiety on the part of our relief organizations in this country. Every effort possible is being made to get the real facts of conditions.

According to a cable just received from Germany by a member of the Mennonite Central Committee, sent by Bro. B. H. Unruh who is looking after the needs of the detained immigrants in Germany and England, there are now about 10,000 Mennonite refugees at Moscow, the capital of Russia, demanding permission to emigrate to America. These have come from Siberia and other parts of Russia. This sudden rising up of the Mennonites in Russia for immediate release has brought about a state of affairs that is causing serious alarm in Government circles in Canada and there is grave danger of overloading the immigration channels to that country. Not only the 10,000 who are now seeking release are in question, but the 70 or more thousands who yet remain in their homes and will no doubt demand similar assistance if these are able to reach their desired haven.

It has not been learned what gave rise to this sudden appearance of these thousands at Moscow, but it is quite probable that the severe shortage of food in the colonies and a sub-

mission by the Russian Government to a demand made some time ago by the German Government to allow all German speaking people leave Russia, as was also done by the Swedish Government in behalf of the Swedish-speaking people of Russia. It is therefore evident that the problem now will not be to get their release but to find ways and means of transportation to bring them out. It is reported that in case they do not find a way of emigrating that they will be banished to Siberia.

Our readers will be informed, from time to time, of new developments and opportunities for relief.

"Arise, Shine."—These words, found in Isa. 60:1, form the basis of an editorial in last week's Gospel Herald. They mean different things to different people. For those who are "dead in trespasses and sins" they constitute a clarion call to "arise from the dead." For those who are "at ease in Zion" they are an invitation to arise from a state of lethargy or coma; in other words, to a "newness of life." For those active in Christian service and life they constitute an invitation to rise still higher in Christian experience and power for service. It is they who have a taste of the "second mile religion" that can say with Paul, "I can do all things through Christ which strengtheneth me."

It is the motive which the prophet puts forward as an incentive that ought to stir the hearts of people that we wish especially to notice at this time: "...for thy LIGHT is come, and the glory of the Lord is risen upon thee." Looking forward through the centuries, He saw the coming of the Lord, the institution of the New and "better covenant," the redemption of Israel, the Israel of God. Looking backward through the centuries, we see the same Lord who, just previous to His glorious ascension, promised His people that He is coming again. In the interim between

His departure and second coming the glory of the Lord is revealed in the work of the Holy Ghost, the third Person of the Trinity, who is everywhere present, reproving the world of sin and revealing the will of God to His people, guiding them into all truth. Looking into the past, we see the glory of the Lord revealed in providential occurrences which can be explained only by the presence and power of God. Looking at the present, the glory of the Lord is manifest on every hand—Christian evidences which enable the faithful child of God to look both heavenward and worldward and confidently say, "I know." Looking into the future, the glory of the Lord in its fulness stands as a beacon light that cheers the faithful pilgrim to press on in faith and victory, overcoming by the blood of the Lamb. Hear, for our edification and encouragement, the words of God: "My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. **Arise, SHINE;** for thy **LIGHT** is come."

THANKSGIVING

Not the least that can be said of November is the fact that in the two English-speaking nations in America a day in this month is set apart for purposes of national thanksgiving—"Thanksgiving day," we call it. With Thanksgiving day for this year already past in Canada and soon to come in the United States, it is fitting that we devote part of this periodical to this subject.

One of the first reasons for appreciating this day is the fact that we live in a country where the need for and appropriateness of returning thanks to Almighty God are given due recognition by the government and the people of God enjoined to

meet at their respective places of worship for the purpose of holding a thanksgiving service on a specified day. Here are a few facts which deserve our consideration and to which most Christian people agree:

1. All people should show proper respect to the proclamations issued by the heads of our nations, states, and provinces.

2. We have abundant reasons for thankfulness—pure air, health conditions, religious freedom, governmental protection, food and raiment, salvation, Christian fellowship, and many other things which are ours by the grace and overruling power of God.

3. Our thanks should be given to Him from whom all blessings flow—to the God of heaven, the Infinite Being who is the Creator of all things visible and invisible, the great and loving Triune God of the Bible; and not some vague indefinite being who may be anything from the imaginary Pantheon down to nothing.

4. Our thanksgiving services should be of the genuine, worshipful, heart-experience kind—not a mere formal affair to keep up appearances.

5. This should be a day of real THANKSGIVING—not a day of feasting, loafing, hunting, pleasure-seeking, or speculations.

6. It would detract nothing from our happiness or health if we would allow the turkey to rest in peace on this day and allow him to gobble his note of thanksgiving along with the rest of us.

7. We should studiously, prayerfully make preparations for this day, seeing that the entire day is spent in the spirit of "Do all to the glory of God."

If these facts are kept in mind, and the standard suggested by them is adhered to, the day will not only be one long to be remembered as a day of real thanksgiving but also of real refreshment to the soul.

One thing to be remembered is that there is a very close connection between real thanksgiving and real pleasure. Usually a smile accompanies the words, "Thank you." And when you and your congregation say "Thank you" to God in a soul-freshening service it will mean more in the form of real hearts' delight than any

grand ball (dance) or baseball or football or some other ball game that may find its way to the front page of the daily newspaper. Let not the pleasures of this world be allowed to crowd out the joy of the Lord in our experiences during Thanksgiving day.

Another thing connected with the idea of Thanksgiving is to pass the spirit on to others. Why should we give thanks to God? Because of blessings received. How may we pass the spirit on to others? By passing on the blessings to others. Has God blessed you with the bounties of earth and with earning capacity? Pass these blessings on and thus add to the occasions for thanksgiving. The poor and needy in your own neighborhood, the suffering Russians just now in the throes of a bitter persecution at the hands of the Bolsheviks, the "overchecked accounts" in a number of our mission stations, the

self-sacrificing soldier of the Cross who is bearing a heavy load for Christ's sake, the down-hearted and discouraged who has quailed before the adversities of life, these and others might be remembered as we consider the question of how to demonstrate in a practical way that we are really thankful to God for blessings received.

The old and oft-expressed truism that every day of our lives should be a day of thanksgiving, and that Thanksgiving day should simply add to the spirit of thanksgiving the rest of our time, should never pass from our minds. Let us, on this as well as on all other occasions, "enter into his gates with thanksgiving, and into his courts with praise."

We are hoping to hear that a refreshing thanksgiving service has been held in practically all of our congregations.

HOW SHALL I SPEND THANKSGIVING DAY?

When we remember that Thanksgiving Day was established for the purpose of giving thanks to God for blessings received and that the annual proclamations of our chief magistrate always call us to gather at our houses of worship to give thanks and praise to our Father in heaven, and when we stop to consider the countless blessings He has showered upon us, we can only conclude that we should attend at least one Thanksgiving service and that we should spend the remainder of the day in ways that are in keeping with the spirit of worship and praise. The all-day services that are held in some sections on Thanksgiving day should be commended as providing a means of spending the day in a most edifying and profitable way.

John L. Horst.

* * *

Recognizing Our Indebtedness to God

Surely the man is blind who does not recognize his indebtedness to the Author of every good and perfect gift. We are all indebted beyond our ability to pay. This being the fact, can any one keep his self-respect by doing less than to express his gratitude for favors received? The need of a day in which to express thanks may be seen in the multitude of things that press in for our consideration, and in our forgetfulness and short-sightedness. Thanks should be returned to the Giver; hence the day should be employed in such a manner as to give God the greatest possible

glory. Praise of lips should be accompanied by gifts of our means in such a way as to bring the best for God and man. It is well to hold meetings in which the manifestations of God's goodness are set forth in such a manner as to add to our songs of praise.—W. B. Stoddard.

* * *

Continual Thanksgiving

Has the year that is fast drawing to a close brought anything into our lives for which to be thankful? If we have the love of the Master in our hearts surely our souls will be filled with the spirit of thankfulness. We will have a desire to enter His courts and offer unto Him thanks and praise. Then, too, we will find real joy in visiting and helping those who are not enjoying the temporal and spiritual blessings in which we are rejoicing. Let us, however, not be too much absorbed in our retrospective meditations on Thanksgiving day that we forget to give thanks "always for all things unto God."—Beulah Loucks.

* * *

Gratefully, Helpfully, Hopefully

To-day let us look up to the Lord, heeding not our selfish wants—forgetting our mistaken steps, and manifesting to our Creator a warm, glowing gratitude from the inward depths of the soul. Our hearts will be lifted up and strengthened as we behold the rich blessings that are streaming from an ever-flowing spring. Sharing

these blessings to others is but gratitude in practice. But let all of our souls this day be lifted up in thanksgiving and praise to our marvellous Creator and merciful Sustainer. It will only remind us of that great day when we shall forever praise and adore the One who lovingly gave His life for ours.—Ellrose D. Zook.

* * *

Thoughtful Planning

If my plans for this day are out of the ordinary, before executing these plans I should stop to consider whether I have lost the significance of the day in making those plans. Is the element of **giving** emphasized in my schedule, or that of **getting**?

If the day is to be one of usual routine, I must attune my heart to sincere praise. Songs must swell my soul; a constant, fervent "Father, I thank Thee" upon my lips as I survey the past year and see the bright side (for there is one) of every experience.

Not forgetting my less favored brother, I must lose no opportunity to promote happiness and thanksgiving in his heart.—David Alderfer.

* * *

Gratitude in Worship and Work

How shall I spend Thanksgiving day? Shall I grumble, eat till I can eat no more, then lie around the house half-sick and finally go to bed saying that I have nothing to be thankful for? No! Thanksgiving day, though a man-made holiday, was set apart for the purpose of giving thanks to God, the Giver of every good and perfect gift. So on this day especially we should forget all our difficulties and discouragements and be thankful. Thanksgiving morning I'm going to church. At noon I intend to eat a good, square meal. In the afternoon I intend to show my appreciation to God for the mind and body He has given me by working. That's what we're here for anyhow. On Thanksgiving day I'm going to count my blessings and then keep on counting them the year round.—George R. Smoker.

* * *

As a Day of Meditation and Worship

I fear that too often we think of Thanksgiving as a time of feasting and leisure. To those who think of it in this way it has lost its true meaning.

We should not be less thankful than our forefathers who set the example of setting apart a day of Thanksgiving, for we have greater privileges and opportunities than they enjoyed.

To the child of God it should be a day of meditation upon the goodness of God, a time to gather with God's people for praise and worship. Stop!

and let the world go on in its mad rush for gain and pleasure. Let us stop long enough to "count your many blessings and see what the Lord hath done."—Mabel Berkshire.

* * *

As God Plans it for Me

As Thanksgiving day approaches, and I realize that it will be a special opportunity to manifest in a definite manner my thankfulness to God the Author of all I possess, I am moved to say: "Holy Father, plan for me how I shall spend Thanksgiving day, that I may honor Thee."—Martha Mumaw.

THANKSGIVING

By Mae Cowan

For the Gospel Herald.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.—Heb. 13:15.

Early last November I heard someone complain: "After all, isn't it unfortunate that our National Thanksgiving day comes in brown old November instead of in rich, mellow October, when the earth really does teem with that jovial feeling of plenty we're always talking about! Why, this sky is slate-gray and the sod looks utterly dead and unproductive!"

I thought of that remark again when the evening of the day came. Winter was closing in upon us, and it was true that the chickadees sang to a dull brown month. The bare vines rattled at the windows, and even the stars looked cold; and yet, somehow, with the wind crying outside and the wood-fire singing inside, Thanksgiving always spells **Home** to me. Something—outside cheerlessness, perhaps—seems to emphasize the things of the Spirit, and to draw us lonely beings closer together and to God. We are fortunate, of course, if we can return to the old roof, or attract a younger generation to our own; but if we can't, each of us can at least cherish the home feeling and share in some way with some other soul.

Home isn't really a place or a house or even a person, though we often hear the expression, "Home is where Mother is," and really a true mother means much to a home. It is hardly home without her, as all that have had real mothers will agree.

At Thanksgiving time, I always thank God for homes—the real homes of the world—homes of the Spirit. I think of the little humble lamp-lit homes built by hard labor, of the lonely little hill-farm homes and the miles and miles of city roofs sheltering thousands of lonely hearts. May this Thanksgiving bring them happi-

ness. I for one am glad Thanksgiving comes in homely brown November for somehow, when the earth is gray outside, things of the spirit always seem closer.

Plato, looking through the dim spectacles of Nature, gave thanks unto God for three things: First, that God created him a man, and not a beast; secondly, that he was born a Grecian and not a barbarian; thirdly, that not only so, but a philosopher also. But Christians that are better taught are thankful first, that God has created them after His own image; secondly, that He has called them out of the common crowd of this world and made them Christians; thirdly, and more especially, that among those who bear the name of Christ He has made them faithful ones. Great cause of thankfulness indeed!

"For all that God in mercy sends—
For health and children, home and friends;
For comforts in the time of need,
For every kindly word or deed,
For happy thoughts and holy talk,
For guidance in our daily walk—
In everything give thanks!"

"For beauty in this world of ours,
For verdant grass and lovely flowers,
For songs of birds, for hum of bees,
For the refreshing Summer breeze,
For hill and plain, for stream and wood,
For the great ocean's mighty flood—
In everything give thanks.

"For the sweet sleep which comes with night,
For the returning morning light,
For the bright sun that shines on high,
For the stars glittering in the sky—
For these and everything we see,
O Lord, our hearts we lift to thee."

Counting up our mercies and our everyday reasons for gratitude, looking at the hundred little things and large things, gentle words, loving smiles, flowers sent to cheer us, children to greet us, old friends to advise and middle-aged friends to uphold us, good books to read, dear songs to sing, meetings in gladness, even parting in hope for the better life, we do not know where to end the list. Praise God, from whom all blessings flow. "Give thanks always for all things unto God the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

Birch Tree, Mo.

In our Sunday school work there needs to be a distribution of labor. It is a far greater accomplishment for the superintendent to put twenty men to work than if he could by his own power do the work of twenty men.—Norman Bauman.

There are times when greater harm will come from a failure to teach the fundamental truths of God's Word than from the teaching of error.—Milo Yoder.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MAKING OTHERS THANKFUL

Said old Gentleman Gay: "On a Thanksgiving Day,
If you want a good time, then give something away."
So he sent a fat turkey to Shoemaker Price,
And the shoemaker said: "What a big bird! How nice!"
And since such a good dinner's before me,
I ought
To give Widow Lee the small chicken I bought."
"This fine chicken—Oh, see!" said the pleased Widow Lee,
And the kindness that sent it—how precious to me!
I would like to make someone as happy as I;
I'll give Washwoman Biddy my big pumpkin pie."
"And oh, sure!" Biddy said, "'Tis the queen of all pies!
Just to look at its yellow face gladdens my eyes!
Now it's my turn, I think; and a sweet ginger cake
For the motherless Finigan children I'll bake."
Said the Finigan children—Rose, Denny and Hugh—
It smells sweet of spice; and we'll carry a slice
To poor little lame Jake, who has nothing that's nice."
"Oh, thank you! and thank you!" said little lame Jake,
"What a bootiful, bootiful, bootiful cake!
And such a big slice! I will save all these crumbs,
And will give them to each little sparrow that comes."
And the sparrows they twittered, as if they would say,
Like old Gentleman Gay, "On a Thanksgiving Day,
If you want a good time, then give something away."

—Selected by a sister.

FROM OUR MISSION STATIONS

Job—Whitmer, W. Va.

Revival meetings were conducted at the Horton Church near Whitmer, by Bro. Aldus Brackbill for a period of two weeks, Sept. 15-29. Visible results were few, but we feel that the Lord blessed our efforts and prayers.

On Sept. 15, John Davis, of Whitmer was baptized and received into church fellowship. He is a man of some age, and expresses great joy since making the change.

Bro. Elmer Martin and wife of Harrisonburg, Va., accompanied by Sister Brackbill arrived in this vicinity Sept. 27. They spent the week-end here and then took Bro. Brackbill home at the close of the meetings. Bro. Jos. A. Brunk and wife, and Bro. Enos Heatwole and wife paid us a short visit over the same week-end. Bro. Hiram Weaver and wife

of Job spent a week of vacation in Pennsylvania over Oct. 20. At that time Bro. A. D. Wenger and family visited the field. Bro. Wenger filled Bro. Weaver's appointment at the Horton Church on Saturday evening instead of Sunday afternoon. He gave some interesting facts about the people of the Holy Land before preaching the sermon.

On Nov. 2 a group of eighteen arrived here from the Eastern Mennonite School. A program was given Saturday evening at the Horton Church on the subject, "Sin and Its Consequences," with Bro. John Garber as leader. Bro. John Mosemann, Jr. and Sister Lenora Harkins discussed sin and the remedy, Jesus Christ. A sermon followed by Bro. Henry Keener on "The Victorious Life." A testimony on "What Jesus Means to Me" was given by each of the students during the meeting. Sacred song held a prominent place on the program and helped to interest our large audience, the church being quite full.

On Sunday morning a similar program was rendered after Sunday school at the Bethel Church near Job. The subject there was "Heaven and Hell." The speakers on the two subjects were Bro. John Garber and Sister Mary Troyer respectively. From Job the group left Sunday afternoon to render an evening program at the Roaring Church.

Sister Josie Kiser left this field about Sept. 15. Five of our eight present workers are teaching both school and Sunday school in this district—Sister Ruth Speigle at Job, Bro. John Lehman at the Italy School, Sister Caroline Lehman, Bro. Leonard Martin, and Sister Mary Martin at the Whitmer School.

We certainly need the wisdom of God in fulfilling the opportunities that are ours. Pray with us for the souls of children, men, and women.

For His sake,
Leonard and Mary Martin.

Marietta, Pa.

(Mennonite Mission)

Dear Herald Readers, Greetings:—"O give thanks unto the Lord; call upon his name; make known his deeds among the people."

The work at this place is going on with very good interest. On Saturday evening, Nov. 16, preparatory and baptismal services were held at the Mission. Six precious souls were received into Church fellowship at this time. On Sunday, Nov. 17, communion services were observed. These services were very impressive. Bishop Noah Risser and Bros. Simon Garber, Ira Miller, and Harry Erb had charge of the services. May these

souls prove faithful in His service. Pray for them that they might be kept by His keeping power. We are glad for those who respond to the Gospel of Jesus Christ which is able to save to the uttermost.

Surely this is a needy field. There are many living right near the Mission who are yet unsaved. We have also at this time a young mother who is under instruction for church membership.

We wish to praise the Lord for the good attendance in Sunday school. We now have an enrollment of 159. Prayer meeting is held every Tuesday evening at the Mission. At our last meeting there were 87 present. We wish to thank all who come in and help us so faithfully in the work. May you ever remember us at the throne of grace.

We are looking forward to an all day meeting on Thanksgiving day, the Lord willing. The speakers are Aaron Mast, Enos Stoltzfus, Ira Landis, Walter Gable, Noah Risser, Ira Hershey, Elam Stauffer, Martin Graybill, Frank Garman, and Henry Garber. We extend a hearty welcome to all to come and spend the day with us. Pray for the meeting.

In His service,

Nov. 14, 1929. David B. Groff.

A THANK-OFFERING

By V. E. Reiff

For the Gospel Herald.

Some time ago a Christian layman called my attention to the fact that we should give thank-offerings to the Lord more often than we do, for His mercy and protection shown to us daily. Dear reader, we believe that you will receive a blessing to follow this Christian man's example. He told us that when he came home from a trip he emptied his purse into a thank-offering box to the Lord because he had had a narrow escape from an automobile accident which might have cost him his life. How many times are we reminded of God's goodness to us when we are spared and have seen a danger through which we have passed through safely.

Your attention is called to the list of mission funds which have shown overchecked, or in other words, we have needed more money in these funds than we have received. Will you help us to balance these accounts by giving a thank-offering unto the Lord for His loving kindness and tender mercy that He has manifested toward you.

Contributions will be received in any amount, and your personal check will be accepted and thankfully received.

Funds showing overchecked Oct. 31, 1929

India General	\$1,477.67
India Missionary children	313.19
India evangelistic fund	944.51
India Village School Teachers	207.98
India Medical	672.70
India Annual Repairs	400.00
S. Am. General	1,399.03
S. Am. Evangelist	580.49
Canton Mission	329.62
Chicago Mission	389.78
Detroit Mission	29.96
Ft. Wayne Mission	294.53
Kansas City Mission	103.44
Lima Mission	671.23
Peoria Mission	262.75
Orphans' Home, Ohio	127.87
La Junta Hospital & Sanitarium	115.11
Aged & Disabled Missionary fund	418.69
French Missionary	525.49
	<hr/>
	\$9,264.04

Elkhart, Ind.

**MID-ATLANTIC GREETINGS TO
U. S. A.!**

Dear Readers:—

We missionaries again wish to send greetings to the Church in our native land. When we realize the greatness of our task ahead of us and the weakness of human flesh it makes us realize more than ever how dependent we are upon God's power. That power can be called into action thru the prayers of the home churches.

As the ship was about to pull away from the dock in New York we were thrilled to hear from the shore the song, "Speed Away, Speed Away." Some of our friends, including a busload of Souderton, Pa., folks, were at the ship to see us off. As they sang that song to us who were going across the mighty ocean to take the Gospel to the heathen, we stood quiet and thoughtful, thinking of the breaking of home ties; yet oh, so happy to at last be on our way to the work the Lord hath called us to. As we on board responded with the song, "We've a Story to Tell to the Nations," those on shore in turn stood quiet. We trust they were praying that that story might so grip the hearts and lives of the listeners in India that many souls might enjoy that home in heaven.

The voyage thus far has been both pleasant and otherwise. Part of the time it was nice and part of the time rough; part, quite rough, but now it is nice and smooth. To-day the ship has no noticeable rocking to it at all. All on board are in excellent health. We are happy to be able to announce that about 95 per cent of the passengers are missionaries and their children. As a result not a single drink has been served in the open. Only one man among the passengers smokes. The morning devotions are a keen inspiration to all.

Can we count on all who read this to breathe a word of prayer for the

mission work or for individuals on the field whenever the Holy Spirit puts thots of our remembrance into your minds? We are counting on you for that. Don't fail us.

We expect to arrive in Bombay on Nov. 20, or thereabouts, the Lord willing.

R. R. Smucker for Missionary Party.
Oct. 29, 1929.

We wish to thank all in the home land who have helped make our stay at home enjoyable. Likewise all those who have helped in a material way in the matter of equipment or for the Car have our appreciative thanks. May God bless each one who has been interested enough to pray for us and help us that we might return to India equipped for the work there. May He help us that many souls may be won for the kingdom.

Thank you,
Ralph and Alma Smucker
Mid-Atlantic.

RETURNING TO INDIA

By C. D. Esch

For the Gospel Herald.

The S. S. "City of Baroda" is steadily taking us across the great, blue, stormy Atlantic at the rate of about 250 miles daily. This is not very fast for a motor car or a Railway train, but as ordinary cargo boats go this is the average. We have now been on the way six days and are about in the middle of the Atlantic.

Had a few days of pretty stormy weather which tried out our ability as sailors. We all got through the experience safely and are all able to be around at our customary places for meals, etc.

Our company is largely composed of missionaries, nearly all of whom have had more or less experience on the field. I think it is in all the finest company of folks I have ever traveled with.

It is rather hard to realize that our furlough is now a thing of the past, and that every hour is taking us farther and farther away from our own loved ones in the home land. It seems almost like a dream to think that we have spent a little over a year in our beloved America. We say "Beloved," because America with all her shortcomings, sins, and faults is still the land of our fathers and, taking it all in all, we feel about the best country in the world. We learn to appreciate our America the more as we have more experience in other countries where conditions are so different.

It is very difficult to express in words what our furlough has meant to us. We had the privilege of visit-

ing about 75 congregations of our people from Eastern Pennsylvania to Central Kansas, and from Southern Texas to Northern Michigan. Everywhere we went we had the same open, hearty welcome and warm-hearted fellowship. And one cannot but feel that by the way people turned out to meetings, and by the warm response we received everywhere that the mission cause is a very important part of the work of the home Church.

We are glad to know that in most places mission work is taken seriously. We feel that it is a great privilege we have in being representatives of such a group of people as the Mennonite church contains. The personal touch and contacts we have been able to make, I am sure, are all worth while from the standpoint of the missionary as of the home Church.

A little over a year ago, when we were preparing to leave India for America, we sometimes wished we need not go; and wondered if the expenditure of money involved and the work before us were justified. To be sure, we had to return with the children whose school in India had been about finished. However, since we have been at home and had the privilege of meeting so many old friends and forming new ties of friendship we feel that it is necessary for all of us, both home church and missionaries, to have periodic furloughs. It is necessary for the home church and the missionaries, and the church on the foreign field to keep together in the work of the Lord. I know there is no way of keeping together except by the method of personal contact.

When people are separated for long distances and times it is very easy for misunderstandings to arise. And so it is a good thing for us all to get together and talk matters over and thus clear up any thing that might result in misunderstandings.

Many people asked us what impressions we received in the home Church. "How does it look to you?" That question may be not so easily answered. We have been made to realize more than ever that the home Church has her hard struggles and is fighting hard against the swelling tides of worldliness that threaten her very life and are coming in in various forms. We were much encouraged to see the large number of young people in the church, the large numbers of those who are standing true to the church, true to Christ and His Word. Upon these we can hope for the future of the church. And we are sure that with the blessings of God continued the Church will greatly prosper to His glory who bled and died for her.

(Continued on page 700)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst

THE INNER LIFE

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy and suspicion everywhere we go. If we go out among people in a combative spirit we find combativeness in those whom we meet. If we are of charitable frame of mind with good will in our hearts toward all, we find brotherliness and cordiality in all we meet.

In ourselves the sunshine dwells,
In ourselves the music swells.
Everywhere the heart awake,
Finds what pleasure it can make.
Everywhere the light and shade
By the gazer's eye is made.

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people. There is no reason why we should not see this ideal for our lives.—Sel.

WHY

What is the reason, or who or what is to be blamed for all this? is the question that arises in the minds of many people as they enter or leave the room where some one is in suffering. The Doctor says there are natural causes, it may be a direct or indirect result of a voluntary, or involuntary violation of some law or order and the individual.

We who enter the sick room ought to have a higher aim than that. Invariably a visitor cannot change the condition and here is an opportunity for us as well as the one who is confined to the room to think of God and His wonderful works that He did while He was here in this world in the person of Jesus Christ in healing the sick.

When the natural forces are weakened the spiritual gets more attention from the fact that the natural is of less value. When the heart is right at such a time the sufferer or visitor has a good opportunity to draw near to God.

There are some guilty sufferers and there are many innocent sufferers, consequently when we suffer innocently we can keep happy by accepting it patiently and find the good in the experience. We can also make

ourselves very unhappy and miserable by continually wishing to avenge ourselves upon the guilty party, "Vengeance is mine; I will repay, Saith the Lord."

WITNESSING WHILE SUFFERING

Giving a testimony of the saving Grace of God and comfort by the Holy Ghost can best and most effectively be done when one has gone

THE INVALID'S HOPE

Strength to endure I ask,
But not the reason why
This long continued feebleness
Must still my hopes defy.
I know that if my hand
Upon the rudder be,
My little bark shall safely sail
O'er calm or stormy sea.

I know that some day soon
This life and I must part,
I do not ask the meaning now,
But for a patient heart.
For in that land beyond
Across life's troubled sea,
I well do know my Father's love
Will make it plain to me.

So, if thou wilt but give
Me grace that I may bear
Each moment's pain as it may come
I shall have naught to fear.
I do not need to know,
What path before me lies,
The help that suits my present need
My yearning satisfies.

But Oh, I would not live
One moment without Thee;
Without the guidance of Thy hand
Life seems a trackless sea,
So as I trim my sails,
I bravely onward move
Because my bark is launched upon
The ocean of Thy love.

L. A. N.

thru the experience. Suffering brings the person to the feet of Jesus. So we seek comfort and help from our Lord who also suffered for us.

Invalids often have more people calling on them than we who can go about. When we get into the presence of some one who is suffering we have sympathy for them and our hearts are open for a testimony from the lips of the patient. This condition provides a fertile soil for the invalid to sow the good seed in the heart of his guest, or to successfully give a testimony of the comfort and consolation one has and can get from the

Lord who promised that He would never leave us nor forsake us.

Some persons think that when they are disabled they are no good in this world anymore and in despair they wish to die, and even sometimes some have taken their lives into their own hands and thereby become suicides.

The invalid boy who dropped slips of paper with portions of Scripture from his window and made passers-by so inquisitive that they picked them up, in this way sent out the Word of God. So, my suffering friend, do not be discouraged. There is still something for you to do. Be sure that you have an experience, and do not be afraid to give the testimony.—A. S. H.

EXTRACT FROM A SUNDAY SERMON TO THE DEAF

We can show love for the brother in many simple things. How can a man claim to be a Christian and love his brother when he refuses to go to church because someone, at whom he is offended, goes to church; when he refuses to speak to him or even look at him because of some trivial little thing that wasn't worth a passing thought.—Let us remember, my friends, that brotherly love must show itself not in speech, but in deeds, deeds which are backed up by a loving humble heart which looks up to the high ideals of Jesus Christ and remembers the demands of the Father in heaven above.—Those who stay away from church Sunday cheat themselves out of many blessings, and those who stubbornly refuse to show any love and kindly thought for the brother are ruining their own happiness.—A. C. D. in "The Deaf Lutheran."

A HARVEST PRAYER

Father of mercies, we thank Thee for these golden harvest days when the bounties of the earth meet us everywhere. And we pray that our hearts too may be bountiful, that others, who are less fortunate than we are, may share in our abundance. May we learn that it is more blessed to give than to receive. May our lives be bountiful that we may yield the rare and luscious fruits of human love. Teach us to cultivate the fruits of loving brotherhood and helpfulness, that each new contact may find us more generous, more forgiving, with an outlook that includes all of life. So may the bounties of the earth lead us to Thee and to the first fruits that lie potential in each of us, Thy children. Amen.

—Herman J. Naftzinger.

"All our hope for the future is bound up in the fact of His resurrection."

SUNDAY SCHOOL LESSON

Lesson for Dec. 1, 1929—Luke 2:40-52

A GLIMPSE INTO THE CHILDHOOD OF JESUS

Golden Text.—Honor thy father and thy mother.—Eph. 6:2.

Introductory.—The highest type of manhood is found in the life and labors of Jesus. But for the reference which was selected as our lesson text for to-day, we would have absolutely no scripture light on His life from the time His parents took Him to Nazareth until the time when He presented Himself before John for baptism. But in this one reference we have such a clear insight into His child-life, that it satisfies to the full the longing of faith. We have a hint of His divinity in the way that He held His own before the doctors in the temple, but it is His humanity that we are called upon to study in this lesson. We have here a picture of His child-life which every child may study with profit. Let us notice briefly the lessons here presented:

1. **The Growing Child (40).**—"The child grew." In this He was not different from other children. The only point we wish here to notice is that He was a normal child, subject to all the passions and trials and problems of all other normal children. Older people will here find a theme profitable for discussion as they consider the God-man in His two-fold nature, but we shall not attempt the discussion here.

2. **The Well Raised Child (41, 42).**—His parents (that is, His mother and His foster father) were faithful attendants at the house of the Lord, keeping the feasts with zealous care. They also took the child along, when He became of proper age. Christian parents should not neglect the lesson here implied. "Bring them up in the nurture and admonition of the Lord," is the parents' foremost duty toward their children.

3. **The Dutiful Child (43-45).**—The feast over, they started for home. So confident were they that Jesus would keep His place and accompany the crowd of faithful ones on their return home that they paid little attention to Him. But when, at the close of the first day's journey, they failed to find Him, they became alarmed, and returned to Jerusalem in search of the boy who was unexpectedly missing. After a three-day search they found Him—in the temple, not on the streets, not in the pool room, not in the theater or moving picture show, not in any other place where too many boys of Christian parents are sometimes found. He was where every dutiful son should be expected to be found, "about His Father's business."

4. **The Heaven-favored Child (46-50).**—Perhaps we had better said, "The precocious child," for such He really was; He was far beyond any other child of His age. But the thought we wish to give expression to at this time is that because He was so faithful to duty and so perfectly free from sin in any form that Heaven favored Him to an astonishing degree. His Deity must not be lost sight of, even while we are thinking of this event; but as it is the human side of Jesus that is being discussed all the way through, we incline to the view that Jesus' remarkable showing on this occasion was due largely to His perfect life, to His perfect attendance to duty, to His being filled with the Spirit of God. We are not ignoring His Deity, which was in evidence at all times; but we feel that to attribute all His remarkable precocity on this occasion to His Deity would be to lose an important lesson in child-life and parental duty in the matter of bringing out the best that is in children.

One remarkable thing about this twelve-year-old Child was the fact that He was about His Father's business. He held His relationship to His heavenly Father above that to His earthly mother. In this sense Mary

was only "Woman" to Him—respected, of course, in her blood relationship, but excluded in His divine relationship with the Father. His mind was fixed, His loyalty to the Father absolute, and nothing could swerve Him from His purpose.

5. **The Obedient Child (50-52).**—But this highly favored station, this superhuman relationship, this first and unalterable adherence to the Father in heaven, did not stand in His way of perfect submission to earthly parental authority. He was in the temple, not because He had outgrown His family connections, but because He recognized obligations to the Father with which no earthly ties or relationship should be allowed to interfere. This point recognized, it was perfectly natural for Him to accompany Mary and Joseph back to Nazareth, and it is expressly stated that He was subject unto them. It is an impressive object-lesson teaching us that no matter how highly favored we are in the way of physical, intellectual, or financial endowments, we should never consider ourselves as having outgrown our obligations and subjection to our parents. In this, as well as in many other things, Jesus set us a perfect example.

REWARD: "And Jesus increased in wisdom and stature, and in favor with God and man."—K.

Bible Meeting Topic

BUSINESS INTEGRITY.—Prov. 28

Topic for December 1

MOTTO

"He that walketh uprightly walketh surely."

OUTLINE STUDY

I. Notable Examples:

1. Joseph.—Gen. 39:6.
2. Workmen under Jehoiada.—II Kgs. 12:15.
3. Daniel.—Dan. 6:4.
4. Moses.—Heb. 3:5.

II. Points in Business Integrity.

1. Weights and measures.—Deut. 25:15; Prov. 11:1.
2. Payment of debts.—Rom. 13:8.
3. Truthfulness.—Prov. 21:6.
4. True estimate of value.—Prov. 20:14.
5. Justice in wages.—Mal. 3:5.
6. Faithfulness in service.—Col. 3:22; I Cor. 4:2.
7. Reliability.—Ex. 24:14; Psa. 37:21.
8. A business honorable before God and man.—Tit. 3:14; Eph. 4:28.
9. No "sponger," or "slacker."—Prov. 31:27; II Thes. 3:7-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword. "Upright."
2. Fair and Honest in Work Or in Play.

For Young People.

1. Integrity in Buying or Selling.
2. Integrity in Keeping Promises.
3. Integrity in Engaging in Business.

For Older People.

1. Integrity of Employer and of Employee.
2. Reliability.

PERSONAL THOUGHT

The man who carries his integrity into his business life will never need to regret it. He will have a clear conscience before God and man.

SEED THOUGHTS

Religion belongs to the place of business as well as to the church.—H. W. Beecher.

"A man of integrity will never listen to any plea against conscience."—Home.

"Prefer loss to unjust gain; for that brings grief but once; this forever."—Chilo.

"If a crooked stick is before us, you need not explain how crooked it is. Lay a straight one down beside it, and the work is well done. Preach the truth, and error will stand abashed in its presence."—Spurgeon.

"Keep thyself pure! Christ's soldier hear, Thro' life's loud strife, the call comes clear."

Thy Captain speaks: His word obey;
So shall thy strength be as thy day.
"O Holy Spirit, keep us pure,
Grant us Thy strength when sins allure;
Our bodies are Thy temple Lord;
Be Thou in thought and act adored."

—Adelaide Plumptre.

Gospel Herald

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THURSDAY, NOV. 21, 1929

Field Notes

The congregation worshipping at Central A. M. Church near Wauseon, Ohio, was favored by a German sermon by Bro. Eli Rupp on Sunday, Nov. 10. Y.

Wednesday evening and Thursday, Nov. 27 and 28, is the time set apart for a Bible meeting at East Chestnut Church, Lancaster, Pa., with brethren from far and near as instructors.

The brotherhood at Masontown, Pa., has arranged for a series of meetings, Nov. 24—Dec. 8, with Bro. E. F. Hartzler of Marshallville, Ohio, as evangelist. Everybody invited to attend.

A Bible Conference is announced to be held at the Conestoga Church, Morgantown, Pa., from Nov. 29 to Dec. 1, with Bros. J. Irvin Lehman and Elias Kulp as instructors. An interesting program has been prepared.

Baptismal and communion services were held at the Toronto Mennonite Mission on Sunday, Nov. 10, at which time two were received into fellowship. The meetings were in charge of Bro. S. F. Coffman, the home bishop.

A Bible conference is to be held at Thomas Church, in the Johnstown, Pa. district, Nov. 26 to Dec. 1. Instructors, Oscar Burkholder and S. C. Yoder. A hearty invitation is extended to all to attend. S.

An all day Thanksgiving and Sunday school meeting is announced for Thanksgiving day at the Gingrichs

Mennonite Church near Annville, Pa. Instructors, J. H. Hershey, Henry Lutz, and A. A. Landis.

Bro. Oscar Burkholder spent a few hours at the Publishing House on Thursday of last week. He was on his way to the Johnstown, Pa., district where at the Stahl Church he began a series of meetings that same evening.

Good interest is reported from the meetings now being held at Landis Valley Church, Lancaster Co., Pa., by Bro. J. C. Clemens of Lansdale. The meetings began on Sunday, Nov. 12, and will probably continue about two weeks.

A Sunday school meeting was held at Shantz's Church, Waterloo, Co., Ont., on Monday, Nov. 11. Among the speakers from a distance were Brethren A. C. Brunk, missionary on furlough from India, and O. O. Miller of Akron, Pa.

Last week revival meetings were going on in three of the Mennonite churches in central Kansas: Bro. R. M. Weaver the evangelist at the Pennsylvania Church, Bro. J. F. Bressler at the Peabody Church, and Bro. J. D. Miner at the West Liberty Church.

At Sherkston, Ont., an all day meeting was held on the day of the Canadian Thanksgiving, the principal speakers being Brethren S. F. Coffman, Newton Weber, and Jesse Martin, the latter remaining to conduct revival meetings during the remainder of the week.

Bro. J. B. Smith is expected, the Lord willing, to visit five of our churches in southeastern Iowa during Thanksgiving week, giving his talks on What the Bible Teaches about Dress. May the Lord bless this effort in lifting up the Bible standard. A. G. Y.

Thanksgiving day was observed at the Toronto Mennonite Mission by an all day meeting on Monday, Nov. 11, by the York County brethren. That evening marked the close of a series of meetings at that place by Bro. Oscar Burkholder. Eleven souls stood for Christ during the meetings.

Bible Reading.—The annual Bible reading at Slate Hill Church near Shiremanstown, Pa., is to be held this year Dec. 3—5. This has been an annual affair at the Slate Hill Church for many years, and as a rule the meetings have been instructive and very interesting.

Bro. O. N. Johns of Canton, Ohio, closed a series of meetings at the Waterloo, Ont., Church on Monday evening, Nov. 11. The last day of the meeting was spent in a Thanksgiving service, at which time there was a large attendance, with good interest. A number of people stood up for Christ during the meetings.

The superintendent of the Millersville, Pa., Children's Home asks us to thank the kind donors, the brotherhood of Lancaster Co., for a sufficient quantity of potatoes for this winter's use in the institution. "We thank each donor," he says, "and greatly appreciate their help, even though the price of potatoes was high."

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at Nappanee, Ind., on Monday evening, Nov. 11, and began a similar effort at the Yellow Creek Church, same county, on Wednesday evening following. Good interest attended the meetings at Nappanee, and we hope for a similar report from Yellow Creek.

This paper is made up a day earlier than usual because of the abundance of material for publication on hand. Church news that comes in after this paper is made up but which might appear this week if we had room for it, will appear in these columns in next week's paper, the Lord willing. Thanks for your liberal supply of material.

Monday, Nov. 11, was a day long to be remembered among the Mennonite churches in Canada, in that all day meetings were held at four of the churches within attending distance of most of the members in Ontario, and profitable meetings are reported from each of the four places. The day mentioned, it will be remembered, is the day set apart as the Canadian national day of Thanksgiving.

The following from Grantsville, Md., will be read with interest by many: "Steps were taken to ordain a minister in the Casselman Valley district, but when the votes were taken they were all centered in our flock at Pinto. Four of the Pinto brethren were voted for. The lot fell on Bro. Chester Helmig, who was ordained Sunday, Nov. 10. Bro. S. G. Shetler of Johnstown, Pa., was with us, assisting in the work, the ordination service being performed by our home bishop, Bro. N. E. Miller. May the Lord bless Bro. Helmig and his labors, that much good may be accomplished."

Correspondence

Coalridge, Mont.

On Oct. 21 Bro. Eli G. Hochstetler and wife of Wolford, N. Dak., came here and remained with us until the 23rd, during which time three precious souls were received into church fellowship by water baptism; also one by letter. Communion and feet-washing were also observed. Bro. Hochstetler officiated in this work. We feel deeply grateful to our heavenly Father for the peace and good will expressed by our brethren and sisters, but sorry that all could not be present at the Lord's table on account of sickness.

Will you pray with us that the Lord may have His way in directing the work at Coalridge? Health is improving after a siege of measles and influenza in our neighborhood.

The weather has been extremely dry this summer, which resulted in a very short crop; but we feel that our heavenly Father is still caring for us according to His riches in glory by Christ Jesus. Truly it seems almost like a miracle that we have any crop at all, with no rain since the middle of June. At present we have about 8 inches of wet snow. There has been very little cold weather so far, which leaves the ground open for the snow water. We gladly submit to Him who doeth all things well. We will trust and not be afraid.

Nov. 4, 1929. L. A. Kauffman.

Tofield, Alta.

Greetings to All Herald Readers:—Many are the blessings the Lord has permitted us to enjoy. We as a congregation can not praise and thank Him enough.

Health in general is good with the exception of Bro. John L. Stauffer, who is again confined to his home. He has not been able to worship with us in church for some time. Our prayer is that God may again spare him as a pillar in the Church.

Our congregation of about 175 members has been spared from the death angel for nearly three years. Praise the Lord for His goodness and mercy to usward.

On Oct. 27 we observed communion. Several members were recently received by letter; namely, Bro. and Sister Will Stutzman, also Grandma Stutzman of Milford, Nebr. We heartily welcome them back with us again.

Since our revival this summer eight young boys and girls were received by baptism, also one by confession. May the Lord ever bless them and keep them faithful.

About a month ago several families moved back to the States; namely, Joe Hubers and Ab. Widemans. May

God's blessings be with them in their new home. Others have gone south for the winter.

The weather continues dry, with an unusual amount of high wind. We have had no snow at this writing.

Nov. 4, 1929. Jacob Brenneman.

Hopedale, Ill.

To all Herald Readers, Greetings:—On Sunday, Nov. 3, communion services were held at this place. Nearly all the members partook of the sacred emblems. We were glad to have with us our aged sister, Grandma Litwiller, who because of her helpless condition has not been able to attend services for almost two years.

Arrangements have been made for a series of meetings and Bible conference to be held here during the holidays. If plans carry out we expect to have with us Bro. Oscar Burkholder of Breslau, Ont., and Bro. J. A. Heiser of Fisher, Ill.

Four young girls have recently confessed Christ as their Savior. We ask an interest in your prayers in their behalf, and also for the work at this place.

Nov. 4, 1929.

Cor.

Wadsworth, Ohio

(Bethel and Guilford congregations)

Dear Herald Readers, Greetings:—We again have many reasons to be thankful. We have been privileged to enjoy many spiritual feasts of late.

On Sept. 1 Bro. N. A. Lind of Tangent, Oreg., filled the pulpit in the morning and evening services. Bro. Lind and family were formerly from this place. We were glad for his presence among us once again.

On Oct. 6 Bro. E. B. Stoltzfus of Hudson, Ohio, was with us in the morning service. He richly admonished us from I Tim. 3:15, his line of thought being, How to Behave in the House of God.

Saturday, Oct. 19, the Tri-County S. S. meeting was held here. Here again we heard many good things.

Bro. A. C. Brunk, on furlough from India, began a series of meetings here on Sunday, Oct. 20, and continued until Oct. 29. About twenty minutes each evening he devoted to children's meetings and giving talks on the African field, India, and South America. There were no visible results but we believe the congregation was strengthened spiritually.

On Sunday forenoon, Nov. 3, we held our counsel meeting. In the afternoon we held our communion service. Bro. E. B. Stoltzfus was with us again in these meetings. He brought to us vividly how this ought to be a memorial service in honor of Christ. Nearly all members present took part in this service.

Pray that we may continue in the

faith. To the visitors, we invite you to come again.

Nov. 5, 1929.

Cor.

Elmira, Ont.

Dear Herald Readers, Greetings:—Summer is gradually fading away and winter is drawing nigh. Many have been the blessings that we enjoyed at this place, while on the other hand there has also been quite a lot of sickness. One brother has been in bed the greater part of this summer with rheumatic fever. Another brother has had a paralytic stroke which left him quite helpless but is steadily improving. Our aged Bro. Solomon Snider, father of our minister, has also passed out of this world to his home beyond. The church keenly feel the loss of our brother and absence of those who have been laid up with sickness.

Bishop Abraham Gingrich, who spent this summer in the Canadian Northwest, has returned home and reports a pleasant trip.

During the summer months the church enjoyed a series of meetings conducted by Bro. C. F. Derstine of Kitchener, which was a great inspiration to all with the result of a number of confessions.

A singing class was also conducted at this church by Bro. Titus Kolb of Kitchener. Eighteen lessons were given, which helped our young people very much in good singing. We believe in good congregational singing.

The summer has been very dry but crops in general have been good. We have now plenty of rain and farmers are finishing up with their fall ploughing.

"Another year is dawning,
Dear Master, let it be,
In working or in waiting
Another year with Thee.

"Another year of service,
Of witness for Thy love;
Another year of training
For holier work above."

Wishing all our Herald readers God's richest blessing, we ask an interest in your prayers for the work at this place.

Nov. 5, 1929. Norman Snider.

Hollsopple, Pa.

(Blough congregation)

Dear Herald Readers, Greetings:—On Sept. 28 Bro. A. A. Landis of Ephrata, Pa., came into our midst and conducted a series of meetings until Oct. 9. Besides preaching every evening, he visited the homes of almost all our members, as well as several other homes in our community. The visible results of the meetings were that two young people were willing to accept Christ as their Savior, but we know that saints were strengthened, the discouraged were

(Continued on page 700)

Miscellaneous

"IN EVERYTHING GIVE THANKS"

Sel. by Lucinda M. Brubacher

We thank Thee, O our Father,
For all Thy tender care,
And ask that we may ever
Thy gifts with others share.
We thank Thee for the comforts,
The common joys of life;
For health and strength to labour,
Freedom from want and strife.

Thanks for our common blessings,
'The friends that cheer our way.
'Tis joy for them to labour,
'Tis sweet for them to pray.
Thanks for the highest blessings
Thy matchless love has given,
Faith in the world's Redeemer,
Hope of a home in heaven.

Thanks for the disappointments
That oft our hopes assail;
They teach us to look forward
To joys that cannot fail.
And so, though tears are falling
O'er joys forever flown,
We thank Thee for the sorrow
Our human hearts have known.
—Mary B. Wingate.

THOUGHTS ON PRAYER

"One of the ceaseless activities of the body is its breathing. It is essential to self-preservation. We do it involuntarily. Such is the function of prayer; hence its primal importance. It is the Church's part, practically, in the sustaining of her life. We sing:

'Prayer is the Christian's vital breath,
The Christian's native air.'

"But it is a law of the body that the more actively and vigorously it exercises the more deeply and freely it must breathe. Under exertion the body demands a quickened breathing, an ampler supply of air, to meet its necessities.

"The application to the Church is obvious. She has come upon a day of almost hectic exertion. Her activities are many and varied. She is endeavoring to do things as never before. Hence, acknowledging that she is an organism, this speeding up of activity, by every known law, so to speak, calls for increased breathing. To sustain her own life she must have more prayer."—Norman B. Harrison.

"Our conversation with God is reciprocal, God speaks to us while we pray, though we do not always recognize His voice. We ought always to pray with the words of the child Samuel in mind, 'Speak, for they servant heareth.' When we pray, we talk with One who hears, who understands, who cares, and who answers!

"This conversation with God need not always be in words, but it should never be broken off. It ought to be essentially continuous in its nature. * * * The continuous nature of prayer may well be illustrated by the con-

versation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times for prayer, but, whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."—J. O. Buswell.

"Those who have left the deepest impression on this sin-cursed earth have been men and women of prayer. You will find that prayer has been the mighty power that has moved not only God, but man. Abraham was a man of prayer, and angels came down from heaven to converse with him. Jacob's prayer was answered in the wonderful interview at Peniel, that resulted in his having such a mighty blessing, and in softening the heart of his brother Esau; the child Samuel was given in answer to Hannah's prayer; Elijah's prayer closed up the heavens for three years and six months, and he prayed again and the heavens gave rain. * * * Let us remember that the God of Elijah still lives. The prophet was translated and went up to heaven, but his God still lives, and we have the same access to Him that Elijah had."—D. L. Moody.

"The history of the Church has always been a story of grave difficulties to overcome. The devil hates the Church and seeks in every way to block its progress; now by false doctrine, again by division, again by inward corruption of life. But by prayer, a clear way can be made through everything. Prayer will root out heresy, allay misunderstanding, sweep away jealousies and animosities, obliterate immoralities, and bring in the full tide of God's reviving grace. History abundantly proves this. In the hour of darkest portent, when the case of the Church, local or universal, has seemed beyond hope, believing men and women have met together and cried to God, and the answer has come.

"It was so in the days of Knox; it was so in the days of Wesley and Whitefield; it was so in the days of Edwards and Brainerd; it was so in the days of Finney; it was so in the days of the great revival in 1857 in this country, and of 1859 in Ireland, and it will be so again in your day and mine."—R. A. Torrey.

"We never have to choose between service and prayer. We never have to choose between working and praying. For prayer is service; prayer is work of the most efficient kind that any human being can render. The commonly used expression, 'prayer and service,' often on the lips of sincere Christians, is a mistaken one. It im-

plies that prayer is one thing and service another, whereas those serve who pray, and they serve **while they are praying.**

"For prayer, as has well been said, 'releases the energies of God.' Prayer is asking God to do what we cannot do.

"Every true prayer originates with God.

"Every true prayer is brought from the heart of God by the Holy Spirit to the heart of man.

"Every true prayer, thus originated by God and conveyed to the heart of man, when offered in the only true way in the name of Jesus, is carried back to God by the Holy Spirit.

"And every true prayer finds its efficiency in the resulting work which God Himself accomplishes in answer.

"We all have the marvelous privilege of permitting or preventing this working of the omnipotence of God."—Charles G. Trumbull.

"The joy which answers to prayer give, cannot be described; and the impetus which they afford to the spiritual life is exceedingly great. The experience of this happiness, I desire for all my Christian readers. If you believe indeed in the Lord Jesus for the salvation of your soul, if you walk uprightly and do not regard iniquity in your heart, if you continue to wait patiently and believingly upon God, then answers will surely be given to your prayers. You may not be called upon to serve the Lord in the way the writer does, and, therefore, may never have answers to prayer respecting such things as are recorded here, but, in your various circumstances, your family, your business, your profession, your Church position, your labor for the Lord, etc., you may have answers as distinct as any here recorded."—George Miller.

"There are two forms of weakness in the prayer-life of many. The first is to think that prayer consists only in words. Prayer is more than asking something. It is work, the greatest that can ever be done, and one in which each Christian can have a share.

"The second form of weakness is to think that prayer consists in many words, without any real point or purpose in them. Indefiniteness of petition produces leakage of power. Generalities, whether in prayer or preaching, are ineffective. And it is, therefore, necessary to emphasize this fact, that prayer is a work, as much a work as preaching, teaching, singing, visiting, or attending some religious service. * * * The thoroughness with which we do that work is the measure of the thoroughness with which God will be able to do His work through us."—Gordon Watt.

AN URGENT APPEAL

Since the tenth Watch Night Appeal was sent forth by the Great Commission Prayer League, there has been another year of watching and waiting, of working and wrestling, on the part of spiritual Christians. Of watching unto prayer, because they realized the need of daily strength from above; of waiting for the Bridegroom, because the signs are multiplying which show that His Coming draweth nigh; of working with God, because lost souls everywhere are perishing and many of God's children are fainting; of wrestling against the powers of darkness, because they have come in like a flood and are seeking to deceive the very elect.

On account of this constant watching and waiting, working and wrestling, many of God's servants have grown weary under the pressure and strife, and like Gideon's band of old they are "faint, yet pursuing." The God of battles is with them and they are assured of ultimate victory; however, they need reinforcements; they need to have their hands stayed by the Aarons and Hurs until the going down of the sun. Will you be a prayer warrior?

As we consider the activity of Bolshevism in Russia, the increasing strength of Roman Catholicism in Europe, the bitter conflict between Jews and Arabs in Palestine, the menace of civil war and mutiny in China, the spread of Hinduism in India, the hold of Buddhism on Japan, the power of Mohammedanism in Africa, the growth of Modernism in America, and the prevalence of Atheism throughout Christendom, the human outlook is not at all encouraging. But the eye of faith looks through the divine telescope of God's promises and sees a brighter day coming. The man of faith also realizes that "the end of all things is at hand" and that we must be "sober and watch unto prayer" (1 Peter 4:7).

We therefore urge that Christians everywhere gather in their churches or homes, and spend the closing hours of the old year in earnest prayer and supplication, with humility and confession of sins and shortcomings, together with praise and thanksgiving, and confident expectation in our faithful Creator and Redeemer. "The Lord is nigh unto them that are of a broken heart, and unto all them that call upon Him" (Psalm 34:18; 145:18).

Therefore, beloved brethren, let us "Continue steadfastly in prayer, watching therein with thanksgiving" (Col. 4:2, R. V.).—Great Commission Prayer League.

"If we do not crown Him Lord of all,
We do not crown Him Lord at all."

AN EARLY MENNONITE EDUCATIONAL ENDOWMENT FUND ESTABLISHED ONE HUNDRED YEARS AGO

By H. S. Bender

For the Gospel Herald.

Educational Endowment funds in the Mennonite Church are in general viewed as a modern innovation. However, those who make it a business to search through old records, especially deeds and wills, at times find evidence to the contrary. The writer has seen numerous deeds by Mennonites including bequests of land for school purposes or for the purposes of erecting school buildings. However, the most striking case of this sort, one which involved the actual establishment of an endowment for educational purposes to be administered by trustees appointed by the Mennonite Church, is that of the fund established by Abraham Erb, member of the Mennonite Church at Waterloo, Ontario, in his will dated Sept. 3, 1829. Erb was the first settler of the present town of Waterloo, having come there in 1806 from Lancaster Co., Pa. He was a public-spirited man of considerable wealth, who built and operated a mill, and also gave five acres of land to the town for the purpose of erecting a church with graveyard and a school. The following account of his educational endowment fund is taken from the 1928 report of the Waterloo County Historical Society.

"Besides conveying over five acres of land to the public for school and church purposes, for all time, Abraham Erb, in his will dated Sept. 3, 1829, gave and devised \$2,000 to and for the use of certain schools. This fund was to be administered by three trustees to be appointed by the congregation of the Mennonite Society of Waterloo Township, the interest to be used 'for the benefit and education of the poor and needy children, and such as the trustees shall think proper.' The school at Waterloo received

the benefit of one-fourth of this fund for the purpose just mentioned, from the date of Abraham Erb's death to this day. It was paid as interest each year until Dec. 16, 1889, when the Mennonite trustees formally handed over the sum of \$565.35 to the Treasurer of the Town of Waterloo and he gave his covenant to them for the corporation, to carry out the terms of Abraham Erb's will made in 1829. In the Annual Report of the Waterloo School Trustees, therefore there always appears an annual item, showing the receipt of \$28.25, being the interest of this sum, at five percent."

The present status of this fund is unknown to the writer.

Goshen, Ind.

MAN'S INHERITED EVIL

Nothing short of an outward separation from sin and an inward cleansing will perfect the cure for man's inherited, evil, inpolluted, depraved condition. Suppression is not sufficient, eradication, cleansing from all sin, is the only way to a perfect cure. God promised to give Israel a new heart for a cure: He also promised to give them a new spirit. This He will do for every child of His. There is a new creation by the power of God for every soul. We have this made very plain by St. Paul. "If any man be in Christ, he is a new creature: old things have passed away, and behold all things have become new." When one is made new, born again, converted, he is given a new heart and a new spirit. God must have full possession of both soul and body, for He will not dwell where sin dwells. "I will put my Spirit within you." Let us turn to God's Word and listen for eternity. "Know ye not that your bodies are the members of Christ." "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit which are God's." I Cor. 6:15, 19, 20—Home Missionary.

FIFTY MENNONITE LEADERS

BISHOP MARTIN N. RUTT
(1841—1905)

By Henry F. Garber

For the Gospel Herald.

Martin N. Rutt was born near Elizabethtown, Pa., in 1841. He was married in 1862 to Fannie Ebersole. He was ordained minister at the Bossler Church in 1871. Nine years later he was ordained to the office of bishop. He succeeded Bishop Nathaniel Shope, who died in 1877. His district then consisted of six congregations. During his life as bishop the Elizabethtown meeting house was built and a congregation established there.

He was faithful to his calling and

was regarded as a wise and safe counsellor. He lived through the period when Sunday schools first were opened in Lancaster Conference. Of these he was a faithful supporter.

He was an important factor in the adoption of a resolution in Conference which allowed continued meetings to be held within the conference district. This step has since become an important part of our evangelistic efforts. It is said that at the conference, when this matter was up for discussion, the concern for this resolution rested very heavily upon him. In the home where a number of the bishops spent the night together before Conference, he lay awake and finally asked the bishop brethren with

him to rise and have prayer together for this important issue. The next day in Conference he made a strong plea for approval, and the resolution was passed. He died shortly before the first continued meetings were held in his bishop district, where over one hundred confessed their Lord.

In the pulpit he was never enter-

taining but always impressive. No sacrifice for his Church and his Lord was too great. The many instances of this helped perhaps to win for him the high esteem of his people and the community at large.

He died in 1905, at the age of sixty-four.

Mt. Joy, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

GOD'S PROTECTING CARE

By H. N. Troyer

For the Gospel Herald.

TEXT: Fear not, for they that be with us are more than they that be with them.—II Kings 6:16.

God's wonderful mercy and loving kindness stand out very prominently in His dealings with Israel. At a time when Israel was backsliding, God was yet working through the prophet Elisha to call them back to Him. At this time the king of Syria was trying to harass and annoy Israel by a series of unexpected attacks. Yet they all came to nought because God took a hand and advised Elisha of the hidden traps bidding him warn the king of Israel to beware of these places.

After a number of such disappointments the Syrian king became alarmed and suspected a traitor within his own camp. How often Christians suspect the same thing when the Word cuts which comes from our ministers in the pulpit. Some one however assured him that there was no traitor but that the prophet Elisha was behind all this and could easily reveal any secrets even if whispered in the bedchamber, a very private place.

Since the Syrian king now knows the cause of his failures he will take steps to remove the cause at once—simply locate the prophet, surround him, and capture him—a very easy thing. Yes, that would have been very easy with God out of it. This thought of trying to outwit God is very old. It has been tried right from the very first. Adam and Eve tried it first. Then came the Tower of Babel crowd. Even Isaac tried to bless Esau instead of the chosen one, Jacob. Pharaoh also refused to take his introduction to God seriously for quite awhile. Herod attempted the destruction of all children under two years, to destroy the boy Jesus. But God is always able to carry out His program, and has thousands of ways to protect and counteract.

The Syrian king proceeded with his plan. A great host of soldiers, horses and chariots surrounded Elisha's city by night. The next morning Elisha's servant arose early and saw a wonderful sight. There were spears, shields, armour, harness, glittering helmets, horses, chariots, whichever way he looked—surely enough to strike terror in any man, especially with no forces at hand to defend. He came panic-stricken to Elisha and said: "Alas, how shall we do?"

Does Elisha now rush hither and thither panic-stricken? No—an entirely different picture—no terror, no panic, calm, peaceful, he lived near to God and above such things—and why? Our text reveals the secret. "Fear not, for they that be with us are more than they that be with them."

This text did not mean as much to Elisha's servant as to himself. Therefore he prayed that the servant's eyes might be opened. What a different sight now! The band that encircled the city was small compared to all the chariots with their prancing and running horses that appeared all around him. What a different feeling now—yet Elisha knew they were there all the time.

How do we act under the many diverse and often unexpected circumstances we find ourselves under? Do we live under our text as Elisha did? Is our God able, and do we really believe that He will make good His many promises to us? Do we allow difficulties to depress us? Paul's prison letters are full of rejoicing.

Might there be cases where the text is not true? Yes, many expect God to be on their side in trouble, sickness and danger who never take pains to show themselves on his side. They forget that he has said that if ye confess me not before men neither will I confess ye before my Father which is in heaven.

Likewise the text may also not

hold good where people may under the best of intentions do certain things thinking it is God's will, yet they are not doing it God's way. David under the best of intentions tried to move the Ark to Jerusalem. He was very much displeased when a death occurred on the road with his new cart. A little later, after sober thought and, no doubt, study of God's Word, he tried it again; and this time it was in God's way, for he himself said, "None ought to carry the Ark but the Levites, for them hath the Lord chosen to carry the Ark of God." Good intentions are not enough to claim our text. Good intentions in God's chosen way are necessary.

Aurora, Ohio.

RETURNING TO INDIA

(Continued from page 693)

One thing, however, that we wished might have been otherwise, is that we noticed in many places a seeming lack of interest in real spiritual matters. Oftentimes there seemed to be a very definite feeling that the spiritual life of so many members of the Church is very shallow, and far below what it ought to be.

The Church is facing the enemy often appearing in the form of worldliness, commercialism, etc. Many are moving towards the city, and we hear people say she will not stand the test, which all know is a very severe one. We have no fear, however, if our homes will be fully consecrated and the parents are true to God in creating in the children a love for God, His Word, and His Church. We are praying to that end. Let us all labor to the same end.

So we are returning to India with a broadened vision of God's work in America, and a deepened love and interest in His work, as well as with a firmer determination to be more faithful representatives of the home church and better witnesses for Him in India; building on the foundation of the apostles and prophets, Jesus Christ himself being the corner stone."

We have a message to give to India that is worth all to give, but that is a subject for another article which may appear later. Keep on praying that God may have His way at all times in His Church among His people at home and abroad.

CORRESPONDENCE

(Continued from page 697)

encouraged, and sinners warned to flee from the wrath to come both publicly and in visitation work.

Health in our community is about as usual. Some of our aged people are confined to their homes by the infirmities of old age, and some of

those who are younger are also afflicted with ill health.

Satan is also busy here as elsewhere, stirring up trouble, disrespect for authority, getting people so interested in the cares and pleasures of this life that they neglect or forget to prepare for the life to come. Pray for us in this part of the Lord's vineyard.

Nov. 6, 1929. Harry Blough.

Duchess, Alta.

Greetings to Herald Readers:—On Oct. 13 Bishop Isaac Miller and wife of Mazeppa were with us to conduct communion services. From here they went to Acadia Valley, where a few of like faith are residing.

The following Sunday Bro. Clarence Ramer preached a very helpful sermon on "Giving back to God that which belongs to Him." The sermon was followed by a generous offering which proved that hearts were touched on the subject of Giving.

Weather is fine in our district. Makes us think of Indian Summer. No snow as yet.

Bro. Menno Eby and wife have left our community for an extended trip, after which they expect to find a new location.

Bro. George Brubaker and wife and two children, accompanied by Phoebe Brubaker, have motored to Chambersburg, Pa.

There has been a wave of diphtheria travelling around us, but so far our immediate district has not been affected. Health is good in general.

Nov. 6, 1929. Anna Brubaker.

Lake Charles, La.

Greetings to all Herald Readers:—On the morning of Nov. 2 Bro. E. S. Hallman of Falfurrias, Texas, came to this place. He gave us three sermons with truth and power, also conducted our communion and feet washing services. Because of the bad roads a few were not able to be with us. Our Brother's messages were so plain and empowered with truth it made us feel the presence of the Lord. Our prayer is for the Lord to bless him with a long life and many more powerful messages in His name. We crave the prayers of all Herald readers.

Nov. 6, 1929. Sarah B. Leidig.

Cherry Box, Mo.

Greetings to all readers of the Gospel Herald:—The Lord has been mindful of us whereof we are glad. On Oct. 15 Bro. Perry J. Sherk of Oronogo, Mo., began a series of meetings at this place which continued until the evening of the 27th. The brother gave us fourteen spirit-filled messages while he was with us. The

visible results of his labors are one young soul made willing to forsake sin and serve her Lord, and the Church encouraged and strengthened. Will you pray for this young girl that she may be able to stand true to her Lord.

On Friday, Oct. 25, Bro. J. M. Kreider of Palmyra, Mo., came here, remaining until Sunday night, visiting in all the homes of the congregation and conducting preparatory and communion services.

On the evening of Oct. 26 Bro. S. S. Hershberger of Harrisonville, Mo., who had been laboring in the Pearridge congregation, came here, worshipping with us Saturday night and preaching for us Sunday morning and assisting in the communion services in the morning and the Sunday school meeting in the afternoon. There were also a goodly number from the Palmyra and Pearridge congregations with us in the communion services and Sunday school meeting.

Among this number were Bros. Ira and Harry Buckwalter. May the meetings of that day prove a blessing to us all, helping us to live closer to our God and giving us more power to work for the Master.

We also appreciate the visits of Brethren and Sisters from the Sterling and Freeport, Ill. congregations who were with us visiting relatives and were with us in our worship on Sunday. These visits mean much to small congregations and we invite any one who can to stop with us, if you are passing this way. We ask an interest in your prayers for the work at this place.

Nov. 6, 1929. H. S. Bissey.

Beaver Crossing, Nebr.

(West Fairview congregation)

Greetings to Herald Readers:—We have been enjoying real fall weather, with quite a few rains. This is good for the fall wheat.

On Oct. 27 we held our counsel meeting and on Nov. 3 observed the communion services. Quite a number partook of the sacred emblems. May this service have drawn us nearer to the Father, that we may be more anxious to help others to find Him. Bro. J. E. Zimmerman of Milford had charge of the services.

We earnestly desire the prayers of God's people that we might live closer to Him.

Nov. 10, 1929.

Cor.

Halifax, Va.

(Wolf Trap congregation)

On Oct. 19 we were made glad by the coming of Bro. David Garber. While here he preached four very interesting, helpful sermons. Of the many good and impressive things he told us, one was, "We can only com-

prehend the fulness of Christ as we are in Him in fulness." The last night Bro. Garber was here we had a question box. There were lots of questions, and we all thought Bro. Garber answered them well.

On Oct. 26 Bro. S. H. Brunk came. In his preparatory service he read Isa. 53, and made it very impressive. In council there was unanimous peace, for which we praise the Lord. Also our hearts were made glad when another soul was received into church fellowship. Then we commemorated the suffering and death of our dear Lord.

Sunday night the subject was "Truth."

Even though we are deprived of many church privileges, we are so thankful for the help of the visiting brethren, for our live Sunday school and prayer meeting, which we enjoy so much.

Sister Lizzie Good has gone to Ohio to stay awhile. We miss her here, but wish her a blessing everywhere she goes. How we wish, in this dark age, there were more clear, bright lights burning. Let us remember, a little wrong in our business life, a little evil in our social life, a little smut in our moral life, a little worldliness in our spiritual life, each one of these helps to turn our lights down, down, and how soon they almost flicker out.

"Arise, Shine." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Nov. 11, 1929. L. S. H.

Chambersburg, Pa.

(Marion congregation)

Greetings to all Herald Readers:—On Oct. 26 one young soul was added to the number here by baptism, and on the day following communion services were held. Bro. J. S. Burkholder officiated at these services.

On Oct. 6 Bro. and Sister Chester K. Lehman of Harrisonburg, Va., arrived just in time for Bro. Lehman to preach the evening sermon. Our brother also gave a short talk concerning the work at the Eastern Menonite School following the sermon.

The Lord willing, revival meetings will begin here Nov. 26. Bro. Aaron Mast of Westover, Md., to be the evangelist in charge. The brotherhood earnestly requests that the readers of the Herald be intercessors in behalf of these meetings.

Bro. Vernon E. Reiff of Elkhart, Ind., recently made a few short calls in our midst. Sister Stella Lehman and children, also a Bro. Kauffman of Kenmare, N. Dak., recently worshipped with us. Sister Lehman and family are spending the winter with Bro. and Sister David S. Lehman

near Chambersburg. A number of the students of the Eastern Mennonite School stopped for the evening services on Nov. 3.

Nov. 7, 1929. J. E. Martin.

Hollsopple, Pa.

Dear Herald Readers, Greeting:—On Sept. 26 Bishop Aaron Loucks and wife and Sister Sadie Saylor of Scottdale, Pa., came into our midst and on Sunday morning Bro. Loucks preached at the Thomas Church.

On Oct. 3 we had our communion service at the same place. Bro. J. N. Durr of Martinsburg, Pa., was with us at that time. He also preached the preparatory sermon on Saturday forenoon. In the evening and Sunday morning he gave us Gospel messages that were uplifting and inspiring.

Nov. 8, 1929. Cor.

Smithville, Ohio

(Oak Grove congregation)

Dear Readers of the Herald:—We are very grateful to Bro. E. E. Miller for the series of revivals. His laboring with us was of great help, his work of permanent worth. One of the twenty-seven converts passed away in peace. Many of this number were descendants of early pioneers in our congregation. They were received into the Church by baptism on Oct. 13, also two by letter.

Preparatory services were well attended on the afternoon of Oct. 6. Communion was observed last Sunday.

The young folks are showing special interest in the young people's meeting and usually occupy the front seats. One of the speakers, Oct. 20, was C. A. Finell of the No-tobacco League, Auburn, Ind. The following Sunday evening Bro. Simon Summers of Berlin, delivered a much appreciated sermon on the devotional covering. Bro. C. Z. Yoder was leader and chorister. We are very thankful for the worthy examples and valuable precepts from one who has such a rich fund of Christian experience.

The Primary and Junior classes will render a short program on Sunday morning before Thanksgiving Day.

Nov. 9, 1929.

Cor.

Plain City, Ohio

Dear Herald Readers:—We are looking forward to our second annual Bible conference, which is to begin Nov. 22, ending Nov. 29. Instructor, Bro. Earl Miller of Peoria, Ill. For the Benefit of our near sister congregations, will say that the meetings will begin every evening at 7:30 P. M. On Thanksgiving day we expect to have all day meeting. Our Sunday school and young people's meeting

are being fairly well attended. We may all find ourselves best benefited by attending regularly, because many times it will bring new thoughts to us. I will close, wishing the Lord's blessing to all.

Nov. 13, 1929. A. W. Miller.

THE MASTER IS COMING

Sel. by A Sister

(Jesus said: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.")

They said: "The Master is coming
To honor the town to-day,
And none can tell at whose house or home
The Master will choose to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the Guest Divine!

And straight I turned to toiling,
To make my home more neat;
I swept, and polished, and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any to-day;
I have greater things to attend to,"
And the pleader went away.

But soon there came another—
A cripple, thin, pale, and gray—
And said: "Oh, let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry and faint, and weak;
My heart is full of misery,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot help you to-day;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

I thought I would spring to meet Him
And serve Him with utmost care,
When a little child stood by me,
With face so white and fair—
Sweet, but with marks of tear-drops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words a shadow
Swept over his blue-veined brow;
"Someone will feed and clothe you, dear,
But I am too busy now."

I waited till night had deepened,
And the Master had not come;
"He has entered some other door," I cried
"And gladdened some other home;"
My labor had been for nothing,
And I bowed my head and wept.
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair:
"Three times to-day I came to your door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomfited,
And the blessing you might have had was
lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was ashamed and bowed
In the depth of humility.
And He said: "The sin is pardoned,
But the blessing is lost to thee;
For comforting not the least of mine,
Ye have failed to comfort Me."

SPECIAL MEETINGS

Los Angeles, Calif.

Report of Quarterly Mission Meeting held at the Mennonite Church, Los Angeles, Calif., Oct. 6, 1929.

Organization: Mod., William Miller; Chor., Esther Haldeman.

Motto: "For we are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

Order of Program: **Children's Meeting**, J. J. Reber; **Mission Sermon**, Clyde Dirks; **Devotion**, Jess Swartzendruber; **The Power of the Church in Mission Work**, J. M. Brubaker; **The Power of the Sunday School in Mission Work**, Lowell Buerge; **The Power of the Christian in Mission Work**, Harry Erisman.

Thoughts Gleaned: To do successful mission work the members of the Church must cooperate. Do all things through Christ. "Go ye into all the world and preach the Gospel to every creature." The work of the Sunday school is to bring souls to Christ. To have this power Christians must be fully consecrated and live Christ-like lives with much prayer.

Rockton, Pa.

Report of Christian Workers' Meeting, held at Rockton, Pa., Oct. 19, 20, 1929.

Subjects Discussed: **Interpretation of a Song**, J. Frank Brillhart; **How Can We Improve Our Congregational Singing?** Howard Stahl; **My Favorite Song and Why**, by All; **Address**, Hiram Weaver. **Sunday School**; **The Influence of a Separate Life**, J. M. Nissley; **Sermon**, Hiram Weaver; **Blessings Experienced in the Christian Life**, L. S. Croyle; **The Importance of Prayer**, Roy Otto; **Address**, J. M. Nissley; **Children's Meeting**, Pearl Hummel; **The Christian a Blessing to the World**, A. B. Gilnett; **My Part in Helping the Cause of Christ**, Irvin Brunk; **Sermon**, J. M. Nissley.

We thank the brethren for their many good thoughts. May God bless their work and souls be saved. We were also glad for the visiting brethren and sisters at this meeting.

Peoria, Ill.

Report of the 87th Quarterly Sunday School Meeting held at the Peoria Mennonite Mission, Oct. 6, 1929.

Organization.—Mod., E. A. Neuman; Chor., Walter Yoder; Secy., Laura Gingrich.

Order of Program.—**Devotional** (II Cor. 9), Tilman Smith; **The S. S. as a Factor in Soul Winning**, H. R. Schertz; **The S. S. an Agency in Developing the Mission Spirit**, Walter Zook; **The S. S. as a Factor in Developing Christian Character**—(a) **The Young Woman and Her Graces**, Mrs. Elmer Nofsinger; (b) **The Young Man in His Strength**, Walter Yordy; **Devotional**, Harold Oyer; **Workers' Meeting**, conducted by Earl Miller; **Sermon**, John L. Harnish. **Some Thoughts Presented**.—The character

of the S. S. depends largely on the spiritual atmosphere created by the workers. To be successful the teacher must possess spiritual (the new birth) and scriptural qualifications. Missionary spirit should be created in S. S., for the S. S. is an agency through which the Church works. The home should cooperate with the S. S. in teaching missionary spirit to the child, as impressions are formed more easily on the child in early years. Strong Christian character is derived through the full acceptance and knowledge of His Word, and great joy is to be had by the sincere study of God's Word.

Secretary.

Married

Weber—Hasletter.—On Oct. 30, 1929, at the home of the bride's parents, Bro. and Sister S. E. Hostetter, Denbigh, Va., occurred the marriage of Bro. Franklin Weber, Lititz, Pa., to Sister Sarah Hostetter, Bro. Geo. R. Brunk officiating. May God's blessings attend them.

Shaddinger—Wenger.—On Oct. 28, 1929, at the home of the officiating bishop, Bro. Geo. R. Brunk, Denbigh, Va., Bro. Abram G. Shaddinger and Sister Ida Wenger, both of Fentress, Va., were united in marriage. May God's blessings attend them through life.

Stutzman—Hauber.—On Nov. 10, 1929, Bro. John Stutzman of the Upper Deer Creek congregation and Sister Mary Hauber of the West Union congregation were united in marriage by Bro. Abner G. Yoder. May the Lord richly bless them and make them a blessing.

Steiner—Metzler.—On Nov. 5, 1929, at the home of the officiating minister, Bro. E. M. Detwiler, Columbiana, Ohio, Bishop Albert J. Steiner and Sister Mary E. Metzler, both of North Lima, Ohio, were united in holy matrimony. May the rich blessings of God attend them through life.

Brubaker—Auker.—Bro. Roy M. Brubaker of the Lost Creek congregation and Sister Elva K. Auker of the Delaware congregation were united in marriage on Sept. 18, 1929, at the home of the officiating bishop, Bro. W. W. Graybill, Richfield, Pa. May the blessings of God attend them through life.

Stoltzfus—Stoltzfus.—On Nov. 6, 1929, Bro. Abner G. Stoltzfus, and Sister Lenn G. G. Stoltzfus, both of the Millwood A. M. congregation, near Gap, Pa., were united in holy matrimony, at the home of the officiating bishop, Bro. John A. Kennel. May their married life prove a blessing to them in the service of the Lord.

Obituary

Miller.—Martha H. Miller was born Nov. 29, 1844; died Nov. 4, 1929; aged 84 y. 11 m. 5 d. Her brother (Abram) died in February, and sister (Mary) in August. An only sister (Mrs. Jonas Shertzer) where her latter life was spent, remains. Funeral services and interment at River Corner Church by the Millersville brethren and Jacob Thomas of New Danville.

Zook.—Samuel B., son of David M. and Rebecca (Byler) Zook, was born near Allensville, Pa., July 31, 1848; died after a long illness and much patient suffering from rheumatism and hardening of the arteries, Oct. 2, 1929; aged 81 y. 2 m. 1 d. He was a member of a family of thirteen children. He was first married to Sarah E. Algier. To this union were born four children, three of whom died during childhood. The only surviving son is S. H. Zook. His first wife died in 1911. He was married in 1914 to Mollie A. Yoder, who survives

him. D. R. Zook of Belleville, Pa., is the only surviving brother. Besides the immediate family he leaves a host of friends. In his youth he united with the A. M. Church and remained a faithful member until death. Funeral services were held at the Lower A. M. Church by E. H. Kanagy and J. D. Yoder. Text, 11 Tim. 4:7. S. Interment in Allensville A. M. Cemetery.

Albrecht.—Anna (Gardner) Albrecht, daughter of Daniel and Katie Gardner, was born May 22, 1878 in Ont., Can.; died at St. James Hospital, Pontiac, Ill., Oct. 22, 1929; aged 51 y. 5 m. About two weeks previous to her death she underwent an operation for acute appendicitis and her sudden death came as a shock to her family and friends. She was united in marriage to Ben Albrecht, Jan. 3, 1900. To this union were born two children. She leaves her husband, 1 son (Alvin), 1 daughter (Mrs. Mabel Saltzman), 2 grandchildren, 2 brothers (Chris and Jacob), and 1 sister (Mary Gardner), besides many other relatives and friends. Early in youth she accepted Christ as her Savior and united with the Mennonite Church, in which faith she remained faithful until death. Fun-

A SEARCH FOR PEACE

The world cries out for peace
And wise men give advice,
But peace will never come
Until we pay the price.

For we could soon have peace
If every person would
Work with a willing mind,
Each for the other's good.

With understanding heart
We all must lay aside
Contempt for other creeds,
Our prejudice and pride.

As brothers, we should love
The folks of every race;
The good in them admire,
Discarding what is base.

Real peace can never come
While men dispute and fight;
It only can be won
By doing what is right.

If with the creed of Christ
All men their lives would fill,
Then would we soon have peace
On earth, to men good-will.

—Bertha Inwood Michael.

eral services were conducted from the Waldo, Ill., church, preceded by short services at the house, by the brethren Hartzler and Slagel. Interment in the Waldo cemetery.

Linville.—Mary Belle, daughter of Edwin C. and Ada (Redeay) Linville, was born in Lancaster Co., Pa., July 8, 1904; died at her home near Bridgeport, Pa., of a complication of diseases, Nov. 4, 1929; aged 25 y. 3 m. 26 d. She was a member of the Mennonite Church, having been baptized upon her bed of affliction. She had a kind, loving disposition, being loved by all who knew her. Our prayer is that her early calling may be the means of drawing us all closer to Him. We can not understand why she should have been called away in the bloom of youth, but "He doeth all things well," therefore we say, "Thy will be done." She is survived by her parents and the following brothers and sisters: Mrs. Earl Wilson, Elmer, Ellis, Verna, Jay, and Norman. Funeral services were held at her late home by Bro. Elmer Martin and at Mellinger's Mennonite Church by Bros. David Landis and Christian Brackbill. Interment in adjoining cemetery.

"Belle, thou hast left us lonely,
Here thy loss we deeply feel,

But 'tis God that hath bereft us,
He can all our sorrows heal."
—By a Cousin.

Rohrer.—Elizabeth Rohrer, daughter of David and Mary Rudy, was born near Orrville, Ohio, May 25, 1852; died at the home of David J. Hostetter, near Orrville, Nov. 1, 1929; aged 77 y. 5 m. 7 d. On Dec. 10, 1872, she was united in marriage to Gabriel B. Rohrer. To this union were born five children: Mrs. Melvin Kornhaus, Mrs. Benj. Good (who preceded her in death), Mrs. Amos Mumaw, David, and Mrs. David J. Hostetter. Besides these she leaves her husband, 19 grandchildren, 5 great-grandchildren, and many other relatives and friends. A few years after their marriage they united with the Martins Mennonite Church, in which faith she remained faithful until death. For many years she was deprived of her hearing, for which cause she could not attend church services regularly as before. Yet, when Sunday morning came, she always spent much time reading her Bible. She read it through many times. She always showed a great interest in the welfare of others, and rejoiced to see her children and grandchildren, one by one accept Christ as their Savior. Funeral services were conducted by Bros. E. F. Hartzler, Aaron Eberly, and J. A. Liechty. Text, 11 Cor. 2:15, 16. Interment in Martins Cemetery.

Becker.—John H. Becker was born Sept. 18, 1853; died Oct. 19, 1929 on the farm where he was born near Millersville, Pa., after a year's illness of heart failure; aged 76 y. 1 m. 1 d. He was a member of the Mennonite Church and lived a quiet, peaceful Christian life to the best of his understanding. He was always ready to go to the house of the Lord as long as he was able. All through his illness he suffered quietly, being in bed only six days. His last testimony to the family was that he was "glad to go; attend to my affairs peacefully." We miss him, but we have the assurance that all is well. We bow in submission to God's will. He leaves 4 children (Amos M., Christian M., Fannie M., and Anna M.). He also leaves 1 sister (Mrs. Elizabeth H. Landis) and 8 grandchildren. He was twice married. In 1880 he was married to Fannie H. Miller, who died in 1912. She was the mother of the preceding children, also two sons and 2 daughters who preceded him in death. In 1916 he was married to Fannie H. Miller, cousin of his first wife. She died in 1926. Funeral services were held Oct. 22, at the home by Bro. Jacob Hess and at Millersville Mennonite Church by Bros. Daniel Gish and John H. Mosemann. Text, Matt. 7:21. His body was laid to rest in the adjoining cemetery.—By the family.

Jennings.—Sarah Frey was born near Sterling Ill., Sept. 29, 1895; died Nov. 4, 1929; aged 34 y. 2 m. 5 d. In early youth she confessed Christ as her personal Savior, and was a member of the Science Ridge congregation. On Feb. 21, 1918, she was married to Henry H. Jennings of Concord, Tenn. To this union five children were born: Melvin, Theodore, Eileen, Eugene, and Beatrice. She leaves husband and children, father, step-mother, two brothers, four sisters, and many more distant relatives. The Jennings family has passed thru a serious siege of illness for the past eight weeks, two of the children being afflicted with diphtheria. The mother was the last one to take the disease, and because of her run down physical condition was not able to resist the attack. After a brief illness of twenty-four hours, she fell asleep in Jesus. Sister Jennings was a consistent Christian woman. She lived her life quietly and unassumingly. The trials and disappointments of life she met as a Christian. She believed in the power of prayer to help in the hour of need. Those who knew her loved her, she loved her family, she loved her church, she loved her Lord. We can say with the prophet of old: "Her sun is gone down while it is yet day." Private funeral services were conducted from the home on the morning of the 6th, by A. C. Good.

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its ninth annual term Jan. 6, 1930, and will close Feb. 21, 1930.

The regular faculty consists of S. G. Shetler, Johnstown, Pa.; E. C. Bender, Martinsburg, Pa.; J. Irvin Lehman, Chambersburg, Pa.; D. M. Wenger, Leola, Pa.; Maggie J. Shetler, Matron.

The regular course provides for classes in the following subjects: Pentateuch, Gospel of John, Character Study, Epistle of James, Prophetic Books, Interpretive Reading, Vocal Music, Latin, English, Greek, German, Young People's Meeting, Church History, Christian Principles, Sunday School Methods, Miracles, and Missions. The Mission Department will be in charge of D. B. Groff, Columbia Mission; D. Stoner Krady, Lancaster City Mission; Harvey E. Shank, Pond Bank Rural Mission; S. E. Allgyer, Field Worker of the General Mission Board; Geo. J. Lapp, India Mission; E. L. Frey, Churches of Europe.

Ministers' and Missionaries' Week

During the week beginning Jan. 26, 1930, special instruction will be given by experienced ministers and missionaries for the benefit of bishops, ministers, deacons, missionaries, and workers in charitable institutions. This proved profitable for the last four years. A separate bulletin will be printed. The Southeastern Pennsylvania Church Conference will hold a Ministers' Meeting at the School on Friday evening and Saturday of this same week.

Sunday School Week

The week beginning Feb. 16, 1930, will be devoted entirely to Sunday school work. Experienced Sunday school workers have been secured as instructors for this week. A separate bulletin has been issued for this week.

Christian Workers' Conference

An all-day meeting will be held Jan. 29, 1930. Practical subjects will be discussed by students, faculty, and other Christian workers.

Credits and Diplomas

All students will receive Certificates of Credits, and students completing either a Four-Year Course or a Six-Year Course will receive Diplomas.

Further information will be given by writing to the Principal or the Secretary, John A. Thomas, Johnstown, Pa., R. D. 4. S. W. Pa. Bible School Board.

ONTARIO MENNONITE BIBLE SCHOOL

(Jan. 6—March 28, 1930)

INSTRUCTORS: S. F. Coffman, O. Burkholder, C. F. Derstine.

The Bible will be taught as the fully inspired Word of God.

The Course of Study has been arranged so as to cover the Bible in three years, this being the first year.

The first year Curriculum includes the following studies:—

1. Old Testament, Genesis to Deuteronomy, 5 hours per week.
2. New Testament, Matthew, 5 hours per week.
3. Epistles, Outlines, Gal. Phil., Thess., Phil., John, 5 hours per week.
4. Doctrines, Christian Evidences and Doctrines of Salvation, 3 hours per week.
5. Biblical Introduction; The Bible, Old Test, History and Geography, 2 hours per week.
6. Church History: Early Church to Reformation, 2 hours per week.
7. S. S. Normal: The Pupil, The Teacher, The Institution, Lesson, 3 hours per week.
8. Christian Work, Personal Work, 1 hour per week.
9. Missions Growth and Development, 2 hours per week.
10. English, Elements of Speech and Composition, Story, 2 hours per week.
11. Music, Elementary, I; Interpretation II; 4 hours per week.

All students will be required to take the three subjects of five hour periods, and are

expected to take the music studies.

Classes will be so arranged that all may have the benefit of the Sunday School Lesson Study.

A three years course completed in the required number of Subjects entitles the student to a certificate from the school.

A S. S. Workers' Conference will be held during the term, programs of which will be issued later. Arrangements are being made to have special lectures along fundamental lines during this Conference Week, which will be especially interesting and helpful to the student body as well as to others who may desire to attend.

Tuition for regular course—Seventy-five cents per week.

The Boarding Association in order to equalize its expenses among all the students has decided on the following rates:

1. Allowing for three meals per day for all students rooming and taking meals: \$1.55 for five school days per week.
2. For all students taking two meals per day: \$1.35 per week.
3. For all students taking only the noon meal: \$1.00 per week.

Rooms can be procured at reasonable rates.

A cordial invitation is extended to all lovers of the Truth to attend, either full or part term.

Other Church Schools and Colleges will give credit for work done in our Bible School.

A Card of Rules and Regulations of the Bible School for the benefit of members of the Class will be handed to every student.

Parents sending their sons and daughters may procure these cards from the Class Corresponding Secretary: Miss Luella Shantz, New Dundee, Ontario.

Any other information regarding the school will be cheerfully given.

We desire to express our gratitude to all who have assisted in making our Bible School a success, and respectfully request your hearty support and co-operation in the future, assured that our united efforts will have far-reaching results among the youth of the church.

BIBLE SCHOOL BOARD

Moses M. Brubacher, Chairman—R. R. 1, Waterloo, Ont.
J. W. Witmer, Treasurer—Petersburg, Ont.
George Weber, Secretary—Kitchener, Ont.
C. C. Cressman—Plattsville, Ont.
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BOOKS FOR THE EVANGELIST AND PERSONAL WORKER

How to Work for Christ

By R. A. Torrey. An encyclopedia on evangelistic work. A compendium of effective methods. This book is intended for both ministers and laymen. A help to the minister in suggesting to him how to make full proof of his own ministry and how to get his people to work. A help to laymen in pointing out to them many fields of fruitful labor for Christ. Cloth\$ 3 00

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Mennonite Publishing House, Scottdale, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)

SCOTSDALE, PA., THURSDAY, NOV. 28, 1929

(Gospel Witness)
Established 1901

No. 35

EDITORIAL

"Believe on the Lord Jesus Christ, and thou shalt be saved."

This faith is all-inclusive because it carries with it a recognition of—

1. The Lord—whom we recognize as the Master in authority;

2. Jesus—the Son of Mary, the Man of Galilee;

3. Christ—the Son of the living God, the anointed of God, in whom dwelleth all the fulness of the God-head bodily."

This kind of a faith can not but be fruitful of good works.

Speaking of afflictions, we are reminded that "whom the Lord loveth he chasteneth." There is nothing that brings us to a realization of the frailty of human flesh and the vanity of self effort any more quickly and surely than the touch of the finger of God's love in bringing affliction upon us. In the language of the psalmist, many of us can speak from experience and say, "It is good for me that I have been afflicted."

There are two habits which, if faithfully kept up, will save us from many a blunder in our Christian life and keep us firmly upon the path of righteousness and true holiness. One is the habit of daily Bible reading and meditation and the other is the habit of taking everything to God in prayer. There are many things which many Christian professors do that are greatly out of line with these two habits but they who hold to prayer and Bible-reading faithfully will not be bothered much with the questionable things of life.

If there is one place where congregational singing should be kept up it is at funerals. It is urged by some that on such occasions the hearts of people are so broken up that they do not feel like singing. This raises another question: Why is it that the

hearts of the few chosen ones to sing on such occasions are less touched than the rest of the crowd? Is it not a fact that tender-heartedness adds to the melody and effectiveness of the singing?

Most of us can not realize how our hearts are attached to material things until the Lord lays His hand on some of them and takes them away. And how much better it would be, both for ourselves and for the Cause to which we have dedicated our lives, if all our material things were upon the altar of the Lord; for under such conditions "the righteous shall flourish as a palm tree," and both spiritual and material blessings may be showered upon us without shriveling up our souls.

Some people prefer their own way to the Lord's way. And under such circumstances they, like Israel, may have their way granted; but with it there is sure to come a leanness of soul. "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." "There is a way that seemeth right unto a man; but the end thereof are the ways of death." If we would be on the side of wisdom, the side of right, the side of ultimate power and glory, let us take the Lord's way who said: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Atheism.—Many are alarmed at the rapid strides which atheism has been making among certain classes of people during the past few years, and well they may. It is not that atheism has any foundation of truth to stand on, but its promoters have the fashion of singing a siren song—a mixture of a little truth, some sophism, and much falsehood—that is misleading to many people. And while we are on this subject, let us not forget

that those who have been sowing the seeds of evolution and other forms of liberalism have thereby been preparing fertile soil for the propagation of atheism. If Modernism is right, then atheism is the logical conclusion to arrive at. There is about the same relationship between the evolutionist and the atheist that there is between the tippler and the toper—one is the factory from which the other is produced. The only logical thing to do in both cases is to preach and to practice total abstinence.

Our Lord's Prayers.—There is nothing in all the life of Jesus that is more strikingly characteristic of Him than His prayers. Going to the Father with every problem and trial that confronted Him was habitual with Him. Not only was He a teacher, but in as full a sense also was He an intercessor. One of the things manifested in all His prayers was His devotion and submissiveness to the Father. Here are a few extracts from His prayers:

Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven.—Matt. 6:9, 10.

Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.—John. 12:27, 28.

O my Father, if it be possible, let this cup pass from me! nevertheless, not as I will, but as thou wilt.—Matt. 26:39.

Father,...glorify thy Son, that thy Son also may glorify thee....I have glorified thee on the earth: I have finished the work which thou gavest me to do....I pray for them....which thou hast given me, for they are thine....they are not of the world, even as I am not of the world.—John 17:1-14.

Not only in the spirit of submission and consecration, but in everything else manifest in His prayers, do we see the Spirit of the Father in the prayers of the Son. We can spend our time in no more profitable way than in reading and meditating upon the recorded prayers of our Lord.

Change in Monitor Editors.—The December number of the Christian Monitor contains an editorial by Bro.

General History

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Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Toronto, Ontario

(2174 Danforth Ave.)

Dear Friends:—Since the summer lull in our activities has ceased the work has been going forward under the blessing of God with much encouragement. For every sign of new interest and advance we give Him the glory.

A number of Mennonite young people have come to the city to work or to pursue studies at the Toronto Bible College. We are very thankful for their presence and assistance in all departments of the work. We trust that our fellowship together may prove a mutual blessing.

The interest in the various meetings is very marked this autumn. Attendance at the Sunday school has risen beyond our expectations. The highest in October was 202, and the average for the last two months was nearly 180. We have 20 classes in the various departments and have enough teachers for them all. We are continuing to give New Testaments to those who bring new scholars.

We enjoyed the evangelistic meetings held recently under the ministry of Bro. Oscar Burkholder. The pure Word was preached to us without fear or favor. Seven souls confessed Christ and four others renewed their devotion to Christ. Will you pray for those who were saved, and also for a number who thus far have refused to accept the Savior?

Sunday, Nov. 10, was a happy day for us. One young brother and one young sister were received into fellowship by baptism. On the same day 38 persons participated in the communion service administered by S. F. Coffman. We all felt the Holy Spirit's presence in these services.

An all-day mission meeting of the York County district was held at the Mission on Monday, Nov. 11, on Armistice and Thanksgiving Day. Brethren and sisters from the Almira, Cedar Grove, and Wideman congregations were present in large numbers. Our building was crowded at all three sessions. The meeting decided to continue to support Mae Hershey, and also to assume the support of Mary F. Snyder in the Argentine. May the Lord bless us in these efforts.

We thank those who are continuing to support this mission by their means and prayers. We trust the

Lord may bless you for your labors of love.

Nov. 19, 1929. The Workers.
Per L. S. Weber, Supt.

Washington, D. C.

Dear Herald Readers:—On Nov. 17 we were again privileged to commemorate the death and suffering of our Savior. Our minds were also pointed forward to the time when He shall again appear and take His own unto Himself. Bishop Noah Risser officiated in the communion service. It was encouraging to us to have quite a number of visitors in this service from Lancaster and Juniata Cos., Pa.; also a few from Harrisonburg, Va.

We are planning for a revival meeting to be held here as soon after New Year as possible. We request your prayers.

Nov. 19, 1929. Esther Histand.

Chicago, Ill.

(1907 S. Union Ave.)

"Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters" (Isa. 43:16). "Behold, I will do a new thing: now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert" (Isa. 43:19). "And I will make all my mountains a way, and my highways shall be exalted" (Isa. 49:11). "For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory" (Isa. 66:18).

Thus spoke Isaiah in the power of the Holy Spirit, approximately three thousand years ago when practically no nation knew Jehovah except Israel, and even she was seemingly in a hopeless condition. But to-day the Lord has brought that new thing to pass. Using the foregoing verses as a text, Bro. Lapp showed to us that the Lord has prepared the ways. The Lord of the harvest is no respecter of persons. He has prepared ways to all parts of His great harvest. We, his servants, can now labor in His harvest field, over the mountains, across the sea, or in the wilderness. Are we awake to our privileges?

On Nov. 17, we had an all day mission meeting at the home mission. I am sure that the mission work of the Mennonite Church in India has never been more comprehensively presented in a few short talks than it was by Bro. Lapp and family that day. In the forenoon Sisters Lois and Harriet showed and told us how Sunday schools are conducted in India. This was followed by the sermon. In the afternoon Sister Lapp told of Christian holidays in India, including Sunday, Easter, Christmas,

etc. But probably the most interesting of all was the question box in the evening. It is impossible to list all the points of interest here. To me one of the outstanding answers was in regard to preparation for missionary work. Bro. Lapp stressed the fact that we must not think that we are going far off where we need no thorough training. We must not expect to do effective work without being well trained. If we wish to do medical work we should get a state license; nurses should be similarly qualified; educators should have some college training, better still a full course. Yet the doctor who goes as a doctor is no missionary, the teacher who goes as such is no missionary, he is a teacher. Back of it all, as Bro. Lapp said, must be the true missionary spirit of saving the souls of men. The surgeon must strive to heal both soul and body. All professional training other than missionary is but a means to an end, viz., the presentation of Christ to disloyal souls.

Finally Bro. Lapp showed us on a sketch map of India, just where each station is located. As he named the various stations and the people at each place we were given a personal touch and interest which will help us to think and pray more sympathetically.

While we can be very grateful for what the Lord has brought through the efforts of our missionaries in India, there are other ways which the Lord has opened through sea, mountain, and wilderness which we as Mennonites have been slow to find and use. One of these was brought vividly before us by Prof. Malloft of Bethany Bible School. Bro. Mallott served a term in Nigeria, Africa, under the Board of the Church of the Brethren. It was a privilege to have him with us. Africa is so large, said he, that we could put it in Europe, the United States, Australia, China, the British Isles, and still have room left. And it is still practically unevangelized. What is more, Mohammedanism is progressing and, with the advance of civilization, old superstitions are giving way. Shall the Church now miss an opportunity and as his old religion of superstition is dying, give the poor African nothing to feed his starved soul? If she does the change which is bound to come will surely be for the worse. It is hardly to our credit that we have not yet found the Lord's way to this great part of His harvest field. As the Board is now taking steps to that end let us pray for the guidance of the Holy Spirit and a revival in our own hearts and church that means may be forthcoming and consecrated lives may be found to take the Lord's way to his own ripe harvest in Africa.

Nov. 18, 1929. Samuel A. Yoder.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers:—The program for the Bible meeting here has been arranged. The theme followed is that of doctrine. The many denominations about us are not teaching and practicing certain doctrines in the Word, and so a program is being put forth. The meeting starts Saturday evening, Dec. 7, with the topic, *The Church's History through the Centuries*. Bro. Noah Mack will discuss this subject, dealing with the mistakes, enemies, gains, and losses and their reason therefore, of the nominal Church through the years. Bro. Irvin Lehman follows with, *The Abundant Life, and its practice in the Community*. *Guideposts for the Young*, is to be discussed by Bro. Mack after the Sunday school on Sunday morning. *Self-denial and Non-resistance*, and *Neglected Doctrines* will be the subjects for the afternoon. The evening has been scheduled for the regular children's meeting at 6:30, followed by the discussion of the topic, *Satan's Modern Devices against Christianity* by Bro. Mack, and a concluding sermon by Bro. Lehman. Your prayers and interests are solicited.

Bro. Samuel Histan was here last Thursday again for a day of visitation work. The Spirit was at work manifestly in some of the visits made. On Saturday Bro. Mack, of the brotherhood here, spent a few hours in similar work. The Lord has been very good to us in His dealings with us as His children.

Nov. 18, 1929. J. Paul Graybill.

AN UNEXPECTED WALK TO DHAMTARI

By M. C. Vogt

For the Gospel Herald.

The day was just breaking as we left Ghatula. Although it was only the first part of September the air was sweet and cool. During the rainy season most of the days are cloudy and scarcely a day passes without rain, but to-day it was clear. Everything looked its greenest green. Even the compound wall was trying to keep up with the earth around it by putting on a dress of green moss. The morning reminded me very much of an August morning in Kansas, when everything is wet from the rain of the night before.

We thought: This is a fine day. We will surely get to Dhamtari this evening. To-morrow we can do our business and day after to-morrow go to the Evangelistic Committee meeting. This undoubtedly would be a long, hard trip just for a committee meeting, but there were some important problems to be considered and all members were urged to be present.

The road up to Sihawa is a mere cart road. It winds around between the fields and has been used for years and not been repaired or improved. Except the cartman all of us walked to Sihawa so that the oxen would not become tired before getting to the good road. Some places the mud stuck to the wheels like the famous "Missouri mud." When we arrived at the Mahanadi River just on this side of Sihawa we wished to stop just at the edge of the water first to see how deep it was, for the dirty water had a treacherous look about it. When the cartman ordered the oxen to stop at the edge of the river they did not obey but plunged right into the water. Seeing them go into the water, I quickly jumped on the cart. Before I was properly balanced the water was in the cart. I quickly piled up the things which would be harmed by the water. The water swirled around the cart as if it would take it along down the river. To me it seemed as if it did take us a bit. At last we were through. A few of the things were wet but not ruined.

Out on the improved road we all got on the cart and thought now we will soon be at Gattasilli, which was still twelve miles away. The oxen walked along briskly and where the road was level they trotted a little.

This did not last long. We had scarcely gone three miles on the good road when we came to a puddle of water. One of the oxen did not want to cross over, but after some persuasion he crossed. At the next puddle he was still more stubborn and soon he did not want to go on the good road.

Of course, when this trouble started we all got out of the cart to make it lighter. Our progress became very slow. At last we came to the river about half a mile away from Gattasilli. The stubborn ox stopped up on the bank. We unhitched him and took the cart down to the water's edge. Then we carried the things across to make the cart lighter and to keep them from getting wet. We hitched up the one ox and two men took hold of the yoke on the other side to pull with the ox. We stopped all the travelers who were going by to a nearby bazaar to have them help push. With the aid of six or eight men we ventured into the river. The sand was loose and the current swift. Finally after much pushing and shouting we got through. We were all soaked till above the waist. But what difference did that make? The hot sun soon dried our clothes.

It was twelve thirty when we got to Gattasilli. Fifteen miles in seven and a half hours! But how glad we were to be this far along. The Indian men with me had not eaten anything since the day before and I had only eaten a sandwich in the morning. All

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

In Acts 10:3, was Cornelius a converted man at this time, or was he not converted until Peter came? According to verses 4 and 31 God had heard his prayers before he saw Peter. J. D. S.

That God had heard his prayers—that is, took cognizance of his prayers and gave him directions as to what to do—there is no question. But the reading of the entire chapter seems to make it clear that Cornelius' real conversion and salvation through the blood of Christ came when he heard Peter's message of salvation through Christ and accepted it. It was at this point that the Holy Ghost fell upon them as at Pentecost; it was this evidence that led Peter to command baptism. From this remarkable occurrence we are led to conclude a number of things:

1. God works through human instrumentalities. It was through Peter that Cornelius was enlightened in the way of salvation, through Philip that the Eunuch was brought to the light, through the disciples at Pentecost that the three thousand were converted. Wherever there is a willing soul, there is also a willing servant of God who, sooner or later, brings the Gospel of salvation to the willing seeker after light.

2. "If any man will do his will, he shall know—." When Cornelius became willing, God saw to it that he was brought to the light.

3. "God is no respecter of persons." If it was necessary for Cornelius to hear and accept and obey the Gospel of salvation to become converted, it is none the less necessary for seekers after salvation to do the same in our day.

4. There should be evidences of spiritual life, and of a willingness to obey God in "all things whatsoever" He commands us, before water baptism is administered.

of us had walked at least twelve miles and some had walked fourteen.

What were we to do? Bro. Graber was coming to meet us at the Sandunadi river at two or three o'clock. We were still seven miles from that place. Our one ox would not go. There were no oxen to be had at Gattasilli because they had all been taken out to graze several miles away in the jungle.

Hirau, the evangelist stationed here, hired a man to carry our things while we, Mukut and I who were on the Committee, hurriedly ate our

(Continued on page 718)

Gospel Herald

A Religious Weekly
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MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

THURSDAY, NOV. 28, 1929

Field Notes

Bro. Paul R. Newswanger and wife of Narvon, Pa., spent a day in Scottsdale last week, the guests of Bro. J. A. Ressler and family.

The Mennonite Peace Problems Committee is expected to hold a meeting at Goshen, Ind., considering matters pertaining to the work of that committee.

Bro. P. R. Lantz of Orrville, Ohio, spent Sunday, Nov. 17, in Fulton Co., Ohio, preaching at the West Clinton Church in the morning and at the Lockport Church in the evening. Y.

Bro. C. F. Yake of Scottsdale, Pa., spent a few weeks in parts of Ohio recently, working in the interests of the educational endowment fund now being raised by the Mennonite Board of Education.

Somewhat hindered by health and weather conditions at times, the recent meetings at Yellow Creek Church, Elkhart Co., Ind., by Bro. S. E. Allgver, proved very interesting and helpful to the Cause.

Thanksgiving day is to be spent at the Mennonite mission in Reading, Pa., in an all day Bible meeting. Instructors: Arthur Ruth, John S. Hess, John W. Hess, Amos Horst, E. W. Kulp, J. W. Weaver.

Bro. Lewis Shank and wife of Broadway, Va., spent some time recently among the brotherhood in Lebanon and Franklin Cos., Pa. They are holding their own well, considering their age, active and alive in the service.

A joint mission and Sunday school meeting is to be held at the Mount Joy, Pa., Mennonite Church Dec. 4. Already there is an interest in that meeting that promises a very profitable day for those in attendance.

Good interest and a number of public confessions are reported from Erb's Church, Lancaster Co., Pa., where Bro. John S. Hess has been holding forth the Word of Life. The meetings will probably continue until the end of the present week.

An interesting meeting was held at the Scottsdale Mennonite Church on Sunday evening, Nov. 17, at which time Bro. A. J. Metzler and a goodly number of his congregation were present and took charge of the service, both young people's meeting and preaching.

A Bible meeting was held at Pleasant View Church near Chambersburg,

REQUESTS FOR PRAYER

For a number of unsaved souls whose names have been sent to this office, together with a number of others who have taken a stand for Christ and are undergoing persecution.

For the series of meetings, to be held at the Canton, Ohio, Mission Dec. 5—20 by Brethren C. F. Dertine and I. W. Royer—for an outpouring of conviction and a real revival for both believer and sinner.

Pa., on Saturday and Sunday, Nov. 16 and 17. Besides those from the immediate community, there were others present from Virginia, Maryland, and a number of more distant counties in the state.

Eleven young people were baptized at Pond Bank Church near Chambersburg, Pa., on Saturday evening, Nov. 16, and communion services were held at the same place the day following. Brethren J. S. Burkholder and Harvey Shank, the home bishop and minister, had charge of the services.

A series of meetings was begun at the Rowe Church, Franklin Co., Pa., on Sunday evening, Nov. 17, with Bro. Noah Risser of Hershey, Pa., in charge. A similar meeting was to have been started at the Marion Church, about 12 miles distant, on Tuesday evening following, with Bro. Aaron Mast in charge.

Good interest and attendance are reported from Landis Valley Church, Lancaster Co., Pa., where continued

meetings were in progress for two weeks, under the preaching of Bro. J. C. Clemens. When last heard from ten public confessions had already been made, with others in prospect. The meetings were to have closed on Saturday evening, Nov. 23.

A brother from Canton, Ohio, writes: "If you have a near relative or a friend in this city whom you would like for us to get acquainted with in order to labor with in order to win such an one to salvation or re-consecration, address a card to the Mennonite Mission, 1939 3d St., E., Canton, Ohio." See item under "Requests for Prayer," found elsewhere in these columns.

Correspondence

Harrisonburg, Va.

Dear Herald Readers, Greetings:—The evangelistic meetings conducted at Weaver's church, by Bro. Aaron Mast of Westover, Md., began Oct. 27 and closed on Sunday evening Nov. 10. We are glad for the labors of our brother among us. As a visible result of the meetings, there were thirteen confessions, eight of which were reconsecrations. We are glad for the desire on the part of some to live more faithful to God, and the Church. We trust that all may have had a definite experience with the Lord. One young girl who has spent much time on the bed of affliction confessed Christ as her Savior and desires that her life may be a testimony for Jesus.

A mission program, to be held at Weaver's church, has been announced for Nov. 24. Such meetings are always an inspiration to those in His service.

The annual Thanksgiving day, will soon be here, at which time we are expecting to have a regular Thanksgiving service. This day comes only once a year, but may each day in the year prove to be one of praise and Thanksgiving to Him. "Bless the Lord oh my soul, and forget not all His benefits."

In His Service,
RUBY KISER.

Tangent, Oreg.

Dear Readers, Greetings:—On Armistice day a program was rendered at the Hopewell Church, near Hubbard, Oreg., by the young people of this district. May the principles of peace be so instilled into the hearts and lives of our young people that in another crisis they will stand for the Biblical standards.

We are glad to report that Bro. Marcus Lind who was accidentally

hurt at Hesston College is again able to be about.

Bro. M. lo Kauffman is to conduct revival meetings for us this winter. May the Holy Spirit have His way in the work is our prayer.

We are taking up devotional studies in our Wednesday evening prayer meetings with Bro. M. E. Brenneman leading. Pray for the work in the far west.

Nov. 12, 1929. G. R. Bebb.

Elida, Ohio

(Pike and Salem congregation)

Dear Herald Readers:—Oct. 13 Bro. Ray Yoder of Wakarusa, Ind, began meetings at this place, continuing for two weeks.

There were a number of public confessions, as one of the visible results.

On Sunday afternoon, Oct. 27, examination meeting was held at the Salem church.

At that meeting Bro. E. C. Shank of Augusta Co., Va. preached for us.

Last Saturday baptismal and preparatory services were held at the Pike Church.

At that time thirteen young persons were received into the Church by water baptism and several received who had previously been baptized.

On Sunday communion services were held, at which time most of the members were present and partook of the sacred emblems.

These meetings were in charge of our bishop, Bro. J. M. Shenk.

Bro. P. E. Brunk, who had spent a number of weeks at the hospital at Lima after a surgical operation, was removed from the hospital to his home last week and is slowly recovering.

Nov. 13, 1929. M. S. Shenk.

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers:—On Saturday, Oct. 5, Bro. Nick Birky came into our midst and conducted meetings for one week. There was a good attendance. As a result nine members renewed their covenant with their Lord and desired to live closer to Him. The church was strengthened.

On Thursday, Oct. 31, Bro. D. D. Miller came and held meetings each evening the remainder of the week. Counsel meeting was held on Friday evening and communion services on Sunday forenoon. Nearly all of the members were present to partake of the sacred emblems.

Last Sunday we reorganized our Sunday school and Y. P. M. for the coming year. The following officers were elected and reelected: Supts., Manuel Birky, Lee Sutter; Chors., Katie Birky, Mary Reinhart; Secy.-

treas., Chauncey Birky; Pri. Supts., Amos Birky, Lizzie Reinhart; Y. P. M. Supt., William Martin, Reuben Birky; Cor., Lydia Satter.

Nov. 13, 1929. Emma M. Gut.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting in Jesus' name:—On Nov. 10 our communion services were held at this place, which brings renewed blessings to all of God's children.

On Nov. 11 our annual Armistice meeting for the young people was held at this place. This meeting greatly resembles a mission meeting but is held on this day of the year as a special encouragement to the young people. The church house was well filled, and the meeting was enjoyed by both young and old.

So far we have had very little rain, although the farmers are quite busy doing what seeding they can.

Health in general is good.

Remember the work at this place in your prayers.

Nov. 14, 1929.

Cor.

Erutus, Mich.

Dear Herald Readers, Greetings:—We have much enjoyed the visits of a number of brethren in the last month. Bro. Abe Wideman and Joe Huber and families of Tofield, Alta., made us glad with their presence; Bro. Wideman's making this their home for the present and Bro. Huber's worshiped with us two Sundays and then went on to Ohio.

On Oct. 25 Bro. C. C. King and family of Detroit were with us, Bro. King giving a very interesting talk.

Nov. 1, Brethren Elias Fry, John Miller, and Noah Lehman of Fulton Co., Ohio, were with us. Bro. Fry conducted a week of special meetings for us. Though there were no public confessions yet we are sure that the Church was much encouraged by the timely messages.

The singing class was postponed because of smallpox. One school has been closed, no serious cases reported this far.

We ask an interest in the prayers of God's people for the work at this place.

Nov. 14, 1929.

Cor.

Carver, Mo.

Greetings to Herald Readers:—Recently we had the pleasure of having with us Bro. L. C. Miller of Limon, Colo. He preached five sermons here at the church and held a week's meetings at Sagrada, Mo. There was one confession. Many were counting the cost but again failed to take a stand for God. We are still endeavoring to carry the Bread of Life to these people. Work on the Bagnell Dam is now in progress. Many peo-

ple will be leaving their homes in the spring. We know not what our opportunities will then be. Pray for us.

Nov. 14, 1929. Clara M. Shank.

Lancaster, Pa.

(Chestnut Hill congregation)

Sunday evening, Nov. 10, the meetings at the Chestnut Hill Mennonite Church closed with nine public confessions. Three of these are to be reclaimed and one was a member of another church. The evangelist was Bro. Elmer Martin. He preached the Word with power. The Church was strengthened, sinners were warned, and many confessed their need of a Savior but were not willing to yield at this time. Some are cold and disinterested. Others are not even willing that their children should make a start in the new life. We pray that the seed sown may find sufficient prepared soil to spring up and bear fruit. We pray that those who did confess may prove true and faithful to God who has promised never to leave nor forsake those who put their trust in Him.

Nov. 14, 1929. S. E. Ebersole.

Montgomery, Ind.

Dear Herald Readers:—We reorganized our Sunday school for another year, as follows: Supts., Victor Knepp, Menno Graber; Chors., Louis Swartzentruber, Bertha Swartz; Sec., Olive Bucher; Treas., Jonas Graber; paper distributors, Harold Bucher, Rosetta Stoll; Del., Louis Swartzentruber. Very few changes were made. We trust that each one may be faithful to his duty.

On Nov. 3, Bro. D. D. Troyer was in our midst. Counsel meeting was held on Thursday evening and on Sunday morning baptism and communion services were held. One soul confessed Christ. On Monday evening two other sisters were received into church fellowship.

Our minister, Bro. James Bucher, is away holding evangelistic meetings. Pray for him as well as for the work at this place.

Nov. 14, 1929. Maggie M. Knepp.

Falfurrias, Tex.

Greeting:—On Sunday, Nov. 10, Bro. D. L. Schrock and four children from the Tuleta congregation worshiped with us, returning to their home the following day. Bro. S. led our Christian Workers' meeting on Sunday evening.

The latter part of October Bro. Amos Kropf and family from Hubbard, Oreg., spent several days with us on their way home from a trip East. They worshiped with us in our mid-week Bible study hour.

Bro. A. J. Stutzman and family

(Continued on page 717)

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company, taking part in all church activities.

In the last years of his life he devoted most of his time to the work of the Church. Several years before his death all the Amish Mennonite congregations in his state, not otherwise provided for, were placed in his charge by the Western District Conference. His voice was often heard in behalf of the Gospel in Iowa, Missouri, Kansas, Nebraska, Indiana, Ohio, and occasionally in other states.

He enjoyed the best of health, strong and robust, never knew what it was to be sick, and, in the habit of

being busy, the last day of his life was an exceptionally busy one. In the evening he discussed church matters with several of his brethren and made several appointments for the following day. At 9:30 he retired, and at 9:40 the angel of death snatched him from time to eternity. His sudden departure was a shock to the community and brought home to many the passage of scripture which he had often quoted: "Therefore be ye also ready, for in such an hour as ye think not, the Son of man cometh." The funeral was largely attended.

Roanoke, Ill.

What blessed recollections we all have of great revivals at stated places, where the Word of God brought conviction of sin, and of righteousness, and of the judgment to come; of funerals, where words of comfort were brought to the sorrowing; of Conferences and Bible schools, where the way of life was spoken of more perfectly; and of many other Christian activities where our souls were satisfied with the bread and the water of life. Not only does God look after our spiritual needs in our gatherings, collectively, in giving His own grace and glory, but this can also be received and imparted to those who wait upon God for strength. Very especially does the psalmist tell us what God is to His people. He is a

Sun and Shield

Let us get the lesson of what the sun is in nature. The sun in the heavens gives light and warmth to all creative things upon and in the earth. This brings forth life and action, energy and power. It seems as if everything in nature is entirely dependent upon the sun. Where the sun does not shine is coldness and death. The little seed sown in the ground depends on the heat of the sun to germinate it, and in its process of growth the sun gives color and ripeness. The violet rays of the sun have much to do with health, sanitation, and other benefits. This being true, then in a larger sense, God who is behind the creative power of the sun in the universe, is to us our Sun in our spiritual life. Like the sun He gives life and light and warmth and power. The spiritual life is utterly and entirely dependent upon God. All the inworking into our lives through the Holy Spirit is from Him, to save us, to cleanse, and to empower us for service. All the outflowing from our lives is the fruit of the Spirit. All that we have and are, being yielded to Him, is governed by His almighty power. Christ likewise is the Sun, the Sun of Righteousness. The sun gives light. Christ is the Light of the world. When His life and love shine upon us we become "the lower lights." Christ says, "Ye are the light of the world. A city that is set on an hill, cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:14-16). God is our sun: not only to impart the more abundant life, but also to reflect Him to this dark and sinful world. When the sun shines upon the moon, the moon reflects the sun's light upon the earth; so when God shines upon us, we reflect His light into the dark recesses of this earth. Wherever we

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

GRACE AND GLORY

By Eli S. Hallman

TEXT: For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

Worship

The whole of this Psalm gives expression to an intense desire for worship in God's sanctuary. David said, "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." When a soul is thus set on fire for a place to worship, there will something come to pass. Does it not seem as if it were even a painful desire within him, in this that his flesh cried out even unto fainting for the courts of the Lord? In Psa. 122 he said: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." Then also in Psa. 27:4 his longings are expressed in a similar way: "One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."

David admires the sparrow, no doubt building her nest for herself, taking care and providing for her young, close by the altars of the Lord of hosts. How this leads his mind to soar high to God's dwelling place where likewise the worshipers at the temple with their little ones may also find the blessing of the Lord for which his soul longed and his body cried out. Such as have this desire to have their feet guided to the house of the Lord can truly be said to "go from strength to strength."

How blessed to such who can have strength added to strength; and faith to faith; and grace to grace; and glory to glory! Such being the case, will any sacrifice be too great to find ourselves in an accustomed place of worship? Truly we as Christians do not expect to find one spot more sacred or holy than another; for "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Every place where the sole of your foot shall tread may become holy ground, for the altar sanctifies the gift. "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

While there are the private places of worship in the individual's life, there are also the public places of assembly. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as we see the day approaching" (Heb. 10:25). Oh, how much we have need for these resting places: these filling stations; these places of prayer and praise and illumination; where words of comfort are spoken to the distressed, the troubled and tried; where the way of life is spoken of; where the Scriptures bring doctrine, reproof, correction and instruction in righteousness, for the purpose, "that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). Having a pure motive in gathering together for worship truly has its reward. It is the meeting place for fellowship one with another and with God. Jacob had said, "Surely the Lord is in this place; and I knew it not.... it is none other than the house of God, and this is the gate of heaven."

go, wherever we are, we reflect the light of God. Our light is borrowed from Him.

We cannot make light to shine, but we can let it shine. "But we all with open face (unveiled) beholding (reflecting) as in a glass (mirror) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.... For God, who commanded the light to shine out of darkness, HATH SHINED IN OUR HEARTS, to give the LIGHT of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 3:18; 4:6). Oh, what a privilege is ours to be God's lamp-stands in this dark world; to be at His service, to point others to the way, to the truth, and to life eternal! (To be continued)

CORRESPONDENCE

(Continued from page 713)

from Aurora, O., are with us again. Before returning they spent several weeks in Arizona. We all are glad for their presence with us and trust and pray that their son, Lester, will completely recover from his ailment in this mild climate.

Bro. Amos A. Schertz and family from Eureka, Ill., expect to arrive before the end of the month. Health conditions necessitate a change of climate.

Bro. A. D. Erb and wife, Hubbard, Ore., are on their way to South Texas, expecting to arrive early next month.

Recently Bro. Raymond Leidig, Lake Charles, La., spent several days in this section.

A number of others are inquiring about this country with the intention of wintering somewhere in the sunny South. Indirectly we hear of others who are contemplating wintering here. We invite inquiry. We anticipate a goodly number with us this winter.

Bro. Hallman returned this week from his trip to Louisiana and Mississippi in the interest of the churches there.

The writer expects (D. V.) to fill the regular appointment at Tuleta next Lord's day.

Arrangements are being made for special evangelistic efforts soon after the holidays with Bro. Earl Showalter from Colorado in charge.

Recently we are having considerable cool weather, but have not yet had any frost. Rain would be appreciated. The orange and grapefruit harvest has begun and more than 600 carloads have already been shipped North out of South Texas. The farmers are busy preparing the ground for their early spring crops.

The brotherhood here solicits an interest in the prayers of the Church in their behalf that the flock here may

be a faithful witness for the Master.
Nov. 15, 1929. H. F. Reist.

Akron, N. Y.

(Sand Hill congregation)

We have many reasons to thank our heavenly Father for the many blessings we have been enjoying, especially during the last ten days. Bro. E. F. Hartzler of Marshallville, Ohio, conducted a series of meetings for us. There were many visible results. The Holy Spirit convicted men and women of their sinful condition. About sixty souls confessed their sins before God.

On Nov. 16 Bro. S. F. Coffman of Vineland, Ont., came here and on Sunday, Nov. 17, we enjoyed the privilege of partaking of the sacred emblems, remembering the death and suffering of our Lord and Savior. Bro. S. F. Coffman officiated at these services.

On Nov. 18, Bro. Hartzler left for another field in Ohio. May the Lord use him as an instrument to bring the message to a dying world. Pray for the work at this place that we may all remain faithful till the end.

Nov. 18, 1929. Richard Wideman.

Nappanee, Ind.

(Salem congregation)

Greetings in the Master's Name:—The Sunday school was reorganized on Oct. 27, with the following results: Supts., Frances Freed, Joel S. Weaver; Secy., Marie Yoder, Carl Metzler; Chors., Leander Garber, Ella Yoder.

Counsel meeting was held on Nov. 10. Bro. J. K. Bixler preached for us Nov. 17, after which we partook of the sacred emblems of the broken body and shed blood of our Lord and Master, and observed the ordinance of feet washing.

We extend a hearty invitation to all ministers and others to come and worship with us. Pray for us.

Nov. 19, 1929. Saloma Welty.

Strasburg, Pa.

Greetings to all Herald Readers:—"Bless the Lord, for he is good, for his mercy endureth forever." We have just concluded a series of meetings at this place, where Bro. Elias Kulp of Bally, labored so faithfully with us for two full weeks. Many Gospel truths were brought out in his sermons. The Word has been made plain to 23 precious souls who saw the need of Christ as their personal Savior. May the Lord be with them as they go on in their Christian work. And may they day by day learn to know and love Him better. We know that there are many others who need their Savior, but have yet hesitated outside the Gate. Pray for them.

Nov. 17 Bro. John Harnish and wife of Byerland Congregation wor-

shipped with us. Bro. Harnish spoke to the Sunday school, for which we are thankful.

All Herald Readers are invited to visit us in our work at Strasburg.

Nov. 20, 1929. E. H. L.

HOW MAY PEACE BE FOUND?

When I was in London in 1867 I was told a story which made a very deep impression upon me. A young French nobleman laboring under an extraordinary depression of spirits, came to consult an eminent physician who devoted himself especially to diseases of the mind. The Count was a man of wealth as of rank, and brought with him letters of introduction from the Emperor Napoleon III, who had a great regard for him.

Beloved in his family and esteemed by his friends, his cup seemed to run over. But was he happy? No. For strange as it may appear, a deep gloom hung over his spirits, which neither the charms of a happy family circle nor the important duties of public life could dispel.

His friends became much alarmed on his account, and by their advice he consulted various medical men. They recommended him change of air and scene, baths, music, amusements, company. He tried all, but in vain.

Just at this juncture an intimate friend advised him to go to England and consult the above-mentioned physician. To this he willingly assented and before many days had passed he was standing before the doctor in his study. Having put a number of questions to him the doctor, after a most careful examination, saw there was something upon his mind and said,

"What is troubling you? You have something weighing upon your mind."

"Oh," said he, "There is nothing particular."

"I know better," replied the doctor. "I must know what is on your mind. I must know what is troubling you. Perhaps an inordinate ambition may have something to do with it."

"No. I have no great desire for great things. I am in the position just suited to my tastes and wishes."

"Some family trouble or bereavement?"

"No, doctor. Peace and love reign in my family and my circle is unbroken."

"Have you any enemies? 'Not that I am aware of.' 'Have you lost any reputation in your country?' 'No.'"

The doctor studied for a few minutes, and then said, "What subject most frequently occupies your thoughts?"

"You are approaching a matter which I hardly like to speak of, doc-

JOHNSTOWN BIBLE SCHOOL

The Johnstown Bible School will open its ninth annual term Jan. 6, 1930, and will close Feb. 21, 1930.

The regular faculty consists of S. G. Shetler, Johnstown, Pa.; E. C. Bender, Martinsburg, Pa.; J. Irvin Lehman, Chambersburg, Pa.; D. M. Wenger, Leola, Pa.; Maggie J. Shetler, Matron.

The regular course provides for classes in the following subjects: Pentateuch, Gospel of John, Character Study, Epistle of James, Prophetic Books, Interpretive Reading, Vocal Music, Latin, English, Greek, German, Young People's Meeting, Church History, Christian Principles, Sunday School Methods, Miracles, and Missions. The Mission Department will be in charge of D. B. Groff, Columbia Mission; D. Stoner Krady, Lancaster City Mission; Harvey E. Shank, Pond Bank Rural Mission; S. E. Allgyer, Field Worker of the General Mission Board; Geo. J. Lapp, India Mission; E. L. Frey, Churches of Europe.

Ministers' and Missionaries' Week

During the week beginning Jan. 26, 1930,

special instruction will be given by experienced ministers and missionaries for the benefit of bishops, ministers, deacons, missionaries, and workers in charitable institutions. This proved profitable for the last four years. A separate bulletin will be printed. The Southwestern Pennsylvania Church Conference will hold a Ministers' Meeting at the School on Friday evening and Saturday of this same week.

Sunday School Week

The week beginning Feb. 16, 1930, will be devoted entirely to Sunday school work. Experienced Sunday school workers have been secured as instructors for this week. A separate bulletin has been issued for this week.

Christian Workers' Conference

An all-day meeting will be held Jan. 29, 1930. Practical subjects will be discussed by students, faculty, and other Christian workers.

Credits and Diplomas

All students will receive Certificates of Credits, and students completing either a Four-Year Course or a Six-Year Course will receive Diplomas.

Further information will be given by writing to the Principal or the Secretary, John A. Thomas, Johnstown, Pa., R. D. 4. S. W. Pa. Bible School Board.

GOSHEN COLLEGE

The Special Bible Term

Second year of the six-year curriculum. Last year the Bible department of Goshen College outlined a new curriculum for the special Bible term. The course is so planned that the student can cover the entire Bible in six terms. Students can attend the special term for six successive years without repeating any course, as the curriculum is arranged in a six-year cycle. During the coming term the second year's work will be given.

Emphasis is placed on direct study of the books of the English Bible. This year there will be courses in Gospel of Matthew, Old Testament Books (Exodus to Deuteronomy), Bible Doctrine (the Holy Spirit and Man), Church History (100 A. D. to the Reformation), Methods of Bible Study, General Epistles, Sermon preparation, Sunday School teachers training, Music, the work of the chorister, Sunday School lessons for 1930.

B. O. I. W. Royer will again assist the regular Bible instructors of the college during the special term.

The Minister's Week is scheduled for February 11 to 14. There will be lectures and discussions helpful to ministers as in previous years. Ministers are urged to attend these meetings.

The Sunday School Worker's Day is a new feature of the special term. On January 11 there will be special sessions for the benefit of Sunday School superintendents and workers. The executive committee of the Indiana-Michigan Sunday School conference will have charge. Sunday school workers are urged to attend.

The special term begins January 3 and ends February 13. For descriptive bulletin and further information write G. F. Hersberger, Secretary, Goshen College, Goshen, Indiana.

It is the province of the Church not only to offer salvation in the future, but to teach men how they ought to live in the present life.—F. C. Monfort.

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By Daniel Kauffman. It contains a brief sketch of the history of the Christian Church from the time of its beginning at Pentecost. Special attention is given to the history of the Mennonite Church, from the time of its inception during the Reformation period, until the present time. The history of the various district conferences is given, also historical charts and biographical sketches of the leaders from the Reformation down to the present. The book was especially designed as a textbook for use in short-term Bible Schools, containing review questions at the end of each chapter, but it is also a valuable and readable book for home reading and study. Printed in 1927. 147 pages.

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MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)

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EDITORIAL

"Out of the abundance of the heart the mouth speaketh."

Therefore the best way to bridle the tongue is to get the heart filled with good and heavenly things and then take the bridle off.

Now that Thanksgiving day is again past, it is in order to inquire whether we have reasons to be thankful for the way in which we were led to spend the day. Remembering that "all things work together for good to them that love God," let us remember also, in all things, to "give thanks unto the Lord, for he is good; for his mercy endureth forever."

Our Special Bible Terms.—In each of our church schools, as well as in a number of special short-term Bible schools, arrangements are being made for a special Bible term during January and the fore part of February, and many of our young people are planning to attend at one or the other of these places. Last year there was a record enrollment and attendance reported, and we are wondering if the total enrollment this year will exceed that of last year. Watch the announcements found on last page.

We are looking forward toward the new year. But many of us so looking will probably be called hence before the time set for the close of this year has come. In our looking forward, therefore—whether it be the looking forward to another year or some other event in life—we should have our faces turned in a direction that the looking forward toward these should not deprive us from looking forward to the coming of our Lord. "And every one that hath this hope in him, purifieth himself, even as he is pure."

A young sister, enclosing a well written article breathing forth a spir-

it of deep Christian loyalty, has this to say with reference to the impelling motive for contributing to the columns of the Gospel Herald: "I feel that in writing this way it helps the individual to become better acquainted with the Word and at the same time be able to help others." These are the two motives that should always be present while preparing messages for publication. And the more deeply the writer feels in the way of sending forth a message that is helpful to others, the greater the blessings to the writer as well as to the reader.

An earnest Christian worker, in speaking recently concerning the prevailing drift away from Gospel truth for the individual and Gospel discipline for the Church, made the pertinent remark that in the case of some well-meaning parents who were once solid in the faith but that since their families are growing up they want to make the road broad enough to keep their disobedient children on it, they do not know that these are signs of disintegration rather than a broadening in vision and doctrine." If you want a real broad road, you will find it in Matt. 7:13, 14, where Christ commands us to find the road that seems "narrow" in the eyes of the world but which is really broad enough to embody all truth, yet too narrow to admit of anything that defiles or leads to ruin. This road is also referred to in Scripture as "The Way of Holiness."

Faithful Discipline.—One of our faithful and loyal-hearted overseers has this to say bearing on the subject of discipline:

"I wish that there might be an article in the Gospel Herald which would set forth the necessity of each minister in a congregation taking his place in the matter of keeping house in the church. We have a number of ministers who seem to take the stand that their part of the work is to preach and as one of them says, look after the spiritual needs of the soul, while when people come to him for advice on such

questions as the dress question or the like he tells them to go to the other minister of the congregation. He says, "My work is to look after spiritual things, the other man will look after that." This does not happen in our congregation, as Bro. — stands four square on the teachings of the church and acts on them."

We believe that the thought expressed bears its own message; that a carefully prepared article from the pen of some thoughtful servant of God would be read with profit by many readers; and that if every overseer would do as well as he knows and follow his convictions as to his duty and opportunity, the excuse mentioned by our brother would be heard less frequently than it is. Until some one is moved to send in the article requested we suggest that our readers ponder over the few lines quoted from our brother's letter.

The Infallible Book.—One of the reasons why we believe the Bible is true is because it has held its own under every kind of test that its enemies have put it to.

The accuracy of its historical record has been called into question many times, but about the time that its enemies thought they had positive proof of error, archives of ancient nations were unearthed which proved the Bible to be correct and its Bibles wrong.

Infidels have attacked the prophecies recorded in the Bible, but in the fullness of time the passing events proved the accuracy of Bible prophecy while its critics were discredited.

Darwin and his kind were sure that the theory of evolution proved the Genesis account of the creation to be erroneous, but to this day there is nothing scientific to substantiate the correctness of the evolutionary hypothesis while nothing has been revealed that in any way disproves the Genesis account.

The Bible also stands the test of common sense, as well as all other tests. Its teaching on peace, humility, nonconformity to the world, the un-

equal yoke with unbelievers, self-denial, and many other things which it upholds but which men oppose and ridicule, are all proven wise and tenable from a common sense standpoint.

What else may we expect, when we reflect that the Author of this Book is the Infinite God, the Creator of all things visible and invisible, while His critics are men who, though they may have a long string of letters after their names, are mere fallible creatures who know but a trifle compared with the Omniscient and Omnipotent God? The only thing hard to understand is why men, after God's Book has been proven infallible in every generation since it has been called into being, will persist in shutting their eyes and blindly exalt the erring creature above the infallible Creator.

As pride and irreverence increase among the members of a congregation or church, the habit of the kneeling posture during prayer becomes correspondingly less marked. A fervent spirit and true humility invariably bring a congregation to its knees.

Perhaps the greatest reason we should have for continual daily thanksgiving is the afflictions that come to us through the adversities of life; for the things which we most dread are often "blessings in disguise."

THE PARABLE OF THE SOWER

By Anna Burnett

For the Gospel Herald.

The shortest definition of a parable is that it is an earthly story with a divine meaning. Christ used the common, simple, little, visible objects to teach His invisible truths. He used this method to drive home just the lessons the disciples needed in the clearest manner. Let us discuss Matt. 13: "The Parable of the Sower."

He Himself is the Sower referred to, the seed is His Word, and the field is the world, or, more definitely, the hearts of the people. He tells them of the four kinds of soil He found in His short sowing period, probably for a warning, lest for some reason or other their own hearts might become infertile, and, also for encouragement, because He knew He soon would have to leave the Harvest work in their hands. "Go and teach all nations," He said, and He knew that they also, as well as we too, would find somewhere in the four

corners of the earth just the same soil conditions that He had found. He left an inexhaustible supply of seed here, which is 66 books of the Bible; but Satan experimented with some of this seed and successfully brought forth an attractive brand. But it is only false doctrines and vain imaginations.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Bible says, "Ezra was a ready scribe," which means he was prepared and furnished for his work. Christ tells us to kneel in the morning, and He will fill our vessels of **entire consecration** with seed and then away and broadcast it with the arms of **Love**. The best brand of plant food to use with this seed is **consistent living** which should be scattered in the row freely before we sow the seed. When we arrive at the field we will see it already plowed by the Holy Spirit just as deep as he was able to go. He finds a wayside path across the field; or a heart that has been so hardened by sin or the constant tread of earthly thoughts that he could not as much as make an imprint in the surface. Hence the seed which falls there is not covered up and the fowls of the air snatch it away quick. The lesson is this: Do not let worldly thoughts, lawful or unlawful, claim your attention during worship, or snatch the Word of God away from you before it has a chance to take root and bring forth fruit.

The second kind of ground will be very shallow with a hard layer of rock underneath. The seed, of course, springs up; but the roots, which really nourish the plant, are handicapped by the solid rock hence the plant is so tender that the hot sun soon kills it. The lesson here is this: Some people become very religious during a revival or certain times of worship but as soon as that is over their zeal is gone too. The seed only falls on the shallow soil of the head and it can never take root in the rocky heart underneath hence when the sun of affliction or trial shines on it, which like the natural sun should only strengthen and promote its growth, it withers away and dies. An old lady was asked once how she liked the new minister who was given the charge at her church. She replied, "He is a brilliant man; he certainly has it in his head all right, but I am praying that it will drop about two feet and get in his heart."

The third kind of soil is that which is infested with thorn roots which seem to gain headway in the race for perfection and choke out the good seed before the fruit is ripe. This means that if the heart still holds some sin roots or earthly lusts or desires after conversion they will spring

up and sooner or later check the Christian growth and shade it so much that no fruit will ever come.

Now the only kind of soil left yet is the good and hopeful kind which has been plowed and made in a splendid condition for planting by the Holy Spirit. If the seed is sown here moderately or just as thick as the spiritual capacity of the individual heart allows, watered by the tears of penitence and devotion, warmed by the sun of trial and cultivated by the machinery of prayer and meditation, a bountiful harvest will come, through time, by patient faith. Some become discouraged because they cannot turn around and see the perfected fruit at once, which is quite wrong. The seed which Matthew sowed before he was martyred, which Mark sowed before he was dragged through the streets till he died, which Peter sowed before he was crucified, which James sowed before he was thrown from a temple steeple and beaten to death, before Philip was hanged and which all these very disciples whom Jesus told this parable to, was sown before they died in the harvest field and is bearing fruit yet. The mother who teaches her little child to say, "Now I lay me down to sleep," etc., may never live to see that seed come to perfection, or the primary Sunday school teacher may have to wait at least 8 or 10 years in every case until she sees the fruits of her labors. So "let us not be weary in well doing, for in due seasons we shall reap if we faint not."

When a successful revival has been held, the credit should never be given wholly to the evangelist, as he merely comes in and helps to gather in the harvest which the minister, Sunday school teacher, officers and lay members have carefully planted and tended all the season through. God, of course, receives the highest credit because as Paul says, while one man may plant and another water, it is God that gives the increase.

"So onward march, with courage high,

The motto is, Do or die.

The field is open, the work is there,

Its call to you is, Do and dare."

Strasburg, Pa.

WOMAN'S DEVOTIONAL COVERING

More Fully Explained

For the Gospel Herald.

The reader will note that in the Gospel Herald of Nov. 14, a certain brother took exceptions to the answer given to a query relative to the Devotional Covering for women. I wish to thank him for the timely criticism offered. In rereading and reconsidering both the query and the answer given by the writer, it is clear to me that I failed to answer the same in a definite and satisfactory

way. I of course had called attention to Paul's teaching in 1 Cor. 11:3,5, but failed to give a definite Biblical answer to the sentences which follow in that first paragraph. After having said, "If a woman prays without her head veiled, whether in the presence of one or more men," I should have added, "or women, or in the presence of no one either male or female, she is violating the teaching of God's Word; not only in dishonoring, or manifesting disrespect to the masculine sex as her head, but also dishonoring Christ and God the divine Head."

We trust the foregoing will cover more definitely what Bro. S. S. desired to know, and will assure Bro. J. B. S. that I heartily agree with his conception of Paul's teaching on the ordinance referred to. J. S. S.

SEPARATION FROM THE WORLD ESSENTIAL TO ACCEPTANCE WITH GOD

By Fern L. Yoder

For the Gospel Herald.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.—II Cor. 6:17, 18.

Here is the call from God to live a separate life—a life separate from the world, from sin and all iniquity. God through Paul admonishes the Corinthians to "touch not." The people to whom this was addressed were called upon to separate themselves from every form of idolatry and the evil things which go with it.

What are the unclean things we have in our day? I will mention a few. In the first place, there is the love of money, which we are told is "the root of all evil." Then there is the goddess of fashion, the wild rush after pleasure, and many other things which ruin and degrade many people. The serious thing about these things is that they are tearing down the Church of Christ, because so many Christian professors do not live the separate life but they touch "the unclean thing." To the extent that this is done the Church loses her power. Not only this, but they are not the sons and daughters of the Lord Almighty, not having met His conditions. Unless we live the separate life, we can not be His sons and daughters.

Hear the word of the Lord: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" It is needless to explain how impossible it is to mix light with darkness—it is just as impossible for

a child of God to remain His child and habitually "touch" the unclean things of this world. It is that word "touch" that we need to have impressed upon our minds. It leaves no room for the child of God to follow the world a little, cheat a little, follow the fashions a little, smoke a little, to be joking and jesting a little—no; we must be completely separate from the world if we would lay claim to the promises of God to the faithful. When God says, "Be ye not unequally yoked together with unbelievers," He means business, home life, and wherever partnership is necessary, for righteousness. A child of God and a child of the world can not have spiritual fellowship.

Some say that in our day it is impossible to live the separate life. It is not impossible; for "I can do all things through Christ which strengtheneth me."

I am sure that if all Christian professors of to-day would come out from among the world and live the separate life as sons and daughters of the Almighty Father, the eyes of the world would be opened and a mighty change would take place in this world.

But so many of us are afraid of persecution; and when we come in contact with sinners, instead of standing up for Christ we keep quiet and thus deny Him. Others, cold or indifferent, seem to think that so long as they are recognized as members of the Church they are alright. Many of such are stumbling blocks to them that are without. Woe to such as live a life of that kind.

When that great and dreadful day will come, the moral man who has never accepted Christ will have no more to account for than a church member will who does not live the separate life and by his disobedient life leads people astray.

If it is our desire to overcome evil and live the separate life, it is possible; for every believer who is hungering and thirsting for righteousness has the promise that he will be filled. Matt. 5:6.

It is necessary that we separate ourselves from sin, before God will receive us as His sons and daughters. We should not take delight in the world's follies, but rather let the Word of Christ dwell in us richly. "teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts unto the Lord" (Col. 3:16). "Let your speech be always with grace, seasoned with salt" (Col. 4:6). "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them: that are his, and let every one that nameth the name of Christ depart from iniquity." "Flee also youthful lusts; but follow right-

eousness, faith, charity, and peace, with them that call upon the Lord out of a pure heart" (II Tim. 2:19, 22).

If we want success in our Christian lives it is best to associate with those who live a pure life before God. I do not mean that we should shun unbelievers to the extent that we do not seek to win them for Christ. "As we have therefore opportunity, let us do good unto all men." But we should not forget that "if any man love the world, the love of the Father is not in him." The believer is separated from the world unto God. He is not like the world. Let us not be ashamed if we are looked upon by the world as a peculiar people, but rather rejoice; because if we belong to the Lord's chosen generation we are a peculiar people.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9).

"For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14).

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Snyder, N. Y.

In all ages of the church, and under all dispensations, when God sends true prophets, the devil sends some to seduce and deceive, false prophets in the Old Testament, and false Christs, false apostles, and seducing teachers in the New. Concerning these observe, 1. Their business is to bring in destructive errors, even damnable heresies, as the business of teachers sent of God is to show the way of truth, even the true way to everlasting life. There are damnable heresies as well as damnable practices; and false teachers are industrious to spread pernicious errors. 2. Damnable heresies are commonly brought in privily, under the cloak and color of truth. 3. Those who introduce destructive heresies deny the Lord that bought them.—M. Henry.

Preacher's Page

SERMON OUTLINES

HOW THE MISSIONARY CALL COMES IN THIS AGE

By C. F. Derstine

For the Gospel Herald.

I. The Missionary Call. Partnership with Christ in the Redemption of the World.

1. Souls to save.
2. Lives to save.
3. World conditions to better.

(Christians are to be the light, and salt of the earth.)

II. The Sphere of the Call.

1. Home, city, rural and foreign. The world is the field.
2. The realm of the physical, intellectual, social, and the spiritual.

III. The How of the Call.

1. The call comes through the Divine Commission in the Bible. "Go ye therefore into all the world." "Preach the Gospel to every creature." "As my heavenly Father hath sent me, so send I you."—Jesus.

2. The call comes through conviction, since we are the custodians of the Gospel. "Committed unto us the Word of reconciliation."—Paul.

3. The call comes through the testimonies of missionaries. "They gathered the Church together, and rehearsed what the Lord had done by them."

4. The call comes direct. Jeremiah, "Sanctified from his mother's womb." Samuel, the call came as a boy. Moses, when a youth. Paul, as a man, At different times, but all direct.

5. The call comes through the Holy Ghost's impartation of gifts. "A man's gifts maketh room for him." There are the gifts of teaching, evangelistic, pastoral, giving, intercessory, etc.

6. The call comes through personal conviction. A conviction that will not down. A heaven born vision. For such the door of opportunity opens at the right time. To such that can truly say, "I heard the voice of the Lord." These you would call VOLUNTEERS.

7. The call comes through conviction of the Church, and the Lord's servants. Elijah was used in calling Elisha. These you would call DRAFTED workers.

IV. How Enter.

1. Get ready, Moses went through training 40 years in Egypt, then 40 years by God in the backside of the Desert School; Paul, 3 years in Arabia, and 14 silent years in Tarsus. Time used in getting ready is not lost time. With a world lost in the days of Christ, He stayed around home most of the time till the year of His public appearance for baptism, at the age of 30.

2. Work where you are: The real missionary will be active even at home. Hunting a task, till one appears.

3. Enter Open Doors. Never spend any time worrying about closed doors. In time they will open. If not, a larger door of opportunity will stand ajar. "Behold, I have set before thee an open door, which no man can shut." Kitchener, Ont.

THE PIERCED HEART OF JESUS

Jan. 19:32-37

Introduction.—Approach this subject in utmost reverence and awe. Here we are in the holy of holies. Appreciate the text as a fulfillment of prophecy. Employ it as a means of grace as well as a mystery of

faith. Remember that we are not saved by wonder even at so great a spiritual mystery. Observe that even after our Lord's death men rudely assailed Him.

I. The Sacred Heart of Jesus was first Broken.

The terrible cry on Calvary.

The anguish of His mental sufferings.

Reasons for that anguish.

Sin, but not His own sin, broke that heart.

Present-day counterpart of the historical heart.

Men break His heart when they deny His deity, refuse His doctrine, reject His atonement.

II. The Sacred Heart of Jesus was then Pierced.

The murderous thrust that sin makes at the heart of God.

The malice that maltreats a dead body.

The mental and spiritual state that so expresses itself.

Modern counterpart of such conduct.

Confess and forsake the sin that can carry men so far in evil.

III. The Sacred Heart of Jesus then Poured Forth Blood and Water.

Crassamentum et serum.

The preciousness of that heart is revealed.

Justification and sanctification are granted.

"Dear dying Lamb, Thy precious blood

Shall never lose its power

Till all the ransomed Church of God

Is saved to sin no more."

IV. The Sacred Heart of Jesus Is Still Open for You.

It has always been open. It is wide open now.

By our sins we opened it.

"Given and shed for you, for the remission of sin."

"Rock of Ages, cleft for me,

Let me hide myself in Thee."

—The Expositor.

THREE STAGES OF LIFE

Childhood, Manhood, Heaven

Text—When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.—I Cor. 13:11.

Introduction—The Christian life has its definite crises, and it also has its periods of growth. The crises are passed in an instant, the periods pass slowly and merge into each other. Birth is instantaneous, but childhood is a period. It is of the periods that this text treats.

Outline—We may outline the text, preparatory to its discussion as follows:

I. Stage One—"When I was a child."

II. Stage Two—"When I became a man."

III. Stage Three—"Then shall I know."

Discussion—The Christian Life has its childhood stage with its halting speech, its imperfect understanding, and its immature thoughts. The text suggests these: "I spake as a child;" "I understood as a child;" "I thought as a child." Likewise it has its toys and gifts. Paul is rebuking the Corinthians for their childish quest for gifts, when they ought to rise to the maturity of love. There was an arrested childhood. There are many such cases yet in the church, always looking for what they can get out of it, like children going to Sunday school in the hope of Christmas presents. It is dangerous to remain in this stage of arrested development.

But healthful childhood develops into

manhood. The childhood of the Christian life is not a matter of years as is that of the body and mind. It may be speedily reached in a healthful atmosphere. Here toys are put away, gifts become a secondary matter, love predominates. The attitude ceases to be that of the pensioner living on what others have to give, but becomes a matter of investment and service. The outward life comes up to the inward experience and demonstrates itself in word and deed. The reproductive period is reached, and other souls are born into the kingdom as love for Christ prompts to holy fellowship with Him in travail for souls.

But even the stage of manhood has its unsolved mysteries. We still see as through a glass darkly, but there is a time coming when we shall see face to face. Even as a man we know only in part, but there is a time coming when we shall know as we are known. The alternating hills and vales of this experience with its intermittent sunshine and clouds, day and night, will give place to the unclouded sky and the sun that never sets. In anticipation of that may we well sing:

"When the mists have rolled in splendor

From the beauty of the hills,

And the sunlight falls in gladness

On the river and the rills,

We recall our Father's promise

In the rainbow of the spray:

We shall know each other better

When the mists have rolled away.

"Oft we tread the path before us

With a weary burdened heart;

Oft we toil amid the shadows,

And our fields are far apart:

But the Savior's 'Come ye blessed'

All our labor will repay,

When we gather in the morning

Where the mists have rolled away.

"We shall come with joy and gladness,

We shall gather 'round the throne;

Face to face with those that love us,

We shall know as we are known:

And the song of our redemption,

Shall resound through endless day.

When the shadows have departed,

And the mists have rolled away."

—The Gospel Minister.

BIBLICAL ILLUSTRATIONS

By John L. Stauffer

For the Gospel Herald.

Illustrations are to a sermon what windows are to a house. We would not want a house without windows, neither a house composed entirely of windows. Perhaps few sermons can be preached effectively without the aid of either Biblical or secular illustrations. It is the purpose of this chapter to call attention to Biblical illustrations and seek to show that they are superior to other illustrations. Christ is the great example in this form of teaching; not that He confined Himself to Biblical illustrations, but rather that there is a decided advantage for the present-day preacher to use more of those illustrations given by Christ, as well as the recorded experiences of other Old and New Testament characters.

I. Their Advantage over Other Kind of Illustrations

"All Scripture is given by inspiration of God, and is profitable." In

these words will be found the outstanding advantage of Biblical illustrations. They are a part of divine revelation. They can be relied upon. They are true to life, and not imaginary stories. We can expect the promise of success to be verified in their use. "My Word shall not return unto me void, but it shall prosper in that whereunto I send it." Take the subject of marriage. Where can you find a more beautiful story of divine leading in this most important step than in the selection of a bride for Isaac as recorded in the 24th chapter of Genesis? Where can you find a more touching story of illustration of the disaster that follows a man who turns down divine guidance in this important matter than in the life of Samson? Samson turned down divine guidance that would have come to him through the protest of his parents, and the requirements of the law of God governing the marriage of His chosen people. Where can you find a more definite and clear-cut account of the evils that result from the intermingling of the Lord's people with backsliders, than in the account of Jehoshaphat's alliance with Ahab and the intermingling of families that resulted in the marriage of Jehoshaphat's son to the daughter of the wicked Jezebel through whom the terrible Baal worship was brought into Judah? Many other Biblical illustrations could be found on this subject.

II. Christ our Example in this Form of Teaching

The prophets of the Old Testament used many commonplace and everyday illustrations to make real the message of the Lord. Jesus Christ was a master in the use of illustrations. He could see in the birds, foxes, fishes, plants, trees, kings, noblemen, suppers, feasts, flowers, wind, rocks, storms, sand, builders, armies, and many other common things in life some familiar fact or instance from which He could draw a lesson for the teaching of spiritual truth. The law of apperception is universally recognized, whether men know it by that name or not. Christ recognized this to the fullest. When He came in contact with hearts that were dulled by sin and blinded by conceit and prejudice, He resorted to the parable. Interested ones were not slow to catch the truth taught in this way by analogy, while the prejudiced ones found the parable inoffensive and were generally not able to understand it. Our chief concern, however, is the use Christ made of character-study to teach spiritual truths. The character of men and nations are referred to and used to warn, comfort, and correct. Solomon in all his glory was not arraigned as beautifully as was the lily. Why be anxious about what

you shall wear when the lily that is cared for by God excels a Solomon? "Are ye not of more value than they?" Jonah is a sign to the unbelieving generation and a type of the death and resurrection of Christ. Naaman's faith is a rebuke to the Jews, especially since he belonged to an alien nation. Sodom and Gomorrah were destroyed with less light than Capernaum possessed, thus showing the terrible guilt of the city of Capernaum.

III. Sample Illustrations from God's Word

The following is a very brief list of suggested incidents, parables, and biographies that can be used to illustrate many different truths. All classifications are incomplete and are so intended. Every preacher will find real blessing in discovering effective Biblical illustrations for himself. In making the discovery, he will be riveting the truth upon his own mind and will be able to use it more effectively we believe, than if it had been pointed out in a particular way. That which follows is given with the hope that it will be thought-provoking, and suggestive for further study in what is to a large measure an unworked field. A careful study of the context of an illustration and a familiarity with the Biblical character referred to is indispensable in order that consistent applications may be made, and misleading interpretations avoided.

Atheism

Pharaoh is a good illustration. "Who is the Lord?" "I know not the Lord." Sennacherib defying the God of Hezekiah is another illustration of an atheist.

Believing in Christ

The nobleman of John two, the blind man of John nine, blind Bartimaeus, and the Philippian jailor are excellent illustrations.

Death of Saints

Study the death of such men as Abraham, Israel, Joseph, Stephen.

Attitude toward Death

Compare David's attitude toward the death of his child and the death of Absalom. Study David's lament over Saul and Jonathan. The death of Stephen, James, and Dorcas are other illustrations.

Death of Sinners

Observe how Saul died on Gilboa, Absalom while in rebellion against the king, Judas Iscariot, Athaliah, Korah, and many others.

Disappointing Lives

Cain, Esau, Samson, Saul, Absalom, Solomon, Rehoboam, are illustrations of men, most of whom had a favorable environment and a goodly heritage, yet they wound up in disappointment and despair.

Exploits of Faith

See the "roll call" of the faithful in Hebrews eleven.

False Security

The people of Jericho, the Jebusites, Belshazzar at his feast, Zedekiah in Jerusalem.

True Repentance

David, the Prodigal Son, Peter, Pentecostal converts, Cornelius, all made a good confession and said "I have sinned" (or its equivalent), and meant it.

False Repentance

Pharaoh, Achan, King Saul, and others, said "I have sinned," but their subsequent life showed that they did not mean it.

Sowing and Reaping

Observe Jacob in his deception of his father and his brother. Note his reaping along the way. He reaped a ten-fold deception on the part of his sons. Hannah, Esau, the mother of Timothy reaped gloriously. David and Eli reaped in their families what they had sowed.

The Lost

The lost sheep, the lost coin, the lost son, the lost publican, are a few illustrations. "The Son of Man is come to seek and save that which is lost."

Deluded and Deceived

The unnamed prophet who rebuked King Jeroboam, Ananias and Sapphira, Simon the sorcerer, Demas, and Diotrephes, are illustrations of delusion and deception.

Answered Prayer

Jabez (who got all he asked for from God), Jacob (in meeting with Esau), Pentecostal outpouring, the Church in praying for Peter's deliverance.

Loyalty to God

Look up Job, Ezekiel, Daniel, Ruth, Jeremiah, Ezra, Nehemiah.

Substitution

The ram instead of Isaac, the lamb instead of the colt (Ex. 13:13), Christ instead of Barabbas.

Happy Marriages

Isaac and Rebecca, Jacob and Rachel, Boaz and Ruth.

Wrong Marriages

Samson and the Philistines, Solomon and heathen wives, Ahab and Jezebel, Jehoram and Athaliah.

Old Age

Barzillai, Eli, David, Paul the aged, Jacob before Pharaoh, also blessing his twelve sons.

Magic and Occultism

Jannes and Jambres, witch of Endor, Simon the Sorcerer, Elymas the sorcerer, seven sons of Sceva.

The True Church

Typified by Eve, winning of Rebecca, winning of Abigail by David, marriage of Ruth.

The False Church

Jezebel, Mystery Babylon.

Lives of Success and Failure

A number of characters are depicted at times as very courageous, and at other times cowardly and timid. Elijah was successful and courageous before the prophets of Baal, and a failure before Jezebel. Samson was victorious when true to God, and defeated when untrue. King Saul was successful when humble, and defeated when proud and haughty. Solomon was successful when he obeyed God, and failed when he obeyed his wives.

Sinners in the Lord's Presence

Jacob at Bethel fleeing from Esau, Cain after killing Abel, Saul on Damascus road, soldiers in Gethsemane.

Faithful to God away from Home

The captive maid in Syria, Moses in Pharaoh's court, Daniel in Babylon, Esther in Persia.

Harrisonburg, Va.

"Put on the whole armour of God."

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

YOUR CHILDREN

Sel. by a Brother

Don't give a child everything he wants. It is about the cruellest thing we can do. Cruel, not only because life is a rather average affair, and the law of compensation is bound to be in evidence at some periods in his life, handing him disappointments that he can't cope with, but because people aren't going to like him.

Nobody likes a spoiled child when he is little. They will like him less when he is big.

Nor is it fair by mere weakness on our part and sheer spineless inability to say "no," to allow him to grow up into a miserable, unhappy being, ruined by his own sense of expectancy. This habit of wanting things and getting them grows. It gets to the point where there is no satisfaction. What then?

I know a family with three children who handed their youngsters the earth with their monograms on it.

They were lovely, normal, lovable children when they were little—there were two boys and a girl. I predicted trouble when their mistaken parents insisted on making them receiving stations for everything they could scrape up money to buy.

Not only that, but they couldn't and wouldn't say "no." The word "must" was torn out of their dictionary. They were regular "yes" parents.

I hadn't seen any of the children for several years—then I saw two of them one day in the early fall. The history of these years was written all over their faces. One of the boys flung in with an open letter in his hand. He was going to college and had learned that he couldn't have a room to himself.

"I won't go a step to the old college!" he shouted. "A fine place you and Dad picked for me. I told you I wouldn't go."

"Hush, Bob! You ought to be glad you're going. Try to be grateful. It's a splendid school."

"Grateful! Huh! It's you ought to be grateful. I can't see why I couldn't have gone some place I wanted to where they don't work your head off."

His sister, 15, came in and demanded the car.

"I can't let you take it," pled her

mother. "You have no license and your father would be frantic if he thought you'd taken it again after last week. You might have an accident and hit somebody. Please, dear!"

She didn't answer, but over her hard young face there came a look that I rather thought I could translate and that was verified a minute or two later by a slam and the sound of a starting motor and shifting gears.

The girl had taken the car as she had helped herself to everything else in her life.

Some day, since she feels it her divine right to do as she pleases, she'll drive through a traffic signal and kill somebody, very likely. Perhaps herself. And her brother, I'm thinking, will come home at the end of the semester to stay. The other boy I don't know much about, but "they" say he is "wild."

It looks as though even now it might be called "Heartbreak House."
—Olive Roberts Barker.

MEDITATIONS

"God So Loved the World"

"God so loved the world!"

And why not? Manifestly there was a great love in the making of what is so lovely—love of color; a love thinking broadly in the beauty of form and line and great masses, as in that sweep of many-toned green upon the slope of yonder hill, or with a particular and marvelous delicacy, as in the shape of every twig and leaf, and of every wild flower and mushroom beneath the shadows of the forest growth.

God gave the world's life an impulse toward beauty. It is to be done. Those who give most have most left. I believe that everyone who dries a tear with his assistance, will be spared the shedding of a thousand tears. Give and somewhere from out of the clouds, or from the sacred depth of human hearts, a melody divine will reach your ears, and gladden all your days upon the earth.

"Be Honest and You'll Be Broadminded"

Honest thought invariably makes one broadminded. It is stupid to point to this man or that woman and say, "There goes a sinner," for underneath his or her scarlet panoply the seeming evildoer may be suffering an interior martyrdom equalling anything undergone of old in the Roman Colosseum. To him who looks into the heart of mankind, there is little, if any, real evil in the world. Apparent wickedness usually turns out to be misjudgment by a soul frantic with agony or the struggle of a fine nature striving to free itself from pain. Those

who see only the surface of life, confuse goodness with convention and bitterly criticize any one who tears a hole in the web of the established order, though such people have been the very ones who have led the race to better things. The Pharisees were narrow; Christ was broad and has prevailed. The man who understands the depth of the meaning of the love of the Nazarene for His fellows, reads in the saying, "Judge not lest ye be judged," reason for an everlasting forgiveness an unending sympathy and friendship for all mankind who—as God lives—are not sinners, as the old theologians claimed, but sufferers.

"If Thou Canst Believe"

What inexhaustible possibilities lie in faith! In the sublime galaxy, woven with divine hand in and through the eleventh chapter of Hebrews, the light that shines from every star is faith. It was this that carried Noah across the flood. It was this that gave strength to Moses to deliver the people of God from Egypt, to train them in the wilderness, and to transfer them to the promised land. It was this that kept the prophets true to their trust. This animated the feeble Jew of Galilee to carry the Gospel to the world. This is the power by which Christians triumph in life, in death, and enter home at last. And Jesus is the author and finisher of this faith. "All things are possible to him that believeth."

"If You Want to Help Your Minister"

Be enthusiastic for your church. Remember the Church is made up of all kinds of folk, and it's a difficult task anywhere to keep a crowd of people harmonious and happy together. Help out by being patient. Take the sermon to heart and try to apply it in your own life.

Don't forget the word of honest praise now and then.

Help make your church the brightest, happiest spot in the community.

"Always Building and Always Repairing"

We are always building character. It is always in need of some repairing. There is no infallible human. There is no human with a perfect character. He has built his character with some defects. He should be constantly overhauling it. There is not much sense spending time pointing out the defects in the characters others build. We might better spend our time looking for the defects in our own and repairing them.

What we believe makes a great difference in the way we live.

—Little Brother Magazine.

"My son, if sinners entice thee, consent thou not."

SUNDAY SCHOOL LESSON

Lesson for Dec. 15, 1929—Deut. 24: 14, 15; Eph. 6:6-9; I Tim. 6:17-19

THE CHRISTIAN SPIRIT IN INDUSTRY

Golden Text.—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

Introductory.—One of the greatest needs of the time is business men who make their Christianity practical in business life. The Bible is not without witness on this important subject. The three scripture references are but three sidelights on this great theme, and to these we can give but brief notice. They admit us, however, into the very heart of the Christian business man's experiences and methods, and we trust the truth may be driven home to many people while this lesson is before the Sunday school world.

Against Oppression (Deut. 24:14, 15).—Why oppression? To commercialize his labors and wring the greatest possible income in return for the outlay in hiring the help. But for selfishness, we would hear very little about making slaves of laborers. But the desire for gain often drives employers of labor to desperate means to recoup themselves for their outlay of money.

If we were speaking to servants we would quote Paul's instructions on this point: "Servants, obey in all things them that are your masters according to the flesh." But as this scripture is addressed to employers of labor rather than to laborers themselves, we will confine ourselves to our lesson text. But whether masters or servants, we do well to heed the warning by our Savior: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Where there is no covetousness, there is no oppression.

Masters and Servants (Eph. 6:5-9).—This is a good text to bear in mind when we are tempted to take a hand in the conflict between capital and labor. If this scriptural admonition were universally obeyed by all laborers and employers of labor, you would hear nothing of strikes and lockouts. On the side of the laborer it means this: You have bartered your service for so much per hour or day or month or year. Your time belongs to your employer. You owe it as a duty to him to advance his interests. This you should do, not simply to please your employer and possibly get your wages raised some time, but because of your Christian obligation to advance your employer's interests. No matter what may be the character of your employer, you are free before God when you

make an honest effort both to fulfill your contract and to prove yourself a worthy servant in the sight of God and man. Applying this to the employer of labor, it means that the laborer is in his employ and that he will treat him as a brother, with a view to making his load as light and as profitable as possible. Both will be happy if they heed this advice given in the language of inspiration: "Bear ye one another's burdens, and so fulfill the law of Christ." The Golden Rule is a fine thing for both employer and employe.

True Riches (I Tim. 6:17-19).—Sometimes we forget, when God blesses us with the bounties of earth, that these are but the result of God's grace, and in no wise a tribute to our own business shrewdness. Hence the timely warning, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." What then is the proper use to be made of earthly riches? "That they do good, that they be rich in good works, ready to distribute, ready to communicate." Here you have the secret of the proper use of riches. "The earth is the Lord's, and the fulness thereof." Even if money comes our way through our financial shrewdness, does not this very ca-

capacity for money-making come from God? And are we not basely abusing God's confidence in us and betraying the blessings He showers upon us when we selfishly use these God-given powers for our own selfish aggrandizement? Let us not forget, therefore, to keep whatever money and money-making powers God has given us upon the altar. Paul would have us know that these earthly riches are very "uncertain;" that we had better put our trust in the living God, thank Him for blessings received, and use every dollar placed into our stewardship to some purposes that will be to His glory.

We are reminded that it is the true riches above for which we should strive, laying up for ourselves "a good foundation against the time to come...lay hold on eternal life." If the billions of dollars that are now being wasted annually by professing Christians were used for the furtherance of the cause of Christ and the Church, it would not only mean the winning of thousands of souls for the eternal Kingdom, but it would actually mean a benediction upon those who are now wasting their opportunity to use this money for laying up for their own selves treasures in heaven. Pass this message on, to the end that they who count themselves rich in the treasures of this earth may see the blessedness in laying up for themselves treasures in heaven.—K.

Bible Meeting Topic

OUR MISSION STATIONS—SOUTH AMERICA (II).—Acts 16:9, 10

Topic for December 15

MOTTO

"Go Forward."

OUTLINE STUDY

I. Madero.

1. Organized congregation under a native pastor.

II. Tres Lomas.

1. Organized congregation.
2. Bible teaching activities.
3. Kindergarten.

III. Bragado.

1. Organized congregation.
2. Bible teaching activities.
3. Outstation, Mechita.

IV. America.

1. Organized congregation.
2. Bible teaching activities.
3. Meridiano Quinto.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Tell."
2. Memorize Acts 16:9, 10.
3. Learn Something About the Sunday Schools in These Mission Stations.

For Young People.

1. Describe the Circumstances Connected with Starting the Stations of the Outline.
2. What Activities Have Been Engaged In up to the Present Time?

3. Complete the Map Begun for the October 20 Meeting by Adding the Stations in This Study.

PERSONAL THOUGHT

Are we responsive to the call of God to serve those who need the help spiritually which we have in our power to supply by the grace of God.

SEED THOUGHTS

"Happy the missionary of whom I can be said that he began his mission work by prayer, he continued it in prayer, and he ended it in prayer."—Sel.

"The trophies of grace are just as rich here (in South America) as in Africa, or India."—Elvin Snyder.

"Thrust in thy sharpened sickle,
And gather in the grain.
The night is fast approaching.
And soon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?"

—I. B. Woodbury.

11. The Text.—Acts. 16:9, 10.—This passage gives Paul's vision of the man of Macedonia saying, "Come over into Macedonia and help us." As Paul was ready to go at the first indication of God's will, so we should respond to His call in service to the needy fields of South America.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, DECEMBER 5, 1929

Field Notes

A live missionary meeting was held at Sycamore Grove church near Garden City, Mo. on Nov. 17. H.

Bro. J. D. Hartzler of Gridley, Ill., preached for the Sycamore Grove congregation near Garden City, Mo., on Nov. 17, and 21. H.

A 32-page Herald, together with a day off for Thanksgiving, makes us a day late with the Gospel Herald this week.

Steps have been taken in the Springs, Pa., congregation looking to the ordination of a deacon in the near future.

Bro. Aaron Mast of Westover, Md., recently closed a series of meetings at Marion, Pa., with six public confessions as one of the visible results.

Bro. L. C. Miller of Limon, Colo., began a series of evangelistic meetings on Nov. 23 at the Sycamore Grove church near Garden City, Mo. H.

Thanksgiving day was the time set for the beginning of a series of meetings in the Howard-Miami Church near Greentown, Ind., with Bro. D. A. Yoder of Elkhart, Ind., in charge.

A brother from the Olive congregation, Elkhart Co., Ind., writes: "Bro. Aaron Mast of Westover, Md., begins meetings at Olive on Dec. 8. Pray for these meetings.

Bro. D. H. Bender of Hesston, Kans., spent some time in southern Texas recently. He was expected to preach for the little flock at Falfurrias on Sunday, Nov. 24.

Brethren J. Irvin Lehman and Elias Kulp were the principal speakers listed on the program of a Bible conference held at the Conestoga Church near Morgantown, Pa., Nov. 29—Dec. 1.

On another page we publish a condensed report of the annual meeting of the Mennonite Board of Education. A full report of this meeting has been printed in pamphlet form.

If previous arrangements were carried out, the evenings of this week are being spent in a Bible instruction meeting at the Rock Hill Church near Sellersville, Pa.

A letter from Bro. Peter Hofer of the Hutterian Brethren informs us that the Elmsprings colony of Hutterites has disposed of its possessions at Milltown, S. Dak., and is moving to Alberta.

An interesting report of the Bible and missionary meeting held in Lauvers' Church, Juniata Co., Pa., Nov. 22-24, is before us, and will be published within a few weeks, the Lord willing.

From Bainbridge, Pa., we get this message: "Sunday evening, Dec. 8, we intend to begin a series of meet-

ings at Good's Church, conducted by Bro. A. A. Landis. Pray for the work."

The recent meetings at the Rowe Church, Franklin Co., Pa., conducted by Bro. N. W. Risser of Hershey, Pa., resulted in twelve public confessions and a much encouraged congregation.

Bro. S. E. Allgyer of West Liberty, Ohio, conducted a series of meetings at Yellow Creek Church near Goshen, Ind., Nov. 13-24. He preached the Word in its fullness. The Church was strengthened. There were four public confessions. C.

Bro. John L. Horst was ordained by lot to the ministry at Scottsdale, Pa., on Sunday, Dec. 1, the home bishops officiating. The Lord bless our brother in his added responsibility and make his ministry a blessing wherever his voice is heard.

More than 250 communicants took part in the communion services at Goshen, Ind., on Sunday, Nov. 24. One of the contributing factors to the awakened interest at that place was a revival meeting held there shortly before, conducted by Bro. C. F. Derstine.

We are in receipt of a program of the inspirational meeting for mission and Sunday school workers held at the Mt. Joy, Pa., Mennonite Church on Wednesday of this week. The nature of the program suggests that the name of the meeting is quite appropriate.

Copies of Gospel Herald Wanted—We are in need of twelve more copies of the July 12, 1928, number of Gospel Herald to complete the bound volume of the 1928-29 issue. Those in possession of this number will please correspond with Bro. C. B. Shoemaker, Scottsdale, Pa.

A brief message from Bro. S. E. Roth of Woodburn, Oreg., informs us that he is in need of funds to carry on his work of providing free literature to the needy and dependent shut-ins in many places. Those familiar with the work he has been doing will be interested in helping it along.

Among the worshipers at the Scottsdale Mennonite Church last Sunday were Brethren Samuel and Isaac Horst, Sisters Fannie and Lydia Horst, and Bro. Daniel Horst and wife, all of Chambersburg, Pa., and Sister Catherine Mumaw of Wooster, Ohio. Sister Mumaw is expecting to spend the winter in Scottsdale with her children, where she is heartily welcomed, not only by her children but her many friends at this place.

Correspondence

Waterloo, Ont.

Dear Herald Readers, Greeting:—On Nov. 1 a series of meetings were opened in our church. On the 10th and 11th, the closing days of the series, all-day meetings were arranged. The subjects discussed were largely doctrinal and on the theme of Thanksgiving, the 11th being our national Thanksgiving day in the Dominion. A number of local brethren kindly assisted in these services.

Attendance and interest throughout were splendid. The support from neighboring congregations on week nights was especially gratifying. There were nine confessions, and a number of renewals.

These visible results were made possible largely through the untiring effort of the evangelist, Bro. O. N. Johns, Canton, O. This effort manifested itself in the clear and thoroughly prepared messages on man's relationship to God, in view of the sin question.

A saddening feature, however, remains. A number of young people turned down the offer of salvation. Surely this behooves all Sunday school workers, dealing with the primary and junior pupils, to teach Christ with a renewed persistency; as apparently an individual growing from childhood to maturity under the influence of the Sunday school without accepting Jesus as their personal Savior, in this period, can hardly be persuaded afterwards to admit the folly of his way.

Your interest and prayers in behalf of the work at this place are solicited.
Nov. 19, 1929. A brother.

Guernsey, Sask.

(Sharon congregation)

Dear Herald Readers, Greetings:—This summer Aug. 12—18, we had the privilege of having Bro. C. F. Derstine with us and favor us with a series of meetings. Eight young people were received into the Church by water baptism. Three were reinstated into church fellowship. We certainly enjoyed having Bro. and Sister Derstine with us.

Bishop A. B. Gingrich of Elmira, Ont., was with us for some months. Bro. and Sister Josiah Weber and Bro. Henry Weber were also in our midst. Bro. Schultz and daughter of Baden, Ont., are making their home with the former's daughter, Mrs. Dan Schlabach. We were very glad to have all these Ontario people with us.

On Nov. 11 we observed Thanksgiving. Our home bishop, Bro. M. H. Schmidt attended General Conference at Goshen this summer.

The weather this fall has been comparatively mild and pleasant.

We had light crops this year in our district, but fared much better than some other districts.

Nov. 19, 1929. Mabel Bowman.

Exeland, Wis.

Dear Readers of the Gospel Herald:—We again want to thank the Lord for His blessings. He continually bestows upon us.

We are glad to report that we have now organized a Sunday school at this place.

We have an enrollment of 21. Bro. Joe Martin is our superintendent.

Bro. Ben Hershey's oldest son, Donald, had the misfortune of breaking his leg, but seems to be recovering very nicely.

Bro. Dan Martin of North Dakota worshipped with us Oct. 13. We were very glad to have him with us. We hope others will be interested and pay us a visit soon.

We are looking forward to having Bro. I. S. Mast with us to hold communion services soon.

We truly have many things to be thankful for this Thanksgiving. May the Lord continue to bless us in this place and have His will in all things. Pray for us.

Nov. 21, 1929. Addie Bender.

Windom, Kans.

Dear Herald Readers, Greetings:—As we draw near to the close of the year we again have many things for which to be thankful, though we may not have been blessed in temporal things as in other years. Sometimes God sees that it is best to withhold them from us.

On Nov. 9 Bro. J. D. Mininger came here to hold a series of meetings but because of weather conditions they were discontinued. The Lord willing, we expect to have them later.

We have been having plenty of rain and snow lately. May God much more send the blessings which replenish the soul. Health is fair in this community.

Nov. 23, 1929.

Cor.

Guyman, Okla.

On Thursday, Oct. 24, Bro. E. E. Showalter of La Junta, Colo., began a series of meetings at this place, which continued until the evening of Nov. 3. Our brother gave us interesting messages. One young soul was made willing to forsake sin and serve the Lord. Many others were deeply under conviction but would not yield. As servants of the Lord we were strengthened on our way.

Health good. Considerable snow the past two weeks. Winter wheat

looking well. We desire an interest in your prayers.

Nov. 24, 1929. Daniel Kauffman.

Elkhart, Ind.

Bro. Oscar Burkholder came into our midst last June and held a ten days' series of meetings. He came again in October for another twelve-day series. Five young people responded and were baptized Sunday, Nov. 24. We are very glad for those who come quite young, but many prayers were offered in behalf of a few who are old and hardened in sin, but to no avail. Will such go on and be eternally lost? It looks very much like it. This is sad indeed. On the same Sunday, Nov. 24, we observed the Lord's supper in the service of the bread and the cup. A large part of the brotherhood partook, and it was very evident that the Holy Spirit was present and was blessing the work. Bro. D. A. Yoder was not able to be with us and asked the home ministers to take the work in charge, which was done.

Nov. 24, 1929.

Cor.

Hesston, Kans.

(Pennsylvania congregation)

"The Lord hath done great things for us, whereof we are glad." And yet we prayed for and expected more. Bro. R. M. Weaver of Harper, Kans., preached the Word faithfully for twelve days at the Pennsylvania church. Not one sinner confessed openly. Surely the Lord did His part. But He does not make men confess and repent. Man wills to be a Christian or he wills not to be one. Readers who are acquainted with conditions at our church join us in prayer for the salvation of those amongst us who walk not in the way of life. Bro. Weaver had for his theme, The Plan of Salvation. We believe the way is fully known but not accepted. We believers were greatly blessed by the meetings. Bad weather and muddy roads seemed to be something of a drawback, but in spite of this the attendance was very good. Even those who rejected the truth seemed eager to hear it.

Nov. 25, 1929.

Alta Mae Erb.

Ephrata, Pa.

(Landis Valley congregation)

Dear Herald Readers, Greetings:—Many are the blessings the Lord has permitted us to enjoy. We as a congregation cannot praise and thank Him enough.

On Sept. 25, we had the privilege of having Bro. A. A. Walls, Grantsville, Md., in our midst. Sept. 29, council meeting was held at this place. Peace was expressed by all.

(Continued on page 732)

Miscellaneous

SACRED SONG

How Song has been Used in the Salvation of Souls

By Dema G. Horst

For the Gospel Herald.

The blessing of song cannot be estimated. It has made impressions in the lives of all wherever Gospel hymns are sung. It was one of the means of bringing all of us into the Kingdom, and will be one of the means of saving our souls from the snare of the tempter. The Gospel hymns we sing daily and weekly in our religious services are character-builders to those who express true-hearted worship to God in this way. The hymn sung when we found our Savior always thereafter reminds us of the joy we had when first we learned to love the Lord. Singing performs a great part in God's Word and in God's world.

The first song we read of was sung out over the Red Sea where Moses and the children of Israel sang a song unto the Lord. Was there no singing before that? There must have been, for God created mankind with a voice. Perhaps Noah's family spent some of their time in the ark singing praises to God. The highest period of Jewish glory was the highest era of song. Her greatest king was "the sweet singer of Israel." "I will sing unto the Lord as long as I live," he exclaimed. Jesus and His disciples sang a hymn together in the upper room. Of the early Church it tells that they were praising God and having favor with the people. "And the Lord added to the church daily such as should be saved."

Paul writes: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Martyrs' cells, beds of anguish and hovels of bitterest poverty have all been cheered with holy song. The best days of the Church have been its singing days. Those days in which we do the least sinning are those we spend in singing to our Lord. Luther set all Germany to singing Gospel songs, and the priests found that unless they could stop the contagion of holy song the Christian faith would spread like fire in a stubble field. Singing had a large part in the revivals in England by Charles Wesley. His hymn, "Jesus lover of my soul" wielded a wonderful influence in the salvation of souls and to-day is used in thousands of praise meetings. There are many hymns of adoration for blessings both spiritual and temporal, and many of our richest hymns are prayers in metre such as, "O for

a closer walk with God," and "Lord Jesus I long to be perfectly whole." Think of the hymns that cluster around the cross such as, "Jesus keep me near the cross" and "In the cross of Christ I glory." "The key to the heavenlies is still the cross and the title deeds to heaven are still His wounded hands." Other hymns break forth in yearnings for soul-rest, picturing the Christian life as a pilgrimage and each day bringing them nearer their desired haven.

When the richest American of his day was in his last fatal illness a Christian friend proposed to sing for him and the hymn was named, "Come, ye sinners, poor and needy." "Yes," replied the millionaire, "sing that for me; for I feel poor and needy." Yet at that time he had power to control the stock markets of the globe at his will. The hymn gave him a desire for the true riches.

When a soul is filled with the joy of the Lord the voice of song becomes as natural as it is for a group of happy children to shout for glee. The beautiful words and music of a hymn when sung with the spirit either by a congregation or in a special song will bring out the best desires of the heart. Song has always been inseparably associated with the advancement of God's Word. When religion is at a low ebb the song will cease. When believers sing, sinners will be saved.

Robert Steele, a wretched sinner, was saved by hearing the Gospel in song. Behind him was a prison record. He had sunk hopelessly into the grip of alcohol. He had no education or moral soundness on which to build, yet song snatched him up from the mire. It was a cold rainy evening. Down the street, a few blocks away from where he was, stood huddled in a doorway a crowd was gathering. Someone on the edge of the crowd said, "Are you going to the mission?" It meant shelter from the cold, so he entered. They were singing:

"I trust in God wherever I may be
Upon the land or on the rolling sea;
For come what may from day to day,
My heavenly Father watches over me."

This was followed by a message on God's love. His soul was crying out for something, and he knew it was the hand of God reaching even to him.

After a message has been earnestly driven home an appropriate hymn often brings conviction through the working of the Holy Spirit and becomes a life-long means for good. Someone wrote, "Song warms our hearts with the mercies and promises and lovingkindnesses of our Lord."

Many have learned to sing in the home as the family gathered around and spent many profitable hours in

this way. Teachers in the Sunday school and vacation Bible schools also have an opportunity to teach children songs about Jesus and His love. Sometimes children carry the Gospel message to their parents.

A certain woman once attended a revival service and was saved through the influence of the hymn:

"Sweeter as the years go by,
Richer, fuller, deeper,
Jesus' love is sweeter,
Sweeter as the years go by."

Her story was similar to thousands more. First she worshiped ambition, then society and pleasure, until every other consideration was laid aside except following the fashions. She saw at last to what it was leading her and her family, and knew if she continued her course her life would become more bitter instead of sweeter as time passed on.

"The Lord Jehovah is my strength and my song. Therefore with joy shall ye draw water out of the wells of salvation. Sing unto the Lord for he hath done excellent things; this is known in all the earth."

May we continue the blessed service we can render to God through song.

Dalton, Ohio.

ALL FOR CHRIST

Compiled by Thelma McConnell

For the Gospel Herald.

It is needful for us to surrender our all to God that He may have His way with us. We do not fear to yield our disordered watch to the watchman or our gem with its broken setting to the jeweler. Why then should we fear to surrender our all to God?

In the sixth chapter of Romans we are called again and again to yield ourselves to God, if we wish to have His Spirit hold full sway in our lives.

Nothing is more striking in Christ's earthly life than this attitude of absolute submission to the Father. "Lo, I come to do thy will." This was the complete expression of His earthly life and ministry. When we stop to think how needful it was for Christ, the sinless Son of God, to yield His earthly life wholly to the Father, how much more then is it necessary for us sinners, who have been redeemed by His precious blood?

Is it right for God to require our yielding all to Him? Yes, for we are not our own, we are bought and paid for by the price of His life that He gave for us. He stands yearning and pleading for our all, that we may lay our all upon the altar and trust Him in everything.

We often seem to think that when God asks for our life, He wants to rob it; to separate it from the objects of its love; to make it a hard, joyless

life. There never was a greater mistake. God wants to fill our lives, enrich, anoint and hand them back to us as a sacred trust, to be lived for His kingdom and His glory.

There was once a young man who had entered into the ice business. For two seasons in succession his ice was swept away by winter freshets. But this season the weather became very cold. The ice formed and grew thicker and thicker, until it was fit to gather. Joy came to his heart one afternoon when there came an order for thousands of tons of ice which would lift him entirely out from his financial stress. Not long before he had committed his life wholly to God. He did not know that the test was coming. That Saturday as he lay in bed he heard a strange sound outside. It was that of rain. By morning it was pouring in torrents. He looked out of the window and saw yellow streaks of water creeping over the ice. He knew what that meant for the water was at flood stage. By noon the storm was raging in all its violence. He soon came into a great spiritual crisis in his life, for he had come face to face with the tremendous fact that down deep in his heart was a spirit of rebellion against God. He thought, "I gave all to God and why does He sweep my ice away when it is a clean, honest business?" and then a voice seemed to say to him, "Did not you say you were going to trust your all to me? Does not that include your business also?"

At last after a strong battle over self he cried out, "Take the business; take the ice; take everything; only give me the supreme blessing of an absolutely submitted will to Thee." That night as he fell asleep the mercury had fallen to the zero point. In a few days he had harvested the finest ice he ever had. God did not want his ice but He wanted his yielded will and when that was settled He gave him back the business.

If we give our lives to God He will use our lives, for He has need of us. The only way our lives can be used of God is that of the life that is yielded absolutely to God in everything. For what can the potter do with the unyielded clay? How can God fashion the unyielded life?

At a time in all our lives, God comes to us. He strikes forth His scarred hands, touches His blood-stained brow, points to His pierced side, and speaks to us: "Children of God, I beseech you, by the shortness of time, by the follies of this world, by the wasted years of your life, by the secret longings of your heart, by My blood shed for you, by My death instead of yours, by My resurrection, which is life for you, by My glory prepared for you; therefore by these mercies, I plead that ye present your

bodies a living sacrifice, holy, acceptable unto God."

Suppose you were on your way home from church or your place of business, and you saw a fire engine headed for the same road that you were traveling. The thought would come to you, "Is it my home?" "Are the children safe?" Finally, as you approach your home you see great flames inside of it. The first thing you would think to ask some one would be, "Are all the children out?" Suppose all were safe but the baby who was asleep in the upper room. Just then you see a strong fireman fighting his way through the flames and just as he came to the door and handed the babe to you, he would drop over. Perhaps it would be weeks, or even months, before he would be restored to good health. Then one day he would come to you and ask you to do a little favor. You would be willing to sacrifice almost anything to help him. So, we as sinners ought to give our all. We should be willing to give ourselves and our all to Him who died for us.

God would not only have us yield all that we are to His service, but all that we have to His keeping. He wants us to be at perfect peace concerning all things in our life. He wants us to commit our all to Him.

A lady once yielded herself a living sacrifice to God, in complete and trustful submission to His will, whatever it might be. She had a son who was a bright, joyous boy who was also a Christian, but had not lived as closely to God as she would have

liked him to live. But she committed her son into God's hands that His will might be done in his life.

One summer evening his attention was attracted by the sound of music in a square near by. He went out to enjoy it. Strolling up the street in company with a few other boys, they exchanged some words of boyish badinage with a man standing by and then passed on. As they passed an alley farther on, this man stepped out and shot this mother's boy. The mother was called to the scene where her boy was lying in a pool of blood, dead. She kneeled down and grasped his hands and lifted his head and then looking to heaven she cried, "Lord, I have committed him to Thee." Through these terrified moments she had the peace which none could understand. Friends asked her why she did not take it harder after the great love she always had for him. She answered, "Not by my strength, but by the strength of Christ! CHRIST!"

The blessing comes only when we are willing to travel through the dark with Christ, as well as in the light. Often we fear to trust our lives and our all to Christ for fear He will ask us to do something that we perhaps would not like to do. But as we give our life to God, He gives it back to us. Let us stop to think that if we can not trust the man who died for us, whom can we trust?

When we have been saved we often say, "I got all of Christ." But the question is, "Did Christ get all of you?"

Altoona, Pa.

FIFTY MENNONITE LEADERS

XLVIII. BISHOP JOSEPH N. DRIVER (1845—1890)

By L. J. Heatwole

For the Gospel Herald.

Like other ministers of the Mennonite Church in Virginia, Joseph N. Driver was stalwart in body and capability as a minister of the Gospel. Like several of his predecessors, he was called away in mid-life and was lost to the Church at a time when his service of great usefulness and responsibility was just begun.

He was born Mar. 14, 1845 near Timberville, Rockingham Co., Va., and departed this life near Waynesboro, Va., Aug. 9, 1890. His wife was Fannie Driver, married Sept. 12, 1867, who was born near by and grew up with the Bank congregation near Rushville, Va. Early in the year 1869 he was chosen minister by the Trissel congregation in the Lower District, his home then being on the old Driver homestead. Later in life he with his family located in Middle District and he became one of the

leaders in the establishment of the Mennonite congregation at Mt. Clinton, which also became his place of residence.

While located at this point he gave much time and service to preaching the Gospel to people among the Alleghanies of West Virginia. While engaged in this work it sometimes happened that he was away from home for a whole month at a time. It was his custom to take with him copies of the song-book, *Harmonia Sacra*, and in connection with preaching the Gospel would lead his congregations in seasons of devotional song. It was at about this time that calls came for his services as minister in vacant congregations in the west and at points within his home conference district. It was sometime in the year 1886 that he decided to locate with what is now the Springdale congregation south of Waynesboro, in Augusta Co., Va.

Not so long after locating here, on May 12, 1888, he was ordained to the office of bishop, at which time he received the united voice of the church

in the Upper District. The ceremony of ordination was performed by Bishops Samuel Coffman and Abram Shank at the Springdale church at the time of Conference when nearly all members of that body were present

as witnesses. Within but a few years afterward his career of usefulness to the Church was cut short by the hand of death.

Dale Enterprise, Va.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

GRACE AND GLORY

By Eli S. Hallman

TEXT: For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Psa. 84:11.

"Light of the World"

The unsaved world in darkness is waiting for the light. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (I Thes. 5:5). "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light....And have no fellowship with the unfruitful works of darkness, but rather reprove them....But all things that are reproved are made manifest by the light: for WHATSOEVER DOETH MAKE MANIFEST IS LIGHT" (Eph. 5:8, 11, 13). "God is LIGHT, and in him is no darkness at all....But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:5, 7). Thus allowing God to shine upon us and reflecting the light into the darkness by a holy walk, we shall finally be transferred to the other side prepared for the faithful, where "the righteous shall shine forth AS THE SUN in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. 13:43).

The Lord God is a sun and shield, a shield to His people. The Lord God was a sun and shield, light and protection, to the children of Israel on their journey through the wilderness to the promised land. To us in our pilgrimage life, God is our light along the way, and at the same time He protects us from all danger by His shield from the fiery darts of the enemy of souls. This is our promise. Sometimes we have fear, but the lions are chained. Nothing can befall the child of God to his spiritual hurt. There are the acid tests along the way, but we learn to lean harder on God. God IS our shield; our refuge and strength, a very present help in time of trouble; therefore will we not

fear. "If God be for us, who can be against us?" The Lord will give

Grace and Glory

How much we have need of Him! We are poor, He is rich. We are empty, He has the fullness. We find ourselves without grace, He has his storehouse FULL of grace and truth. His promises never fail. He will give grace and glory. He has promised it to us and He is able to fulfill all His promises through the merits of Christ. We are living in the age of GRACE, and it is for us to be enriched and supplied with the benefits of grace. All of God's dear children are miracles of grace, and many are wonders of grace. Paul said, "By the grace of God I am what I am." Our salvation is all of grace, "not of works, lest any man should boast." It is the very nature of God to give. He gave His Son. He will give grace and glory. The marvellous grace of God is not only confined to this dispensation, but it is so wonderful "That in the ages to come he might shew the EXCEEDING RICHES OF HIS GRACE in his kindness through Christ Jesus" (Eph. 2:7).

He will give glory. John said, "We beheld his glory....full of grace and truth." God in Christ will give glory. "We are changed from glory to glory even as by the Spirit of the Lord" (II Cor. 3:18). We may have visitations of glory now; but its fullness is yet to come. This body cannot contain glory in its fullness. We will move out of this tenement of clay into a glorified body which is incorruptible and immortal. "But we know that when he shall appear, we shall be like him: for we shall see him as he is" (I John 3:2). When I shall see Him and look on His face, that will be glory, be glory for me. What a provision God makes for His children! For our spiritual life in this world, abounding grace; for our future life, glory; for the present life in material things, good things. "No

Good Thing

will be withhold from them that walk uprightly." By seeking first the kingdom of God, and his righteousness,

all these things shall be added unto us. We are admonished to be content with food and raiment. The righteous are never forsaken. God feeds the insignificant sparrows, how much more will He feed us! For all eyes wait upon Him. He knows, He cares. God will not withhold any good thing. But sometimes we do not know, and we ask for something and it is denied. However something better comes our way. Paul desired the thorn in the flesh to be removed, and he received something better, which was the all-sufficiency of grace. How many saints were enriched from the hand of God by permitting better things to come their way! Oftentimes we cannot understand. But He giveth good things to them that walk uprightly, and we believe it and are comforted.

Falfurrias, Texas.

CORRESPONDENCE

(Continued from page 729)

Our communion service was held Oct. 29. The ordinance of feet washing was also observed.

Our revival meetings conducted by Bro. J. C. Clemens of Lansdale, Pa., came to a close Nov. 23. We had a season of great rejoicing, and also of sadness. Our hearts are made sad for the many who have not heeded the warning that was thrown out from night to night.

We rejoice that there were fourteen precious souls willing to accept Christ as their Savior, and renounce Satan and the world. Most of them are young in years, but a few are in the evening of life. One man is eighty years old. Good interest was manifested during these meetings. The house was well filled every night.

Bro. Clemens preached the Word of God with power, and in its simplicity. He has freed his hands from the blood of all men. May God richly bless our brother in his evangelistic work.

The ministering brethren who preached for us the last few months were Bros. Joseph Boll, George Horning, John Gochbauer.

We ask an interest in your prayers for the work at this place.

Nov. 25, 1929.

M. E. H.

Parnell, Iowa

(West Union congregation)

Greeting in Jesus' name:—On Oct. 27 a goodly number were privileged to commemorate the death and suffering of our Savior at this place, and on Nov. 10 at Daytonville.

On the 24th an all-day service was enjoyed, we believe, by all present. Brethren J. B. Smith, Clarence Bontrager, and Paul Miner, with Sister

Phoebe Yoder and Ruth Mininger from Hesston were in charge. The subjects discussed were large and important ones. Bro. Mininger gave a very timely address to our Sunday school. Might the good Lord prosper our workers in their great undertaking for Him, is our prayer.

Bro. Alpheus King has been spending the past week at Kirksville, Mo., for the benefit of His health.

Sister Barbra Swartzendruber is home from the Mercy Hospital where she has just recently undergone an operation for appendicitis.

Bro. Fred Gingerich of Versailles, Mo., and Bro. Marcus Lind of Albany, Oreg., worshipped with us Sunday, Nov. 24. Bro. Gideon Yoder of Hesston spent a week in his parental home.

Health is fair in general. Zero weather prevailed for several days, with roads almost impassable.

Nov. 25, 1929.

Cor.

Scottdale, Pa.

Greetings to All in Jesus' Name:— We were glad to have with us, over Sunday, Nov. 24, Bro. and Sister John S. Burkholder and Bro. and Sister Henry E. Sollenberger and son Chester, all of Chambersburg, Pa. Bro. Burkholder preached for us morning and evening. In the morning service the voice of the congregation was taken for minister, and a number are under consideration for that place. No providential hindrances, the lot will be cast tomorrow.

Bro. C. F. Yake, who spent several weeks in Ohio and Indiana, also several others among our members who were visiting at different places, have returned to their posts of duty here.

Bro. Homer Kauffman, who has been confined to the State Hospital in Connellsville for several weeks from an operation for appendicitis, is recovering nicely and expected home in a few days.

Quite a few of our members were at Masontown on Thanksgiving day, attending a joint meeting of the two congregations in an all day Thanksgiving service. A portion of the congregation, being unable to go, worshipped at the church here.

Nov. 30, 1929.

Cor.

THE CHRISTIAN MONITOR

For 1930

During the coming year the **Christian Monitor** will contain many features that will be of especial interest to the Christian worker. The regular **Young People's Bible Meeting Department** will be enlarged and made more helpful to all who take part in this important form of Christian service. The regular write-ups by the department editor will be supplemented by two additional features. A short article on each topic will be supplied by Christian workers from various sections. **Junior Adaptations** of the topics not listed as **Junior Topics** will also appear each month. The principle of adaptation which has made the **Uniform Sunday School Lessons** so popular among all ages of pupils will be applied to the **Young People's Meeting** topics. This feature will be prepared by various Christian workers who have made a study of the work of the **Young People's Meeting**, and will furnish helpful material for all sections where more Junior work is desired. Watch for it and make use of it. A series of articles on the **Purpose and Work of the Young People's Meeting** will also begin with the January number and continue for a number of months. Bro. J. Irvin Lehman, minister and worker among young people, will write these articles.

It is the aim of the publishers to make the **Sunday School Department** especially helpful during the coming year. During the first six months a series of **Studies in the Book of Matthew** will appear. These articles will keep pace with the **Sunday School Lessons** of that period and will make excellent supplemental study material for both teachers and pupils. Bro. Geo. J. Lapp, missionary and Bible teacher, will furnish these articles. The **General Sunday School Committee** will furnish a series of articles pertaining to the work of the Sunday school. Although written in readable style these articles will be arranged something like a study course. They will deal with the most important phases of Sunday school work and will continue throughout the year.

Other departments of the paper will also contain many interesting features. The **Mission Department** will begin

the year with a series of articles on **Work among the Lepers**, by Dr. C. D. Esch, missionary to India. Other interesting articles will also appear in this department during the year. The **Christian Life and Educational Departments** will contain live articles. Among these will be a series of **Travel Sketches** which will take us to interesting places in both the United States and Europe. Bros. Harold S. Bender and Paul Erb will be among the contributors.

Several new features will be added to the paper: **A Digest and Comment of World News** by Bro. C. F. Derstine and a serial story, **The Unequal Yoke**, by Martin Paul (pen name) a former missionary to China. Under the figure of a personified dollar, who tells of his various experiences, we have an interesting story which warns us of the **Dangers of Liberalism** in present-day schools and mission fields. You will want to read every installment of this **Autobiography of a Protestant Dollar**. The **Young People's Problems Committee** of the Mennonite Church will also furnish a number of articles during the year. These will be especially prepared by various writers and will deal very definitely with present-day issues and how they affect the lives of our young people.

Articles on the **Home and Farm** will also have a prominent place in the paper. The series on **Personality of the Home** will be continued, as also other articles of interest. The articles on **Mennonite History** by Bro. John Horsch deserve special mention. They should be read by every member of the Mennonite Church and will be of interest to many others.

Now is the time to renew your paper and to secure new subscriptions. For five new subscriptions to the **Christian Monitor** at the regular rate of \$1.00 per year we will send you the book, **Feeding the Hungry**, retail price, \$2.00, as a reward for your effort.

We want to call especial attention to the **Club Rates** for the paper. Ten or more to separate addresses, 75 cents each; to a single address, 50 cents each. **Young People's Meeting** organizations and **Sunday Schools** should order the paper in clubs for their members.

CHRISTIAN MONITOR, Scottdale, Pa.

MINUTES

Of the Annual Meeting of the Mennonite Board of Education held August 24, 1929, at the Mennonite Church, Elkhart, Indiana

The meeting was called to order by the President, D. A. Yoder.

A song service was led by S. M. Kanagy. N. A. Lind conducted the devotional period, reading a Scripture passage and leading in prayer.

The following trustees responded to the roll-call:—S. C. Yoder, Edward F. Martin, D. H. Bender, Paul Bender, S. M. King, I. W. Royer, H. S. Bender (Proxy, Noah Oyer), Chester K. Lehman, S. M. Kanagy, D. D. Miller, Simon Gingerich, S. F. Coffman, O. O. Miller, J. A. Leichty, J. M. Kreider, Samuel Honderich, D. J. Fisher, D. A. Yoder, Amos Hostetler, Aaron Loucks, H. R. Schertz, (N. A. Lind, Proxy for Samuel Honderich.) By recommendation of the Executive Committee, S. E. Miller Acting Business Manager of Hesston College was recognized as a member of the Board.

Absentees were the following: Leidy Hunsicker, Harvey E. Shank, A. J. Steiner, Milo Stutzman, A. D. Wenger, J. C. Gingerich, C. C. Cressman, and E. E. Miller.

The minutes of the previous meeting were read by the Secretary and approved.

S. M. King was elected Assistant Secretary to serve during the meeting.

H. R. Schertz, C. K. Lehman, and M. C. Cressman were appointed a Nominating Committee for this meeting.

D. D. Miller, Simon Gingerich and S. M. King were appointed a Resolutions Committee.

The President's report was given by D. A. Yoder and was accepted.

The minutes of the Executive Committee meetings held during 1928-29 were read by the Secretary and were approved as read.

The minutes of the special meeting of the Board, held on Feb. 16, 1929 to consider the plan of erecting a men's dormitory for Goshen College, were read and approved, with a minor correction.

The reports of the President of Hesston College, D. H. Bender, and of the Acting Dean, Paul Erb, were given by D. H. Bender and were accepted.

The President of Goshen College, S. C. Yoder, gave the report of the President and of the Dean, Noah Oyer, also of the Principal of the academy, U. Grant Weaver. The reports were accepted.

The morning session of the meeting was closed with prayer, by I. W. Royer.

Afternoon Session

After the singing of a hymn, A. I. Yoder conducted a fitting devotional service.

The Business Manager's report for Goshen College was given by Edward F. Martin, Business Manager, and it was accepted by the meeting.

The report of the Custodian for the Goshen College Endowment and Annuity Funds was given by Silvanus Yoder, Custodian, and was accepted.

The auditor's report for the Custodian was also accepted.

S. E. Miller, Assistant Business Manager of Hesston College gave the Business Manager's report, which was accepted.

The report of the Auditor for Hesston College, C. N. Parsons, was accepted.

C. L. Graber, Agent, gave a report of the Lot Account for Goshen College. The same was accepted.

The Committee appointed to undertake the remodelling of East Hall, Goshen College, gave their report through S. C. Yoder. It was accepted.

The report of the Program of the Endowment Committee was given by O. O. Miller, and the progress of the work was reported by C. L. Graber, who also gave a report of the receipts and disbursements. As Financial Agent, O. O. Miller gave a report of the Budget for continuing the work. These reports were accepted.

The report of the Treasurer of the Mennonite Board of

Education was presented by Aaron Loucks, Treasurer, the same being accepted.

The Auditors, V. E. Reiff and C. L. Graber, presented their report of the Treasurer's accounts, and it was also accepted.

The two amendments to the Constitution of the Board, proposed at the former meeting of the Board, were adopted by the meeting in the following form:

Amend Section I, Article 5 to the following:—"The Board shall appoint the following Committees: Finance, Faculty, and Literature. The Finance Committee shall consist of from three to nine members as annually determined by the Board, at least three being members. The Faculty and Literature Committees shall each consist of three members unless otherwise specified by the Board.

Add to Section IV, Article 8:—"The Board undertakes Trusteeship of these funds under the terms of these sections as operative only during the existence of the institutions specified or during their continuance under the Board's own jurisdiction. In any other event, these funds will be held and administered in the cause of Christian education under the trusteeship terms determined by the Mennonite Board of Education."

The Finance Committee gave their report through O. O. Miller, Financial Agent. The report was accepted and with a change in section ten the recommendations were adopted.

The Religious Welfare Committee of Goshen College gave their report through Noah Oyer, and the report was accepted.

The Hesston Religious Welfare committee was given by D. H. Bender, and the same was accepted.

D. A. Yoder reported for the Faculty Committee. The report was accepted.

The report of the Literature Committee given by S. C. Yoder was accepted, and the recommendations referred to the Committee on Constitution Revision.

The Committee on Bible Study held no meetings during the year. On motion the Committee was retained.

The Educational Policy Study Committee was given by Noah Oyer. The report was accepted and the recommendations adopted.

The question of advanced Bible work in Hesston College was considered. Upon motion, recommendations (a) and (b) of last Year's report were continued.

It was further moved, That, Hesston College be granted the permission to give a certificate for the four year college Bible course, with the understanding that if degrees are later offered the same may retractively be conferred upon those who in the meantime complete the course, and that the Bible Study Committee be instructed to study this subject and bring recommendations in regard to Board policy to the next annual meeting

The report of the Nominating Committee was given and accepted. The following officers and committees were elected:

Members at Large: S. F. Coffman, Simon Gingerich.
Conference Trustees: Lancaster Conf.—O. O. Miller; Franconia Conf.—Leidy Hunsicker; Washington Co.—Franklin—Harvey Shank.

President, D. A. Yoder.
Vice President, H. R. Schertz.
Secretary, S. F. Coffman.
Treasurer, Aaron Loucks.
Fifth Member, A. I. Yoder.
Financial Agent, O. O. Miller.
Finance Committee: Aaron Loucks, O. O. Miller, H. R. Schertz, and four additional.

Faculty Committee: D. A. Yoder, S. E. Allgyer, D. D. Miller.
Literature Committee: S. C. Yoder, Noah Oyer, S. M. Kanagy, C. K. Lehman, Paul Erb.

Young People's Problems: Chester K. Lehman.
Inter Board Committee: S. C. Yoder.
Educational Policy Study: J. L. Stauffer, I. E. Burkhart, O. O. Miller.

Bible Study Committee: S. F. Coffman, S. C. Yoder, Paul Erb.

Goshen College: Pres., S. C. Yoder; Dean, Noah Oyer; Business Manager, Ed. F. Martin.

Hesston College: Pres., D. H. Bender; Dean, Edward Yoder; Ass't Business Manager, S. E. Miller.

Local Board, Goshen College: S. C. Yoder, Noah Oyer, Edward F. Martin, B. J. Schertz, C. L. Graber, Silvanus Yoder, D. A. Yoder.

Local Board, Hesston College: M. A. Yoder, Earl Buckwalter, D. H. Bender, Edward Yoder, J. A. Coopridge, C. M. Hostetler, Charles Diener.

Custodian of Lind Collection, G. College: Silas Hertzler.
Investment Trustees, Goshen College: C. L. Graber, 1932;
Silvanus Yoder, 1930; H. R. Schertz, 1931.
Investment Trustees, Hesston College: D. H. Bender, 1930;
Earl Buckwalter, 1931; C. F. Roupp, 1932.
Religious Welfare Committee, Goshen College: D. D. Miller,
Noah Oyer.
Religious Welfare Committee, Hesston College: D. H. Ben-
der, Maurice Yoder.
Upon motion, The Executive Committee was asked to appoint

a committee for the revision and reprinting of the Constitution
and by-laws of the Mennonite Board of Education.

The Secretary was asked to express appreciation to the local
congregation for the hospitality extended to the members of the
Board during the sessions of this meeting.

The meeting adjourned at 4 o'clock P. M. and the closing
prayer was offered by J. S. Shoemaker.

S. F. Coffman, Secretary.

Married

Bawel—Cuttman.—On Nov. 20, 1929, at the home of the officiating bishop, Bro. Eli H. Kanagy, Belleville, Pa., occurred the marriage of Bro. Orrie Bawel and Sister Carrie Cuttman, both of the Allensville congregation. May the Lord richly bless them through life.

Hess—Rohrer.—On Nov. 14, 1929, at the home of the bride's parents near Lancaster, Pa., Bro. John H. Hess of Millersville, Pa., and Sister Mabel D. Rohrer were united in holy matrimony, Bro. Elmer G. Martin officiating. May the blessings of God attend them through life.

Stoltzfus—Arment.—On Nov. 17, 1929, at the home of the bride's parents, Bro. and Sister Ralph Arment of Lancaster Co., Pa., occurred the marriage of Bro. Clarence Stoltzfus to Sister Barbara Arment, Bro. John S. Mast officiating. May God's blessings attend them through life.

Obituary

Snider.—Solomon S. Snider was born Jan. 11, 1846; died at the home of his son, Oliver Snider, Oct. 13, 1929; aged 83 y. 9 m. 2 d. He was a faithful member of the Mennonite Church. He had a friendly disposition and was loved by all. On Dec. 1, 1868, he was married to Elizabeth Martin, who preceded him in death, Feb. 11, 1896. This union was blessed with five children (Mrs. Angeline Musselman, who died Jan. 29, 1919; Mrs. Rachel Shantz, Addison, Oliver, and Irvin. He also leaves 16 grandchildren and 11 great-grandchildren. On Sept. 26, 1897, he was married to Susannah Shantz, who also survives him.

"My earthly labors have an end,
I've found a better home,
Where I with many a loving friend
Will gather 'round the throne."

Hess.—Barbara A., wife of Christian H. Hess, was born Feb. 24, 1867; died Nov. 14, 1929; aged 62 y. 8 m. 20 d. She leaves her husband, 2 sons, 4 daughters, and 9 grandchildren. Two daughters and one son preceded her in death. She accepted Christ and united with the Mennonite Church, to which she remained faithful until death. Both home and Church will keenly feel their loss, but we have the confidence that our loss is her eternal gain. Funeral services were held at the house and at the River Corner Mennonite Church in charge of Bros. I. B. Good and John H. Mosemann. Text, Jno. 14:1-3. Interment in adjoining cemetery.

"Oh, dear mother, how we miss thee
Every place we look;
But in heaven we can meet thee,
If we're faithful to the Book."

—By the family.

Showalter.—Deacon Jacob W., son of Henry and Elizabeth Showalter, was born Sept. 4, 1847; died Nov. 18, 1929; aged 82 y. 2 m. 14 d. On March 15, 1872, he was united in marriage to Margaret Heatwole. She preceded him in death two weeks less than one year. Since that time he made his home with his daughter Annie, who cared for him. He is survived by 4 sons and 4 daughters (Mary Swope, Annie, Henry, Sophia Brubaker, Menno, Hettie Weaver, Daniel, and Peter), 15 grandchildren, and 2 great-grandchildren. Funeral services were held at Weaver's Mennonite Church, conducted by

Bros. S. H. Rhodes and Lewis Shank. Text, 1 Sam. 20:18.

"The lights are all out in the mansion of clay,
The curtains are drawn, for the dweller's away;
He silently slipped o'er the threshold at night
To make his abode in the city of light."

Zehr.—Beulah May, only child of Bro. and Sister Ben Zehr, was born Oct. 28, 1915, near Manson, Iowa; died Nov. 16, 1929; aged 14 y. 18 d. During the greater part of this time she suffered intense pain but passed peacefully away. She found much comfort and consolation in singing a number of songs that she learned in Sunday school, such as, "Everything's all right in my Father's house," and "God made the lilies." She leaves father, mother, grandparents, and a host of relatives and friends. Funeral services were held at the Mennonite Church in Manson, conducted by Bros. J. C. Eigsti, Nicholas Stoltzfus, and A. R. Egli. Text, Matt. 18:3. Interment in Rose Hill cemetery.

"All is over, hands are folded
On a quiet, peaceful breast;
All is over, toils are ended,
Now dear Beulah is at rest."

Kauffman.—John Kauffman was born in Somerset Co., Pa., March 11, 1850; died Oct. 9, 1929; aged 79 y. 6 m. 27 d. He came to Michigan with his parents in 1869 and settled on a farm near Bawne. He was united in marriage to Catherine A. Livingston, Aug. 21, 1870. One daughter and five sons were born to this union. The daughter, two sons, and the mother preceded him in death. He was a man of Christian principles and was a faithful member of the Mennonite Church for more than fifteen years. He was in poor health for some time and during the last few weeks suffered intense pain at times. He leaves his three sons (William Hiram, and John Henry), 21 grandchildren, 8 great-grandchildren, 2 sisters (Mrs. Christiana Livingston and Mrs. Emanuel Custer), and 1 brother (Jerry), besides many other relatives and friends. Funeral services were conducted by Bro. D. A. Yoder at the Bawne Mennonite Church. Interment in adjoining cemetery.

Meyers.—Katie L. (Detweiler) Meyers was born in Bucks Co., Pa., March 6, 1902; died Oct. 16, 1929; aged 27 y. 7 m. 10 d. She was united in marriage to Abraham M. Meyers, Dec. 7, 1927. To this union was born one son. She united with the Doylestown Mennonite Church in early life, remaining faithful till death. She was a Sunday school teacher for a number of years. On Oct. 7 she was taken ill with influenza, which developed into pneumonia. She was taken to the Emergency Hospital in Doylestown, where she bore her suffering patiently until she fell asleep. She leaves her husband, 1 son (Harvey Edwin, her mother (Mrs. Elizabeth L. Detweiler), 4 sisters (Mrs. Melvin Gehman, Cora, Elizabeth, and Ruth), and 1 brother (Abram). Her father preceded her in death last April. One brother also died in infancy. Funeral services were held at Deep Run Mennonite Church, conducted by A. O. Hissand, Mahlon Gross, and Enos Wismer. Text, 11 Cor. 4:16-18; 5:1.

"Weep not, dear ones, though I leave you,
It is but a few days more,
Till with Jesus I will meet you,
One by one on that bright shore."

—By the Family.

Martin.—Malinda Osborn Martin was born at Nappanee, Ind., Aug. 7, 1879; died Nov. 14, 1929; aged 50 y. 3 m. 7 d. On Jan. 1, 1898, she was united in marriage to John Martin. To this

union were born ten children, two of whom preceded her in death. She leaves her husband, 8 children, 2 grandchildren, her mother, 2 sisters, and a host of relatives and friends. She confessed Christ as her Savior when about twenty years of age and united with the Mennonite Church, in which faith she lived and died. For several years she had not been well, suffering from diabetes, but was able to be about her family duties most of the time. In her final sickness she was confined to her bed for several days, but seemed to be feeling much better and expected to be up in a few days. The call came suddenly and unexpectedly, as Bro. Martin found her lifeless in bed on Thursday morning. She was the happy possessor of a quiet, unassuming, Christian spirit and exercised sweet patience during her affliction. Services were held at the N. Main St. Mennonite Church, Nappanee, conducted by Bros. S. L. Weldy and H. P. North. Interment in Union Center cemetery.

Stutzman.—Samuel H. Stutzman was born in Fairfield Co., Ohio, Aug. 6, 1843; died at Harrisburg, Oreg., Nov. 16, 1929; aged 86 y. 3 m. 10 d. When a young man he moved with his parents to Middlebury, Ind., where on June 14, 1869, he was married to Martha Hartzler, to which union were born five children (Ira, Minerva Hostetter, Ora, Silas, and Rudolph). He moved to Iowa with his family where he lived four years and also lived in Nebraska one year, then they moved to Cass Co., Mo., about the year 1881, where his children grew up, and where his wife died Aug. 8, 1898. After this he went to Indiana and lived there for about 12 years. In 1911 he came to Hubbard, Oreg., where he was married to Lydia Hostetter. He grew weaker from old age, and for about the last two years was bedfast, patiently awaiting the end. He accepted Christ as his Savior in his youth and remained faithful unto the end. Besides a host of friends which he made, he leaves to mourn his wife, two brothers (Jonathan and Elias), his five children, 19 grandchildren, and 7 great-grandchildren. Funeral services were held Nov. 18 by A. P. Troyer of Hubbard, Oreg., and C. R. Gerig and N. A. Lind of Albany, Oreg. He was buried in the Alford cemetery near Harrisburg.

Newhauser.—Lydia A., daughter of C. B. and Catherine Newhauser, was born in Lancaster Co., Pa., Dec. 12, 1858; died Nov. 16, 1929; aged 70 y. 11 m. 4 d. She was preceded in death by 1 sister (Deborah), 2 brothers (Joe and John), and father and mother. There remain to mourn her departure 2 brothers (Grant and Ab) and 3 sisters (Mrs. J. A. Yoder, Mrs. T. B. Lee, and Mrs. I. W. Royer), with many other relatives and friends. In her early youth she accepted Christ as her personal Savior, was received into the fellowship of the Concord Mennonite Church, and continued a faithful witness for Christ and always was loyal to her church and its service and sacrament. Her life was one of unselfish ministry. She lived for the good of others. Since before the departure of her parents, much of the time she lived in Slidell, La., at which place she was at home during her last sickness and death. She had her home near Concord, Tenn., and often spent a part of the summer months with us here. Her coming was always looked for with pleasure and she will be greatly missed. Her remains were brought to her home. Funeral services were conducted from the Concord Mennonite Church, preceded by a short service at her home by Wm. Jennings and I. W. Royer. Burial in the adjoining cemetery.

SPECIAL BIBLE TERM

The Annual Special Bible Term of Hesston College and Bible School will begin Jan. 2, 1930, and continue for six weeks. More than ordinary efforts are exerted to make this short term of special interest and helpfulness. Courses will be given in both Old and New Testament, Book Study, Sunday School Lesson Text, Teacher Training, Doctrine, Mennonite History, Young People's Activities, Preacher Problems, and other practical subjects confronting the Christian worker and the Church. This work will be in the hands of competent and consecrated teachers. A Christian Life Conference and a Ministers' Week will be features of the Special Term. A Bulletin giving full information as to courses, instructors, and expenses will be sent on request.

Hesston College and Bible School,
Hesston, Kansas.

EASTERN MENNONITE SCHOOL

Special Bible Term

The Special Bible Term of six weeks at the Eastern Mennonite School, Harrisonburg, Va., for 1930, will begin January 1, and end February 11.

The instructors will be Noah H. Mack, New Holland, Pa., and N. E. Miller, Springs, Pa., with others to assist them. The following subjects are to be taught:

Bible Doctrine, Gospel of Luke, I Thessalonians-Philemon, Deuteronomy-Joshua, Isaiah-Lamentations, Church History, Personal Work, Music, Hymn Study, Chorister Training, Bible Geography, and Life of Paul.

February 6-8 there will be a Christian Life Conference. Some of the speakers from a distance will be Abram J. Metzler, Benjamin B. King, Jacob C. Habecker, Daniel Kauffman, Elmer G. Martin, and J. Irvin Lehman.

February 8-9 there will be a Mission Program with speakers from far and near.

February 10-14 will be Ministers' Week. Daniel Kauffman, John H. Mosemann, N. E. Miller, J. Irvin Lehman and other instructors will be in charge.

Come for the trip, for mountain and cave scenery, for acquaintance with a few hundred young people, for first hand knowledge of the work of the School, for the cultivation of your gift of song, for more Bible knowledge, for Christian fellowship and above all, for spiritual help.

Write to the Eastern Mennonite School, Harrisonburg, Va., for bulletin and other information.

GOSHEN COLLEGE

The Special Bible Term

Second year of the six-year curriculum. Last year the Bible department of Goshen

College outlined a new curriculum for the special Bible term. The course is so planned that the student can cover the entire Bible in six terms. Students can attend the special term for six successive years without repeating any course, as the curriculum is arranged in a six-year cycle. During the coming term the second year's work will be given.

Emphasis is placed on direct study of the books of the English Bible. This year there will be courses in Gospel of Matthew, Old Testament Books (Exodus to Deuteronomy), Bible Doctrine (the Holy Spirit and Man), Church History (100 A. D. to the Reformation), Methods of Bible Study, General Epistles, Sermon preparation, Sunday School teachers training, Music, the work of the chorister, Sunday School lessons for 1930.

Bro. I. W. Royer will again assist the regular Bible instructors of the college during the special term.

The Minister's Week is scheduled for February 11 to 14. There will be lectures and discussions helpful to ministers as in previous years. Ministers are urged to attend these meetings.

The Sunday School Worker's Day is a new feature of the special term. On January 11 there will be special sessions for the benefit of Sunday School superintendents and workers. The executive committee of the Indiana-Michigan Sunday School conference will have charge. Sunday school workers are urged to attend.

The special term begins January 3 and ends February 13. For descriptive bulletin and further information write G. F. Hershberger, Secretary, Goshen College, Goshen, Indiana.

REDUCED PRICES!

On Our New Song Book

SONGS OF CHEER FOR CHILDREN

Authorized by General Conference

The songs that have been selected comprise three general groups. One of about 75 selections for the Primaries; another of about 50 selections for the Juniors; and another of about 25 selections of the most familiar hymns and songs that children should learn to sing.

It will be noticed then that the book contains about one hundred fifty selections, and it should not be confused with the generally popular song books for children with only a limited number of songs for the Primaries. This book will also very readily adapt itself to the Intermediates and Adults where there is no organized Children's department.

Most of the songs have the text set with the music. A few appear with the words only. A bold face style of notes and a clear, large face type for the words have been used. It is printed on a durable white paper with the proper finish and weight for a serviceable book. It is printed in shaded notes only.

No necessary time or expense has been spared in the preparation of this book and we feel assured that it will find a place in each of our congregations on its own merits. We invite orders for sample copies as well as the orders for your school. Prices now in effect are as follows:

Shaped Notes Only

HEAVY PAPER COVER

Each, postpaid\$.40
Dozen copies, prepaid 4.50
100 copies, not prepaid 33.00

STIFF CLOT COVER

Each, postpaid\$.60
Dozen copies, prepaid 6.50
100 copies, not prepaid 50.00

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Scottdale, Pa.

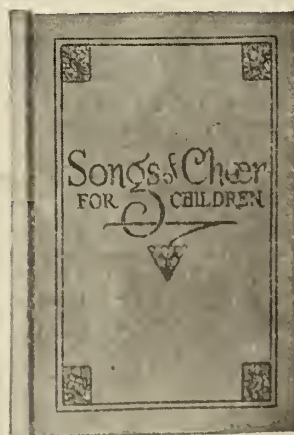


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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel"

"Look on the fields; for they are white already to harvest"

Published Monthly in the

December 5, 1929

Interests of our Mission Activities

EDITORIAL

"Thou shalt be missed, because thy seat will be empty" (1 Samuel 20:18).

* * * *

Altho this text is often used as the foundation for a funeral sermon, it has applications far beyond the mourning for a loved one lost to our presence because of death.

* * * *

Some years ago I stopped in a certain town for a few hours and accepted the urgent invitation to join a family in the noonday lunch. Some time before this one of the members of the family had been taken away by death in an unusual way—a very sad way. When we gathered round the board and all were seen to be present, there was an extra plate and an extra chair. Self-chidingly the mother said, "Why didn't I count properly?" No answer was given, as I recall the circumstance, but to my heart there came a feeling as I imagine it would be to receive a shaft from a strong bow. I wonder how many others of the little circle thought of the vacant place, the empty seat. As I think of the incident to-day after these years, I do not recall a single other incident that evoked a similar burst of heartfelt sympathy.

* * * *

But the words addressed to David in the text quoted above were not addressed to a corpse, nor to a soul that had departed from the body—David was very much alive at that time. That very fact was the one that troubled Saul. He was plotting David's death for the inexcusable reason that he knew that David was destined to do the work that had been assigned to Saul, and Saul had failed, utterly failed, to do it. For forty years, and more, David lived on to work for and to witness for and to humbly serve the God whom Saul

had rejected. He never returned to occupy the seat he had vacated at the table of Saul.

* * * *

The world is full of work to be done. If you were asked to designate a busy life, few of us would hesitate to point out the life of Jesus Christ on earth. "I must work the work of him that sent me," He said. And when He departed to His father He assigned work to His followers in such terms that we cannot fail to understand that the work is assigned to us as well as to them—and to all who follow Him "till He come." A Greater than Saul, one greater than any earthly monarch that ever reigned, has assigned us to our tasks. Our King makes no mistakes, never errs in judgment, never mistakes our abilities nor the heaviness of our tasks. He invites us to His feast to share with Him the nourishment which He partakes, to counsel with us regarding the tasks He has assigned to us. Will the table at the feast of our King find our seat empty? Will we be missed?

* * * *

Not all can go, not all should go, not all are called to go into the dark corners of our cities, nor into the dark places in Africa, China, India, or Arabia. But if God calls you to a particular field of labor—cotton field hoeing or picking cotton, to the corn field husking (or do you shuck it?), to the counter measuring muslin, to the desk keeping accounts, to the school-room leading young souls to a brighter future in earth, into the home Sunday school leading young souls into a bright eternity, to the pulpit at home, to the foreign field—wherever God calls you, there is your place. Did any one else ever go and take David's place at the table of Saul? Hardly likely.

And in many, many cases, in spiritual work in most cases, when you do not do your work, the work will not be done. Time passes, opportunity passes, lost time can never be regained, lost opportunity will never return. The work you left for another to do, the place you left for another to occupy, the task you expected another to perform may possibly seem to have been occupied or done by that other. As a matter of fact the job that "other" did was his job—not yours. When the Holy Spirit speaks to you and asks you to deal with a lost soul, it is yourself that has that task. Another may some time lead that soul to Christ, but that was his task, not yours, and to him goes the reward. He can't hand it back to you and say, "I acted in your place." You will be often missed because your place is empty, and there will be no volunteers to fill your place. When you flee or desert, the one who enters the way you left is doing his work, not yours.

* * * *

Right at home, in the home field, in the home churches, and home communities there are places to fill, places that need the stoutest of courage, the firmest of determination, the shrewdest and brightest minds, the most carefully disciplined wills and intellects, the most devoted consecration to God, the most implicit obedience to His Word. One such place is assigned to YOU! Are you filling your place? Or is your seat empty? Are those who are looking your way for examples of faithful obedience to God missing you?

* * * *

What has gone before was for everybody. Now I want to write a paragraph or two for just you—I mean YOU! There never was a time in the history of the Mennonite Church when staunch courage and loyalty to

the truth of God's Word were more needed than now. If your denominational name happens to be something else, no matter, cross out "Mennonite" and write what you please, I'll stick to what I said. And the Lord needs YOU for one particular purpose in maintaining loyalty to the Bible and courage for the right. It may be that the Lord has called you to be an example of kind, loving service in a difficult place. You'll never win your crown by shirking—be in your place.

* * * *

It may be that your home Church is drifting. They say many of the churches are drifting. I used to hear them say that fifty years ago. It seems to many of us that the drift is much faster now than it was then. God may have chosen you to be the one witness of what a true Christian should stand for in the midst of a drift toward the world, Satan, and hell! Do you know the right? Have the courage to stand for the right! There are not many people who, if they faced the problem of doing the Lord's work in the present time, would not admit that there is a great need of faithful, everyday living on the side of the Lord. If you and I do not do that living for the Lord, who will? That righteous living is our job, our testimony, our place at the table, our place wherever our bodily presence may take us.

* * * *

And remember, Thou shalt be missed if thy place is empty!

* * * *

Two articles in this issue will be read with special interest. Both are on Russia, both are selected from the Missionary Review of the World. The situation in Russia at the present moment is at white heat. From other sources our readers can glean information concerning our own people. These articles give one an idea of the general situation and the fierce efforts of the enemy of souls in trying to suppress religion of all kinds in the vast empire of Russia.

* * * *

There is an interesting article on Mennonite Work in Argentina in the current issue of the Missionary Review of the World. We do not reprint the article as our readers have the facts given in our own publica-

tions. It is significant that the "Evangelical" religion as interpreted by our people is of interest among Christian people generally.

* * * *

A card from Bro. C. D. Esch, posted on the "Paquebot" at Port Said, tells of the journey of our missionary party to that place. Since then word has been received that the entire party landed in Bombay safe and well. They found the October Atlantic and the western portion of the Mediterranean a little rough, but all smooth from there on.

WHAT CONSTITUTES A MISSIONARY CHURCH?

By Kate Kortemeier

for the Gospel Herald

I might answer this question very definitely in a very few words. The infilling of the Holy Ghost; the same as was given to the disciples on the day of Pentecost.

Before Christ ascended to heaven, He commissioned His disciples to go forth witnessing for Him, or in other words, to tell the Gospel story to all the world. But they were to tarry at Jerusalem until they received the Holy Ghost power to fit them for the work. After the Holy Spirit came upon them, they at once became missionaries, for we see how Peter so boldly preached Jesus to those Jews who had so shortly before crucified Him, and through his preaching there was a wonderful work wrought and many souls were added unto the church.

Then we would say, a missionary church is made up of a body of believers who have the Holy Spirit dwelling in them, and whose lives are consecrated for service, ready and willing to witness for Him wherever the Lord calls them. When Isaiah saw the vision, and after he had received the cleansing, he was ready for service by answering, "Here am I, send me." We can only have a missionary church, when the members of that body get a vision, and receive the endowment of power.

Everywhere the fields are ripening ready for the harvest. We can only be a missionary church as we faithfully go out laboring in the harvest field, praying that the Lord of the harvest may send forth laborers into His harvest.

It is only when we value the worth of the soul as the Savior valued it, that we become moved with compassion for those who are out of the kingdom, as well as for those who are in heathen darkness.

A missionary church has such a zeal for the work of the Master that

it has no time to make compromises with the world. When Nehemiah was building the walls of Jerusalem he counted his work so great that he had no time to go to make compromises with the enemy. We can also draw a comparison with the building of the wall, in that each one filled the place assigned him and all faithfully worked together with one aim, and thus the work was accomplished.

No doubt in almost every church there are some real true and loyal souls who have a real missionary spirit, but it is only when every member fills his or her place that we can be a real missionary church.

A missionary church is a church that assumes responsibilities and works to that end. While the enemy tries to make compromises, they have set a watch and are able to overthrow the works of the enemy. No matter where our work may be, if we faithfully do our best, in a spirit of humble service, we render service unto our Lord. "Inasmuch as ye have done it unto the least of these,.... ye have done it unto me."

Prayer is the greatest essential in missionary work, for through prayer we get our power with God, and the greater the task, the more time we should spend in prayer. The Savior spent much time in prayer. When He had a strenuous day he went to God at night in prayer and again He arose a great while before day to be alone with His Father in prayer. Since it was necessary for the Savior to spend much time in prayer, how much more is it necessary for us to spend much time at the throne of Grace in communion with our heavenly Father.

To be a real missionary church we must prevail in prayer for those who are out in the cold world, also for those of the flock who have become indifferent. The keeping power lies in prayer. The more the burden of souls presses upon us the more we feel the need of tarrying long at the throne of Grace.

Paul the great missionary said, "The love of Christ constraineth us." And we prove our love to God, by what we do for our fellow men.

I want to emphasize the thought that we should definitely pray for one thing, and pray believing until our prayers are answered. And last, but not least, we consider giving of our means as one of the essentials of a real missionary spirit.

It was the great love of God that constrained Him to give, and since He gave His Son to purchase our redemption, should we not willingly and gladly make sacrifices to give more freely of our means to carry the Gospel story to those in heathen darkness?

"Ye are not your own, ye are

bought with a price. Therefore glorify God in your body and your spirit which are God's." I know of no better way to glorify God than to try to win souls for Him.

Since all we have comes from God and we are His stewards, we shall also be called into account of our stewardship, should we not try to be faithful stewards? "Freely ye have received, freely give."

My prayer is that our church may be spurred with a greater missionary spirit, and that she may shine brightly, shedding her rays of divine love and compassion to those lost in darkness, that we may indeed be a real missionary church

Freeport, Ill.

"THE MEXICAN WORK"

By Kathryn Leatherman

(Essay read at the Mo.-Kans. Workers' Conference, La Junta, Colo., 1929.)

To me this seems a real privilege to tell about the Mexican people. I wish to give a brief summary about the Mexican work by dividing my topic in three subdivisions.

I. The Home.

II. The Education.

III. The Religion.

I. The Mexican Home

The home life of the average Mexican is far from ideal. There are many things these people have to contend with that we as Christians know nothing about.

Most Mexican families are quite large, with an average of from eight to fourteen children. Ofttimes they live in very inconvenient close quarters called homes. Sometimes the sugar beet companies have men hired to oversee the work done by them.

Some Mexican people are quite thrifty. But as a general rule they lack ability in taking care of money, although they may have been fortunate enough to accumulate quite a nice sum.

The women always seem to work very, very hard; just like the women in many foreign countries. In fact they seem to cling to their foreign customs and traditions. The women and children work out in the sugar beet and cucumber fields. Many times they work much harder than the men. The sad part of this is that when they have a nice lot of money earned, the husband or father often gambles and drinks, thus squandering the hard earned money away. When the brain is dulled by the use of liquor and other narcotics, of course the mind is unable to function properly and a dull uninterested person is the result.

I'm happy to say however that a number of the Mexicans around here are of a higher type and the foregoing remarks do not apply to all of

them. They are cleaner and their homes are furnished more nicely.

II. The Education

The Mexican people as a group are not as much interested in the education of their boys and girls as they should be. Therefore it is our privilege to encourage them and give them every available chance. The Mexicans are here to stay. They are with us summer and winter, year in and year out. Since this is the situation, the only solution to the problem is education. If we expect them to be desirable citizens we must educate them.

The little tots generally when started to school are unable to speak our language. They must first learn the language before they are able to start with the regular school work. This requires so much time on the part of both teacher and pupil that it is very unwise to have these little folks in the same room with the Americans. If this is the case both the American and the Mexican children are handicapped. The Americans because they are held back and the Mexicans because they are rushed too much and do not get the work as thoroughly as they should.

Since so much time for special work is required at many places a Special or Opportunity Room has been provided to meet the needs of these children.

Four years ago this fall, the Opportunity Room for the Mexican children was tried out here at Cheraw Consolidated School. At first this met with much opposition on the part of the Mexican people. They thought their children were not considered good enough to be in the new school building with the Americans and so they were put by themselves over in the building. They resented it so strongly that many of the children were taken out of school until compelled by authorities to return.

The following fall it was my privilege to teach them. It seemed to me to be a grave undertaking. I dreaded it very much, fearing they would be very unruly and hard to manage. I feared I might be making a sad mistake and utter failure might be the result.

In a few months' time all my fears were gone and forgotten. I dearly loved every one and I only longed that I might help them to be better boys and girls, and thus they might grow to be better men and women. For I realized then as I do at the present time that, "There are worlds to be conquered and battles to be won," among these dear people.

The grades up to the fifth are taken care of in this room. As soon as they have completed the fourth grade they can get along fairly well with the American children. Many how-

ever drop out as soon or before they have completed the fourth. Last spring all of my six fourth-grade pupils were promoted to the fifth grade.

Besides the first four grades, last year I endeavored teaching Kindergarten. This was quite effective as all these children learned the language fairly well and are now enrolled in the first grade C Class. I'm expecting them to complete their first grade in half the usual time. Some Mexican children who do not know the language require three years to complete the first grade.

On the other hand two little children entered my room in March, 1927; they knew the language fairly well before entering school. Of course the next year they were compelled to stay in the first grade. By the end of that term they had done a great deal of second grade work, so they were promoted to the third. Now they are in the fourth and are doing average fourth-grade work. So they have completed the work of the first three grades in two years and two months. Usually the younger children learn more easily than the ones who wait to enter school, until they are twelve or fourteen years of age.

It takes time, patience and firmness to deal with a group of fifty or more foreign children all sizes and abilities ranging in ages from four to eighteen years.

These children are great lovers of music and art. Therefore quite a good deal of time is devoted to art work. Besides the regular school work as taught in the other grades, sewing, basketry, weaving, painting, etc., are done in this room.

The method used to teach children common objects in and about the school room such as desk, clock, chair, window, door, floor, wall, etc., are all taught by printed cards attached to the object with the word printed in large letters. All sorts of pictures such as vegetables, fruits, flowers, household furnishings, farm machinery, etc., are cut from magazines pasted on stiff construction paper with the word printed on the reverse side of the card. These cards are correlated with language, reading, spelling, and other subjects.

Every morning fifteen or twenty minutes' time is devoted to morning exercises. This time is spent in singing, reading and telling Bible stories. Every Friday morning the children are given the privilege of telling the stories I have read or told them during the week. It is surprising to hear how well they can tell these Bible stories. After the telling or reading of the Bible story they all rise and repeat the Lord's Prayer in unison.

III. The Religion

Last, but by no means least, we come to their religion. The Mexicans

are of Roman Catholic origin. Many still hold to the old faith as taught them from infancy. However, when these people are convinced of the folly in Catholicism and turn and are converted they become mighty workers for the Lord.

We have just scores of these unfortunate people around about us and have had for years.

What are we doing? Are we trying to teach them the better way? Or are we leaving that for some one else to do?

Yes, we have done a little work among them, but it is so little in comparison to what the Baptist people have done, and what we should do.

A number of years ago some of our people from this congregation went to the Mexican camps once a month to sing for them. This was greatly appreciated. But finally it was neglected altogether.

In the summer of 1922 Sister Nancy Kauffman started a little Sunday school for the Mexican children right in her own home. Each Saturday afternoon about six or seven little children gathered there to hear our sister teach them the Sunday school lesson. They were so intensely interested that if they chanced to see Sister Kauffman in town they would exclaim enthusiastically "When can we have Sunday school again?" The crowd would have been much larger but the parents would not allow them to come.

In 1923 Bro. Wm. Nunemaker started the Mexican Sunday school at the Hall in Cheraw. It has been in progress ever since with the exception of a few months during the winter when it was closed on account of cold weather. The parents then started coming to Sunday school too. When Bro. Shank from South America was with us he preached to an attentive crowd of Mexicans at the Hall.

Bro. T. K. Hershey also preached for them when he was here. He held an open air meeting in the colony. Intense interest was manifested by all the Mexican people. You see these brethren spoke to them in their own language. That's where the Baptist people at La Junta are ahead of us. They have helpers who can talk to them fluently in their own language. Some of them have been devoting their entire time to the work. They have Sunday school, mid-week prayer service, and they do personal visitation work among them continually. They have been reaping a bountiful harvest, scores of Mexicans have been converted through the efforts of these people. They have been working in Las Animas, La Junta, Rocky Ford, Manzanola, and here in Cheraw.

The American Baptist minister's daughter in La Junta first started

Sunday school among the Mexican children there. Out of this small beginning quite a large Mexican Baptist congregation has grown.

Finally a converted Mexican priest who worked among his people in La Junta started coming out here to Cheraw. He preached such powerful sermons, at the first invitation twelve or more accepted Christ.

Some time later a Spanish minister, Brother Tolosa, came to La Junta. He had a very good education and is a fine speaker. It was during his stay here that people were converted by the score. At one time five of our Mexican folks here at Cheraw were baptized by the Baptist minister. At another time eleven were baptized.

Last Sunday Brother and Sister Watson, returned Baptist missionaries from Cuba, were with us in our Sunday school. They have been doing a noble work. For thirteen years they labored in Cuba, five years in Oakland, California, at the present time they are touring among the Mexican people here in Colorado.

The Mexican people are right here before our very door, they are just as much in need of salvation as the Hindu in India or the Spaniard in South America. One soul is just as precious in God's sight as another.

Yes, we have an open door right at this place. Let us begin right here at home. If we are not willing to labor here at home how can we expect to do greater things.

We are handicapped, as we cannot speak the language as fluently as we should in order to accomplish much. Our need at present is a couple of young devoted Christians (preferably a young man and wife) who have an adequate knowledge of the Spanish language so they can fluently speak it. They should live right in town so their entire time might be devoted to the work, just like any other missionaries. Sister Beatrice Hershey accomplished a great deal in her short stay in our midst last summer. Everybody loved and respected Sister Beatrice. The interest and attendance in our Mexican Sunday school increased greatly.

At the present time we have an average attendance of about twenty-five or thirty Mexicans in our Sunday school. Bro. Wm. Nunemaker is superintendent. We have five classes.

If we expect to do definite work here at this time we must have a couple of missionaries who can devote their entire time to the work, just like the missionaries in other fields.

"The harvest truly is great but the labourers are few: pray ye therefore the Lord of the harvest that he may send forth labourers into his harvest."

Let us all pray earnestly that the Lord may have His way and that we

may all have a deeper interest in these dear people and that definite work may be done.

John 4:35:—"Say not ye, there are yet four months and then cometh harvest?... Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

OPPORTUNITIES FOR SERVICE

By Edith Collins

(An essay read at Scottdale, Pa., by Bertha McCann.)

There are many opportunities all around us. Sometimes we take advantage of them, while at other times we let them pass by unheeded.

First, we think of opportunities in the home. Every converted person should begin to tell the saving power of Christ in his own home. Are there unsaved persons in our homes? If so, what are we doing to lead them to Christ? If we want to win them we must live such a life that they can see Christ in us. We must let our lights shine. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16).

Our lives speak louder than our words. If our lives are fully consecrated to God, then we are fit subjects to speak to others about their souls' salvation. We may do this in various ways, speaking to them directly and giving them tracts, church, and Sunday school papers, and good books to read.

Many a mother, with her family of children, regrets that she does not have a wider field of labor for Christ, but she will find one of the grandest of all fields in her own home.

We think not only of the unsaved persons that stay in our homes, but also those that come and go, whether they are strangers or friends. We should exercise hospitality in entertaining strangers. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Second, we think of opportunities in the community. What are we doing for our unsaved neighbors? We should treat them with love and kindness, and try to win them to Christ. Then there are some who are working with others daily. Here is a wonderful opportunity to show others the right way.

When we go away from our homes, perhaps to town to transact business, is that business our sole aim, or are we watching for opportunities to speak to some one or help some one

along the way? There are many open doors before us.

Next we think of visitation work. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27).

There is no one who can cheer the sick and distressed as the Christian worker. Sometimes we think of visiting certain sick persons, but keep putting it off, till they are gone. Let us not be negligent but take these opportunities before it is too late.

Third, we think of opportunities in school. Whether we are teachers or pupils, we always have splendid opportunities to witness for Christ.

Fourth, we think of the opportunities in the church. We must live the doctrines and principles of the church or our labor will be in vain. The life of the Christian is two-fold: not only a life of service, but also a life of holiness. "Follow peace with all men, and holiness, without which no man can see the Lord" (Heb. 12:4).

One of the opportunities for service in the church is the Sunday school. What greater work could one be engaged in than instructing and moulding the lives of the future church? Sometimes we think we can't teach and become discouraged, but if we do our best our efforts will be blessed. "As every man hath received the gift, even so minister one to another, as good stewards of the manifold grace of God" (I Pet. 4:10).

Of course, we cannot all be teachers, and we may think if we are only a scholar, it matters little when we are absent. But our presence means much and if we take part in the lesson and help the teacher along we will be rewarded for it.

We also have the opportunity of helping in the young people's meeting. We should always take our part. Even if we can say only a few words, it will be better than to refuse.

Then we think of the evangelistic meetings. Every Christian can help by praying, inviting others to the meetings, and speaking to lost souls.

Fifth, some may have the opportunity to work in charitable institutions such as, the Orphans' Home and Old People's Home.

Sixth, we may have a call from God to do definite mission work, either in home or foreign fields. We should heed the call when it first comes to us, and not go the opposite direction as Jonah did. If our lives are fully consecrated, we are ready to say like Isaiah, "Here am I, send me." In Matt. 28:19,20, we have Christ's command given to His apostles which is also for us: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Ho-

ly Ghost; Teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world."

Some people think because God has not called them to go to some definite mission field, there is nothing for them to do. We should not feel that way. We cannot all go and God has a place in life for every one. If we are willing to fill that place faithfully, we will receive a blessing whether it is at home or abroad. Acts 1:8 shows that we are to be witnesses for Christ, no matter where we are: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Those who cannot go can help by giving of their means. "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver" (II Cor. 9:7).

We can also help in the mission work by our prayers. There is wonderful power in true prayer. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Another way of helping is by doing the work of Dorcas in the Sewing Circle, making garments for the needy.

So, whether we are pastors, evangelists, missionaries, personal workers, teachers, or living witnesses, we all have wonderful opportunities. Let us not let them pass by unheeded.

Masontown, Pa.

RELIGIOUS REIGN OF TERROR IN RUSSIA

By Paul Hutchinson, Chicago, Ill.

(Selected from the Missionary Review of the World.)

This frank communication from Paul Hutchinson discusses the attitude of the Russian Government toward the Christian churches and all recognized religion. The author, an American Christian with the viewpoint of America, has spent two weeks in an attempt to learn what is beneath the religious persecution in Russia, and has come out of that land determined to speak without fear. The communication appeared in The Christian Century of September 18, 1929.

I have just come out of Russia after two crowded weeks there. Entering by way of Riga our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from Saratov—which is within a day's steamship ride of the Caspian—to Moscow, we came directly westward, crossing the Polish frontier and reaching Warsaw last evening.

I have been tremendously impress-

ed by much that I have seen in Russia. There is power, drive in the air—particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates this feeling of power. It seems to grip its task with a directness, a completeness of control beyond that of any other state we visited. There is a sense of achievement—in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may become one of history's great nations—that constantly asserts itself, even in the face of the obviously needy present.

But I have come out of Russia with the conviction that, before everything else, I must set forth the facts as to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved.... The situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a minute.

As with almost every other social factor, there has been endless debate over the status of religion in Soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course, to construe such a term as amounting to a grant of religious liberty—just as it has proved possible to construe it in a diametrically different fashion—but as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where State and Church came into such direct conflict, did the Government dream of attempting the work of religious extermination which the Soviet Government is actively prosecuting.

There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy largely couched in a dead language, the State does not worry much about them. Even in such cases the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept

the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population—the people who will die out within the next twenty years, leaving no heirs, if Soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the Government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness.

Making a Godless Nation

This is not what I call religious persecution. Neither do I mean the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is nonreligious. It is now made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the Government has been much more successful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old church—the anthropomorphic being who gave power to the tsar and held the common man under a hideous spell of superstition—who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

It is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to such enlightened Russians as still acknowledge a hunger in their souls and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the Soviets, religion that can walk sure-footedly in the modern world—religion of this sort is being persecuted systematically and savagely—as hundreds of bishops and priests of the Orthodox church, of ministers of various Protestant bodies, and even of worshipers, can testify.

To mention names or places or dates or occurrences connected with this persecution would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific refer-

ence would be tantamount to signing the death warrant of those immediately concerned. The world has already been told that the right of churches to carry on social work has been abolished; that young people's societies under church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

Eradicating Religion

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. But I have personal, firsthand knowledge that the Soviet Government is to-day closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G. P. U. (secret police) terror, under which persons are arrested, tried and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practicing a religion that showed signs of being able to maintain itself in the face of the Soviet attack.

Why this terrific attack on religion? Is not the Soviet Government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the Soviet Government has been astonished, and badly frightened, by the success of the reform religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach figures in the millions. If this rate had been maintained for another five years, the Protestant

constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the Government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communists party that the membership of Protestant young people's societies had passed that of the Comsomols—the 'teen age organization of communists—and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the societies, such as followed. But it is undoubtedly true that the young people's societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups—particularly the Protestants—came under suspicion because of their international connections. The Russian Government considers every other government in the world at war, constructively, with it. It is not only afraid of future war; it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World Alliance last year elected one of their number as its vice-president thereby drawing attention to their connection with the "capitalist" world. In Moscow's anti-religious museum, where the Government seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The Government is mistaken in this.) But the argument runs—Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q. E. D. The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Mr. Ford's contract with the government to build a factory at Nizni Novogorod for the production of up to 100,000 Ford cars and trucks a year. But internationalism in this sense the Soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

For these reasons certainly, and perhaps for others, the Soviet Government is to-day systematically sub-

jecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the secret police to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength it is impossible to judge. But Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council of Churches sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The Soviet Government is under the mental strain of a state of war with other nations. Once this strain is eased, the Government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. Meanwhile gentle women and noble men are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile because they have dared to preach or profess the Christian religion.

A RUSSIAN VIEW OF EVANGELISM IN RUSSIA

(Selected from the Missionary Review of the World)

It is of interest to see the evangelistic movement in Russia from the view-point of its enemies, the atheistic rulers of that country. The Moscow paper "Trude," says: "During the years of the Revolution the Church (i. e., the Orthodox State Church) lost many of its adherents. The Sectarials (Protestants), however, have increased tremendously in number... There are about six millions of them now in this country, not counting the nine millions of 'old believers.' [Those who, in the 17th century, refused to submit to the secular reforms in the Orthodox church, introduced by the patriarch, Nikon.] They take their religion seriously, do not smoke, and are distinguished by a strict morality. Before the revolution the 'sektarians' did not number more than one million.

"Former monarchists, social revolutionaries, police officers, and members of the erstwhile nobility, are the leaders of these sektarians. They know how to adapt themselves quickly to the spirit of the times. They have the methods and forms of the committee system and party organization, and carry on active propaganda.

"In a number of provinces (as

Smolensk, Bryansk, Twer, and others), they hold conventions where they discuss such problems as organizing schools, hygiene, improvement of agriculture, and many others that are really the concern of the Soviet authorities.

"Every member of their committee is over-burdened with all sorts of social work. Their Gospel meetings are open to all who wish to come. This propaganda work is done in the churches, in public places, among the workers in the open air, or at the doors of their meeting rooms.

"A great part of their work—we should say their chief work—is done among the younger people. It is here that they use all their strength, and they speak of 'the future generation' in every sermon. This activity is often successful. It is a fact known to us all that one of our 'Komsomolka' (young Communist female leader) from the factory 'Presse' has gone over to the Evangelicals.

"The sektarians find it easy to gain new members from among the unemployed, the seasonal workers, coachmen, gardeners, etc. Their preachers even penetrate the workmen's barracks and converse with them during their work. At the Red Gate (where our Labor Exchange is) a group of sektarians are at work, and these members have adapted themselves especially to the type of work they are doing there.

"There is a large group of sektarians in a number of factories, chiefly of the textile industries, with their great number of workmen from the country villages. In the weaving mills at W—I myself know such a group of sixty persons (and credible accounts make the number even larger), consisting mostly of women. The sektarian preachers simply enter the houses, and around the samovar hold long conversations about Christ, the New Testament, and the future life in Paradise. They take no entrance fees to their Gospel meetings, and everyone is welcome. Even in such factories as 'Sickle and Hammer,' there is always a group of sektarians and their number increases everywhere.

"Their activities have extended much during the last few years. They even dare to enter the lists against the anti-religious campaigns. If anywhere lectures are given against religion, they, too, appear with their counter-propaganda. Not content with that, they undertake even to arrange for some sort of discussions in the factories, chiefly making use of the mid-day recess.

"In this manner our orators, during the anti-religious campaign in Moscow last Christmas, were repeatedly faced with the opposition of these sektarians. At the anti-religion meetings of the mechanics and house-

wives, where 1,300 persons were present, a young sektarian, after the lecture of Comrade L— came forward and attempted to prove that 'even if some religions are harmful, this could not be said of all of them.' Similar scenes were enacted in a second meeting of the same district in the P— works, where three sektarians made counter-speeches, and also in other parts of the capital. In the general assembly of the workers in 'Sickle and Hammer,' they even handed a resolution to the chairman and demanded that it be published officially.

"All such demonstrations are carefully organized and prepared before hand; the sektarians come to the meetings in groups, and distribute themselves in every nook and corner of the hall. Thence they bombard the speaker with questions, both verbal and written."

The editor of the German Gospel Weekly from which this account is taken, makes his own comments:

"Evangelical Christians in the Russia of our day number at least six millions, and according to some enemies, 10 millions. God has done a great work, and that is all the more remarkable because there have been no mass conversions, as has sometimes been the case under a more tolerant government. In this case, confessions bring only persecution and disadvantages.

"In the eyes of their persecutors, Christians now are in Russia (as they have been at all times and everywhere) abominable creatures, full of malice and craftiness. The 'virtuous' (?) communists seem to have a hard time of it with these sektarians. With all their might they carry on this campaign against 'religion,' calling it 'the people's opiate.' But vain is all their effort—the wicked (?) sektarian neutralizes all their well-meant attempts. Then Evangelicals are mightier than the Communists, because they fight with the Sword of the Spirit—the Word of God.

"There are many signs that difficulties and distress are multiplying on every hand in Russia. The Government, through erroneous measures, has become the enemy itself of large sections of the people, and in consequence senses enemies everywhere. The result is a severe conflict that brings unspeakable sufferings to the people. Being atheistic in principle, the rulers of Russia see opposition and opponents in every church and Christian community, and fight them with every means at their disposal. This is by no means confined to the Evangelical movement, but the Greek Orthodox Church no less so, and the latter has thus again become a 'martyr church.' It is easy to understand that the common people (who for the greatest part belong to that church).

have become embittered through these persecutions.

"Knowing the philosophy of the leading elements in Russia one does not marvel that immorality (especially among the young people) is becoming a serious concern, even to the government. Whole columns of the Soviet newspapers discuss this question. They emphasize that this moral swamp completely undermines the prestige of the ruling party—the communistic group.

"But how shall they get out of this morass? That remains the 'doctor-problem' for the men in power to solve.

"It was the 'unrestricted liberty' in contrast to the 'aristocracy notions' that they have held out as a bait for the young people, to make them support their cause. All sorts of facilities and privileges for entry into schools and universities, as well as in appointments to the various posts and offices in these and other government institutions, granted to members of communistic organizations, helped to swell their ranks. But now these young communists of the government will not hear of anything that the government may want to do to put any check on these liberties obtained.

"However, anyone with his eyes open can see that these things, if allowed to go on unchecked, will lead to absolute dissolution, into a moral bog that will engulf all concerned. The spirits one has invoked refuse to be dismissed. They threaten to devour the sorcerers that have called them out of the bottomless pit. Only the Gospel (the despised, hated Gospel) can help.

"Even the young generation feels the horrible burden of these conditions (at any rate the better element do). One girl student writes:

It is the custom among us, to look down with a sort of malicious contempt on everything that makes for beauty or order, either in clothing or housing. In our campus one sees nothing but dust, dirt, disorder—beds and rooms never tidy. The reason is NOT that important work does not leave us time to remedy this, but because it is supposed to be our duty to despise everything connected with aesthetics. I do not understand why this should be so, since our government (a proletarian government at that) being poor to the point of begging, yet spends any amount of effort and money to make everything around us look aesthetic and beautiful. But in our speech the most filthy language is most approved, and if any girl (very few dare to do it) protests, things only grow worse. They set out systematically to injure the victims to our "mother tongue."

This contempt for all that is beautiful, pure and healthy has for a result that the same malice, coarseness and shamelessness predominates in an intimate intercourse. One is literally afraid to manifest to one's bosom friend anything like tenderness, forethought, or consideration. There is no love among us. We only know the relations of the senses, for according to our philosophy, love is contemptuously stigmatized as "psychology," whereas we should only be

concerned with "physiology." Anyone who looks for anything else in the relation of the sexes, is denounced as mentally inferior.

"The last clause of the words the poor girl quoted above, show like a flash of lightning the tap-root of all the bitterness Russia is reaping. This is the doctrine of this root of bitterness, i. e., that man has only a body, and neither soul nor spirit. It is the most horrible lie of Satan."

Another writer says: "It always is dangerous to see the actual situation in Russia in a too scheming way, forgetting that we are in front of two hostile forces: those of the Bolshevik oppressions and those of the same elements of the Russian nation. These forces are in constant fight, and the fact that the Bolsheviks to-day have the power does not prove that their adversaries are entirely crushed. It would be, besides, disregarding the real power of the religious faith to think that it could be taken out of the soul of a folk of 150 millions people by Soviet decrees and terrorist acts, so bloody.

"If the Soviet Government has not feared plunder and murder to be used for weakening the religious organizations of Russia, the believers have also proved an extraordinary tenacity and devotion, and as they are a majority of the folk, the Soviet power has been obliged to admit that it was impossible to deChristianize Russia in a day.

"When the Tcheka murdered priests, new ones were taking their place; the Soviet authorities shut the churches and cloisters, the believers gathered wherever they could, and the monks were reconstituting communities; at last where it was getting impossible to celebrate the mass officially, and where the Orthodox communities were quite disorganized because of the persecutions, Methodist or other groupings arrived, and so religion under a new form reconquered the lost places.

"The prisons are full of Believers, and it seems even that the Tcheka is letting the religious groupings grow for a certain time to better seize their adepts.

"We recently had in our possession a letter where was written something like this: 'The believers are getting on with their task, but they perfectly know that arrest and death are watching for them every day, and that they must be ready to join their brothers who are already suffering in the prison of Solovki or in Siberia.'

"Up to now the principal effort of the persecutors of the faith in Russia was directed against the Orthodox church. In tolerating the adepts of the different sects they thought that they would weaken the main religious organization. In 1928 the Soviet power discovered its error and the fact that religion, under any form, con-

tains ideas that are incompatible with Bolshevism. Actually the Soviet press is constantly insisting, with regard to all religious groupings, that tolerance of any religious publications is unforgivable, and is demanding their definite suppression. Thus we have a copy of the Pravda, the official organ of the Russian communist party, of Feb. 5, 1929, which contains a very violent article on that subject. Its author finds the repressive measures insufficient.

"It is needless to say on which side must be the support of the Christian believers of Europe and America.

Yours sincerely,

The President,
(Signed) Th. Aubert.

DHAMTARI CHRISTIAN HOSPITAL

One of my first experiences in medical work in India I shall never forget. A man from a village about ten miles away came to us in his last extremity at the advice of some of his friends. The village quack had had his case, which was a toothache, for three months but had not been able to give any relief. I looked at the tooth and told him to sit down while I proceeded to get out the forceps. But when he saw what I was proposing to do he was ready to run. The village quack had told him that if he should have his tooth pulled his eye would pop out of its socket at the same instant, and he had decided that he would rather suffer from toothache than lose his eye. However, after much persuasion and solemn assurance that his eye would in no way be injured he submitted tremblingly. When he realized that his tooth was out and that his eye was still in he was a happy man indeed, and a fine advertisement for the hospital.

History

The present medical station site was selected as the most suitable location possible in Dhamtari, being at the edge of town, near the railway station, and not too far from the Christian community.

At first a few acres of land were secured, the bungalow, small dispensary, and the necessary servants' quarters were built. Later, more land was obtained so that the plot measured ten acres. The soil, however, is ill adapted to building. In the dry season it forms huge cracks, six to ten inches in width and very deep, and during the rains it becomes water-logged. Irregular movements of the soil with the change of seasons pulls foundations out of line and causes walls of buildings to crack and shift. In fact, a few years after the first bungalow had been built its flat roof leaked so badly that the missionaries who were occupying it were

forced to move out. Later on it was repaired and the dispensary was converted into quarters for an old men's home. While the medical work was moved to Sundarganj temporarily.

Several other sites were considered as possible locations for a medical station but either the available sites were not suitably located or else ground could not be purchased. Finally, it was decided to locate permanently on the present site and hospital work was reopened here in 1921. In 1923 a two room European ward was completed. In 1925 a ten bed surgical ward was put up, and in August, 1927 the new hospital building was ready to be occupied even though the building work was not entirely complete. In 1926 we purchased an adjoining plot of nine acres of land so that we now have plenty of space for expansion for some years to come. The work is constantly growing. We are at present adding a new ten bed medical ward and as soon as money is available a nurses' bungalow, a baby ward, and a zanana (women's) ward are to be built.

Winning Confidence

With this formidable outlay of time and money you will wonder what is being done here. Many and varied experiences could be related by the missionaries who have lived at this station. At first patients came to us only after the village medicine man had robbed them of practically all their money without doing them any good. Sometimes they became disgusted and left him of their own accord. Of course when they had no more money the village doctor would do no more for them.

The barrier of mistrust is rapidly breaking down and time and again new patients come to us prepared to take whatever treatment we suggest. Numerous patients assure us that they take no other medicine except ours.

Recently we had a number of Hindu patients whom the village baid (medicine man) had given up to die, and well he might for they were cases requiring operation and the baid has not yet undertaken much along the line of surgery. After a few weeks at the hospital following operation they returned home so happy and thankful. God has surely done miracles for these people through the hospital and they do appreciate it and try to understand when we tell them of the One who makes all this possible for them. But it takes much teaching.

Evangelistic Effort

Many of the Indian women live in purdah and dare not be seen by any men outside their own family circle. For this reason the hospital building is so arranged that men may receive

treatment in one place while women come to the opposite side. Our evangelist Prem Singh is on the men's side ready to speak to any who come for medicine or treatment as they wait their turn. Likewise Ramoti Bai, Bible Woman, works among the women. Thus in story, song, and sermon our patients hear the Gospel. People of the higher castes sometimes let us know that they did not come to hear about Christianity but to get medicine for the ladies of their house. Yet, this gives us a point of contact with them for the One who heals the body can also heal the soul. Such people, in spite of their pride and superiority complex, after all admit that their lives are empty and without hope.

Does medical work in India pay, is a question that perhaps the Indians could answer better than we. Long and tedious hours spent over bundles of humanity covered with filthy rags is a large part of our program. There come urgent calls which require trips through burning heat, or, in the rainy season, through water and mud. There are days so full of rushing business that it seems the more essential spiritual things would be crowded out. For a time we felt that we were not doing what we should. Our plans for short tours to near-by villages for preaching and singing were so often upset. Yet, when other missionaries go out to the villages and are met by numbers of men and women who are friendly and listen attentively because they have received help at the hospital, we feel that the Lord is using our work as an evangelistic agency after all. The in-patients, or perhaps rather those who come to care for them, can be taught regularly, sometimes for two or more weeks, and this is where we feel we can get teaching across to them that they will remember.

Pray for this work.

—G. D. Troyer, M. D., in India Mission News.

BIBLE DISTRIBUTION IN ARGENTINA

The year 1928 has been a very happy one in my experience as a missionary of the cross. The opportunities offered for service have been many, and I am happy to report great increase in the circulation of the Scriptures.

We were very fortunate to receive nearly 300,000 Spanish Gospels, with the national flag on the front page, and we were enabled with them to make a special propaganda during the year. I am glad to report that we have sold over 150,000 of them.

Our Circulation

During the year 1928 we sold the

following books: Bibles, 13,050; Testaments, 18,014; Gospels, 165,247; a total of 196,311 volumes.

The Secretary in charge of this Agency is very grateful to the three sub-Agents, 14 colporteurs, and 283 correspondents who have cooperated with him in the distribution of these books. The number of days spent by them in this work is 4,850; miles traveled 52,600, and the number of towns and villages visited, 463. Most of the books circulated were in Spanish, although we have sold a good number of them in 37 other languages, specially German and Italian.

The work of the American Bible Society is being felt in these countries. During the year, we were greatly surprised by the action of the Roman Catholic Church in Buenos Aires. For the first time in the history of this church, they placed in circulation 100,000 copies of the four Gospels, in Spanish, together with notes and prayers. They appointed committees of young ladies, who offered the Gospels for sale in the streets of Buenos Aires. They quickly disposed of the whole edition. But the strange part of the whole affair is that, together with the sale of these books, they circulated a small tract where they claim that "the Roman Catholic Church has always emphasized the importance of the reading of the Bible." We all know that said church has always tried to keep the Book from the people. One of our pastors, Mr. Galizia, of Corrientes, wrote a letter to the man in charge of this work, inquiring of them the nature of this work. The answer he received reads as follows: "In answer to your note of the 17th of May, we would say that, in order to counteract the great Protestant propaganda in this country, we have decided to publish, in one volume, the four Gospels, small size, together with the confession and Communion. The price will be 50 cents each." This is signed by the great Cardinal Ferrari Propaganda.

As I have stated before, this is the first time in the history of Romanism in Latin America, that any effort has been made by them to place the Scriptures into the hands of the common people; and if they have done so, it is to undermine our work. But I am glad to say that, providentially, we received our Gospels at the same time that they placed their books in circulation; so that in one week we were able to sell in the streets of Buenos Aires over 400,000 Gospels. We find that a great many people are curious to know what is meant by "Gospel" (it seems to be a new word to many of them), and they are buying our books.—Paul Penzotti of Bible Society of Buenos Aires.

A LETTER

Buenos Aires, Argentina.
Oct. 8, 1929.

Dear Herald Readers:

Greeting in Jesus' dear name. We have arrived in Buenos Aires at last. Bros. Hershey and Lantz were at the dock to meet us. I am now at the hotel while Bro. Lauver is out getting the baggage sent to the train and getting our half fare tickets for the western railroad division. Bro. Hershey and Bro. Lantz left last night for home on the night train. We leave to-morrow, Thursday, and there is a welcome meeting planned for us at the Carlos Casares Church on the same evening.

We left our friends on ship: Mrs. Malampy, Mrs. Thomen, and Mrs. Rodems said they hated to leave the ship where they leave the last people they knew. They with their families are all going for the first time, cannot speak Spanish and know no one. Two of the husbands are being sent by an oil company. And another, an artist, is sent by another company.

The last Sunday on ship we had services. Bro. Lauver had charge. His subject was, "The voyage of life compared to an ocean voyage." We need a captain, Jesus Christ, an anchor, cable, etc. He used many appropriate texts. He also showed the importance of starting on the right road to get to our final destination, with Jesus as our Captain.

The opening Scripture lesson read was Psalm 107:23-31: "They that go down to the sea in ships, that do business in great waters; These see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm to calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

We will soon be at work among the natives again. Bro. Hershey tells us that Lester Hershey and Robert Shank are quite grown up now. Lester is working in our printing business. We think of the printing press and the great results for the Master. Many have learned to know Jesus as their Savior by only reading a portion of the Gospel tracts and our monthly paper for the unsaved. Let-

ters have come from towns far away, asking to know more as they have received literature with the mission address on it. One entire family was reached through the printed page. Ambrocia, a young sister, prayed for, and sent literature to her sister at the extreme southern part of the continent, resulting in the conversion of that sister. Another lady sought peace, and asked the priest how to obtain it. He said she was too sad, and should attend a certain theatre to cheer her up. By mistake she entered the wrong door and it was a mission. She was about to leave, thinking it a terrible sin to be in that place. It began to rain. She remained and the Word was just what she needed for her soul. She asked the minister to let her read those things for herself and took the Bible along. She found peace in Christ Jesus.

Our annual conferences are held in the summer. It will soon be the Argentine summer. It will be a joy to see all those native sisters from all the different stations together, those who have obeyed the Gospel in wearing the (veil) prayer head covering, who have taken off all jewelry, and have left their hair grow long in order to obey God's Word, and to mingle with them in Christian fellowship.

Our trip is over. Time flies so rapidly. Our year and a half went very rapidly. The coming seven will seem very short if He tarries, if not, we will meet above. The field is ripe already to harvest. May each laborer be up and doing his part, wherever he may be, at home or abroad.

Florence B. Lauver.

SOUTH AFRICAN NATIONAL SUNDAY SCHOOL ASSO- CIATION

Progress in the face of serious problems is being steadily made by the national Sunday School Association in South Africa. Distinctive work must be carried on among three groups composing the population in that area. Calculation shows that approximately twenty-two per cent are European, sixty-seven per cent native, and eleven per cent other colored. The problem is indicated that at least fifty per cent of the non-European population profess to have no religion. The churches active in South Africa in facing their problem declare that the most successful approach is through the young.

While the South African National Sunday School Association makes no race or color distinction in its membership, it realizes that these distinctive race divisions present varying needs which call for difference in organization and methods. European schools can use the modern Sunday school methods, but native schools,

with few exceptions, need a simple type of organization, while the possibilities of the colored schools range from very primitive to the most advanced. One of the most serious problems is to obtain adequately equipped teachers. Too often parents are totally indifferent to a consciousness that their children need religious, as well as secular, education. The vast majority of natives who preach know too little about the Bible to teach it.

Many day school teachers are unwilling to teach in the Sunday school as they feel that such work is "infra-dig" (beneath their dignity). Comparatively few Europeans interest themselves in non-European Sunday school work.

Four-fifths of the population live in rural areas. A minister describes a portion of his work as follows: "Once a month I visit outlying farms to conduct services. I travel by motor-car paid for by the church. I visit single farms alternately, where I meet groups of colored and native people, averaging fifty adults and forty children. Most of these children receive no other instruction of any kind. At these outlying churches there are deacons, but they are not educated enough to teach in the Sunday school, hence nothing is done. Some of those who attend the services come a distance of five miles."—From World Wide Sunday School News.

LEPROSY: A CURABLE DISEASE

Do you know that at last leprosy is a curable disease? Just as many another of the dread maladies that afflict mankind has yielded to the researches of modern medicine, so leprosy, perhaps the most terrible and the most historic of chronic diseases, also is being cured. So bright are the prospects it is declared that in five years the number of cases will have diminished enormously and that in ten years it will be almost extinct. So you see there is great reason for joy in the hearts of medical mission workers, because now they can go to the vast host of folks suffering with leprosy with the message that their disease can be cured.

For a number of years scientists have been working on the subject. Numerous remedies have been tried and some with a measure of success. After years of investigation it has been found that chaulmoogra oil or its derivatives is most effective in the treatment of leprosy. The objection has been that the oil, taken by mouth, is very irritating to the gastrointestinal tract. While on the other hand the derivatives of the oil were very expensive. But recently Sir Leonard Rogers, honorary secretary of the British Empire Relief Association, and

perhaps the greatest living leprologist, has produced a derivative of chaulmoogra oil which is neither irritating nor expensive. The fact is, it is estimated that a patient may be treated a whole year for sixty cents. Popularly it is known as "alepol," and chemically it is a sodium salt of selected portions of the fatty acids of chaulmoogra oil.

The British Empire Leprosy Relief Association is an organization that is sending gratis to the medical missionaries of the British colonies drugs for the treatment of leprosy. Only recently they have asked the Africa Mission to participate in ridding this section of the country of leprosy.

I do not think that in this section of Nigeria, occupied by the Africa mission, one finds such severe manifestations of the disease as are described in other parts of the world, but still there are quite a number afflicted with the disease, whose only outlook on life is to sit around nursing their sores and begging a little food wherever obtainable, until they die. I have estimated that in this section of Nigeria from two to three per cent of the people have leprosy. You should see the light of hope that comes into the eyes of some of these unfortunate ones when we tell them that the medicine that will cure their diseases has arrived in their town.—H. L. Burke, M. D., in *The Missionary Visitor*.

SNAPSHOTS FROM INDIA

A man was digging in his field not far from the village, and hit upon a big stone. It proved to be a broken idol that had become buried and forgotten. Somehow or other it was reported in the village that that stone rose up out of the ground of itself, and therefore it was a god. People began to go there to worship, and it was also said that sick folks who went there would be healed. The special form of worship was to kneel before the stone, place the hands far apart on the ground, and they said that the hands came together of themselves!

A girl of seventeen, one of our pupils, went to see and prove it for herself, and she told the Bible woman that it was all a lie. Yet crowds believe and continue to go there to worship and it brings in a living to the man who discovered the stone.

About a furlong outside another village a young man was seen sitting on the ground. He would not look up or speak to anyone at all. The news quickly spread round that he was a holy man meditating upon God, that he never moved nor ate anything except milk, so people began to go there and to break cocoanuts near him, which is a form of worship.

In some way he made it known that he did not like this, nor did he want anyone to see his face. So one morning they found a little wall of stones laid one upon another, built up in front of him; and again report said that he had never moved, so the wall must have risen of itself. Next, a little shed was put up over his head; and still he sat on for over two years, until recently when he died. Now people from all around, even from ten miles distant, come there to worship, and that place has also become a shrine.

Isn't it pitiful? Since his death his sister has taken his place and sits there. We are left to draw our own conclusions as to their motive in this form of living.

Seven miles north of us there lives a woman who is a sort of soothsayer. She gave out recently that on a certain day she would "walk through the fire," a ceremony that is performed by some at certain festivals. The day came and the fire pit was made ready, but when she got near enough to feel the heat she was evidently afraid and drew back, saying that the god had told her that it was not the time for her to do it yet, she must wait until he made known to her the proper time. Strange to say, lots of people believed her, and they still look upon her as a holy woman and bring her gifts.

Here is another side of the story! Her own daughter told the Bible woman that her mother knew she was deceiving the people, but that if she gave up that sort of thing she would lose her means of livelihood. That daughter now is a pupil of our Bible woman, and is taking in the truth as she learns to read.

These three incidents are only common events, but they show how new shrines are constantly coming into being which draw crowds for a time and then die out. But in almost all cases that I have seen it has been plain to us that it was a deception on the part of some man or woman in order to gain an easy living.

Now for one or two happy incidents!

Three young women, studying with one of our Bible women, and a younger brother of one of them have been won for the Master and are to be baptized and join the church. These come from the despised outcaste. Their parents are still Hindus. They say:

"We are too old to change, but let our children become Christians if they wish to!"

We are rejoicing over four more souls won from darkness and superstition.

We sent three Bible women for a week-end itineracy to a village where

we have long wanted to establish work. There are only four men there who are Christians, and their women-folk have never come. Our pastor of that district went with the Bible women for the first day, and here is a little bit of his report:

"We had a fine preparatory prayer meeting last night. It was a joyful sight to notice a good many women take part in the worship which is not the case before in that congregation."

Our women too were happy about the work, and reported that they had good meetings, and that lots of Hindu women came to the house to see them and hear more. Among these was one Saniyasi. She came smeared all over with the sacred ashes, and had round her neck the special token of a devotee of Siva. She listened and believed, and, as is not often the case at once showed it by rubbing off all the ashes. She then took from her neck the sacred bead on its little silver wire, and gave it to the Bible-women saying:

"I'll not want that again!"

We have that token of one more soul brought to the light. Will you pray that many more will follow?

—C. S. Quickenden in *Record of Christian Work*.

A SOUL-WINNER'S LAMENT

The sun is set. Another day is done.
A day hard spent and no soul has been won.
With aching feet, and heart more aching still,
With empty soul I seek my Master's will.
"O Lord," I cry, "why is there not more fruit?
Why for my effort have I no recruit?
Where is my all I offered Thee this morn,
To find this eve, sore disappointment's thorn?"

"Is this the service Thou hast called me to,
To strive in vain my failures to subdue.
While aching void my empty soul doth fill?
Speak, Lord; is this Thy holy will?"

"Art empty yet, My child, of self and will,
Or dost thou fret to have thine own way still?
Whence these complaints of fruitless efforts spent?
As for recruits, my last has own way went.

"Art greater than thy Lord, who laid self down
To don the robe of shame and thorny crown,
And bear the cruel Cross of Calvary's hill,
While voice of man and voice of God were still?"

"Why ask for fruits that human eye can see?
Love's faithfulness is all I seek from thee;
And this is wrought by faith, and not by sight,
This, heaven's laurel wins, when ends the fight.

"Art willing then, O child, to fail for Me?
This is the test of love's fidelity;
And every earthly loss in toil or shame
Its fruit shall bear, if suffered in My name."

—By Will H. Kiehlhorn, Golconda, Ill., in *Bible Institute Monthly*.

SEWING CIRCLE CORNER

"The work of our hands, establish thou it" (Psalm 90:17).

This prayer seems especially adapted to the various lines of our sisters' work in the Church. We may work and plan and labor, but the Lord must establish the work.

Another beautiful thing about it is that He will establish and bless every unselfish, faithful effort undertaken in His name.

"It is a pleasure to see the nice things come in to be sent where there is so much need," writes Sister Anna M. of Lancaster County District. "We had quite a good shipment for Canada this time; about 115 bales, 75 to 100 pounds each, including twenty bags of shoes and rubbers, some nice, new underwear and stockings, and the clothing which the sewing circles made. There were a nice lot of second hand coats and much other second hand clothing." Elkhart and Scottdale shipping rooms have not yet reported. They will be sending later.

As the cold weather approaches many of us will be confined to our homes more than we have been during the summer. I wonder if we are planning to do some definite reading of good missionary books this winter. If we plan with this in view we will be surprised at what we really can do by using a few moments once in a while for reading. A good book with a mark at the place we stopped reading can be kept within easy reach, and we will find it very helpful to have something of that kind to think about while we are washing dishes, ironing, or doing other common tasks.

"THE 1930 BOOKLET OF PRAYER"

By Mrs. John Roth

For the Gospel Herald.

In coöperation with the Women's Missionary Committee and the General Mission Board we are preparing the manuscript for the 1930 Booklet of Prayer for Missions, Charitable, Educational, and all other lines of work of the Mennonite Church.

The booklet is being prepared for the purpose of promoting intelligent, united, definite prayer for the work of the Church in India, S. America, United States, and Canada. The Booklet contains an interesting little write-up and a request for prayer for a different place or line of work for each day for six months and is so arranged that the material is used twice. For example in the 1929 booklet "India" was used in March and

then again in September.

The booklet must be used to be fully appreciated and we trust may be placed and used in a large number of Mennonite homes during the coming year.

Knowledge of the needs of others always precedes action on our part and may we plan to spend at least a little portion of the time our heavenly Father so graciously gives us each day in acquainting ourselves with the needs of others who are less fortunate and also in faithful prayer for those who are carrying the message of Salvation and filling responsible positions in the work of the Church.

The Lord's work requires time, talent, money, and prayers, not all are so blessed as to be able to give liberally along all these lines, but all can pray, and yet prayer often is the most neglected of the four factors in spreading the Gospel to the uttermost parts of the earth.

We hope to have the new booklet ready for distribution during February, 1930. The assignments for subjects will begin with March 1st, 1930.

We earnestly request that Sewing Circle officers or where there is no organized circle, ministers or Sunday school superintendents take up the matter and give us an approximate estimate of the number they think could be used in their district. This will help us very much in giving the Mennonite Publishing House an estimate on the number of booklets to print.

Please send me your statement by December 15 or as soon after this as possible.

We are working on a list of missionary books. Only such books as meet with the approval of the Committee and the Board will be recommended and will be suitable for Mission Study or Reading circle work, also several for children.

We shall be pleased to hear from any one who is interested in promoting good missionary reading in the circle or home.

Mrs. John Roth, Sec. of Literature,
Morton, Ill.

THE SEWING CIRCLE AS A MISSIONARY AGENCY

By Hannah D. Miller

For the Gospel Herald.

There are many sisters who have the mission cause at heart and have a desire to do more definite work but do not have the opportunity of engaging in active service in ways that are generally thought of as missionary work. Many of us have other duties or circumstances that prevent us, or we may not have the ability or intelligence for public teaching.

We are glad that we can this afternoon present the sewing circles as missionary agencies. As in a business way the agents who come to our doors represent different firms and various articles, so the sewing circles may represent the Lord and His Church in a number of ways.

First, the mission cause may be helped by supplying funds. We who do not have the children of India, South America, or our cities in our Sunday school classes, and who do not have the opportunity of speaking to the women in the homes of foreign lands may be working with needle and thread that the needs of the missionaries may be supplied. This should not be for the sake of having reported how much we are doing; for then we would lose the real blessing that makes the work worth while. We have no record that Dorcas herself spoke of how much she had done. It was those whom she had helped who showed the garments she had made.

Paul wrote of the women who labored with him in the Gospel and this may not have been only in teaching but probably also by being of those by whom he was helped on his way by the church as he mentions it. Lydia opened her home to the missionaries and the Shunammite influenced her husband to the building of a room for the man of God.

We can also be a missionary agency as sewing circles by making clothing and bedding for the needy of other places and of our home communities. It may be that work for those far away looks more appealing to us, but the Savior helped those right about Him and there is an opportunity in many communities. Even wealthy communities often have needy homes through sickness or because of the shiftlessness of some members of the family. Perhaps a little personal help in a mother's kitchen or nursery may give new ideals and better viewpoints of home-keeping as well as new inspiration to follow the better things of life. A sister in our community who has more discouraging experiences than some others spoke of having been almost at the place of giving up in her Christian endeavors but could not give up because of the kindness shown and this came, at least in part, through the sewing circle. In another home of limited means—in a home with a number of other children were born triplets. To this home the sewing circle made contributions of clothing or bedding.

To labor in behalf of those near at hand is an opportunity too often overlooked and is in line with the instructions and example of the Lord and of the early church.

In addition to helping the needy near by we can also help those far

away, for this is scriptural and is a great opportunity for laying up treasures in heaven. A true desire in this way to do a service to Christ rather than to make a record for ourselves will help to keep us from the unfortunate condition of mission needs being supplied largely by the women through means of suppers, festivals, lawn fetes, etc.

Recently some one called at a home of a sister of the Old Order Amish Church, one who is of considerable means, but has neither parents, husband nor children. It was in the evening and in the room were garments for the needy ready made or in the making. The purpose of the call was to extend an invitation for a trip but she mentioned the making the garments as one reason for not accepting the offer.

There is a need in many congregations along the line of modesty and plainness in dress. The sewing circle may help by helping to plan and make modest clothing, especially for those not formerly of our faith but who unite with us. This need not be for the sake of helping financially but simply as a help to those who may be well-to-do but who do not have experience in making plain clothing, also in the line of supplying devotional coverings and bonnets. A little help along these lines continually may do more toward safeguarding the welfare of the church than the exhortations or discipline of the ministers. In addition to this, sisters may influence others along the line of modest dress. The Word speaks of the aged sisters teaching the younger. If Christian women will avail themselves of opportunities for the spirituality and consistency of the church along these lines, it will be more nearly in accord with scriptural standards than to desire to do things in a large, popular, and prominent way.

In conclusion—the sewing circles may be missionary agencies

1. By helping supply the needs of missionaries.

2. By sending help to the needy in distant places.

3. By helping the needy of our home communities.

4. By being an influence along the line of scriptural standards of dress for Christian women.

Springs, Pa.

(Essay read at Mattawana Mission Board Meeting.)

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 4th Ave.)

We have many reasons to thank the Lord for the blessings given us. Communion services were held here on Sunday, Oct. 27; on Saturday eve-

ning, preparatory services. Bishop J. N. Durr, Martinsburg had charge of the services. The brother preached at Mill Run in the evening.

Bro. Alex. Weaver and wife of the Weaver congregation, Johnstown district, spent Sunday, Oct. 20, with us. Bro. Weaver preached at both services.

Bro. D. B. Raber, Marshallville, Ohio, spent several days with us assisting in visitation work and preached one evening at Altoona and two evenings at Mill Run.

Bro. N. E. Troyer, Cable, Ohio, came into our midst to engage in evangelistic services, Saturday evening, Nov. 19. He preached at Mill Run Chapel Sunday morning, at Altoona in the afternoon, and at Mill Run in the evening. The evangelistic services began at Altoona and continued until the 20th. The sermons were Spirit-filled. We had the privilege of visiting forty-two homes. The services were attended with good interest. There were three public confessions and two that wanted to renew their covenant with the Lord. There were others under convictions but were not willing to yield, for which we are sorry. We beg a continued interest in your prayers that these will still accept Christ.

Bro. E. D. Hess, wife and children Clealand and Ruth, of Belleville, were with us over the Sunday, Nov. 24. Bro. Hess preached at Mill Run Saturday and Sunday evenings and at Altoona Sunday morning. He gave a talk at both the Sunday schools.

The Lord willing, Thanksgiving services will be held at the Mill Run Chapel on Thursday evening.

We are nearing the Christmas season again. Our custom has been in the past to give each family of the congregation and other needy families a basket of provisions including vegetables, chicken, cookies, etc., for a dinner. We would appreciate having this privilege again. Any one preferring to send a cash contribution for same can do so. PLEASE SPECIFY "FOR CHRISTMAS BASKET FUND."

The Local Board of the Mission was held at the Chairman's home, J. N. Durr, Martinsburg, Nov. 12, in the interest of the work here.

Cash Contributions for the Month

S. W. Pa. Conf. District	\$59.62
Allensville Cong.	20.51
	<hr/>
	\$80.13
Thomas S. C. Furnishing room at Mill Run	\$ 5.00

Cash Value Clothing

Manheim S. C.	\$ 3.60
Reid S. C.	6.01
Morgantown S. C.	2.13
Mattawana S. C.	2.15
Louisville, Ohio	10.00
Crown Hill, Ohio	5.76
Chambersburg	3.00
Belleville and Allensville	16.00

Cross Roads and Lauvers

5.90

\$54.55

Mattawana S. C. filled 119 qts. canned fruits and jellies; Lauvers and Cross Roads, 130 qts.

Many thanks for your support. We beg a continued interest in your prayers.

Nov. 25, 1929. J. M. Nissley, Supt.

Portland, Oreg.

(Mennonite Gospel Mission, 739
Savies Street)

This is the time of the year when the Fire Marshal with his staff of workers make their annual round, to inspect all buildings. The inspector of this district felt that he needed to call in higher authority to assist in the inspection of much of the property in this district. The two men appeared at 10 o'clock in the morning and remained until 5 in the evening. In this time they proved to us that our old buildings were fire traps and that we were endangering lives, especially the children we were housing in the Children's Home—the Old Mission Hall.

The plan of those fire chiefs was to condemn both buildings, the Mission Home and the one used by the children's home. But after we presented our plan, they permitted us to call a board meeting, and work out a solution to the problem and present to them a proposition that would relieve the situation.

The meeting was called, and plans worked out, and presented to the fire department. These plans were accepted by the fire department for which we are thankful. These plans were to move the children's welfare workers and their group to 731 Savies Street, the house purchased by the writer in February of this year. The necessary changes are being made, which will cost about \$125. This is being made up by the Pacific Coast District.

We have already moved the children and are fixing up the old house for us and a few roomers and boarders to live in temporarily.

But to comply with our recommendations we are doubly anxious to wipe out the balance of the debt on the new hall, which is around \$3000. We feel very confident that if the church at large which has helped out so nobly in the past, in erecting this much needed new hall will understand and appreciate our present crisis, they will come to our rescue and help. We must say again that we are doubly anxious to meet our obligations.

We want to thank all those who have already responded, and those who will respond in the very near future. "God loveth a cheerful giver."

Yours in His glad service,
Allan Good.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for October, 1929

GENERAL

Freeport Cong Ill	\$ 72 40	Fairview SS Mich	38 00
Mt Pleasant SS Va	31 00	Waldo Cong Ill	50 00
Maple Gr SS Pa	10 00	Cullom Cong Ill	15 00
Alvin Sehantz	10 00	Weaver SS Pa	12 50
Fulton Co Cong O	78 29	Middlebury SS Ind	9 44
Clarence Helmuth	5 40		
Saucelito SS Calif	6 75		
Martins Cong O	21 75		
Metamora SS Ill	125 00		
Plain View SS Ohio	22 45		
Roseland Cong Nebr	9 31		
Daytonville Cong Ia	14 34		
E Union Cong Ia	20 22		
Spring Valley Cong N D	4 21		
Mountain View SS Mont	35 55		
M D Stutzman	20 00		
	\$486 67		

INDIA

General

Doylestown Cong Pa	\$ 55 00	Exeelsior Cl A Elkhart SS	11 98
Matt 6:3 Kans	7 50	Ind	
Central Cong Ohio	12 50	Exeelsior Cl B Elkhart SS	14 00
N Lima SS Ohio	38 40	Ind	
Gehman SS Pa	25 00	M Esther Groh	100 00
Landisville SS Pa	26 63		
Lancaster Cong Pa	33 97		
Krabill SS Pa	26 49		
Palmyra Cong Mo	8 82		
LaJunta Cong Colo	10 65		
Mt Zion Cong Mo	4 75		
Reiffs Cong Md	113 10		
Allensville Cong Pa	56 33		
Thomas Cong Pa	11 07		
Edward Martin	5 00		
E Fairview Cong Neb	114 84		
Towamencin SS Pa	23 36		
Providence Cong Pa	16 00		
Bloomfield Cong Mont	15 00		
J E Harshbarger	5 00		
Lakeview Cong N D	8 21		
Ped River Val Cong N D	9 00		
Fairview Cong N D	5 00		
Mt Clinton SS Va	20 20		
Zion Cong Ore	12 00		
Plato SS Ind	2 85		
Shore SS Ind	8 79		
Emma Cong Ind	16 14		
Leo Cong Ind	29 75		
Floradale Cong Ont	30 75		
	\$752 10		

Missionary Support

Lockport SS Ohio	\$ 39 48	Sugar Creek Cong Ia	\$ 63 00
Perkasie Cong Service Pa	43 46	Mr & Mrs Samuel	
Orrville SC Ohio	5 00	Brownberger	12 00
Martinsreek SC Ohio	25 00	Portland SS Ore YPCLS	21 00
O Grove Cong			
Wayne Co O	150 00		
Maple Grove Cong Pa	50 00		
Berlin SC O	20 00		
Trail SC O	12 00		
Ko'b SS Sisters Cl O	7 00		
Walnut Crk SS O			
J H Weaver Cl	20 00		
Lockport SS Ohio	35 96		
Waldo Cong Ill	150 00		
Metamora Cong Ill	75 00		
Lancaster Cong Pa	150 00		
Spg Valley Cong Kans	37 50		
Weaver SS Pa	15 00		
Thomas SS Pa	45 00		
C E Stoltzfus	12 00		
Manson SS Iowa	13 43		
Perkasie Cong Service Pa	33 00		
Bloomington Glen Song			
Service Pa	44 48		
A Sister Pa	20 00		
Mt Pleasant SS Va	8 00		
Goshen Cong Ind	58 71		
	\$1,070 02		

Missionary Children Support
Conestoga SS Pa \$ 18 43

Forks SS Ind	67 50	Susie Metzler	14 00
A Bro & Sister Kans	9 00	Millersville SS Cl Pa	5 00
Mr & Mrs Ora L Troyer	18 00	L Deer Crk SS Ia Cl 2	11 00
Mrs H C Swarr	9 00	Zion SS Cl 3 Ore	4 50
Ralph B Zook & Family	45 00	Middlebury SS Ind	22 00
E F Zook	56 00	Olive Cong Ind	26 00
Dan M Yoder	18 00	Bethany SS Mich	6 00
Mrs George W Beechy	10 00		
Walnut Crk SS O			
Paul Millers Cl 8	24 00		
Sugar Crk Cong Ia	3 00		
Bethel & Guilford Cong			
O	111 00		
H J & B F Yoder	18 00		
G Monroe Miller	24 00		
Bethel SS Theresa			
Kauffman's Cl Ohio	9 00		
Bethel SS Mothers Cl			
Mo	18 00		
Martins Crk SS O Cl 12	12 00		
Allensville SS Pa	12 00		
Elizabeth Haldeman	10 00		
M J Schlabaeh	12 00		
Nora Blough	3 00		
E Holbrook SS Colo			
Class 3	17 75		
" 6	1 00		
Reuben C Clymer	24 00		
Martins Crk SS O Cl 1	24 00		
Leo Mast	12 00		
Martins Cong O Interm			
Girls Cl	9 00		
Waldo Cong Ill	36 00		
Peter Garber	12 00		
Elizabethtown SS Pa			
Elmer Groff's Cl	12 00		
Lebanon Co SS Workers			
Pa	36 00		
The Sisters Mt Joy Cong	9 00		
Pa			
Lititz SS Elizabeth			
Garbers Cl Pa	9 00		
Strasburg SS Pa Prim &			
Beginners Dept	10 00		
Landisville SS Pa Girls			
Cl 5	3 00		
E Petersburg SS Pa Three			
Classes	9 00		
Iowa City Mission Cls Ia	19 00		
Cherry Box Cong Mo	20 00		
Sycamore Grove SS Mo	51 60		
Class 8	9 00		
" 9	9 00		
" 11	9 00		
E D Hersherberger & wife	9 00		
W R Hersherberger & wife	9 00		
F P Kauffman & family	9 00		
W Union Prim Dept Ia	10 00		
L Deer Crk SS Cl 1 Ia	7 20		
W D Brenneman & wife	12 00		
Bloomington Glen SS Pa	18 00		
Spg Valley Cong N D	9 00		
Albany SS Ore	77 54		
Bethel SS Cl 6A Ore	8 00		
Zion SS Ore			
Class 1	11 50		
" 5	10 50		
" 8, 12	9 00		
" 13	5 50		
Pethany SS Mich	8 50		
Olive Cong Ind	171 00		
Shore SS Ind Cl 16	10 21		
Shore SS Ind Cl 4	8 00		
Shore SS Ind	26 59		
Olive Cong Ind	18 00		
Yellow Crk SS Ind	25 44		
Middlebury SS Ind	29 00		
Yellow Crk SS Ind	71 03		
Liberty SS Cl 4 Ia	18 00		
Bertie Cong Ont	31 00		
	\$1,542 86		

Widow Support

Los Angeles SS Calif	\$ 38 50
Bethel & Guilford	
Cong O	22 00
Elmer B Thomas	110 00
Albert & Mary Miller	5 50
Sterling SC Ill	4 70
Mrs Elizabeth Metzler	22 00
A Sister Ohio	5 50
Los Angeles SS Calif	44 00
Bethel SS Mothers Cl O	5 50

Medical

Sterling SC Ill	\$ 3 00
A Strasburg SS Teacher	
Pa	10 00
Catlin SS Kans	10 00
Mary L Bower	5 00
Elkhart SS Helping Others	
Cl Ind	10 00
	\$ 38 00

Carpentry School Repairs

Clifford Cressman	\$ 5 00
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New Missionary

Penna SC Kans	\$ 18 00
Sonnenberg SS Ohio	50 00
Bethel & Guilford	
Congs O	13 88
W Liberty SC Kans	10 00
Henry M Landis	25 00
Hydro SC Okla	65 00
W Fairview Cong Nebr	15 00
	\$196 83

English School Bldg.

Forks Cong Ind	\$ 88 00
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Evangelistic

Sonnenberg SS Ohio	\$ 63 21
Salem Cong Nebr	45 90
W Union Cong Ia	93 10
Matt 6:2 Pa	6 00
	\$213 21

Personal

Burr Oak Cong Ind	\$ 10 00
Parents & Family to	
E E Miller	750 00
Christian Brubacher	10 00
Elias B Kolb	10 00
D B Betzner	50 00
Geo A Weber	25 00
Josiah Cressman	10 00
Moses Bowman Jr	10 00
Ira Busehert	5 00
M C Cressman	25 00
First Menn Cong Ont	16 27
First Menn YPM Ont	18 73
First Menn SS Ont	70 00
	\$1,010 00

Nurses' Home

E Bend Cong Ill	\$101 50
Baloghah Sisters Bungalow	
Liberty Cong Ia	\$ 24 80
Total India Missions	\$6,519 84

SOUTH AMERICA

General

Doylestown Cong Pa	\$ 15 00
Matt 6:3 Kans	7 50
Central Cong O	12 50
Lancaster Cong Pa	33 96
Saucelito SS Calif	27 30
Palmyra Cong Mo	4 43
LaJunta Cong Colo	10 66
Mt Zion Cong Mo	2 00
Marion Cong Mo	21 28
Flum Crk Cong Nebr	10 00
Wood River SS Nebr	25 00
Edward Martin	5 00
E Fairview Cong Nebr	59 14
L Salford SS Pa	45 00
Souderton Cong Pa	25 73
Bloomfield Cong Mont	15 26
Red River Cong N D	9 00
Fairview Cong N D	2 50
Howard-Miami Cong Ind	28 77
Middlebury SS Ind	1 00
Salem Cong Ind	9 33
W Zion SS Alta	18 25
	\$388 61

Missionary Support

Conestoga Cong Pa	\$225 00
Wilmot A M Cong Ont	158 00
Toronto Mission Ont	51 40
Lancaster Conf	450 00
Good Cong Pa	18 00
Pleasant Valley Cong Kans	20 00
Souderton SS Pa	37 50
Mt Clinton SS Va	19 75
E Zora AM Cong Ont	75 00

\$1,054 65

Missionary Children Support

Freeport SS Ill Prim	
Dept	\$ 30 00
Elizabethtown SS Pa	
Paul Garbers Cl	12 50

\$ 42 50

Evangelist Support

Mattawana SS Pa	\$ 25 23
Goodfield Cong Ill	12 40
A Bro & Sister Md	50 00
E Union Cong Ia	100 00
L Deer Crk Cong Ia	25 21
Shore YPBM Ind	9 00
Elkhart SS Ind Cleo	
Manns Cl	26 19
Elkhart SS Ind Good	
Samaritan Cl	5 75

\$253 77

Bible Reader Support

A Sister Pa	\$ 16 00
Cherry Box Cong Mo	7 75

\$ 23 75

Orphan Support

Dr W S Heatwole	\$ 4 30
W S Heatwole	5 80
Susanna Rohrer	10 00
Lancaster Cong Pa	10 00
Lanc SS Pa Mrs Rohrer	
Cl	5 00
Esther & Mary Herr	10 00
E Petersburg SS YMBC	
Pa	10 00
Towamencin SS Pa	30 00
Souderton Cong Pa	40 00
Zurich SS Prim Cl Ont	3 55

\$128 65

Orphanage

A Bro & Sister Pa	\$ 10 00
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Publication

A Well Wishing Friend	
Pa	\$ 10 00
A Bro Pa	10 00
Joseph G Roth	2 50
Mrs E S Miller	10 00

\$ 32 50

Personal

Lancaster Mission Bd	\$ 40 00
Habecker SS Esther	
Habeckers Cl Pa	30 00

\$ 70 00

Kindergarten

Gortner Union SS Md	\$ 6 25
C H Warfel	15 00
Mr & Mrs A S Hamsher	10 00
W Fairview Cong Neb	15 00

\$ 46 25

Printing

A Bro & Sis Lanc Pa	\$ 5 00
Susie Metzler	10 00

\$ 15 00

Bible School

Middlebury SS Ind	\$ 17 10
E Zora AM Cong Ont	12 85

\$ 29 95

Total S America \$2,095 63

CITY MISSIONS**Altoona, Pa.**

O Grove Cong Md	\$ 1 20
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Morrisons Cove Cong Pa	8 80
Castlemian Cong Md	3 00
Masontown Cong Pa	7 43
Allensville Cong Pa	20 51
Thomas Cong Pa	29 19

\$ 70 13

Canton, Ohio

Midway SS Ohio	\$ 31 01
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Chicago, Ill.

Schertz Bros	\$ 30 00
Hopewell SS Ind	5 00
I. C Hartzler	15 00
Samuel Yoder	15 00
R Buchanan	10 50
Amelia Roth	9 50
Manson Cong Ia	17 25

\$102 25

Detroit, Mich.

Bethel & Guilford	
Congs O	\$ 27 12
Middlebury SS Ind	15 00

\$ 42 12

Fort Wayne, Ind.

Shore Cong Ind	\$ 10 00
Emma Cong Ind	10 00
Middlebury Cong Ind	26 78
Personal	26 90

\$ 73 68

Iowa City, Ia.

Plum Crk Cong Nebr	\$ 7 00
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Kansas City, Kans.

Mt Zion Cong Mo	\$ 9 00
Spz Valley Cong Kans	41 45
Plum Crk Cong Nebr	10 00
E Fairview Cong Nebr	38 71
Leidy Hunsicker	12 50
Bethel Cong Mo	9 85
Yoder Cong Kans	31 69
Ia-Nebr Dist Treas	13 90

\$167 10

Peoria, Ill.

Cullom Cong Ill	\$ 2 21
Pleasant Grove SS Ill	10 00
Metamora Cong Ill	26 05
Waldo Cong Ill	34 70
Willow Spgs Cong Ill	14 64
Morrison Cong Ill	7 30
E Bend Cong Ill	41 00
Mrs. George Howitte SS Cl	
Plainview SS Ohio	4 93

\$140 83

Portland, Oreg.

Clifford E Mann	\$ 4 00
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Toronto, Ont.

A Friend	\$ 1 00
Shantz Cong Ont	17 00
Biehn Cong Ont	40 00
Waterloo Cong Ont	44 01
Latschar Cong Ont	28 00

\$130 01

Total City Missions \$768 13

CHARITABLE INSTITUTIONS**Children's Home, Portland, Oreg.**

Offering by Pacific Coast	
Quarterly Miss Meet	\$ 29 64

Home for Aged, Illinois

Blough Cong Pa	\$ 5 00
Sol King	30 00
O Grove Cong Cham Co	
O	35 00
Elkhart Cong Ind	45 50
Special Support	791 80
Hopedale Cong Ill	15 50
A Friend of the Home	15 00
A Bachman	1 00
A Sister Ill	10 00
Sister King	1 00
Contribution Box	1 00
Emma Schertz	5 00

\$955 80

Children's Home, Kansas City New Building

LaJunta SS Co'o	\$ 60 00
Fairview SS Colo	15 00

\$ 75 00

Children's Home, Kansas City

Lee Scheffel	\$ 5 00
John Snyder	5 00
Dan King	3 00
Special Support	334 50

\$347 50

Orphans' Home, Ohio

Farm Income	\$ 22 50
Special Support	495 00
J Oliver Yoder	150 00

\$667 50

Total for Charitable Institutions \$2,075 44

OTHER FUNDS**Africa**

Madison Co SS O	\$ 11 10
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Annuity

A Brother Pa	\$1,000 00
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Testaments and Bibles

A Sister Ohio	\$ 20 00
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Mexican Testaments

Mrs D J Kropf	\$ 10 00
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French Missionary Support

W Fairview Cong Neb	\$ 15 00
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Board of Education

Plum Crk Cong Nebr	\$ 6 00
Rockton SS Pa	1 00

\$ 7 00

Rural Evangel

Ont Rural Mission Bd	\$ 5 35
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S. W. Pa. S. S. Conference

Morrison's Cove SS Pa	\$ 4 14
Blough SS Pa	11 63

\$ 15 77

District General Funds

Albany Cong Ore	\$ 20 62
Nampa Cong Idaho	6 80
O Grove Cong Md	1 10
Morrison's Cove Cong Pa	5 25
Castlemian Cong Md	6 00
Weaver Cong Pa	9 80
Shore Cong Ind	10 00
Shore YPBM Ind	7 00
Clinton Frame Cong Ind	40 61
Clinton Brick Cong Ind	39 09
Midland Cong Mich	15 81
Bloomfield Cong Mont	30 00
Lake Region Cong Minn	5 50
J E Harshbarger	5 00
Spring City Cong Pa	21 00
Doylestown Cong Pa	40 39
Plain SS Pa	90 80
Bovertown & Hereford	
Congs Pa	78 00
L Lexington Cong Pa	108 00
LaJunta Cong Colo	16 41
Sog Valley Cong Kans	28 65
Hesston Cong Kans	22 00
Penna Cong Kans	10 90
Crystal Spgs Cong Kans	12 25
E Holbrook Cong Kans	28 50
Pleasant Val Cong Kans	14 00
Mt Zion Cong Mo	20 00
Berea SS Mo	1 63
LaJunta Cong Colo	18 40

\$713 66

Evangelistic Fund

Larned Cong Kans	\$ 22 50
Mt Zion Cong Mo	6 00
Limon Cong Colo	3 00

\$ 31 50

Mo.-Kans. Conf. Expense Fund

Penna Cong Kans	\$ 10 98
W Liberty Cong Kans	22 58
Mt Zion Cong Mo	1 00

\$ 34 57

Personal

Lakeview Cong N D	\$ 1 50
Fairview Cong N D	27 50
Red River Vall Cong N D	4 65

\$ 33 65

Goshen College

Olive Cong Ind	\$ 44 25
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Rural Missions

Berne Cong Mich	\$ 17 10
Emma Cong Ind	10 00
Berea Cong Ind	5 10
Salem Cong Ind	9 73
Bowne Cong Mich	8 83
Pleasant Grove Cong Pa	3 00
Thomas Cong Pa	12 40
Blough Cong Pa	5 00

\$ 71 16

S. W. Pa. Conference Fund

Masontown Cong Pa	\$ 10 00
Morrison's Cove Cong Pa	9 20
Schellsburg Cong Pa	5 00
Rockton Cong Pa	1 00

\$ 25 20

Total Other Funds \$2,038 21

RELIEF FUNDS**Near East**

A Friend Md	\$ 25 00
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Russia

Adeline Smucker	\$ 50 00
H Reist Landis	15 00
Mrs Catherine Nafziger	25 00
Mr & Mrs Cephus Yoder	10 00
Mr & Mrs A S Hamsher	10 00
A Bro & Sister Va	100 00
C E Martin	10 00
Dan & John Slagell	50 00
A Sister Pa	1 00
E W Bricker	10 00
Mrs Ada Yoder	20 00
A Friend Ohio	25 00
Sonnenberg SC Ohio	15 00
M L Hollinger	10 00
Henry Nafziger	10 00

\$361 00

Canadian Russian Relief

A Bro Okla	\$ 25 00
J D Hershberger	10 00
E W Bricker	5 00
G S Glick	5 00

\$ 45 00

Total for Relief Funds \$431 00

SUMMARY

Alta-Sask Dist Bd	\$ 73 80
Dak-Mont Dist Bd	181 33
Franconia Dist Bd	672 26
Illinois Dist Bd	713 07
Ind-Mich Dist Bd	1,051 39
Ia-Nebr Dist Bd	719 19
Lancaster Dist Bd	736 55
Mo-Kans Dist Bd	601 51
Middle Dist Va	39 95
Ohio & Eastern A M	179 79
Ontario Dist Bd	663 16
Pacific Coast Bd	216 66
S W Pa Board	209 55
Wash Co-Frank Co	174 38
Menn Bd of M & C	8,152 31

\$14,414 92

India Missions \$6,519 81

S American Missions 2,095 63

Africa 11 10

City Missions 768 13

Charitable Institutions 2,075 44

Gen & Other funds 2,513 78

Relief funds 431 00

\$14,414 92

Respectfully submitted and gratefully acknowledged,

V. E. Reiff,

1711 Prairie St.,

Elkhart, Ind.

GLEANINGS

A Moslem Bible Picture

The attitude of Moslems to the Christian message is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, translations were forbidden. In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation in their own vernacular, based not on the Arabic original, but on Sale's English translation. The book was printed in Roumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used throughout, instead of the usual Arabic character.

On the cover is a picture of the Kaaba at Mecca, with its thousands of worshippers. In the text is one of the old Bible pictures copied without permission. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and AbuBekr." This familiar wood cut really represents Christ and two disciples on their way to Emmaus.

Even as the editor of this Albanian Koran, desirous of glorifying Mohammed, draws him in colors taken from a Christian paint box, so the Moslem world to-day is unconsciously appropriating Christ. The leading poet of Cairo, Shauky Bey, in his nationalist poetry, reverts again and again to the life and character of Jesus Christ. The Azhar University itself has purchased and is using hundreds of copies of the Bible for the study of comparative religion. The Albanian Koran is another illustration that Christ cannot be hid, that Islam is moving, and that now is the time for us to press our advantage and preach Christ and Him crucified to the world of Islam.

Bibles for Palestine Hotels

Until recently, the "Gideons" limited their activities to the United States and Canada, with some work in Great Britain. In 1926, Mr. M. L. Swinehart was enjoined to see what contracts could be made in the Orient for placing Bibles in the hotels of that area. Since then many hotels of Japan and China have been supplied, while in Korea each hotel room contains a Bible.

Encouraged by this success, the Gideons, at their international convention in 1928, decided to make an effort to reach out into the Near East. Palestine and Transjordan have twenty-four hotels catering to tourists, with a total of 1,196 rooms, and now Bibles have been placed in each of these rooms, except those used for Jews and for Mohammedans only. The first hotel proprietor approached in Jerusa-

lem remarked that only the day before two guests had inquired for Bibles, and readily agreed to receive a copy for each room.

Working for the Lepers

Among the common people in Palestine lepers go by the name of "The Poor."

"To us, poverty simply means absence of money. The Oriental of Palestine knows a worse form of poverty—leprosy. A man may have as many talents of gold as Naaman the Syrian; and yet he would be regarded as poor if he is a leper. Evidently it is accepted that, while other afflictions may leave something to a man, leprosy leaves him nothing. And this is the sober truth; for a leper loses his home, his family, his friends, his associations."

What a priceless boon a home is to these wandering outcast poor. In 1867 the famous Moravian Leper House was opened in Jerusalem, and there the lepers of Palestine are housed, and fed and tended. Within its airy rooms their wounds and disfigurements are cared for with gentle touch, and they sleep in comfort and in peace; in its trim garden they take their exercise and do their wholesome work. The door is open to every race and creed; and to all, by word and by unselfish, self-sacrificing service, the sisters and the chaplain and the doctor show the love of Christ.

Pity for the poor and the outcast is always uppermost in the mind of a missionary; it must be so, because the Spirit of the Master is in him; and so our missionaries have taken on themselves the care of the lepers in their field.—Moravian Missions.

Near Riot at Conference

The Quadrennial Student Christian Conference at Madras was the first joint conference of men and women in India, but women leaders from Europe were cautious and kept the men off the premises except during actual meeting hours. The men at last served notice that unless this policy was changed they would boycott all the rest of the meetings. Although it had been announced as a joint conference, Bible and discussion groups had been kept separate, and they wanted joint discussions. The European leaders explained that they had been conservative out of consideration for shy Indian girls, whereupon all the Indian women leaders proposed to meet with all women delegates, with no Europeans present, to find out just what was wanted. All present voted for joint discussions and singing groups, and expressed themselves generally as in favor of more freedom.—Missionary Herald.

Mela at Dhulia

The Swedish Alliance Mission in East and West Khandesh recently celebrated its first 25 years at Dhulia and a Mela was held with the coöperation of the Scandinavian and Methodist Protestant Missions.

At least a dozen major languages were used in the meetings, suggestive of the uni-

versal appeal of the Gospel message. Sadhu Sundar Singh spoke in Hindustani, which was understood by many and the summary of the talks was translated into Marathi. Sadhuji gave three main addresses, two to the Christians and one mainly for non-Christians. His messages were simple and straightforward. To the Christians he emphasized the need of living more according to the light we profess to have. To the non-Christians, he told his early experiences which led him to accept Christ as his Savior, and emphatically emphasized that only in Jesus will they ever realize peace.

New Type of Mission

Bhabua Mission is unique in indigenous experiments in India. Nabadad Khan, the new superintendent, has definitely set his face toward a purely Indian organization, instead of building up a work patterned along Foreign Mission lines. There are four centers where work will be carried on, all within a few miles of Bhabua, where the superintendent will live, while three assistants will reside within bicycling distance, living Indian fashion and conducting schools and ashrams. There will be no attempt to cover large areas, but it is hoped to bring Christian thought to bear upon the life of the community, so that each home and school may become a radiating center.

No foreign money goes into this experiment, the only definite Christian force at work in this territory. It is entirely supported by funds contributed through the churches in India and Burma.—Indian Witness.

A Bandit Chief on Christianity

In the Ungkung field, South China, highway robberies, housebreaking, and a general reign of terror seemed the familiar course of events during the first few months of 1928. One day fifteen men were captured by armed bandits and carried off into the mountains. Among the group was one Christian. Mr. Lewis tells that the Christian offered to be shot twice for each of the other fourteen, if they might be set free. When the bandit chief was finally persuaded of the Christian's sincerity he called him to him, refreshed him with tea, and sent him home with an armed escort. The sequel is also told by Mr. Lewis: "A few months later I was invited to a special dinner at which time this bandit chief, then an official in the regular army, sat at the table with me. In his table conversation he very earnestly and openly declared that there was no hope for China unless the Chinese could be transformed and made over by becoming Christians. At the time I thought it was nothing but words of flattery, so common in China, but later learned of the experience that he had had with this simple but earnest Christian. I am wondering if something is not at work within his own heart to change him, in the very way concerning which he spoke."—Watchman Examiner.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

And where this attitude is taken it is not likely that very many husbands will feel called upon to remind their wives that the headship of the home belongs to them.

In deciding the question as to what you should get in the way of Christmas presents for your friends, remember two things: (1) Get something that will be of practical use to them, temporally or spiritually, or both. (2) It was the recommendation of our Savior that in such things we should remember the poor and the needy. "A friend in need is a friend indeed."

One of the most encouraging features of our present work is the many reports which come to us telling of revival efforts being put forth in many congregations. This is winter time; yet it is not too cold for the people of God to come together evening after evening in a continued effort to win the lost and to strengthen the saved. May the good work go on. And let us not be bound so tightly to the time set for the close of the meetings that we will not continue longer in case the harvest of souls is not completed.

"Well, the rush is on," was heard this morning in the hall just outside our office. It was one brother's way of telling another one that the expected pre-holiday rush in book orders had set in, and that from now on until the Christmas holidays our force of workers here would be busy filling orders. It is human nature to want to be busy under such circumstances. So we trust that both workers and patrons will be pleased by the business transactions. On our part we want to do all within our power to give all purchasers the sat-

isfied feeling when they receive their goods. Continue to send in your orders, and we shall endeavor to fill them promptly and satisfactorily.

The other day we looked over a little bunch of tracts, when the following attracted our attention:

A SOLEMN FACT

There is a way for any sinner to KEEP out of hell. But there is no way to GET out of hell. Jesus says, "I am the Way." But the rich man in hell was told that there was "a great gulf fixed."

Does any one doubt the correctness of this simple message? Does any one doubt that this is the day of opportunity? Why then—except for the reason that "the god of this world hath blinded their eyes"—should people neglect or refuse to take the necessary step while they have the opportunity, when they know that this means to be forever barred out of heaven! Pass on to every unsaved soul within your reach this message: "TO-DAY, if ye will hear his voice, harden not your hearts."

We are informed by some who think they are in position to know that at the present time there are more existing causes for war than there were in 1914, when the great World War broke out. And if war should come those sent to fight the battles and hazard their lives will not be the ones responsible for the war, not the agitators or the legislators, but rather the innocent boys of from eighteen to twenty-five or thirty years of age. Aside from this fact there are enough other facts that condemn war (to say nothing of the fact that the Gospel of Christ is against Christian people having part in carnal strife of any kind) to condemn it as monstrous, savage, unrighteous, outrageously unjust; but this fact alone should cause the peoples of all nations to think seriously and long before they will give their consent to the destructive and anti-Christian monster which men have glorified and called WAR.

"TO EVERY MAN HIS WORK"

A great battle was impending. Upon this battle depended largely the supremacy of either France or England in the affairs of nations. The last message of the British admiral was, "England expects every man to do his duty." After the smoke of battle had cleared away, it was found that the French fleet had been routed, England had become "mistress of the sea," the ambitions of Napoleon had received a staggering blow, Admiral Nelson had become a world famous figure, and the battle of Trafalgar is to this day considered one of the epochal events of history. Every man in that British fleet had done "his duty"—judged by militarist standards.

While our conception of Christian duty is not in accord with the standard of duty as held by military men when it comes to the matter of taking human life, yet in this incident we have an impressive illustration showing the importance of loyalty to and whole-hearted support of constituted authority. Paul uses the same illustration when he admonishes his son in the faith Timothy to "fight the good fight of faith," to "lay hold on eternal life." And Isaac Watts, the world renowned hymn-writer, had the same illustration in mind when he wrote this stirring hymn which has thrilled the souls of Christian soldiers ever since his time:

"Am I a soldier of the cross,
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?"

"Must I be carr'd to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?"

"Sure I must fight if I would reign,
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by Thy Word."

The student of history will recall

that the victory of Trafalgar cost Admiral Nelson his life; that thousands of soldiers of the Cross have likewise lost their physical lives while fighting "the good fight of faith" and thousands of others were put out of commission through the subtle work of "character assassins" who through stealthy misrepresentations and insinuations discredited them in the eyes of fellowmen and thereby made their work of none effect. But that does not do away with the other fact that thousands of others kept on fighting the battle of the Cross until they died a natural death and went on to glory to wear the victor's crown in eternity. To every faithful soldier of the Cross there comes this cheering promise: "Be thou faithful unto death, and I will give thee a crown of life."

Jesus Christ, the Captain of our souls, "expects every man to do his duty." He led the way, He laid down His life, He sent into the world "another Comforter," He gave us the Gospel of Christ as "the power of God unto salvation" of which no one should be ashamed, He left as His final command the Great Commission to His people to "preach the gospel to every creature," and He "expects every man to do his duty." Now, as ever, there are ravening wolves about us, using every opportunity and employing every satanic means within their power to enter the flock of God and destroy the sheep, to say nothing of the "other sheep" not yet gathered in.

The Mennonite Church expects every member to do his or her duty. Our confession of faith binds us to a loyal adherence to "all things whatsoever" our Lord commanded His followers to do. It is not for us to condemn other people who fail to interpret all scriptures as we do, but it is for us to stand up like a church of true soldiers of the Cross ought to do and faithfully defend and obey all scriptures as we understand them to have been given us by our Lord. The unpopular ordinances and restrictions, the self-denying life, the matter of entering into the sufferings as well as the triumphs of Jesus, and all other things in which we adhere to standards which are different from those of popular christianity, should be held in sacred reverence and defended along with all other things held forth in God's eternal Word. Let not a single member fall short of the scriptural standard of loyalty in any of these things.

"To every man his work." The minister in the pulpit, the missionary in his station, the parent in the home, the teacher before his or her class, the superintendent before the school, the overseer in the congregation; every member whether serving as official or layman, whether parent or child, whether leader or follower, especially

every one in a position of responsibility or trust; is expected to rise to his or her opportunity and render faithful, loyal service to God and the Church.

We should remember that it was of the Ephesians in their unconverted state that Paul spoke when he referred to their walking "according to the course of this world," and that his description of them was entirely different after they had turned to God; that the true description of the people of God is found in the language of God through Peter who referred to them as "a chosen generation, a royal priesthood, an holy nation, a peculiar people;" that one of the essentials to the life of one having espoused the "pure religion" of our Lord is that of being "unspotted from the world." With an eye single to the glory of God, with our affections set on things above and not on things on the earth, with our lives "hid with Christ in God," having been made "partakers of the divine nature," let every soul among us be true to what we promised when we united with the Church and loyally sustain the work of conferences, congregations, bishops, overseers. "In doing this thou shalt both save thyself and them that hear thee."

May the Lord and the Church depend on you to do your best?

THE MAN OF GALILEE

By J. B. Stoltzfus

For the Gospel Herald.

O! what a marvel! O! what a wonder; what mercy, what grace and love infinite, to a lost creation.

Of all the men, both small and great, that have ever trod the face of this earth, there was only one man—a very poor man—an uneducated man (See Jno. 7:15) who had nowhere to lay His head. He was known as the MAN OF GALILEE.

He, and He only, was able to bridge the chasm of the gulf of the great deep which separated all humanity's fallen creatures—a posterity of a fallen man, from their Creator and their Maker. If this poor Man had not been able to bridge the gulf of the great deep, our separation from our Creator would have been forever and forever. "He made himself of no reputation and took upon himself the form of a servant, and was made in the likeness of men; and being found in the fashion of man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God hath also highly exalted him, and given him a name above every name that at the name of Jesus every knee should bow, of things in heaven, things in earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:5-11).

His personality unfolded (Col. 1:15-19; 2:9), see where He is now (Eph. 4:10).

San Antonio, Texas.

Since this article was put in type we received word that the writer has passed into eternity. As a young man he was ordained in the Amish Mennonite Church. But difficulties arose, and after years found him an active worker among a class of people sometimes known as "Brethren," sometimes called "Church of God." His father and his elder brother were Amish Mennonite bishops, and he never lost his interest in the mother Church; as is evident from the numerous articles which he wrote for the Gospel Herald from time to time. We hope to be able to print his obituary notice in an early number of the Gospel Herald.—Editor.

LIFE INSURANCE

By Ruth Grove

For the Gospel Herald.

Yes, I have my life insured, but not in the way that the world thinks of. My Life Insurance Agent is Jesus Christ, one who is willing to insure my life and yours no matter how much or how little of this world's goods we have.

The only thing that Christ requires of us is to believe on Him. Acts 16:30,31: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16).

What is meant by everlasting life? Will our bodies live forever? No. We have seen our dearest friends leave us through death. Their bodies have been committed to the ground. Oh! how sad it is to think of seeing them no more. But there is one consolation, if we have taken out our Life Insurance in that great Company of which Christ is the head, and are living as He would have us live, we may look forward to the time when we too, pass the portals of death and will find our loved ones awaiting us on the other shore with our Redeemer.

We will have to give up a few of this world's pleasures in order to hold our policy. We will be required, those of us who are in the habit, to give up going to the movies, dances, and other places of amusement that tend to lead us away from God.

This policy may not cost us anything in the way of dollars and cents, but, oh, how much it will mean to us when we come to the parting of the ways, when our life here on earth is over.

Our life insurance policy which we keep up here and pay so much a month or a year, will it reserve us a place in heaven?

All that we can do, all that we can save, all the life insurance policies

that we can take out here on earth, will they help us when we come before the judgment seat of Christ? Will they help us to get to heaven?

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).

What greater treasure can we lay up in heaven than giving our life and our all to Jesus, obeying His every command, and insuring ourselves, our lives, in God's Great Insurance Company?

If we insure our life here, it may help those who are dependent upon us, but does it help us? If we let Christ insure our lives, does it help us? Does it help those who are dependent upon us?

God will take care of His own. Luke 12:28: "If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?"

Sometimes it may seem that God has forsaken us. He will suffer us to be tempted. But remember Christ has said "I will never leave thee nor forsake thee" (Heb. 13:5).

Jesus Christ has paid the great price of our souls. Ever since Adam and Eve sinned, we have been sinners. We have no way of being saved from sin except through Jesus Christ.

Are we willing to repay our Lord for what He has done for us? Do we love God? Do we want to repay our debt or do we want to let it run on and on and never pay it? Does God ask us to pay our debt? He gives us our choice. But oh, how sad it is if we fail to choose the right way. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Let us be careful which path we choose. Let us also be careful which life insurance policy we choose to take. We cannot take our money and our earthly treasures with us when we die, but we can lay up treasures in heaven.

Let us give our all to Jesus. Let us lay everything upon the altar and surrender all to Jesus. If we fully consecrate our lives to Jesus we will be happy in living for Him and doing His will.

Brother, sister, will you heed the Savior's call? Do not turn Him away. This may be the last time He will call, the last opportunity He will give

you to heed. Let it not be said that you turned Him away. Heed His call. Give your life to Him and rest with that assurance that He has a place in heaven for you.

Will you come to the Savior? The Savior is knocking at your door. Will you turn Him away? If you do He may never return.

Will you let Christ insure your life? Think brother, what it will mean. Think, sister, what it will mean.

Reject Christ, and the way leads to destruction. Accept Him, and live forever. Which will it be? Will I come to Jesus or will I reject Him?

South English, Iowa.

WHY I CAME OUT OF SECRET SOCIETIES

Since I came out of secret societies I have had several times to face the question, Why did you drop secret societies? My first answer is that a secret society is no place for a Christian. To be a Christian one must be Christ-like, and no person can be like Christ if he goes where Christ can not go. God's Word says: "If they shall say unto you behold he is in the secret chamber, believe it not" (Matt. 24:26). Jesus is "despised and rejected of men" (Isa. 53:3). His name is rejected, it is not in their lodge forms. Of course they do not have Christ in their lodge or their deeds would not be evil; they would be manifested by Jesus who is the light of the world. Men love darkness rather than light because their deeds are evil. John 3:19. Gen. 49:6 says, "O my soul come not thou into their secret, unto their assembly, mine honor be thou united (with them) for in their anger they slew a man, and their self-will they digged down a wall." How about Morgan? God says in Jas. 2:9, "If ye have respect to persons ye commit sin, and are convinced of the law as transgressors." Secret society men boast of their benevolence, but they will not admit the cripple and the blind to the lodge, and some of them after a man has been sick seven weeks will no longer pay the sick benefit. After a man has been sick seven weeks do you not think he needs help more than at the first of his sickness? Did Christ reject the man at the pool because he had been sick a long time?

"If any man have not the Spirit of Christ he is none of His" (Rom. 8:9). The Masons tell me that if I live according to the teachings of Masonry I will be sure to go to heaven, but I know there is no salvation from sin outside of Christ, and that Christ is never in Masonry. They also say that King Solomon was a Mason. Because he built the temple is no proof that he was a secret society man. But if Masonry started with the building of the temple, the rejection

of Christ by Masonry started then, and if this be true it is no wonder that the later rulers of the temple rejected Him. We read in Matt. 21:42 and Mark 12:10, "The stone which the builders rejected is become the head of the corner." "Whosoever denieth the Son, the same hath not the Father" (1 Jno. 2:23). Thus you see that if we shut Jesus out we shut out God also. Our God is a jealous God, and His honor will He not give another.

Some Christians say they joined the lodge to have a better influence with the men. Abraham had more influence over Sodom than Lot, although Lot pitched his tent that way. Paul said he was determined to know nothing among us but Christ and Him crucified. My Christian brother, "Come out from among them and be ye separate, saith the Lord." Let brotherly love continue in the church and give glory to Christ who is the head of the church.

"Blest be the tie that binds
Our hearts in Christian love."

—M. D. Moore in Herald of Light.

GAL. 6:14

Notice a few "high spots" in this text.

1. Every thing can, and should, be measured by the cross of Christ.
2. This is a very high spiritual attainment, but within the reach of all.
3. This state makes one's conception of life different.
4. Paul was not attracted by things many men think to be of supreme import.
5. Not simply a "Transfiguration experience," but daily life.
6. The glories of the world fall far short when measured by the Cross.
7. They are not to be consulted any more than we consult a dead man.
8. The Cross, as Paul considers it, includes the whole redemption plan.
9. Includes "God in the flesh;" "Love that passeth understanding," but
10. Not beyond our powers to attain through Christ.
11. To most men the Cross meant a foolish delusion.
12. To Paul it was "the power of God" and "the wisdom of God."
13. Rome, the great world power of Paul's time, has perished. Cross remains.
14. The "Cross" will be part of our song in eternity.—J. S. Hartzler.

The laws of the land would get after a man who fails to feed his dumb animals and thus let them starve to death. And yet people neglect their own souls and thus treat them worse than they would one of their dumb animals.—A. J. M.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(Columbia and Marietta Missions)

Dear Herald Readers, Greetings:—As the Christmas season is approaching again we make a special appeal to the people to kindly remember us in helping to fill the baskets to give to those who are poor and need help. Surely the Lord has again replenished the earth with a bountiful crop. Who is willing to share with those who do not have the comforts of life? We realize in years gone by that this work that is done at this time of the year has been a great inspiration to the work in general. We have over three hundred homes listed where we would like to give baskets, both here and at Marietta. We expect to start delivery on Monday morning, Dec. 23. We kindly ask that you have the goods here not later than this date. We also need help in getting the baskets ready and delivering them to the homes. Come and spend the day with us in this great work. We thank all in advance for what you give. "He that hath mercy on the poor, happy is he" (Prov. 14:21).

Yours for the poor and needy,
Dec. 2, 1929. David B. Groff.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Greetings to the Herald Readers:—The Lord's work is going on at this place, we are thankful that we can be workers together with Him from whom we have the assurance that our labors are not in vain in the Lord. Often we keenly feel our isolation from the larger congregations of our people. The attendance at Sunday school and other service continues with interest.

We are looking to a spiritual feast Thanksgiving week end. The Lord willing Bros. M. T. Brackbill, and Harold Eshleman, and Sisters Esther Weldy, Anna Weaver, and Ruth Wenger from the Eastern Mennonite School will arrive Friday, Nov. 29th. A couple programs are to be rendered by them. They will give their help as well in Sunday school and other meetings over Sunday. Ivan Dowling, in school at E. M. S., is home this week visiting his parents, Bro. and Sister M. L. Dowling.

On Oct. 13, we were favored by the presence and help in Sunday school and other services of Bro. and Sister

Menno Frey, Amboy, Ind., Bro. and Sister Willis Hostetler, Bennetts Switch, Ind., and Mr. and Mrs. Ira Steinman of this city. The same time we appreciated a visit by Japhet Nussbaumer formerly of Switzerland, but now at Clarksville, Tenn., and his cousin Werner Nussbaumer, a medical student here at University of Tennessee.

Many of the mill and factory people are out of work and some cut to less days. That, with the much sickness, already suggests a hard winter for the poorer people. Christmas is near, we wish to do something in the way of bringing joy to the needy who often look to the mission for comfort. To you who wish to contribute to this place of need we say it will be greatly appreciated and thankfully accepted and we are sure joy will be yours. Jesus says inasmuch as ye did it unto one of the least of these, ye did it unto Me. He furnishes the blessings and looks to us to distribute them. May the greatest of all gifts be enjoyed more and more as we are nearing Home.

Yours for the cause of Christ,
Nov. 26, 1929. Wm. Jennings.

West Liberty, Ohio

(Orphans' Home)

Dear Herald Readers:—Thanksgiving comes hundreds of times each year. But as we usually think of it, it comes but once a year. It is fitting that we offer our Thanksgiving first, and then make our requests known unto God. Truly the Lord alone is worthy of praise and adoration for the blessings which are seen, and particularly those which are unseen.

We have again been very kindly remembered by the brotherhood of the South Union and Walnut Grove congregations with a bountiful Thanksgiving dinner. We want to THANK YOU for it. The kind manifestations of loving coöperation from our people in this community, as well as from other communities, indeed serves as a definite factor of encouragement to every member on the working staff. May the true Christian fellowship, and sacrificial helpfulness continue to grow stronger, to be effected deeper, and to reach farther as time passes.

There are at present forty-one inmates in the Home, and every one is well, for which we are glad. There are constantly changes being made here; boys and girls come and go. Some are being placed in new homes, some are returned, and some new admissions are made. We are glad for the interest in general which is shown toward the boys and girls in taking them into private Christian homes, and we trust that this interest will continue to grow, in fact we really believe that it will. There are at pres-

ent a number of boys who are from eight to ten years old, here in the Home waiting for an opportunity to get into a private home. Also a number of larger girls from ten to fifteen who can be placed. We will be glad to correspond with anyone who is interested in this part of the work. Your coöperation in this work is wanted.

Yours for the homeless and friendless,

L. L. Swartzentruber.

Lancaster, Pa.

(112 E. Vine St.)

Dear Readers:—"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). We have indeed found our Savior all of these to us. All honor and praise belong to Him.

We have come to the Christmas season of another year. How the years do fly. May we not be so carnal as to only enjoy and appreciate the temporal blessings we receive at this time, but above all crave and appropriate the heavenly blessings in store for all of us. Oh, how we should cultivate thankfulness.

We are not unmindful of the generosity of our neighboring congregations who always make the giving of about one hundred baskets possible during the Christmas season of each year. We again wish to remember the poor of our city. We can only distribute as the good Lord moves you to help us. The following can be used: potatoes (very needful), canned, dried, and fresh fruit, beans, dried corn and other vegetables, tin-canned goods, dressed chickens, and other meat; also money is very needful. All these should be brought in the week before Christmas. Clothing can be used, especially men's and children's underwear and stockings.

There is still two thousand three hundred dollars debt on the new building site at this place. Any one moved to help to wipe out this debt can send such contributions to Henry F. Garber, Mt. Joy, Treasurer of our Mission Board. We are desirous to have this debt lifted.

Thank you in advance for your contributions in whatever way the Lord may move you to give. May we have continued interest in your prayers.

'Till Jesus comes,
Dec. 5, 1929. The Workers,
Per D. S. Krady.

"The Lord Jesus cannot justify a self-justified man no more than He can fill a self-filled man."

WEEKLY NEWS LETTER FROM
SOUTH AMERICA

(Nov. 1, 1929)

For the Gospel Herald.

Greeting in the Redeemer's Name:—This is rather late for the October News Letters. According to schedule worked out the beginning of the year, the writer was to have written the Weekly letters for the month of October. But having arrived on the field toward the middle of the month and not being informed immediately, the month was gone before we were aware of our duty to write for said month.

The writer and family arrived safely at Buenos Aires Oct. 8 where we found the brethren Hershey and Lantz awaiting us at the dock. We had a very pleasant voyage, with the exception of the first day out from New York, when the weather was stormy and the sea very rough.

After getting our things through the customs and attending to other necessary matters in Buenos Aires, we started for Carlos Casares by train where we arrived on the afternoon of the 10th. Bro. Shank and some of the members and converts were at the station to meet us. That same evening a welcome meeting was held, when we had the pleasure of seeing all the flock—that is, with the exception of those who have moved to other towns during our absence, and a few who had gone back into sin. But it gave us joy to see many who had grown spiritually, while new ones had joined the ranks of the soldiers of Jesus Christ, redeemed by His blood.

Our two oldest children, Lois and Paul, are in school at Pehuajo, in order that they might get a little start before the present school term closes, which will be the last of November, otherwise they would have had almost a year's vacation from school, as the next school year begins in March.

Communion was held here at Casares last week. It was a real spiritual feast for those who took part. Communion has also been held in Tres Lomas, Bragado, and America. In the remaining stations it will be held within the next few weeks, D. V.

The special evangelistic efforts that are being put forth in all the mission stations have resulted in the conversion of souls, and the strengthening of those who are saved. Here in Casares the meetings will be held from the 6th to the 17th of November.

The dry weather that had done quite a bit of damage to crops and animals, has at last given place to refreshing rains that have fallen during the month of October. As a result many of the crops now look real promising. May you all pray that the

showers of spiritual blessings may also fall mightily and continually on the work and workers in the Argentine Mission Field.

W. G. Lauver.

TEACHING CHRIST TO THE
ILLITERATE

By J. D. Graber

For the Gospel Herald.

Since I have been teaching for some time a class of about twenty illiterate lepers I am no longer sure whether a knowledge of psychology and teaching method would be an asset or a liability. The only thing that is of any value, I think, is a personal knowledge of Christ and a spirit aglow with love for Him. In this teaching experience I have despaired of the use of any method or logical treatment of subject matter. I feel that all they are able to get are flashes of inspiration, so the method has been mostly an attempt to keep the anvil ringing during study hour in the hope that a few sparks might perchance find lodging and illuminate a darkened heart.

It is difficult for anyone who has not observed the illiterate villager of India at close range to appreciate to any degree at all the thick mist, I am almost tempted to say impenetrable darkness, that enshrouds his intellect. Judged in terms of our western logical thinking he scores a complete zero. He reasons somewhat, but it is so different from our own that I doubt if many have ever been able to analyze the process at all. A missionary of long experience in India said he used to wonder what was going on in the minds of people who stand stock still in the middle of the road when an approaching motor car is trying furiously to honk them out of the way, or who try to cross over to the other side just in time to keep from being run down. This missionary remarked that he has at last concluded that on such occasions their minds are a perfect blank.

I have watched a number of old women in my class. They, in this instance, seem to be somewhat more absent intellectually than the men. I have delivered broadside after broadside right at them, in Hindi, Chattisgarhi, and in unknown tongues, and have watched longingly for some facial expression that would indicate that the light had penetrated, but I have usually looked in vain. After numerous repetitions, reinforced by gesture and object-lesson, I have put the simplest questions and then tried to elicit the self-evident answer. They reply, "Why should we know? We are uneducated. We know nothing. You know very well. You tell us and we will listen."

"Yes, of course I know; if I did

not know I would not be trying to teach you. But you must know also. That's why I am teaching you." So much said, we were all ready to begin over.

In this class with the illiterate I have discovered to my satisfaction again that it is the Cross of Christ that makes the appeal. When one stands before such people he finds his Christianity reducing itself to its simplest terms. Of what use would various philosophies and pet theories be? Here is the fact of the Cross. Christ died, and if you will believe this you will be saved. That has been the key note and whatever else was said has always been kept in full chord with this base. Teaching the ten commandments is essential, but not before the Cross is taught. The Sermon on the Mount is most valuable as a demonstration of Christianity in action but how futile it would seem to teach the application of Christianity when faith in Christ who died for our sins and rose again for our justification was not yet established!

To-day the Hindi Bhajan (song). "I will magnify nothing save the Cross of Christ," furnished the text for the discussion. "Why will you magnify nothing save the Cross of Christ," I asked immediately after singing over the first line. There was no response so I asked, "What do we mean when we say, 'The Cross of Christ'?"

It was Ganpat who answered. "Christ died on a cross."

"Fine!" I said, "and why did He die on a cross?"

"He died for our sins," came the reply, and I breathed a silent prayer of thanksgiving. The lessons were going home. "Did He not have sins of His own to die for?" I asked.

"Then why did He die?"

"For our sins."

"Do you believe that?"

"I do."

I thought of Philip and the Eunuch and of the latter's word. "See, here is water; what doth hinder me to be baptized?" We dwelt further on the fact that the wages of sin is death, and that without blood there is no remission of sins. The Oriental loves figures and illustrations. "What do we use to erase chalk marks on a blackboard?" I asked. A school girl who had seen it done spoke up that an eraser is used for such work. "What is used to wipe out the marks of sin on a human heart?" "Blood!", but I had to help them here to make the inductive leap. Later on, after much discussion and repetition, I got a pretty fair response from this eraser and blood analogy. They were led to see that Christ's blood will wipe out our sins if we let it be applied; if not we pay for our sins with our own blood.

(Continued on page 758)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2

A YOUNG MARTYR

One afternoon a little boy named Kund Iverson, who lived in the city of Chicago, Ill., in the year of 1853, was going to the pastures for his cow as light-hearted, I suppose, as boys usually are when going to the pasture on a summer afternoon. He came at length to a stream of water, where there was a gang of idle, ill-looking, big boys, who, when they saw Kund, came up to him, and said they wanted him to go into Mr. Elston's garden and steal some apples.

"No," said Kund promptly; "I cannot steal, I am sure."

"Well, but you've got to," they cried.

They threatened to duck him, for these wicked big boys had often frightened little boys into robbing gardens for them. Little boys, they thought, were less likely to get found out.

The threat did not frighten Kund, so, to make their words good, they seized him and dragged him into the river, and, in spite of his cries and struggles, plunged him in. But the heroic boy, even with the water gurgling and choking in his throat, never flinched, for he knew that God had said: "Thou shalt not steal," and God's law he had made his law; and no cursing or threats, or cruelty of the big boys would make him give up. Provoked by his firmness, I suppose, they determined to see if they could not conquer. So they ducked him again, but still it was, "No, no;" and they kept him under water. Was there no one near to hear his distressing cries, and rescue the poor child from their cruel grip? No; there was none to rescue him; and gradually the cries of the drowning child grew fainter and fainter, and his struggles less and less, and the boy was drowned. He could die, but would not steal.

A German boy who had stood near, much frightened by what he saw, ran home to tell the news. The agonized parents hastened to the spot, and all night they searched for the lifeless body of their lost darling. It was found the next morning; and who shall describe their feelings as they clasped the little form to their bosoms? Early piety had blossomed in his little life. He loved his Bible and his Savior. His seat was never va-

cant at Sunday school, and so intelligent, conscientious, and steadfast had he been, that it was expected that he would soon be received into the Church of his parents.

Perhaps the little boy used often to think how, when he grew up, he would like to be a preacher or a missionary, and do something for his Lord and Master. He did not know what post he might be called to occupy, even as a little child and, as he left home that afternoon and looked his last look in his mother's face, he thought he was only going after his cow; and other boys, and the neighbors, if they saw him, thought so too. They did not then know that instead of going to the pasture, he was going to preach one of the most powerful sermons of Bible law and Bible principles the country ever heard. They did not know that he was going to give an example of steadfastness, of purpose, and of unflinching integrity, such as should thrill the heart of this nation with wonder and admiration. He was then only a Norwegian boy. Kund Iverson, only thirteen years old; but his name was soon to be reckoned with martyrs and heroes. And as the story of his moral heroism winged its way from state to state, and city to city, and village to village, how many mothers cried, with full hearts: "May his spirit rest upon my boy." Strong men have wept over it and exclaimed: "God be praised for the lad." Rich men put their hands in their pockets, and said: "Let us build him a monument; let his name be perpetuated, for his memory is blessed." May there be a generation of Kund Iversons, strong in their integrity, true to their Bibles, ready to die rather than do wrong.—Selected by K. M. M., Kalona, Iowa.

THE BIBLE AS LITERATURE

In The American Church Monthly for November, the Rev. Dr. Hallock has an article on "The Literary Influence of the English Bible." It covers ground often made familiar by others. It shows how Biblical characters and events and allusions and language are inwrought into English poetry, from Chaucer to Tennyson, and how some of the noblest passages of English prose writing and oratory have a virtue which has gone into them subtly from the Bible. Unhappily, the growing lack of close acquaintance with the English Bible makes it necessary for publishers of English classics to insert many footnotes explaining references to the Bible which in other days would have been entirely superfluous, since everybody who could read then read the Bible from cover to cover.

Dr. Hallock touches but briefly on the question how to recover something of the old saturation with the

ideas and the idioms of the Bible. Nowadays study of it is included in courses on English literature. Parts of the Bible become that hateful thing, "prescribed reading," in schools and colleges. Endless articles and books are written to prove what a treasure and resource people are losing to-day by not knowing thoroughly the English Bible as a piece of literature. It is to be feared, however, that all these expedients will fall short of their aim. There is no effective way of achieving the true literary appreciation of the Bible without restoring it to its old place in the family and in the school. Only when it is made a daily companion from earliest youth up can it become a part of the intellectual association and equipment of older years. Moreover, it has to be impressed upon the minds of children when they are made sensitive to its expression and teachings by a feeling of religious awe. As is true of most other poetry, the Hebrew poetry of the Bible, which Coleridge said is unique for "majesty," can be packed into memory so that it will stay there, only when young. If that kind of contact with the Bible as a great and dread authority on life and death, heaven and hell, cannot be brought back into our modern life, then it is hopeless to attempt to set it up in its old place simply on the ground that it is a literary masterpiece, ignorance of which is both a misfortune and a disgrace.

—New York Times.

TEACHING CHRIST TO THE ILLITERATE

(Continued from page 757)

This work with illiterates is not discouraging as this discussion might lead some to think. If you look for results in the form of an intellectual grasp of theological systems and in the recitation of creeds you may be disappointed. But to see lives changed and faces reflecting heart-joy because they have gotten life and hope in Christ is to feel that effort has been rewarded. In a neighboring leper home a woman had difficulty in learning the Apostles' Creed. Her baptism was postponed because she could repeat only a few lines of the Creed. A year later she had still not learned it all and again she was refused baptism. In great distress, with tears streaming down her thin cheeks, she asked the missionary in charge, "Is there no salvation for a woman who cannot learn the Apostles' Creed?"

Our communion date is set for the 15th December and at that time we expect to baptize as many of these illiterate learners as confess faith in the saving and cleansing power of Christ. Will you pray for them?

Shantipur Leper Home,
Dhamtari, C. P., India.

SUNDAY SCHOOL LESSON

Lesson for Dec. 22, 1929—Luke 2:8-20

THE CHRISTMAS LESSON

Golden Text.—Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.—Matt. 19:14.

Introductory.—Naturally one would be expected to find this kind of a lesson listed for this season of the year. The story of the birth of Jesus is recited year after year. This time we have the narrative as recorded by Luke. Our greatest regret is that the day is not more generally spent in a manner that is in keeping with the idea of a reverential joy occasioned by the marvelous and miraculous message heard by the shepherds on the Judean hills on the night of our Savior's birth.

The Annunciation (8-14).—On the hills of Judea, close by the town of Bethlehem, some pious shepherds were keeping watch over their flocks by night. During their night vigil they were startled by the message from an angel who appeared unto them in the midst of heavenly splendor and glory. "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. . . . and the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." He went on to tell them how to find this newborn Savior. They should find Him wrapped in swaddling clothes, lying in a manger. But this was but the beginning of their remarkable revelations. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Here we are overwhelmed in meditation:

1. The blessings of God are shed forth without measure.
2. Praise to God was the key-note of this heavenly message.
3. There was a two-fold refrain: (1) "Glory to God in the highest," and (2) "on earth peace, good will toward men." It was a fitting message heralding the coming of the Prince of Peace.
4. Notice also the class of people to whom this message was delivered—not the king upon the throne, not the leaders among the Jewish nation, not even the scribes and chief priests who were supposed to be familiar with the prophecies concerning the coming of the Messiah; but this message was reserved for the pious shepherd in an humble station in life, rewarded in this marvelous way for their heavenward look. Heavenly vi-

sions come to those who have an eye single to the glory of God. May we, in the language of the poet, join in singing:

"Hark! the herald angels sing,
Glory to the newborn King."

The song heard on that first Christmas eve was but a forerunner of the mighty chorus to be heard "in the morning of joy," when in the bright hereafter all the blood-bought sons and daughters of Almighty God will join in the rapture and share in His celestial glory. The sight which the shepherds saw was indeed glorious. But it was but a foretaste of a brighter vision reserved for ransomed hosts of God in eternity.

The Shepherds See for Themselves (15-19).—That the shepherds believed what they heard is evident from the fact that they went immediately to show homage and reverence to the new-born King. "And they came with haste, and found Mary, and Joseph, and the babe lying in the manger." Like the shepherds of Bethlehem, they who really believe the Lord are ready to act immediately upon what they hear. Had the shepherds staid with their flocks they would have been like thousands of people living to-day who say they believe all the Bible says and then act precisely as if they did not believe a word of it. It is as James says: "Faith without works is dead." But the shepherds

believed, therefore they acted. Their going to the house where the infant King lay was an act of devotion and worship, not an act of curiosity-seeking. Let us imitate their example.

Faithfully Witnessing (17-20).—There is another thing which the shepherds did which we may well pattern after. No sooner had they seen the child Jesus than they were ready to "make known abroad the saying which was told them concerning the child." Having witnessed the truth of the heavenly message, they "returned, glorifying and praising God for all the things that they had heard and seen."

In this last statement is a very essential feature in our witnessing for Jesus. It is not enough that we witness to the truth. We may do that in a cold, lawyer-like fashion that may stand the test of truth but will stir the hearts of no one. But these shepherds not only "made known abroad" the thing they had seen and heard, but they told it in a reverential way, "glorifying and praising God," thus telling the story in a way that reached the heart as well as the brain. The true missionary message is a heart-message rather than a message that comes from the lips only. Will we, during the coming Christmas season, give forth the message of the King of our lives in a way that others will be stirred by our testimony "glorifying and praising God?" And will the record of our lives during this season be in harmony with such a message?—K.

Bible Meeting Topic

THE TRUE CHRISTMAS SPIRIT.— Matt. 2:9-11; Luke 2:8-19

Topic for December 22

MOTTO

"Peace, good-will toward men."

OUTLINE STUDY

- I. The Spirit of Worship (Matt. 2:2).
 1. Of God our Creator.—Psa. 95:6.
 2. Of the Son of God our Redeemer.—Luke 2:27-38.
 3. Of Jesus our Lord and King.—Luke 2:10, 11; Isa. 9:6, 7.
- II. The Spirit of Devoted Service (Matt. 2:11).
 1. A living sacrifice.—Rom. 12:1.
 2. Forsaking all for Christ.—Luke 14:33.
 3. Doing all in His name.—Col. 3:17.
- III. The Spirit of Love and Good Will (Luke 2:14).
 1. Loving God with all our hearts.—Luke 10:27.
 2. Loving neighbors as ourselves.—Matt. 22:37-40.
 3. Loving and forgiving our enemies.—Matt. 5:44-48; 6:12-15.
 4. Doing good unto all men.—Gal. 6:10.
- IV. The Spirit of Separation from Evil (Matt. 2:12-15).
 1. Walk as children of light.—Eph. 5:7-11.
 2. In nonconformity to the age.—Rom. 12:2.
 3. Free from entanglements.—II Cor. 6:14-16.
 4. Not in friendship with the enemies of God.—Jas 4:4.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Joy."
2. Commit a Passage from the Text.
3. What Jesus Means to Me.

For Young People.

1. What the Birth of Jesus Meant to the World
2. How We may Bear the True Christmas Spirit to the World.

For Older People.

1. Overcoming the Perverted Ideas of Christmas.

PERSONAL THOUGHT

What does Jesus mean to me? Does His Spirit pervade my life throughout the entire year?

SEED THOUGHTS

Holy Spirit faithful Guide,
Ever near the Christ'an's side,
Gently lead us by the hand,
Pilgrims in this desert land,
Weary souls fore'er rejoice,
While they hear the sweetest voice,
Whisper softly, "Wanderer come!"
Follow Me, I'll guide thee home.

Ever present, truest Friend,
Ever near Thine aid to lend,
Leave us not to doubt and fear
Groping on in darkness drear,
When the storms are raging sore,
Hearts grow faint and hope give o'er,
Whisper softly "Wanderer come!"
Follow Me, I'll guide thee home."
—M. M. Wells.

Gospel Herald

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THURSDAY, DECEMBER 12, 1929

Field Notes

The Lord willing, a series of meetings will begin at Hanover, Pa., Dec. 11, with Bro. J. W. Hess of Akron, Pa., in charge. Pray for the work. S.

Broken View congregation near Broken Bow, Nebr., spent Thanksgiving day profitably in two outline studies; one on What the Bible Teaches on Peace, and the other one on Respect for Rightful Authority. S.

Among our visitors at the Publishing House during the past week were Bro. and Sister Aaron Steiner and daughter Alda of Dalton, Ohio. Sister Minnie Mumaw and daughter Ethel of Wooster, Ohio, and Bro. Fred Ernst of Chambersburg, Pa.

A brother from Aurora, Ohio, writes under date of Dec. 2: "Bro. C. K. Hostetler of Youngstown expects to give his remaining two lectures on Young People's Problems here on Dec. 8, one in the afternoon and the other one in the evening."

The brotherhood at the Maple Grove Church near New Wilmington, Pa., spent Thanksgiving day in a Sunday school meeting. The program in our possession indicates that a very profitable day was spent, local workers and workers from a distance uniting in upholding the banner of the Cross.

A brother from West Liberty, Ohio, writes: "The 31st annual Sunday school meeting and the 89th quarterly mission meeting of Logan and Champaign counties, Ohio were held at the South Union Church on Thanksgiving day and the evening

preceding, with good interest and attendance. All home talent used."

A Bible conference was held at To-field, Alta., the last week in November, with Brethren Clarence Ramer of Duchess and Milo Stutzman of the home congregation as instructors. Bro. Stutzman expected to be with the congregation at Guernsey, Sask., in similar work the first week in December. J. B.

"News Notes from Our Schools" makes interesting reading, especially to those having a part of their family in one or the other of our church schools. We are sorry not to be able to print the message from Goshen College this week, its late arrival and length being responsible for it being held over for next week.

A Special Meeting of the Mennonite Central Committee has been called to meet Saturday, December 14 at 2812 Lincoln Ave., Chicago, Ill. Invitations have been sent out to representatives of all the Mennonite relief organizations and Conferences interested in the relief of the needy among the Mennonites in Russia and Canada to attend this meeting. It is hoped that some definite plans will be formulated for effective relief.

Correspondence

Kitchener, Ont.

Dear Herald Readers. Greetings:—Bro. Levi Mumaw of Scottsdale, Pa., who was on a business trip to this district, worshipped with us over Sunday, Nov. 3.

Bro. A. C. Brunk, missionary on furlough from India, conducted the morning services at this place on Nov. 10.

On Nov. 17, Bro. Curtis Cressman of Plattsville, Ont., rendered a similar service for us. It being missionary day, his sermon was on that theme. On the same evening the Junior department of the Sunday school gave an appropriate missionary program.

Bro. C. F. Derstine of this place held a series of meetings at Goshen College, Nov. 8—17. He reports a profitable time spent at that place.

Bro. A. C. Brunk was with us again on Thursday evening, Nov. 21, in the interest of the endowment fund. He also gave an interesting account of several weeks spent among the missions in Africa.

Nov. 25, 1929. Geo. A. Weber.

Tiskilwa, Ill.

(Willow Springs congregation)

Dear Herald Readers, Greetings:—On Sunday, Sept. 29, we enjoyed communion services at this place,

with a good attendance. This was the last Sunday that Bro. and Sister Ralph Smucker were with us before returning to their mission field in India. It seemed a very fitting occasion that they could commemorate communion with us before they left.

Recently five young girls were taken into the fellowship of the Church. We ask an interest in your prayers, that they may realize their responsibilities and opportunities.

On Nov. 24 we had an all day meeting, observing missionary day, in which a missionary program was given. Bro. Geo. Lapp was with us and gave us an interesting missionary message in the afternoon.

We expect to have services here on Thanksgiving day, the Lord willing, for we can be truly thankful for His wonderful blessings.

We trust that our congregation will be remembered for the cause of Christ.

Nov. 25, 1929. Howard T. Eigsti.

Wellman, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—On Sunday, Nov. 17, our counsel meeting was held and the Sunday following the communion services were conducted.

A goodly number of the members were present at these services, which indicates the desire of commemorating the suffering and death of our Lord. We trust that this service has accomplished the purpose for which it was instituted, and that all have received strength for their spiritual body. Our bishop, Bro. J. Y. Swartzendruber, was physically able to be present at these services, taking an official part in the same. We thank God for his speedy recovery, and hope his condition will continue to improve.

On the evening of Nov. 25, 26, and 27, Bro. J. B. Smith, of Hesston College, gave us Biblical, historical and practical facts on the subject of Dress.

Bro. Smith gave similar talks in the neighboring churches.

Bro. Clarence Bontrager of Haven, Kans., preached at this place on Thanksgiving day, bringing us a timely message.

Nov. 28, 1929.

C. B.

Richfield, Pa.

Dear Herald Readers, Greetings:—Truly we are thankful to God for all His benefits toward us.

We were blessed with a Bible and Mission meeting at the Lauver's Church over the past Saturday and Sunday with Bros. Paul Graybill and John W. Hess as instructors. Many truths were presented. Bro. Harry Kauffman of McVeytown, Pa., also preached for us.

Nov. 17 was the last service to be held in the old building at Cross Roads Church. The Lord willing, the old house will be taken down in the near future, at which place a new one will be built.

May the Lord prosper the work. May we still continue to praise the Lord.

Nov. 28, 1929. David Kauffman.

Alpha, Minn.

Dear Readers of the Herald, Greetings in Jesus' Name:—We are still happy in the service of the Lord. This being Thanksgiving, we had services at the church and heard very grateful expressions of praise and thanksgiving for blessings enjoyed in so many ways this past season. We were blessed with quite a fruitful season. There also were expressions of praise for the richness of God's grace bestowed upon us through Christ. We also were blessed during the summer by visits of brethren from different parts of the field that were not mentioned before in the Herald. Some of these were: Bro. and Sister Maurice Yoder, Hesston, Kans., John Warkentin of Kansas; John Smith, recently from China, David Regier and family of Mt. Lake, Minn. Last Sunday Bro. Ammon Egli and family of Manson, Ia., were here. Bro. Egli brought us a very forceful message on glorifying God.

We are looking forward to an evangelistic effort. Bro. Silas Weldy of Wakarusa, Ind., is to have charge. The meetings will begin Dec. 10. Pray for our little flock, also remember the meetings, that saints may be built up, sinners saved, and God glorified.

Nov. 29, 1929. C. J. Garber.

Broken Bow, Nebr.

Greetings in Jesus' Name:—Since our last writing another one of our members was called from time to eternity. This makes two who were called to their eternal reward out of this small congregation in just a little over a year. We feel, however, that our loss is their gain.

Bro. D. G. Lapp, who came up to the funeral on Oct. 29, stayed with us until Sunday, Nov. 3. On Saturday, Nov. 2, we had counsel meeting. On the following Sunday two young people were added to our number by baptism. May the Lord be with them through their journey of life is our wish and prayer. In the afternoon we had communion services.

Nov. 29, 1929. Ed. Stutzman.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Since our last writing Bro. C. A. Hartzler of Tiskilwa, Ill., was with us and preached to us after young people's meeting.

On Thanksgiving day, after a praise service, our annual business meeting was held. After the reading of several reports, Bro. Joe Orendorff was again elected as trustee, Bros. Emery Schrock and Emery Slagel, church choristers, and Sister Carrie Schertz correspondent.

Nov. 30, 1929. Lydia H. Smith.

St. Johns, Mich.

(Bethel congregation)

Greetings to All Herald Readers:—The Thanksgiving season again reminds us of our many blessings. Even though our harvests were not bounteous this year, we have much to be thankful for. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Thanksgiving day was observed at the Bethel Church by appropriate services. The ministering brethren gave short talks, also others gave Scripture quotations and words of testimony.

Our Sunday school was reorganized Nov. 24 with but few changes. The following were elected: Supts., Ottis Bontrager, J. J. Zook; Secy.-Treas., Dennis Summer, Anna Conrad; Chors., Joel Bachman, Alvin Slagel.

From Nov. 1-17 we received illuminating messages every evening from the first epistle of Peter, followed by a sermon. Bro. D. D. Miller conducted the meetings. The Word, taught in simplicity, was felt in reviving power in many hearts. Nine of our boys and girls were moved to confess Christ, for which we rejoice and give thanks. May they faithfully follow Him who called them in the days of their youth.

We ask an interest in your prayers.
Nov. 30, 1929. Lydia Oyer.

Lyman, Miss.

Greetings:—On Sunday, Nov. 10, Bro. E. S. Hallman was with us, at which time we held our communion service.

Bro. L. S. Yoder's family from Harrisonburg, Va., arrived the first week in November. They expect to make their home with us, with Bro. Yoder serving as our pastor. We greatly appreciate their presence and help.

On the 17th we observed Missionary Day, the first program we have had of that nature for sometime, and it was especially enjoyed by all.

Bro. D. S. Brunk has returned for the winter, after spending some time in the North.

Sisters Lydia and Ella Zook of Manson, Ia., have come to spend the winter with us. We appreciate the presence of visiting brethren and sisters, and extend a hearty welcome to others who may consider coming

south for the winter, to stop over with us.

At the present time we are having unusually cold weather. We had our first frost last night.

Another Thanksgiving season has passed. We had a service on Thanksgiving evening. Again we have been reminded in a special way of the good things we enjoy. Indeed, "God has done great things for us, whereof we are glad."

May God help us to show our gratitude, by living for Him.

Dec. 2, 1929.

Cor.

Lake Charles, La.

Greetings to All Herald Readers:—We as His children have so many things for which to be thankful. Bro. L. S. Yoder of Lyman, Miss., came and preached for us. His text was Rom. 12:1, 2. We always enjoy having our brother come every first Sunday of the month. Our prayer is that God will continue to bless him and his family.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4: 4). "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (Jas. 1:17).

Health is good. The weather is colder. We had some ice several mornings. We have had lots of rain until now.

We wish you a happy Christmas.
Dec. 2, 1929. Sarah B. Leidig.

Freedom, Mo.

Dear Readers of the Gospel Herald:—On Nov. 11 Bro. J. M. Kreider of Palmyra, Mo., arrived on his semi-annual visits to our district for communion service. We were glad for his week's visit with us. Because of weather, roads, and health conditions, however, we could not have all the visits and meetings we desired.

We were sorry a couple of our members felt themselves out of line for communion; and sorry for another couple, that had cast their lot with us, now choosing to cast their lot with the world rather than with the people of God.

The two applicants for baptism and church membership, as a result of last summer's evangelistic campaign, have come to the conclusion that it is impossible for them to live up to Bible requirements according to our teaching. Surely, "we wrestle . . . against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Will you pray with us that we may gain the victory?

Dec. 2, 1929.

E. C. Bowman.

(Continued on page 765)

Miscellaneous

A PRAYER

Thou to the mercy seat our souls dost gather,

To do our duty unto Thee, **Our Father**,
To whom all praise, all honor should be given,

For Thou art the great God, **Who art in heaven**.

Thou by Thy wisdom rul'st the world's whole frame

Forever, therefore, **Hallowed be Thy name**.
Let never more delays divide us from
Thy glorious grace, But let **Thy kingdom come**.

Let Thy command opposed be by none,
But Thy good pleasure and, **Thy will be done**,

And let our promptness to obey be even
The very same, **On earth as 'tis in heaven**.

Then for our souls, O Lord, we also pray
Thou wouldst be pleased to, **Give us this day**

The food of life wherewith our souls are fed.
Sufficient raiment and, **Our daily bread**.

With every needful thing do Thou relieve us

And in Thy mercy pity and **forgive us**
All our misdeeds for Him whom Thou didst

Please, to make an offering for **our trespasses**.

And forasmuch, O Lord, as we believe
That Thou wilt pardon us, **As we forgive**
Let Thy love teach wherewith Thou didst acquaint us.

To pardon all **those who trespass against us**.

And though sometimes Thou find'st we have forgot

This love to Thee, yet help, **And lead us not**

Through soul or body's want to desperation.

Nor let earth's gain drive us, **Into temptation**.

Let not the soul of any true believer
Fall in the time of trial, **But deliver**,
Yea, save them from the malice of the devil,

And both in life and death keep, **Us from evil**.

Thus pray we, Lord, for that of Thee from whom

This may be had, **For Thine is the kingdom**,

This world is of Thy work, its wondrous story

To Thee belongs, **The power and the glory**.

And all Thy wondrous works have ended never

But will remain **forever and Forever**;

Thus we poor creatures would confess again

And thus would say eternally, **Amen**.

—Sel. by a Sister.

MEMORIES KEPT GREEN BY TIMES OF THANKSGIVING

(Essay read before a Thanksgiving service by Mrs. Harvey D. Miller.)

It is certainly a matter for which to praise the Lord that the powers that be in both the United States and Canada have seen fit to set apart a day each year when the people of God are to come together to their respective places of worship and render unto God the thanks that are due Him for the bountiful and unmerited blessings showered upon us from time to time. When we come together for worship let us not forget to give God thanks for this very thing.

While it may be a solemn duty to give God thanks, especially when the President says we shall, it is also our joyful privilege to give thanks to God every day of our lives. When we express thanks to some one for favors received, do we do it because it is a solemn duty or because it is an overflowing of what there is in our hearts? When we give thanks to God for countless blessings received, do we do it because our hearts are overflowing with gratitude and our lips are simply giving expression to these emotions of our souls? We can think of no more joyful service than a service of thanksgiving.

We should not only be thankful to Him on Thanksgiving day, because it is a day set apart by the President of our land, but we should be thankful to Him at all times. We should thank Him each morning for His watchful care over us during the silent shades of the night. We should be thankful to Him for house and home, food and raiment, health and strength, kind friends and pleasant surroundings, and above all we should thank Him for the gift of His only Son to redeem us and the home He has gone to prepare for us in glory.

When we look around we find that there are many who do not have even an earthly home to enjoy but are shifted around from place to place, living at the mercy of other people. May be only at a time of Thanksgiving are many a poor family remembered by giving them a basket of provisions. Let us not forget to be thankful to Him at all times. We have many blessings to be thankful to Him for, blessings we daily enjoy and especially should we be thankful to Him for the religious liberty He has given us. We can enter His gates with thanksgiving and His courts with praise. There is no one to harm or molest us. We should be very thankful to Him for liberty when we

know that some of His people do not enjoy the greatest of all blessings in the world. We do not realize all that God is doing for us until we look around and study the situation of others who for various reasons are not blessed as we are. When we hear and read and sometimes see the circumstances of others then we can be more thankful for the blessings that we enjoy. It does not take a President's proclamation to bring sufficient causes for real giving of thanks, although we are devoutly thankful that such a proclamation has been issued.

Every morsel of food that we eat, every drop of water we drink, every breath of pure air we breathe, every blessing of clothing and shelter, every sacred family tie, every opportunity to worship in fellowship with fellow believers, and every opportunity to work for Jesus constitutes an argument why we should be thankful to God, the Giver of every good and perfect gift. What are your plans for Thanksgiving day? "Do all to the glory of God."

In Psa. 136 we find some things to be thankful for: For the shining of the stars by night, the sun to rule by day, to Him who stretched out the earth above the waters. "Joy is the thanksgiving we say to God," said an old motto. One who is truly thankful to God will necessarily be full of holy joy, for a complaining spirit can not live with a thankful heart.

North Canton, Ohio.

SOME EARMARKS OF THE MENNONITE MODERNIST

He is vague and indefinite on doctrines and policies vital to orthodox Mennonism. On such points his teaching and preaching display surprising lack of clearness, and we are simply forced to guess where the man stands.

He is unconcerned and unalarmed at the drift in the Church and cannot cry out against it from conviction.

He is devoted to a tendency to compromise,—to a wooing of the world's approval, ostensibly for the sake of a better understanding and a wider influence.

He takes part, without a qualm of the conscience, in the gradual removal of the ancient landmarks—in a traitorous surrender of the trenches, one of the first of which is named "separation."

He is able to serve up doctrinal poison so attractively disguised, that often against their wills, the recipients mistake it for the bread of life. It takes a clever man to do this, but by means of tricky logic and a careful use of psychological tactics he can accom-

- plish the victimizing of his over-trustful brethren.
- He is fond of a general middle-of-the-road attitude, for which he receives applause and votes both from unthinking conservatives and (of course) from unblinking liberals.
- He makes a great noise about spirituality and the heart-life, and a great silence about the forms of godliness.
- He however, actually, in himself substitutes such formal things as education, sociability, voice culture, force of personality, and sheer man-power, for the Holy Ghost power that was manifest in his fathers.
- He can insinuate himself—creep in unawares—into the work of the Church, with an adeptness that was only surpassed by his serpent-prototype in the Garden.
- He is expert in organization—especially in the “wheel-within-a-wheel” kind. He well knows that ten men with an understanding can govern a hundred without one.
- He is a religious jumping-flea—hard to put your finger on.—adroitly evasive, but generally apparently really contrite when actually caught.
- He is partly to a quiet shelving, from prominent programs and committee work, of the older unmovable conservatives, although giving them a polite hearing when that is unavoidable—biding his time, until even that will not be necessary!
- Beware of him!**

—Ernest G. Gehman in “The Sword and Trumpet.”

IS MY LIFE AN EXAMPLE TO THE WORLD?

By John Schrock

For the Gospel Herald.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats.—Matt. 25:31, 32.

I exhort therefore, that, first of all supplications, prayers, intercessions, and giving of thanks, be made for all men . . . for this is good and acceptable in the sight of God our Savior.—II Tim. 2:1, 3.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.—Matt. 5:11, 12.

Christ expects us to be an example to those with whom we come in contact. God's people are the salt of the

earth. Salt is a preserver. Christ said, “But if the salt have lost his savour, wherewith shall it be salted?” It is not worth anything, but to be cast out and to be trodden under foot of men. “But the path of the just is as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18). “Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all who are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven” (Matt. 5:14-16). “For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. . . . I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works” (I Tim. 2:5, 6, 8-10). “So we, being many, are one body in Christ Jesus.”

Kansas City, Kans.

FIFTY MENNONITE LEADERS

XLIX. JOHN S. COFFMAN

(1848—1899)

By D. J. Johns

For the Gospel Herald.

John S. Coffman, the subject of this sketch and son of Samuel and Frances (Weaver) Coffman, was born in Rockingham Co., Va., Oct. 16, 1848. He was the firstborn of a family of 12 children. It is said that before his birth his mother was much given to prayer and deep meditation which settled into a calm and peaceful conviction at birth that the consecration of this child was acceptable to the Lord.

“Never again,” said the mother, “did I enjoy such a blessed feeling and have such a bright token at the birth of any of my other children as I witnessed at this time, much as I longed for it. Early in life John gave evidence that he had received those beautiful characteristics which in later years were so much admired by those who learned to know him.”

He was “a mother's boy,” and to her he went for advice. She performed her part well, took him into her confidence, and taught him the way he should go. School privileges were few. But John had a longing desire for knowledge, and made use of every opportunity available. He even carried his book at work to make use of his spare moments. Thus he grew in wisdom and stature. At the age of 16 conviction seized him and he realized his lost condition. He said, “Penitent one evening at dusk, I knelt under a tree in the orchard and prayed to God for forgiveness and salvation till I found peace.” On July 4, 1864, he set up his covenant with God and was received into the Mennonite Church by water baptism. This was at the time when the Civil War was at its fiercest stage and the men and boys in the South from the ages of 16 to 60 were drafted into the army without recourse to exemptions. Thus to accept the nonresistant faith in the South, brought a person face to

face with severe trials. Take up arms and kill, they could not. To lay down one's life, if there is an honorable way of escape, is not desirable, especially to young men in the vigor of life. John with a few others applied to the Union army as refugees, and a company of soldiers accompanied them across the line into Pennsylvania. After the close of the war he returned to his home. Happy was the meeting but sad the surroundings, the homes had been robbed and burned and things left in a deplorable condition.

John with others at once began to help build up, and found plenty to do. Even the boys would spend their evenings with the disheartened ones to cheer with song and sunshine.

Being apt at books and giving attendance to reading, John soon succeeded in passing the teachers' examination and gave good satisfaction both in the select and the public schools in which he taught.

On Nov. 11, 1869, he was married to Elisabeth Heatwole and began home-building with little earthly means but a heavenly purpose, faithfully adapting himself to the opportunities for improving himself and serving others. This service was in demand, and he won the confidence of those about him.

On July 18, 1875, he was ordained to the ministry. Here again he proved himself both “faithful and able,” and a few years later he was asked to come to Elkhart, Ind., and accept the position of associate editor of the Herald of Truth. He accepted the invitation and left the home congregation, which he loved very much, to try the larger field of the publication work. There he became intensely interested in the welfare of the Church at large. He was much given to fasting and prayer, and the burden of the lost weighed heavily upon him.

He felt that more effort should be put forth to win souls for Christ. On the other hand, being in limited circumstances financially the burden of caring for his family could not be

overlooked. Through much prayer, counsel, and meditation he felt assured that if God would open the way He would also provide. The Lord opened the way, and in June, 1881, he held his first series of meetings with good success and satisfactory results. Although there was opposition, he had the gift of adaptability and an humble spirit. He went only where he was called for and soon he had more calls than he could fill. His converts could be numbered by the hundreds.

He was aggressive but cautious; a prime factor in bringing the Amish and Mennonites together into one Conference in Indiana; possibly the greatest influence in organizing the first Sunday School Conference; one of the most prominent to work out the plans for the Mennonite General Conference.

In every forward movement for the good of the Church he was ready to lend a helping hand. In creating an evangelizing fund and Board, and the Mennonite Book and Tract Society, he was in the lead and served as tract editor for a number of years.

In his later years the welfare of the young people was of great con-

cern to him and he worked faithfully to have a school established where they might be educated under Christian influence according to the teaching of the church he loved. "We have schools enough; and if this school will not be different from other schools it has no right to exist," he would say. When the school was assured he said: "I feel more like praying over the situation than to be elated. I do feel elated that we have succeeded in getting a school under the control of the Church, but I feel that so great care must be exercised that it will be difficult to keep it in the line of our Church work. May God be our Director first, and then our helper."

Thus wearied and worn by strenuous service, his body gave way and the spirit peacefully took its flight on July 22, 1899, at the early age of 50 years, 9 months and 6 days.

The earthly career of a kind, loving husband and father, a devoted Christian and faithful minister, ended here to shine yonder as the brightness of the firmament and as the stars forever and ever.

Goshen, Ind.

this we see that our measuring stick is by no means as short or narrow as some would have us think.

Paul was not governed by any church rule which forbade him to highly appreciate the things of this world, nor did he take that stand because of any clear, definite commandment in the decalogue. From the spiritual attitude which he had attained he could see nothing of what we usually call "world" that he considered worth glorying in, and in our most sober moments we are obliged to say that Paul was right. Considering the strength of the Roman empire at that time and the attainments which had been reached in intellectual training and engineering—all these Paul regarded far too short to be measured by the Cross. Looking back from our angle we can easily see that he was right. That mighty empire has gone to pieces, but the evidences that this would occur were not outstanding in Paul's time.

But we are not living in Paul's day. Will that thought apply as well today as in his day? Think of the wonderful attainments of our day; the way in which the whole earth is bound together. Members of the Board of Trade know of every frost, every shower, every drought, every storm, every hot wind, etc., etc., over the whole earth which would affect the crops and tend to raise or lower prices. A message is sent from New York to Liverpool or London and the answer returned in eight minutes, and nearly all of that time is taken up in making the transfers. Medical science is accomplishing now what was almost unthinkable a few years ago. Thus we might go on. While we may well be delighted in them, when compared to the Cross and its accomplishments, they come far short.

But how do these things hold when brought home to ourselves? Do our fine houses so uniquely furnished, our broad acres of land, our stables filled with thoroughbreds, our two thousand dollar autos our fine characters and reputation, our superior knowledge, or even our dear ones who are the very joy of our lives—how do these things measure up with the Cross in our estimation? Audibly we say, "They come far short of the Cross," but in our very heart of hearts where none but God and ourselves can see and hear, do we not hold some things dearer than we do the Cross?

Even these, dear as they may seem to us, are only transitory. Loved ones pass away, houses crumble, even our "gold and silver is cankered and the rust of them shall be a witness against you (us)." Riches flee, both reputation and character may be lost in one short hour. No, none of these things, when measured by the Cross,

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

OUR YARDSTICK

By J. S. Hartzler

For the Gospel Herald.

In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.—I Tim. 2:9.

There are a few scripture texts which seem to be almost too sacred, which hold such a lofty standard that we find ourselves so far below them, that we hesitate to apply them to ourselves except when we have those "mountain top experiences." This is one of them. To constantly live in a region of thought where nothing except the things that are divine have any power or influence over us is an experience which very few will even dare to claim. Nor is this all; too many times those who claim to have reached that high standard give very clear evidence in their lives that the world is very much alive in them; that it is not on the cross at all but on the throne. Such a claim under such circumstances is an abomination in the sight of God. May our lives and our claims agree. Then they can not be too high.

But there is something in this scripture which is within our reach and which should appeal to every child of God. I refer to the yardstick with which Paul measured everything. It is the cross of Christ. All of the glories of the world, all the desires of the flesh, and all the attainments in worldly wisdom are brought to the cross and measured, but fall far short.

Before proceeding farther, it may be well for us to understand that when Paul speaks of the "Cross," he means infinitely more than a piece of wood with a cross-arm nailed to it. He means the whole plan of God as manifested in the life of Christ on earth. This includes all the glorious victories, all the powers over the elements, all the teachings, yea, and the very life which Christ lived. It means all the sorrows, the rejections, the jibes, the mockery, and all the pain which he suffered. It includes the great salvation which He brought and the effect this had in transforming the lives of men as well as "the foolishness of preaching" by which the knowledge of His plan should be carried to the ends of the earth. From

can stand the test. Apart from the Cross there is no durability.

However, if the Cross is the supreme measure, we may have some of these other things simply as conveniences in making the Cross stand out more prominently. Having these things and using them to God's glory enhances the glory of the Cross and makes us able to endure the trials of life, exalts our natures, transfigures our earthly affections. The Cross is our light and shines when every other light goes out. Viewed in this light we may well say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Elkhart, Ind.

CORRESPONDENCE

(Continued from page 761)

Eureka, Ill.

Readers of the Gospel Herald:—On Nov. 17 we had our regular communion service.

Bro. J. D. Hartzler was here on Nov. 24 giving us a stirring missionary message, both morning and evening. The children of the Sunday school gave a thanksgiving program on that evening, about seventy children taking part.

Bro. Henry King of Harper, Kans., is here for a series of meetings. He is preaching the Word with power and understanding. Sinners are warned and Christians strengthened in the faith. The crowds have not been as large as we would like to see them, but the weather has been very stormy and blustery with zero and near-zero weather.

On Dec. 1 we reorganized our Sunday school and young people's meeting. S. S. Supts., Walter Zook and Emanuel Ulrich; Chors., Lester Smith and Walter Zook. Supts. for Y. P. M., Fred Biller and Loran Ulrich; Chors., Walter Zook and Pearl Yoder. May the Lord bless the efforts of those who are chosen for this work.

In His glad service,
Dec. 2, 1929. Alma Yordy.

Pigeon, Mich.

(Berne congregation)

Dear Herald Readers, Greetings:—"Bless the Lord, O my soul; and all that is within me, bless his holy name." We have reasons to bless the Lord for His kindness and mercy shown toward us. In the evening of Oct. 18, Bro. Menno Esch of Fairview, Mich., came into our midst and held counsel meeting. The following Sunday we had the privilege of partaking of the communion. Most of the members were present and partook of the sacred emblems.

On Thanksgiving day the Midland congregation came here and we had a mission program. Bro. Erie Bon-

trager, wife and children and two Beech sisters from Vestaburg, Mich., were also here. Bro. Bontrager brought the Thanksgiving message. Bro. C. C. King and some of the workers of the Detroit Mission were also here and rendered valuable help. We had a very profitable all-day meeting.

The Lord willing, Bro. C. C. King will be with us for a short Bible conference beginning the evening of Dec. 30. Pray for these meetings, that saints may be strengthened and souls saved.

The Lord has again given a loud call in this community. He called out of this life a young mother, a member of the Conservative A. M. Church. It seems that she was so much needed in the home.

May the Lord bless all Herald Readers with a joyous Christmas and Happy New Year.

Yours in His service,
Dec. 3, 1929. S. J. Miller.

Lancaster, Pa.

Dear Herald Readers:—A Bible meeting was held at the Chestnut St. Mennonite Church Wednesday evening, Nov. 27, and Thanksgiving day, Nov. 28. Bro. David Garber preached the Thanksgiving sermon Thursday morning. Other visiting brethren who were present and spoke are: Bro. Jacob Moyer, Souderton, Pa.; Bro. Chester K. Lehman, Harrisonburg, Va.; Bro. Walter Charlton, Newville, Pa. The meeting was well attended and the brethren gave us some very helpful and interesting talks.

Dec. 2, 1929. Aaron S. Keneagy.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—On Nov. 14, our revival meetings began with Bro. Oscar Burkholder of Breslau, Ont., in charge. On the first Sunday of the meetings an all-day mission meeting was held which was very largely attended. The closing meeting was held on the 24th. The Gospel truths were presented in a way that there was no uncertain sound and all who would could be profited thereby.

The time for the opening of the

Bible School is fast drawing nigh. There will be a larger attendance from outside the conference district than there has been in former years. Students have already enrolled from Lancaster City, different parts of Lancaster County, Ridgeley, W. Va., Springs, Pa., Altoona, Pa., and the home districts.

Weather reports state the present cold spell is more severe for this time of the year than it has been for forty-seven years. Roads have been very slippery, making traveling rather dangerous, though no serious accidents have occurred in our neighborhood.

Dec. 4, 1929. S. G. Shetler.

Manheim, Ont.

(Latschar congregation)

Dear Readers of the Gospel Herald:—On Nov. 10 and 11, the Sunday school meeting of the Wilmot Twp., Schools was held with the Shantz congregation, near Baden. On Sunday evening Bro. J. W. Witmer of our congregation preached, and on Monday forenoon Bro. M. H. Shantz of the Blenheim congregation preached a Thanksgiving sermon. In the afternoon Bro. Orrie Miller and Bro. A. C. Brunk each gave a short talk. In the evening following an evangelistic sermon by Bro. Curtis Cressman, one young brother gave his heart to the Lord. May the Lord richly bless him and make his life one of service for the Master.

On Friday evening, Nov. 15, Bro. A. C. Brunk, who travels in the interests of Goshen College, gave us a short talk on India.

On Sunday, Nov. 17, missionary day was observed by our congregation. We had an all day meeting. The program was supplied entirely by home talent.

On Dec. 15, we expect to reorganize our Sunday school. The Sunday following the children will receive their prizes for attendance in Sunday school during the past year.

Wishing every reader a happy Christmas and a blessed and prosperous New Year, we remain,

Yours in His name,
Dec. 4, 1929. Harold Schiedel.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

Wednesday, November 13, was the opening day of our second term. The term address was given by Bro. D. Ralph Hostetter. "Be Investigative," was the theme of his message. "Classwork is just a skeleton education is what you get for yourself Spend more time in research work."

Chapel talks have been given by E. G. Gehman on "Manners and Customs," C. K. Lehman on "Loyalty," and H. B. Keener on "Friendliness."

The girls' Prayer Circle has been favored

by having Sister Bertha Burkholder give a series of talks, one each for five weeks on the following subjects: (1) True Beauty, (2) Self-Discipline, (3) Problems in Dormitory Life, (4) Friendship, (5) Courtship. Sister Burkholder's talks have been very helpful and much appreciated.

Bro. Moses Horst of Maugansville, Md., preached here Sunday morning, Nov. 17; also gave an address in chapel the following Monday after the devotional exercises conducted by Bro. Joseph E. Lehman of Chambersburg, Pa. Bro. Harry Kauffman

also conducted chapel exercises recently. Bro. Landis Shank of Lancaster, Pa., addressed the school Tuesday morning, Nov. 12.

The first meeting of the Mennonite Historical Society for the year was held Monday evening, Nov. 25. Bro. E. G. Gehman spoke on the subject, "Our Protestant Predecessors." The period of time covered was from the apostles to the Anabaptist movement. At this meeting the same officers were reelected, viz., President, C. K. Lehman; Vice President, D. W. Lehman; Secy.-Treas., Sadie A. Hartzler; Librarian, E. G. Gehman.

Quite a number of students and some faculty members took advantage of the vacation over Thanksgiving and the following days to go to their homes or elsewhere. A group of five—one teacher and four students—were sent to give some programs at the mission at Knoxville, Tenn. The party left early Friday morning and returned Monday about 8:00 P. M. The Thanksgiving sermon here was preached by Bro. Jno. R. Mumaw on, "My cup runneth over." We were favored during these vacation days by the presence of a number of visitors from a distance. Bro. C. K. Lehman served on Thanksgiving Day on the Bible meeting program at Lancaster, Pa. Bro. J. L. Stauffer was one of the instructors at the Bible conference held at Ephrata, Friday evening, Nov. 29 till Sunday evening, Dec. 1.

We are anticipating a good attendance during our Six Weeks' Bible Term beginning January 1. Our special instructors will be Bro. Noah H. Mack and Bro. N. E. Miller. Special features of the six weeks will be the Christian Life Conference and Mission Program. The Ministers' Week follows the Mission Program. "Come thou with us, and we will do thee good" (Num. 10:29).

Dec. 4, 1929. Dorothy C. Kemrer.

HESSTON COLLEGE

On Nov. 10 baptismal services were held at the College congregation, at which time three young people were received into the Church. On the following Sunday communion services were held.

Bro. Maurice Yoder, a member of our faculty, who is now attending the State University of Iowa, spent a few days' vacation with us during the forepart of November. He will complete his course for the M. A. degree at the University in January and will resume his duties at Hesston at the beginning of the second semester of this school year.

Bishop Manassah Hallman of Petersburg, Ont., preached at the College, Sunday evening, Nov. 10. Bro. and Sister Hallman were visiting relatives at Halstead, Kans.

On Armistice Day, at the regular chapel service, J. N. Byler addressed us on the subject, "Eleven Years of Peace." This address helped us to appreciate anew the meaning of Armistice and the blessings of peace.

During Thanksgiving week two of the minister members of our faculty—J. B.

Smith and Paul Erb—were engaged in special meetings, the former in Iowa and the latter at Wichita, Kans.

As usual, the Hesston and Pennsylvania congregations again this year held a joint service on Thanksgiving morning. Bro. I. E. Burkhart, acting pastor of the College congregation, delivered the sermon. The meeting was held at the Pennsylvania Church.

Bro. D. H. Bender recently made a business trip to Texas.

We are anticipating a very profitable Special Bible Term of six weeks which will begin Jan. 2 and end Feb. 14, 1930. Bishop S. M. Kanagy, Supt. of the Mennonite Home Mission in Chicago, will be the special instructor. Bishop George J. Lapp of India will also be with us during the last week of the term, and will take part in the Ministers' Conference and the Annual Christian Life Conference. Ministers' Conference will be held Feb. 12-14 and will be followed immediately by the Christian Life Conference which will close Feb. 16.

Dec. 4, 1929.

S. M. King.

Married

Martin—High.—On Nov. 28, 1929, Bro. Irvin N. Martin of the Groffdale congregation and Sister Edna K. High of the Landis Valley congregation were united in marriage by Bro. N. L. Landis, at his home at Neffsville. May God's choicest blessings accompany them through life.

Horst—Layman.—On Nov. 27, 1929, Bro. Michael S. Horst and Sister Ida May Layman, both of Lima, Ohio, were united in holy marriage at the home of the officiating minister, Bro. Gabriel H. Brunk, Elida, Ohio. May the rich blessings of God attend them through life.

Hoover—Good.—On Nov. 6, 1929, Bro. Paul Hoover of Goshen, Ind., and Sister Myrtle Good of Orrville, Ohio, were united in the holy bonds of matrimony at the home of the bride, Bishop Moses G. Horst officiating. May God's richest blessings attend them through life.

Martin—Wenger.—On Nov. 17, 1929, at the home of the officiating bishop, Bro. Moses G. Horst, occurred the marriage of Bro. John R. Martin of Dalton, Ohio, and Sister Edith Amanda Wenger of Washingtonville, Ohio. May the rich blessings of God attend them through life.

Reedy—Shoemaker.—On Nov. 29, 1929, Bro. Roy H. Reedy and Sister Naomi E. Shoemaker, both of Freeport, Ill., congregation were united in marriage at the home of the officiating bishop, Bro. J. S. Shoemaker of Dakota, Ill. May the rich blessings of God attend them through life.

Brillhart—Brodigan.—On Thanksgiving afternoon, at the home of Arthur Leasure, Scottsdale, Pa., Aaron A. Brillhart of this place and Claire May Brodigan of Connellsville, Pa., were united in matrimony, Bro. J. A. Brillhart officiating. May prosperity and happiness follow in their pathway of life.

Hershey—Hess.—Bro. Raymond A. Hershey of Paradise congregation and Sister M. Ruth Hess of Strasburg congregation were united in marriage, Nov. 28, 1929, at the home of the bride's parents, Bro. and Sister Wm. H. Hess, Bro. Abram Martin officiating. May the Lord richly bless them through life.

Ranck—Miller.—On Nov. 27, 1929, Bro. Amos G. Ranck of the Strasburg congregation

and Sister Martha H. Miller of the Landisville congregation were united in marriage at the home of the bride, Bro. Isaac H. Brubaker officiating. May the rich blessings of God attend them through life.

Groff—Bomberger.—On Nov. 28, 1929, Bro. Elias H. Groff of the Strasburg congregation and Sister Elizabeth D. Bomberger of the Erb congregation were united in marriage at the home of the bride, Bro. Isaac H. Brubaker officiating. May God's rich blessings attend them through life.

Horst—Good.—On Dec. 1, 1929, Bro. Clarence K. Horst of Wadsworth, Ohio, and Sister Susie I. Good of Wooster, Ohio, were united in the holy bonds of matrimony, at the home of the bride, Bishop Moses G. Horst, father of the groom, officiating. May the rich blessing of God attend them along life's journey.

Obituary

Lohr.—Louisa Yoder Lohr was born April 14, 1867; died Nov. 24, 1929; aged 62 y. 7 m. 10 d. Her first husband, Samuel S. Yoder, died Dec. 14, 1903. She was stricken with paralysis July 31, 1928, since which time she was cared for by her son, M. C. Yoder, where she died. Her daughter, Elsie, wife of Noah Hershberger, died Sept. 8, 1928. Her second husband, Scott Lohr, died Thanksgiving Day, 1922. Sister Lohr was a faithful member of the Mennonite Church for many years. Funeral services were conducted at the Weaver Mennonite Church, Johnstown, Pa., by Bros. Hiram Wingard and John A. Bichter of the Lutheran Church. Text, Jno. 19:27.

Landis.—Adam L. Landis died Oct. 27, 1929, at the home of his daughter Nora, widow of the late Sanford B. Landis, of valvular disease of the heart; aged 80 y. 8 m. 7 d. His death came as a shock to all, as he had been in usual health up till within a few days of his departure. He is missed in the Church, where he was a faithful member for many years, in the community where he lived, and most of all in the home. He leaves 1 daughter, 5 grandchildren, 7 great-grandchildren. Funeral services were conducted at the home by the brethren, David Landis and Elmer Martin, and at the Stumptown Mennonite Church by Bros. C. M. Brackbill and Abram Martin. Interment in adjoining cemetery.

Lape.—Sister Rachel, wife of the late Jacob Lape, was born in Somerset Co., Pa., April 6, 1850; died Dec. 2, 1929, in the home of her daughter in Davidsville, Pa.; aged 79 y. 7 m. 26 d. She was the mother of four sons and three daughters, of whom two sons and two daughters survive. She is also survived by one sister (Mrs. David Kaufman), six grandchildren, and nineteen great-grandchildren. Death was due to paralysis, she having suffered three strokes during the last four years. She was a member of the Blough Mennonite Church for about fifty-nine years. Funeral services were conducted in the home by S. G. Shetler and in the Blough church by S. G. Shetler, assisted by Harry C. Blough. The body was laid to rest in the cemetery adjoining the churchyard.

Cressman.—Gertrude, only daughter of Bro. and Sister Ivan Cressman, was born near Mazzeppa, Alta., July 10, 1920; died at her home near Okotoks, Alta., Nov. 23, 1929; aged 9 y. 4 m. 13 d. She was first attacked by influenza which turned into pneumonia. She leaves her parents, 2 brothers (Mervin and Earl), besides a large number of other relatives and friends. She will be missed in the community and school but most of all in the home. Funeral services were held at the Mount View Mennonite Church, conducted by Bro. Isaac Miller. Text, Jas. 4:4; Job 14:1, 2. Interment in adjoining cemetery.

"Our heavenly Father knowest best,
His burdens though hard to bear,
May be for our good in mercy sent
That we His name might learn to fear."

Clemmer.—Elnaline K., wife of Dea. Hiram D. Clemmer, Franconia, Pa., was born Feb. 23, 1860; died Nov. 7, 1929; aged 69 y. 8 m. 11 d. After being sick a little over a week and seemingly on a fair way to recovery, she suddenly and peacefully passed away. She will be greatly missed, both in the Church and in the home, but we feel to say as she had expressed herself during her sickness, that we are willing to submit to the Lord's will. She leaves her husband and five children: Lizzie Wambold, Lauden, Hiram, Esther Sonder, and Elna. She also leaves 2 sisters and 1 brother. One son (Abraham) preceded her in death. Funeral services were conducted at the home by Bros. Jonas Mininger and Arthur Ruth, and at the Franconia Church by Bros. A. Z. Derstine and Warren Bean. Text, Phil. 1:23, 21. Interment in adjoining cemetery.

Buckwalter.—Mary (Neff) Buckwalter was born in Lancaster Co., Pa., March 9, 1856; died Oct. 30, 1929, at the home of her daughter, Mrs. Isaac Girvin, near Intercourse, Pa.; aged 73 y. 7 m. 21 d. She had been at the hospital for nineteen days. Death came very unexpectedly, since she was much improved when brought home. She is survived by one son and four daughters (Mrs. Isaac Girvin, Mrs. Frank Hershey, Mrs. Joseph Benner, Ada, and Menno). Her husband and three children preceded her in death. She was a member of the Mennonite Church and an active member in the Sunday school for many years. Her kind and loving disposition won her many friends. She was one who was very much interested in her children and grandchildren and always had a smile for every one she met. During her sickness she was patiently waiting for the Lord to call her home. Funeral services were conducted by Bro. Jacob Mellinger at the house and by Bro. A. L. Martin at Hershey's Church. Text, Job 16:22.

Stoltzfus.—Christian Hooley Stoltzfus was born in Lancaster Co., Pa., Oct. 22, 1839; died at his home in Tuleta, Tex., Nov. 27, 1929; aged 90 y. 1 m. 5 d. His wife, Mary Blank, preceded him to the eternal home by fourteen years. Their bodies are awaiting the resurrection of the just in the Greenwood cemetery near Knoxville, Tenn. Ten children blessed their home: Amanda, Nellie, Mrs. Adolph Angsbarger, Mrs. Chas. E. Ferris, Mrs. C. M. Poff, John Howard, Aquila B., Clem B., Ralph E., and B. Frank. All of these save the two sons first mentioned are here to mourn the loss of a kind and much beloved father. They have all professed faith in Jesus Christ as their Savior. After living forty years in East Tennessee, Bro. Stoltzfus moved to Texas in 1908, where he found the mild climate that his wife especially needed. He was the second son of Bishop John and Catherine Hooley Stoltzfus of Lancaster Co., one of a family of fifteen children, all of whom became earnest Christians. A daughter.

Schweitzer.—Chris J., son of Jacob and Barbara Schweitzer, was born in Ontario, Can., July 3, 1869; died at his home in Milford, Nebr., Nov. 20, 1929; aged 60 y. 4 m. 17 d. He was married to Nancy Jausi, Dec. 21, 1893. He is survived by his companion and 6 children (Mrs. Lee Kremer, Rudolph, Mrs. Ed. Burkey, Mrs. Floyd Burden, Mrs. Reuben Roth, and Gladys). He also leaves 9 grandchildren, 2 sisters, and 3 brothers (Mrs. Andy Nafziger, Mrs. John K. Hershberger, Jacob, Moses, and David), besides many other relatives and friends. One brother, three sisters, and his parents preceded him in death. When only a boy his parents moved to Milford, Nebr., where he spent the greater part of his life. He had been in failing health for a few years, but only recently became serious. In early youth he accepted Christ and united with the Mennonite Church, which he supported until death. His loss will be keenly felt in the home and in the Church. Funeral services were conducted by Wm. R. Eichler and J. E. Zimmerman. Text, Jno. 14:1, 2.

Sutter.—Peter W., son of Jacob and Katie (Wagler) Sutter, was born near Gridley, Ill.,

Oct. 28, 1867; died Nov. 22, 1929; aged 62 y. 21 d. In 1877 he moved with his parents to Seward Co., Nebr. On Oct. 13, 1889, he was married to Fannie Murer of Hopedale, Ill. They lived in Seward Co. until February, 1901, when he brought his family to Flathead Co., Mont., where he resided till he was called to his home beyond. He had united with the Mennonite Church in his earlier years, in which faith he died. About ten days previous to his death he took a cold, which for a week was not considered serious; although, from the preparation he was making for his home beyond, he seemingly had a consciousness of being removed from this world soon. His case developed into double pneumonia and his end was sudden. He leaves his wife, two daughters (Mrs. Silas Mast and Mrs. Jacob Gibson), three sons (Joseph, David, and Albert), and seven grandchildren. Funeral services were held Nov. 26 from the Mennonite Church near Creston, Mont., by J. G. Hochstetler.

"Father, thou hast left us lonely,
Here our loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

By the family.

Beidler.—William Henry Beidler was born in Juniata Co., Pa., March 2, 1811; died at the home of his daughter, Ida Kniss in Dakota, Ill., Nov. 27, 1929; aged 88 y. 8 m. 25 d. He was united in marriage to Phoebe Ann Warner Dec. 26, 1865. She was called hence by the death messenger on May 30, 1890. To this union thirteen children were born, eight of whom survive their aged father, viz., William Beidler, Mrs. Bert Snyder, Chas. Beidler, Mrs. Samuel Kniss, Mrs. C. Mitchell, Mrs. William Myers, Mrs. William Kniss, and Wesley Beidler. Also thirty-five grandchildren and thirty-six great-grandchildren survive. One brother (Samuel) survives him. In 1876 Bro. Beidler with his family moved from Juniata Co., Pa., to Stephenson Co., Ill., where he has since resided. He has been a member of the Mennonite Church during the past 64 years, and was seldom absent from the church services when physically able to attend. He always seemed to be of good courage, ever looking on the bright side of things. Brief services were held at the Mennonite Church several miles distant. Bro. S. E. Graybill had charge of the services, being assisted by Bro. J. S. Shoemaker. Text, Psa. 116:15.

Heller.—Abram L. Heller was born Oct. 11, 1878; died Oct. 8, 1929; aged 50 y. 11 m. 27 d. He was the oldest son of the late Dea. Henry and Elizabeth (Leaman) Heller. He was united in marriage to Anna H. Denlinger in the year 1900. He leaves a wife and daughter (Esther Elizabeth), and 2 sons (Clarence and Ira), also 2 grandsons. Three children preceded him in death: Harry D. and Daniel D., when small, and Abram Jr., who died fourteen months before his father's death. He became sick with lead poisoning for about six months. At the age of fifteen years he confessed Christ and united with the Mennonite Church at the age of twenty-one. He was a faithful member until death. He leaves 3 sisters (Mrs. John Kreider, Mrs. Newton Herr, and Mrs. Lizzie Rohrer) and 2 brothers (Enos L. and J. Harry). He had an infection on the back of his neck and blood poison was the cause of his death. He bore his suffering very patiently and thought he would get better; but instead our heavenly Father saw fit to take him away. Funeral services were held at the home by Bro. Elmer Martin (Text, Isa. 43:2, first clause) and at Mellinger's Church by Bro. David Landis, who read Rev. 22, and Bro. C. M. Brackbill. Text, Jno. 17:1-4. Interment in adjoining cemetery.

"One by one our links are severed
From the golden chain of love;
One by one may each be welded
In our Father's home above."

Baer.—Barbara W., daughter of Abram and Barbara Martin, was born at Bruinerville, Pa. At the age of 8 years she with her parents moved to Washington Co., Md., where she spent

the remainder of her life. At an early age she united with the Mennonite Church, to which she was devoted in precept and example. In the year 1877 she was united in marriage to John E. Kiser, to which union were born 4 children. Their union was broken by death in 1883. In the year 1885 she was united in marriage to Henry H. Baer (minister) to which union were born 8 children. One out of each of these respective families preceded her in death at a tender age. This union was severed by death in 1927. Her career was visited by many trials, which she faced with Christian fortitude. She was an example of sacrifice and service in behalf of her family and those in need about her. Naturally she was disposed to thrift, industry, and toil. Religiously she loved the old paths, the cross and the narrow way which directed her to glory. During most of her lifetime her physical comforts were hindered by digestive disorders from which she suffered severely the last 7 weeks of her life, until the summons of death came to her relief on Nov. 26, 1929; aged 71 y. 2 m. 26 d. Besides the above mentioned children she is survived by the following brothers and sisters: David, Annie, Samuel, Joseph, Michael, Isaac, Daniel, and Mary. Funeral from her late home in Paramount, Md. Services and interment at the Paradise Mennonite Church, conducted by the brethren D. M. Strite, Denton Martin, and David Garber. Texts, 11 Tim. 4: 7, 8 and Rev. 14:13.

Musselman.—On Nov. 26, 1929, at his home near Blue Ball, Pa., Samuel H. Musselman died, aged 71 y. 1 m. 2 d. He gave his life to God at the early age of sixteen years at Groffdale, Pa. He married Anna Zimmerman, Nov. 22, 1877, and from the spring of 1878 he and his wife were members of the Weaverland congregation. He quietly and prayerfully advocated English preaching, Sunday schools, and a closer relationship between the old and the young people in the Church. He was many times voted for the ministry and passed through the lot; but God had other lines for him to follow, which were more valuable to the Church and to the young people, than could have been reached by him as a preacher. He was the first superintendent of his home Sunday school which was opened in 1893, and he was in that service for twenty-five years, during which time he served on many committees of broader Church and mission work. President of the trustees of the Welsh Mountain Industrial Mission from its organization in 1898 to the time of his death, which by that time had changed to the Samaritan Home; trustee of the Old People's Home, during its first organization and for many years afterward; a member of the Executive Committee of the Eastern Mennonite Board of Missions and Charities, where he served on a committee, with Bro. S. C. Yoder, on a tour of inspection to the South American Mission from October, 1920, to March, 1920; and on a similar tour to the Russian Mennonite settlements in Manitoba; he thus spent much time and energy away from home, traveling hundreds of miles (besides the two extended trips) in the interests of the Church and for the welfare of missions; never complaining, always happy, continually hopeful, trusting the Lord; never weary of launching a new line of charitable institutions, and providing some workable plans that the same might have some continual means of support by the brotherhood, that the name of God might be honored and glorified. His life as it was lived might well be patterned after by those who seek in humility to be of use to the Master. His wife preceded him to the eternal world March 11, 1926, since which time his youngest daughter (Katie Geigley) and her children were his constant companions and kindly waited on his needs during his last illness of nearly two years. His other children are two sons (Ivan Z. and Samuel Z.), and a daughter (Mabel, wife of Belah Bucher), and a foster daughter (Mary Shirk Willson). He also leaves two brothers (John and George). "How is the strong staff broken and the beautiful rods?" His funeral was held on Saturday, Nov. 30, at Weaverland, Pa., where Bros. Noah Mack, John W. Weaver, and I. B. Good preached from Dan. 12:3.

HESSTON COLLEGE AND BIBLE SCHOOL

Special Bible Term, Jan. 2—Feb. 14, 1930

The Bible School is offering this year the first of a six years' course. The six-year curriculum will cover the English Bible during that time as well as courses in Doctrine, Church History, and Christian Education. Any one year in this course is a unit and can be taken profitably by a student even if he can not finish the six-year course. But with completion of the six-year course the student would have completed the equivalent of one year of accredited Academy Bible.

The courses to be offered this year are: New Testament—Gospel of Mark; Old Testament—Genesis; Doctrinal—the Bible, its inspiration, trustworthiness, the witness of archeology; Historical—Apostolic history of the Church; Practical Religious Education—S. S. lessons for 1930, Adult S. S. methods, Young People's Activities, Music, and English.

While the foregoing courses are outlined under English Bible, Doctrinal, Historical, and Practical Studies, a special attempt has been made to secure teachers well qualified for each course, thus making all courses inspirational and practical, and interpreted from the Mennonite viewpoint. Several of the regular instructors have each one course. As special instructor the College has engaged Bro. S. M. Kanagy, superintendent of the Chicago Home Mission.

The Annual Ministers' Conference fits into the last week of the Special Bible Term schedule. The Conference will cover three days, Feb. 12-14. The discussions cover the devotional life of the minister, practical problems, inspirational, and doctrinal themes. Bishops, ministers, deacons, and superintendents are invited to attend this conference.

As a climax to the Special Term and the Ministers' Conference the Annual Christian Life Conference begins Friday, Feb. 14, and continues to the following Sunday evening. The theme of the Conference will be, "Thy Kingdom Come," and will center in the missionary task left by Christ to the Church.

Address inquiries for information to the President, Bro. D. H. Bender, or to Hesston College and Bible School, Hesston, Kansas.

EASTERN MENNONITE SCHOOL

Special Bible Term

The Special Bible Term of six weeks at the Eastern Mennonite School, Harrisonburg, Va., for 1930, will begin January 1, and end February 11.

The instructors will be Noah H. Mack, New Holland, Pa., and N. E. Miller, Springs, Pa., with others to assist them. The following subjects are to be taught: Bible Doctrine, Gospel of Luke, 1 Thessalonians-Philemon, Deuteronomy-Joshua, Isaiah-Lamentations, Church History, Personal Work, Music, Hymn Study, Chorister Training, Bible Geography, and Life of Paul.

February 6-8 there will be a Christian Life Conference. Some of the speakers from a distance will be Abram J. Metzler, Benjamin B. King, Jacob C. Habecker, Daniel Kauffman, Elmer G. Martin, and J. Irvin Lehman.

February 8-9 there will be a Mission Program with speakers from far and near.

February 10-14 will be Ministers' Week. Daniel Kauffman, John H. Mosemann, N. E. Miller, J. Irvin Lehman and other instructors will be in charge.

Come for the trip, for mountain and cave scenery, for acquaintance with a few hundred young people, for first hand knowledge of the work of the School, for the

cultivation of your gift of song, for more Bible knowledge, for Christian fellowship and above all, for spiritual help.

Write to the Eastern Mennonite School, Harrisonburg, Va., for bulletin and other information.

ONTARIO MENNONITE BIBLE SCHOOL

(Jan. 6—March 28, 1930)

INSTRUCTORS: S. F. Coffman, O. Burkholder, C. F. Derstine.

The Bible will be taught as the fully inspired Word of God.

The Course of Study has been arranged so as to cover the Bible in three years, this being the first year.

The first year Curriculum includes the following studies:—

1. Old Testament, Genesis to Deuteronomy, 5 hours per week.
2. New Testament, Matthew, 5 hours per week.
3. Epistles, Outlines, Gal. Phil., Thess., Phile., John, 5 hours per week.
4. Doctrines, Christian Evidences and Doctrines of Salvation, 3 hours per week.
5. Biblical Introduction; The Bible, Old Test., History and Geography, 2 hours per week.
6. Church History: Early Church to Reformation, 2 hours per week.
7. S. S. Normal: The Pupil, The Teacher, The Institution, Lesson, 3 hours per week.
8. Christian Work, Personal Work, 1 hour per week.
9. Missions Growth and Development, 2 hours per week.
10. English, Elements of Speech and Composition, Story, 2 hours per week.
11. Music, Elementary, I; Interpretation II; 4 hours per week.

All students will be required to take the three subjects of five hour periods, and are expected to take the music studies.

Classes will be so arranged that all may have the benefit of the Sunday School Lesson Study.

A three years course completed in the required number of Subjects entitles the student to a certificate from the school.

A S. S. Workers' Conference will be held during the term, programs of which will be issued later. Arrangements are being made to have special lectures along fundamental lines during this Conference Week, which will be especially interesting and helpful to the student body as well as to others who may desire to attend.

Tuition for regular course—Seventy-five cents per week.

The Boarding Association in order to equalize its expenses among all the students has decided on the following rates:

1. Allowing for three meals per day for all students rooming and taking meals: \$1.55 for five school days per week.
2. For all students taking two meals per day: \$1.35 per week.
3. For all students taking only the noon meal: \$1.00 per week.

Rooms can be procured at reasonable rates.

A cordial invitation is extended to all lovers of the Truth to attend, either full or part term.

Other Church Schools and Colleges will give credit for work done in our Bible School.

A Card of Rules and Regulations of the Bible School for the benefit of members of the Class will be handed to every student.

Parents sending their sons and daughters may procure these cards from the Class Corresponding Secretary: Miss Luella Shantz, New Dundee, Ontario.

Any other information regarding the school will be cheerfully given.

We desire to express our gratitude to all who have assisted in making our Bible School a success, and respectfully request your hearty support and co-operation in the future, assured that our united efforts will have far-reaching results among the youth of the church.

BIBLE SCHOOL BOARD

Moses M. Brubacher, Chairman—R. R. 1, Waterloo, Ont.

J. W. Witmer, Treasurer—Petersburg, Ont.

George Weber, Secretary—Kitchener, Ont.

C. C. Cressman—Plattsville, Ont.

L. S. Weber, 85 Gledhill Ave., Toronto, Ont.

ANNOUNCEMENT

The desire has been expressed that some arrangements be made to convey students for the special Bible term to the Eastern Mennonite School. All persons from Lancaster and vicinity who wish to go to the E. M. S. on Dec. 31 will please give their names, post office addresses, and telephone numbers, if they have any, to Stoner Krady, 112 E. Vine St., Lancaster, Pa., at their earliest opportunity, and all should report before Dec. 24. The number reporting and weather conditions will determine final arrangements. Information will then be definitely given to all concerned. There will be some one to guide the group, the Lord willing.

N. H. Mack.

FAMILY ALMANAC FOR 1930

English and German

We solicit your order for this annual which will be ready for delivery soon. This is the Sixty-First year of publication. You will be interested in the usual almanac calculations and also the special articles which have been prepared for this publication.

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MENNONITE PUBLISHING HOUSE,
Scottsdale, Penna.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)
(Established 1864)

SCOTSDALE, PA., THURSDAY, DEC. 19, 1929

(Gospel Witness)
(Established 1901)

No. 38

EDITORIAL

"When they saw the star, they rejoiced with exceeding great joy."

"Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

It is said, "coming events cast their shadow before them." The shadows that one sees in the average show-windows in our towns and cities indicate that for some people Christmas will not mean what it ought to mean. And, what is worse, there are too many people who are not afraid of the shadow.

Your plans for the Christmas holidays have probably been made. Still it is not too late to reflect upon whether such plans harmonize with the burden of the message heard by the shepherds on the Judean hills on the night that our Savior was born. If it is "a good time" that you want, what better time can you have than to chime in with the heavenly chorus: "Glory to God in the highest, and on earth peace, good will toward men?"

A brother writes: "I could never have much confidence in getting things accomplished in the right direction unless you have the kind of workers associated with Church institutions who have a tendency to loyalty rather than disloyalty." Neither can the rest of us. As is the leadership, so is the body; or at least so it will become unless the leadership is changed. To this end let us encourage loyalty on the part of all workers in our Publishing House, in our Church-wide boards, in our important committees, in our conferences, in our schools, in our missions,

in our congregations. To this end let us pray; to this end let us work.

Holiday Week.—For our young people especially the Christmas holidays are a welcome opportunity for recreation. This is especially true of those who have been attending school—public schools, high schools, colleges, or universities. It is not that they are tired of school, but months of hard study call for a rest period. A rest means a change; and no matter how the week is spent, if not in regular school work, it means a rest for students. There are a number of good reasons why a considerable portion of the holiday week should be spent in work that counts

JOY TO THE WORLD

Joy to the world! the Lord is come!
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

Joy to the earth! the Savior reigns!
Let men their songs employ;
While fields and floods, rocks, hills,
and plains,
Repeat the sounding joy.

He rules the world with truth and
grace;
And makes the nations prove
The glories of His righteousness,
And wonders of His love.

—Isaac Watts.

direct for the Lord. The forces of evil are active, and need to be counteracted; if for no other reason, to keep the weak ones from being overcome. Such work would not only give rest for the body but also strength for the soul. At the time of the year when people are generally thinking about the coming of the Lord, is an opportune time to turn the light of truth upon what He did and what He commanded while He was here. It is a time of opportunity; let us make the most of it.

Man's Inherited Evil.—Several weeks ago we published a selected article on this subject. Since then we

received two letters in response to the article, one approving and one disapproving. The difference between the two brethren probably is in the way they read the reference to the eradication of sin. That the sinful nature has been transmitted from generation to generation ever since the fall of man there can be no doubt. That the Bible teaches the sinless life for the believing child of God is equally clear. And just as clearly do we understand that the only way in which we attain to the scriptural standard of holiness is to believe in Jesus and accept Him as our Savior, to submit to God, repent of our sins, and receive the atonement for and cleansing from sin through the shed blood of Jesus Christ. But the eradication of all sin in the heart does not mean the eradication of the sinful propensities of the flesh. So long as we are alive in the body we must acknowledge with Paul: "I keep under my body, and bring it into subjection;" otherwise there can be no such thing as living the victorious life. While the soul can not be made righteous through suppression, neither can there be righteous living where there is no attempt at suppression of the flesh. In other words, the body must be kept under if the soul would remain pure and the life shine for God.

Fifty Mennonite Leaders.—In this number of the Gospel Herald we publish the last of the series of articles under this name—that is, the last for the time being. We found, after compiling the list, that others should be included, and as a result a number of the later leaders were left out. Also, several of the outstanding leaders listed failed to be included because those selected to write the biographical sketches failed to send them in. For these reasons we have decided to publish a supplemental list of from ten to twenty, beginning in a few months.

We have been asked whether we expect to publish these biographical sketches in book form. Such has not been our intention. Most of the information contained in the sketches will probably appear in the book on Mennonite history now being prepared and which we hope to be able to publish in a few years; and those desiring to have a copy of these sketches may secure them either by keeping the Gospel Herald on file or cutting out the sketches and placing them in a scrap book.

Speaking of leaders, let us not take our eye off the great Leader of leaders, even our Lord Jesus Christ. Even as great a leader as the apostle Paul, when admonishing his people to follow after him, was careful to add, "Even as I also am of Christ." No one who is not a devoted follower of Jesus Christ our Lord is safe to follow as a leader of men.

Christmas.—We think of this day as a time of joy. Every Bible reference that we have on the subject suggests the idea. The prophets, the heavenly hosts, the shepherds of Bethlehem, the wise men, all give us the idea that this was a time of "exceeding great joy." Only Herod and men of his type are represented as having the other kind of feeling. And to-day the enemy of souls is busy manufacturing substitute pleasures which delude many people into the idea that they are having "a jolly good time," when in reality they are simply being benumbed and stupefied by the devil's "laughing gas" which later turns them into mourning.

Christmas day is a time of opportunity. And "as we have therefore

opportunity, let us do good." There is opportunity for worship, for Christian fellowship, for singing Christmas songs, for gladdening the hearts of the needy, for many other things that may be done to the glory of God. We should never cease to thank the Lord for the great refrain which sets the pace for every Heaven-approved action of men: "Glory to God in the highest....on earth peace, good will

"UNTO YOU IS BORN A SAVIOR"

"Unto you is born this day a Savior"
Which is Jesus Christ the wondrous Lord;

Not a "teacher," not a "good example,"
But the Son of God, the Living Word.

No "philosopher," his fancies weaving,
Warp of dreams and woof of visions vast,
Not a "prophet," peering down the future,
Not a "scholar," delving in the past.

"Unto you is born this day a Savior;"
Shine, O Star! and shout, O angel voice!
Unto you this precious gift is given;
Sing, O earth! and all ye heavens, rejoice!

Long the world has waited such a Savior,
Sunk in sin and torn by fear and doubt;
Long in darkness groped for truth and wisdom;

Glory, glory, now the light shines out!

"Unto you is born this day a Savior,"
Earth's one hope, the Life, the Truth,
the Way;
Mighty God and glorious Redeemer,
Jesus Christ the Lord is born to-day.

—By Annie Johnson Flint.

toward men." Let us rise to our opportunities.

Christmas day is a time for worship. That was what the heavenly hosts were doing when they informed the shepherds of Bethlehem that a Savior had come to earth, what the shepherds did when they went to where the infant King lay and when they went out to spread the good

news abroad, what the wise men did when they came to bring gifts to the Savior of men telling Herod just why they came, what we should do in carrying out our program for the day. We are glad that in a number of our congregations there is not merely a formal service appointed for the day but that arrangements have been made for an all-day religious meeting of some kind. Spend the day as a day of worship, and your soul will be full, even though your stomach may be comparatively empty. Why should we not spend this day as a soul-building day?

Christmas is a day when the poor and needy should be made to feel that there is still some love in the world. We remember our friends with gifts. Are the poor included in our gift remembrances? Not merely with baskets filled with food but also with visits filled with love should the poor be remembered. The sick also, so far as they are physically able to do so, should be remembered with a message, and a visit of cheer, and given an opportunity to share in the joys of the season.

We will never have occasion to regret the spending of Christmas day after the manner herein indicated. "It is more blessed to give than to receive." There are no pangs of conscience to follow a record of living to the glory of God. The memory of having made this day a day of cheer and worship will prove a continual blessing in the service of God and man. The oftener we join in glorifying God on earth, the more we will accomplish along the line of getting and holding others to glorify Him in heaven.

CHRIST, THE ALL-SUFFICIENT SAVIOR

(Address delivered by N. A. Lind of Tagent, Oreg., before a Fundamentals Conference held on the M. B. C. Camp grounds near Yellow Creek Church, Elkhart Co., Ind., Aug. 25, 1929, and reported by J. H. Shank.)

Christian friends, we greet you in the name of our Lord and Savior Jesus Christ, our All-sufficient Savior. It is wonderful as we think of this subject. You have heard men describe things of great interest to them. It may have been Niagara Falls. You listened with interest. You may have seen it yourself, and as you listened it seemed to you the one who described it was falling short. More than once I have read articles describing scenes it has been my privilege to see, but their description fell short of the reality.

At this time I think of one who was describing Mount Hood, and as I went down through the columns it seemed to me the one who was writing, although I knew God had endowed her with a wonderful gift of really saying things; yet as I have stood many times and looked sometimes through the haze of the clouds, sometimes when the sky is clear, there at a distance of 110 miles

we can see that peak looming to the heavens, then I have often thought how helpless we are in trying to describe such a wonderful thing.

But friends, this afternoon we have a subject which is beyond anything we can describe. If I would set my clock back to the Pacific Coast time and we should stay here until the evening hour we should be helpless in exhausting this wonderful subject, Christ, the All-sufficient Savior.

"Became Flesh"

Christ Jesus, our Lord, whom the Scripture says (Jno. 1:14) "became flesh and dwelt among us"—how wonderful are those words. I have been so thankful for the privilege of listening to our brother as he brought to us the message concerning the infallibility of the Word. As we think of the wonderful way in which the Scriptures fit together, is it not because of the fact that Our Lord stands out as a wonderful figure? As we take Genesis we see there the Lord Jesus Christ; as we turn back to Revelation we see Him there.

A Hospital Scene

Four years ago, on Easter Sunday morning, when I was lying in the hospital in the city of San Francisco, there were those who

brought the daily papers into our wards, and I was so impressed as I looked across my bed to where others had the paper unfolded and I saw there in letters I presume three inches high "What the world needs is Jesus Christ." That was not in the Gospel Herald; it was in the San Francisco Examiner, one of the largest papers in the United States, and I thought how true that is.

As we look into the Scriptures we see there some of the reasons why Jesus Christ is our all-sufficient Savior, given in simple, forceful language. In the Philippian letter he says that, "He was obedient unto death." Jesus Himself speaks these words in Jno. 8:29, "I do always the things that please Him," the all-sufficient Savior and Lord; and the secret of that was that he came not to please Himself, but to please Him.

Our Standard

He set for us a standard. Where is the individual who would not recognize the teachings of Jesus Christ as a standard for the home? How often we get into homes where there is this motto: "Christ is the Head of this house." So Jesus Christ has brought to us teachings recognized even by the profane world to-day as standards for the home.

Marriage forms the home. What teachings He has given us relating to this wondrous relationship! Paul speaks of the relationship between husband and wife, comparing it to that of Jesus Christ and the Church.

Christ has spoken of the measure that is "full, pressed down, and running over," and how scant are the measures of this world in business to-day! But Jesus speaks of measures that are full. So we might go on down the line and speak of the things Jesus has brought to us relating to our daily lives. How wonderful is Jesus Christ, our Lord—He whom the world refuses to acknowledge as God's Son; He who brings to us these truths; He who stands as the center of the Scriptures and by whom we have eternal life.

A year ago this spring, one early morning we rose at Nampa, Idaho, for we were to be at Filer by that night, and train connections were such that we needed to start at four o'clock. As we took our way down the railway a hunger seized my soul beyond the ordinary for the Word of God, so we got our Bible and began to read the Acts of the Apostles. That morning, as never in my life before, did I see how that God through the Holy Spirit spoke to His chosen Israel. I couldn't understand it. I laid my Bible down, but again was impressed to take it up. The Lord showed me why. There was a lady sitting across the aisle and it was evident that she wanted to get into conversation. I was rather timid, for it was easy to see she was a woman of culture; but as conversation was begun one question brought on another, and she told me that her father was a Jewish rabbi, and naturally our conversation drifted more and more to the Central Figure, He of whom we speak this afternoon. As we again and again referred to those Scriptures the Lord had so wonderfully directed me to that morning, we were able to testify of the Lord Jesus Christ, that all-sufficient Savior.

Our Fellowship

Christ Jesus is the source of our fellowship. Our brother has referred to the distance from which we have come, and I am sure it is blessed to be with you again in this eastern country. We have had some wonderful experiences of blessing in the West. We have had some joyous meetings. Some of you have been there with us, but friends, how lonesome it would be were it not that, as the apostle John has said, "And our fellowship is with...his Son, Christ Jesus." The apostle has said, "Ye are complete in Him."

Oftentimes our heart is melted as we see men of the world meet because there is an affinity between mankind which we cannot deny. But there is a sweetness of fellowship that comes through Christ Jesus that only the child of God can understand. So it is when our friends have come from South America, from India, from the Dominion, and from all corners of the States, how wonderful it is; but we can explain it all when we say it comes about through the fellowship we have with Christ Jesus, the all-sufficient One.

Then again Jesus is our Peace. We have been reminded of the need of something by which we can have peace in these latter troublous days. He is our Peace amid all circumstances.

Our Inheritance

Again our Savior said, "Foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay his head." Husband and wife, father and mother, may have struggled for years and years that they might have a little of this world's goods (as we sometimes say) laid away for a rainy day, but these things often prove a bubble and are beyond their control. You have seen people in whose hearts there was a calm; something beyond anything this earth could give them. What was it? "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Then there are those whom God has blessed with this world's goods and they build their mansions, and while they might rest themselves there in their home they are reminded by Jesus again "In my Father's house are many

mansions." Real resting places that Jesus our Lord has prepared for us. The mansions on earth will crumble and decay and the man who inhabits them will grow old and worn until finally he passes out into the great beyond but the mansions in the skies will never grow old.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." These are comforting words, friends. Do you not believe with me that the Psalmist looked forward at Jesus Christ, He who is our Good Shepherd? He who walks with us through the valley of the shadow of death; He by whom the sting of death is removed. The all-sufficient One can be ours in this life, and though harassing experiences may come He is still our all-sufficient One.

Some of you may remember the experience that came to Albany (Oreg.) a number of years ago when several families were almost entirely wiped out through partaking of beans which a grandmother had canned and set away to be used at some future time. When her daughter and family, living in the vicinity of Albany, had come to her home (friends from Germany had come across the sea) she took down these beans, and they partook of them. A few days following there was a funeral, the largest probably that has ever been held in the state of Oregon, when there were eleven caskets around that rostrum, the largest in the city of Albany. This grandmother was the last of the eleven, a twelfth, a child, passing away later, and she was aware that the end would come. She said to those who stood by that there was a wonderful joy in her soul as she looked to yonder world. Yea, though she would pass through the valley of the shadow of death, she feared no evil, for her soul was anchored in Jesus Christ her Lord.

Our Life

Jesus Christ is our life, for the Gospel of John tells us, "He that hath the Son hath life; and he that hath not the Son of God hath not life." These are striking words to us, friends. The world without Christ is lost; he who closes his ears against the invitation, "Come unto me all ye that labor and are heavy laden and I will give you rest," is lost.

One early morning in 1919 we took the train out of Spokane, Wash., for home. As we entered the coach a lady was trying to put her valise into the rack above. We tried to help her in her endeavors, and as it was accomplished she turned and thanked me. There was a German accent, and I longed to get into conversation with her. She spoke of things that had transpired in her home country, how the awful ravages of war had come into her neighborhood; but what impressed me was that this young woman, possibly 20 or 22 years old, also had professed faith in the Lord Jesus, for she had with her a little Bible. I was much impressed that she had made that journey across the sea alone. At New York she had almost been turned back home. As we neared Portland there was a nervousness I had not seen in the morning, and that condition grew upon her as she spoke of the nearness of the end of her journey. I assured her that if she cared for us to do so I would not leave the depot until she was safe. As we came into the Union Depot she could scarcely control herself. As we wended our way through the throng she was looking for some one, an aunt who had left the mother country seventeen years before. Suddenly there was a cry. She sprang forward and clasped one in her arms, and in tears together they met. Friends, this afternoon we are in a troublous world; but I am so glad that as we near the harbor there can be that peace in the fact that Jesus Christ is our all-sufficient Savior and Lord.

THE DIVINE DARK

Thou who art Lord of light, art Lord of darkness too,
Where the silent buds unfold, and the roots strike deep in the soil,
Where the oozing of hidden waters the springs of earth renew,
Where the conscious mind of man has pause from its restless toil.
Lost is Thy face for awhile, and I grope for a hand in the night
But I press my head like a child 'gainst the dark of its mother's breast,
Safe as a nesting-bird shut softly in from the light—
O mother-heart of God, in Thy shadow is healing and rest.
—Elizabeth Fox Howard, in Friends' Quarterly Examiner.

ZION'S GLAD MORNING

Hail the blest morn when the great Mediator
Down from the regions of glory descends;
Shepherds, go worship the Babe in the manger,
Lo! for His guard the bright angels attend.
Brightest and best of the sons of the morning,
Dawn on our darkness, and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.
—Reginald Heber.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—The Lord be praised for His many blessings to usward. Having just received from His hand another rich spiritual feast through our Bible meeting over the past Lord's day, we are refreshed with the thought of God's unchanging concern for humanity, and long that the masses about us could be made conscious of this fact.

We are again face to face with the time when Christmas activities have begun on every side. Calls for the Christmas baskets are coming in quite rapidly. We hope to be able to fill some of them. This, however, depends upon the supply which we will be provided with from the brotherhood. We are but the distributors. In recent years we have been amply supplied with both cash and provisions, and we trust for the same again.

Jan. 12 is the time planned to open a series of evangelistic meetings with Bro. A. A. Landis in charge. May we depend upon your prayers in behalf of this work? There are many about us who do not know Christ; many who are rushing toward an endless destruction, unless they are somehow brought to a halt. It may be within your power to pray some of these souls into the Kingdom.

Yours for the Cause,
Dec. 10, 1929. Emma H. Rudy.

Wichita, Kans.

(1781 Jeanette Ave.)

Dear Herald Readers, Greetings to all in Jesus' name:—We had our missionary program on Sunday evening, Nov. 17, at which time the "mite boxes" were returned and a missionary offering taken. An interesting feature of the program was a talk on Mission Work in Africa by Mrs. A. B. Chilson of the Friends' Church. Mr. and Mrs. Chilson have spent some twenty years in Africa. They now live in our city while their two daughters attend the University.

Bro. Paul Erb held revival meetings for us from Nov. 22 to Dec. 1. On Sunday afternoon, Dec. 1, he spoke on "The Faith of Our Fathers." Special music for most of these meetings was furnished by students of Hesston College. We much appreciate their messages. As a result of the meetings five young people renewed

their covenant with God. Pray for them, as well as others, that they may be faithful.

Bro. A. L. Hess is the prayer meeting leader for this month, and Sister Myrtle Weaver leader of young people's meeting. She is preparing a Christmas program to be given Dec. 22.

Mrs. Vernon Shellenberger.
Dec. 10, 1929.

Millersville, Pa.

(Mennonite Children's Home)

Two children were admitted thus far, during the month, with other applications waiting. A baby boy, three months old, is waiting for a good Christian home. While the Christmas spirit is in the hearts of all of us, why not open the door for baby Eugene and enjoy a real Christmas present?

We are grateful to our heavenly Father for the many blessings bestowed upon us. Provisions are coming in from the brotherhood in the various districts. Others are taking their annual offering for the maintenance of the Home throughout the year. We again say, "Thank you," to all contributors.

The annual Christmas service will again be held in the Home, at 2:30 P. M., on Christmas day, when one of God's messengers will again present the story of the world's greatest Gift. Pray for us and the work.

Yours for the needy,
Levi Sauder, Supt.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By Edna Swartzentruber

For the Gospel Herald.

Dear ones in the Homeland, Greetings:—The Lord has been very good to us. He has blessed and is blessing the missionary family with health and strength, and so we aim to fulfill our mission faithfully with His help.

The past months there were special revival meetings held in Santa Rosa, Tres Lomas, Madero, Pehuajo, and Carlos Casares with a native pastor in charge. There has been a good response, and in all these towns quite a number decided for Christ.

Here in Tres Lomas we had about twenty who confessed Christ, but not all prove faithful. But we have the assurance that those who were really sincere and are genuinely converted will go through with their Lord no matter what the test will be.

One young man who was entangled in spiritualism for years, became interested in the Gospel during the meetings. For several nights he was "halting between two opinions," but the last night he gave his heart to Jesus. After the meeting, in the special prayer service (in which he ut-

tered his first prayer), one of his first petitions was, "Lord, forgive me for not giving my heart to Thee sooner." He is engaged to be married to a young girl who was also converted in our recent meetings. We have five meetings a week at present, and she has not missed one since her conversion. We have the hope that they will some day establish a Christian home that will be a blessing to the Church.

This afternoon we visited in one of our poorest homes, the father and mother both being members of the Church. Many a day they are without a cent of money to buy the most necessary supplies for the home. The only furniture they have is, 3 old chairs, 2 benches, a small stand to set the lamp on, a table about 2x3 feet square and 2 feet high and 1 single and 1 double bed. The beds are without springs or mattresses, and the furniture is made out of old store boxes. There are seven in the family, and all the clothing and bedding they have can be stored in one trunk. Do you think they are sad or make long faces because they are so poor? No; even in all this poverty they have a smile on their care-worn and hungry faces. Why? Because they have found a Friend who is dearer to them than any earthly treasure could be.

They told us that many years ago in Spain they were quite well to do, but in the Argentine (for various reasons) they became poor. They are at present entitled to an inheritance from his father in Spain but his brother (who is a Catholic priest and has more money than he can use), instead of sending them their portion keeps it all to himself and even refuses to answer them any letters. They are happy that the Lord has brought them to a place where they learned to know the Gospel of Jesus Christ and His power to save, and they will not allow poverty to keep them from serving their Master.

Bro. Rutt informs us that the Seventh Day Adventists have come to America to dispose of some of their literature. Pray that those who are weak in the faith may not be led astray by this false teaching.

Bro. Snyder, besides his language study and manager of the Orphanage, has outlined a course of study for the Daily Vacation Bible School, which we expect to use in nearly all of our towns in December.

The school year closes at the end of November, and it is needless to say that those of us, who have children away from home at school are looking forward to the day when they shall return to us. It is over 8 months that our own little girl (7 years old) is 80 miles away from home attending school at Pehuajo.

In about 10 days many of the men

folks who attend services will be going to the country to take advantage of earning their biggest income of the year. The harvest is about ripe, and as we look over the vast fields of ripening grain we cannot help but pray to the "Lord of the harvest" that there might be an ingathering of souls in this country.

Pray that we may be faithful in lifting up the Christ so that men may be drawn unto HIM.

Yours for the lost in the Argentine,
A Swartzentrüber.

Tres Lomas, F. C. O.,
Argentina, S. A.

MORAL CONDITIONS IN THE ARGENTINE

By D. Parke Lantz

For the Gospel Herald.

Like priest, so are the people, as we find them. The priest has had the complete spiritual power in this land, and we see some of the results. Neither he nor the people have had the Bible to read, and therefore are totally ignorant of its message.

The priest has taken up his calling as a profession, just the same as though it were the law, medicine or engineering, and also because some one in the family is expected to be a priest, as it is supposed to be a help, and a means of merit in order to help the rest gain eternal blessedness. As he has taken up the work with such a view, he is not inclined as a rule to be very scrupulous in his dealings with the people under his teaching. He charges for everything that he does—baptize, marry, bury, confess, etc. This rule, however, does not apply to the priests who are truly working for the cause of Rome and the virgin, as they sacrifice lives of comfort and ease for the life of an ordinary monk or friar.

The many holidays of the Roman Catholic Church have caused some to blaspheme. Workers who need their wages are thus kept from their labor and from earning enough to support their families comfortably.

In three weeks we have had as many processions in which a "saint" has been taken from its niche in the church and paraded in the principal streets followed by the various congregations which lead in the adoration of the said "saints."

About a month ago I was watching one such demonstration and saw many things that are disgusting to a true follower of Jesus Christ, but the poor people who honored the IMAGE did not realize what they were doing. Many more did not honor the IMAGE in their heart but, in order to appear religious, simulated interest and reverence when there was neither.

It is this spirit of deception that is cursing South America to-day as nev-

er before. It is on all sides, among all classes of society, among business men, politicians, lawyers, judges. A judge has been relieved of his post without knowing why, school teachers dismissed without cause, in fact, there seems to be no fear of God or man.

There have been men and women attending our services who we had reasons to believe when they claimed conversion, but we later found out that they were only deceiving us and trying to deceive others and drag them down the same slimy way that they were sliding to destruction.

There are things that we would not write as being disgraceful and not fit for print, but we will say that the moral conditions around our stations (which we might say are about the average of any other towns) are such that we shudder to think of them and much less talk about them. (The Apostle Paul writes about some of them and is ashamed to do so.)

* * *

WE ARE THANKFUL FOR:

The general good health of the missionaries.

The souls who have confessed a desire to follow Christ all the way.

The financial and spiritual support by the Church in the homeland.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

To speak first, this month, of our revival meetings is simply to put first things first. These meetings were certainly a time of the refreshing and reviving of our spiritual life in the institution. Beginning on the evening of Nov. 8 they continued until Sunday evening, Nov. 17, with attendance and interest increasing up to the end. Bro. C. F. Derstine, pastor of the First Mennonite Church, Kitchener, Ont., was the evangelist. We have heard him in a number of meetings and can truly say that we have never heard him preach any more effectively than he did in this series. His spirit was earnest; his messages were timely.

Brother Derstine's emphasis throughout all these messages was the need for a sound and a deep spiritual life. During the revival a number confessed Christ for the first time; a good many others took the occasion to repledge their faith. Every evening there was a helpful after-meeting. In addition Brother Derstine met numerous groups of students who wished to talk over with him the problems connected with the living of the Good Life. Truly the meetings were a reviving influence on our campus. But let our student body speak in the following paragraphs:

"The revival meetings are over. Perhaps no two of us have carried away the same thoughts. The most outstanding in my mind are Trust and Service. As a result of the revival they mean more to me than they have previously. I cannot put my finger on the exact texts or illustrations that bring out these two points, but in some

The 1000 Testaments which are to be given to those who promise to read them.

The results from the Bible Readers' Campaign the last year.

WILL YOU PRAY WITH US FOR:

Our native evangelists and their work.

Our little orphans, and that a suitable home may be secured for them.

Bro. and Sister Snyder, in their work at the orphanage and their studies.

The students of the Bible school, as they go out during their coming vacation in the Bible coach to carry the Word of God to outlying districts.

The Mission Council, at which all the missionaries will be present (D. V.) and study over our problems which are coming up as the congregations grow.

Church buildings that are needed in America, Bragado, Mechita, and Madero.

More funds, so that we can rent more halls and have more Sunday schools.

The Holy Spirit's guidance in all that we say and do for our Savior.

Bragado, F. C. O., Argentina.

way I have been made to see that, often when I am blue or feel that my life is a failure, it is my lack of faith in God that causes these depressions. I am inclined to forget that my salvation is based on my faith in Christ and my acceptance of what He has done for me. If only I could trust Him in all things and be thankful for the blessings He sends me.

"But I cannot stop here. The duty and joy of a Christian's life is to serve Him who died to save us. Sometimes I wonder just what His plan for my life is. How am I to know? I have plans of my own. Do they coincide with His? These questions have been answered for me during the meetings in this way: If I am willing to go wherever He may call and if I serve Him humbly each day in my present life, He will lead me and show me His will. May all of us have carried away something that will make our lives a blessing to Him."

"Sunday, Nov. 17, marked the end of a week of spiritual revival in Goshen College. I, as a student in this institution, feel that a rich blessing has been gained. The message which impressed me most was the one on "The Why of the Mennonite Church." I feel, after hearing such a message, that we, as students in a Mennonite institution, ought to be thankful for the faith of our fathers. I was also impressed by the spiritual atmosphere which prevailed during these meetings and the splendid co-operation which was shown by the student body. I know that I have been encouraged to live a better life, and am sure that I will be able to continue my work here in college with greater earnestness. Let us not forget the spirit of the past revival."

On Sunday, Nov. 24, one week after our meetings closed, the congregation fittingly observed the fall communion service. Bro. D. D. Miller, our bishop overseer, was in

(Continued on page 781)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst

We have enjoyed this privilege of trying to interest and bring a bit of cheer to the home where you dear readers are, possibly passing most of your time in the room where you now are. The time is here according to our arrangement that brings the last page prepared by your servant. We would like to have the names of all whom you know that are passing their time as Shut-ins; or at the least send the name of all the crippled children where one might send a word of cheer or comfort to the individual or the parents. Send the name and address to the writer on Route 3, Ephrata, Pa.

We have asked Bro. Horst to continue this page another year, and hope he will see his way clear to accept the invitation.—Editor.

BE HAPPY

Testimony and experience have taught us that for us to be really happy, especially over the Christmas season, is to share our joys with others. If giving gifts makes people happy who are well and can go about, this same will hold good in the life of the individual who is not blest with good health. If you have not had any experience before, try it over this Christmas season and send a gift to some one whom you know needs a little comfort or cheer that can be brought by being remembered, the gift may be as small as it will if it bears a message it will find a place in the heart of the one who receives it.

THE BIRTH OF JESUS

One of the most delightful stories ever heard by man is that of the birth of Jesus in the town of Bethlehem. There are several places in the Bible where this is referred to.

We shall take time to call attention to but one narrative, as given by the Lord Himself through Luke. We quote from Luke 2:7-20:

"And she brought forth her firstborn Son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And

this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came

NEW YEAR REFLECTIONS

Another year is left behind
Another twelve months ended.
Entrusted to our care a while
But it was only lended.
Did we with care the past improve,
Or did we mar its beauty?
Say, did we shirk the Master's work
Or did we do our duty?

Our actions in the book of time
Indelibly are recorded,
What the result—our works, should they
Be punished or rewarded?
The past can no more be recalled,
Each in the present liveth;
The future is in the hands of Him
Who justly the verdict giveth.

The lesson of the past is this:
Here we have tribulation;
If we would stand, then we must wear
The helmet of salvation.
Waste not our precious days and years
Merely in things external,
But heed the words of faithful Paul,
Lay hold on life eternal.

Then we can praise our Savior still,
Be joyful e'en in sorrow;
Not fearing what the future brings,
God careth for to-morrow.
Forget those things that are behind,
The present Heaven sendeth.
Press on until we reach the goal,
The year that never endeth.

—Selected.

with haste, and found Mary, and Joseph, and the babe lying in a manger.

"And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart.

"And the shepherds returned, glorifying and praising God for all things that they had heard and seen, as it was told unto them."

GOD COMFORTS

Natural gifts may be to the comfort of the natural body. They are useful and can be appreciated, but temporary. God's blessings are for

the good of the soul; they are eternal. His great gift to the world was Jesus Christ and none can comfort as He. The message to Israel through the prophet was, "Comfort ye, comfort ye, my people." The spiritual blessings that we have through our Lord are such that comfort the soul.

God makes a sacrifice to bring blessings to the world. Many of us think that He is so rich that He could just hand out blessings to people all the time; but in the person of Jesus we have an example of the suffering and self-denial that it took to bring comfort to us. Then we look to Him for comfort for every trial. God generally does not take away our trials, but He gives grace to bear them and do it cheerfully as unto the Lord to whom we owe all our life service and labors in love.

HOPE A BLESSING IN THE BELIEVER'S LIFE

Christian service depends largely upon the encouragement and inspiration which is given in the Word. Hope is the support of earnest service and patient watching for the coming of the Master. It incites to diligent and devoted labor and loyalty in every calling. Blessing and honor await for those who work and wait for the Lord's return. Matt. 21:41.

The entertaining of hope requires the manifestation of the spirit of Christ in losing the affections for the things of this world. It also is the companion of faith. In afflictions and persecutions it encourages the continuance of steadfastness of faith, and at last proves the inestimable value of it as a power of salvation. Begotten by the resurrection of Christ and rewarded by His glory, hope is proven the golden heritage of every Christian. 1 Pet. 1:3, 25.

Hope is a comfort in trials. It gives patience to those who are tried because it looks to the end of life. Rom. 5:1-5. As Christ was comforted and endured His trials, so have all the faithful been able to endure the affliction and sorrows that have been their earthly portion.

They were steadfast in their faith in the days of the patriarchs, of the apostles, of the martyrs and in our day, because all of God's children know that "He is faithful that promised," and that He is able to keep both them and the inheritance which He has promised to them. What is now a promise in faith will then be in fact the glory of God, for Christ is our hope in glory.—Sel.

Suppose the Jew had been a failure altogether—how could we have received our eternal blessings?—S. F. Coffman.

SUNDAY SCHOOL LESSON

Lesson for Dec. 29, 1929—Psa. 122:
1-9; Heb. 10:22-25

FELLOWSHIP THROUGH WORSHIP

Golden Text.—As his custom was, he went into the synagogue on the Sabbath day.—Luke 4:16.

Introductory.—Usually a quarter's lessons are closed with a lesson on review. But this time the Sunday School Lesson Committee saw fit to assign a regular topic as a subject for class discussion. And a very important topic it is. In this connection it is fitting to notice the example of Christ, who had made it a custom to be found in the Lord's house on the Sabbath day. There are so many reasons why this custom should be followed by all people who are bodily able to do so, but the one made prominent in this lesson is sufficient to take up the time profitably. Our highest interests are involved in the admonition against "neglecting the assembling of ourselves together as the manner of some is." Let us notice, briefly, a few of the striking sentences found in the lesson:

1. "I was glad when they said unto me, Let us go into the house of the Lord." Glad, for what? He expected "a jolly good time"—not the kind that the world gloats over, but the kind that makes the child of God "rejoice in the Lord." Church attendance may be a solemn duty; but unless it is also a soul-satisfying pleasure it is more solemn than some people are able to stand. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." The child of God who delights in the law of the Lord has feelings akin to those expressed by the poet:

"You may sing of the beauties of mountain and dale,
Of the silvery streamlets and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord."

2. "Our feet shall stand within thy gates, O Jerusalem." It is the Christian's delight to worship together with fellow Christians, "sitting together in heavenly places in Christ Jesus," enjoying foretastes of that blessed experience to come, when in the midst of the congregation of saints and angels in the celestial city on the other shore, the shouts of joy and praise will be heard throughout the ceaseless ages of eternity. Praise the Lord, forevermore.

3. "Pray for the peace of Jerusalem." It was in the spirit of this prayer that Christ prayed for His disciples, John 17. It is in the spirit of this prayer that we want to come before the Throne in supplication in

behalf of peace of the brotherhood today, remembering that no real peace can be had which does not include peace with God and harmony with His Word.

4. "For my brethren and companions' sakes, I will now say, Peace be within thee." This kind of a prayer wells up from the heart of one who is accustomed to spend much time in fellowship with his fellow worshipers in the house of the Lord. They who neglect the assembling of themselves together in Christian fellowship and God-honoring worship miss the contact necessary to stir up within them a sympathetic regard for their fellowmen. For our own sakes, as well as for theirs, we do not want to miss this means of grace.

5. "Let us draw near with a true heart in full assurance of faith." Notice the richness of this admonition: (1) "Draw near." Coming near to God, we come near to one another. Assembling around the Throne, we find ourselves in the assembly of saints. (2) "With a true heart." No sham worship, but a real, sincere, devoted worship. "They that worship him must worship him in Spirit and in truth." (3) "In full assurance." Not doubtful, but full of faith. "He that cometh to God must believe that

he is, and that he is a rewarder of them that diligently seek him."

6. "Let us hold fast the profession of our faith without wavering." Can any plea for sincerity and constancy in the service of Christ be more pointed and emphatic? A profession of Christianity is empty sound unless we hold fast to this profession, "without wavering." "He that wavereth is like a wave of the sea, driven with the wind and tossed." It is the child of God that holds on and holds out steadfastly to the end that comes out victorious, wearing the everlasting crown. And the sweetest fellowship experienced by any people is that enjoyed by people thus described.

7. "Let us consider one another to provoke unto love and to good works." This is one way of provoking one another that is permissible.

8. "Not forsaking the assembling of ourselves together, as the manner of some is." It is a privilege that we can not afford to miss. The reason for this faithfulness in coming together for worship and for fellowship is pointed out. By coming together we have the opportunity to exhort one another—a very necessary thing. "and so much the more, as ye see the day approaching." "We must all appear before the judgment seat of Christ." Be ready. Encourage others to be or to get ready.—K.

Bible Meeting Topic

THE PAST YEAR—ITS LESSONS Deut. 8:1-6

Topic for December 29

MOTTO

"Thou shalt remember all the way which the Lord thy God led thee."

OUTLINE STUDY

I. Experiences of the Past.

1. Experiences of humiliation.
 - a. Affliction.—Isa. 48:10.
 - b. Disappointments.—Job 16:12.
 - c. Difficulties.—Matt. 26:41.
2. Experiences of Providential Blessing.
 - a. Infinite care.—Luke 12:7.
 - b. Deliverances from evil work.—II Tim. 4:18.
 - c. Temporal supply.—Joel 2:24.
 - d. Spiritual supply.—Psa. 23:5.

II. Lessons of Value.

1. It is blessed to be chastened.—Heb. 12:6-11.
2. God's power is unlimited.—Luke 1:37.
3. He makes all things work for good to His own.—Rom. 8:28.
4. Our own ways are not sufficient for success.—Jer. 10:23; II Cor. 3:5.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, "Remember."
2. Lessons I Have Learned the Past Year.

For Young People.

1. New Experiences During the Year and Their Lessons.

2. Blessings in Disguise that Have Come. For Older People.

1. How God's Power Has Been Revealed.
2. Evidences of His Loving Care.

PERSONAL THOUGHT

None of God's providences are without a purpose for our good. How earnestly are we seeking to learn our lessons?

SEED THOUGHTS

To the dim bewildered vision of humanity, God's care is more evident in some instances than in others; and upon such instances men seize, and call them providences. It is well that they can; but it would be gloriously better if they could believe that the whole matter is one grand providence.

—G. Macdonald.

"Not now but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."

"We'll catch the broken threads again,
And finish what we here began;
Heaven will the mysteries explain,
And then, ah then, we'll understand."

"We'll know why clouds instead of sun
Were over many a cherished plan;
Why song has ceased when scarce begun:
'Tis there, sometime, we'll understand."

"God knows the way, He holds the key,
He guides us with unerring hand;
Sometime with tearless eye we'll see;
Yes, there, up there, we'll understand."

—Maxwell Cornelous.

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MENNONITE PUBLISHING HOUSE

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THURSDAY, DECEMBER 19, 1929

Field Notes

Bro. L. S. Yoder of Lyman, Miss., writes encouragingly of the outlook for the church in his community. Long live the work at Lyman.

A Bible meeting is to be held at the Rohrerstown, Pa., Mennonite Church Dec. 28 and 29. A program in our possession gives promise of a very interesting and profitable meeting.

Sunday, Dec. 8, was the time set for the beginning of revival meetings at Harper, Kans., with Bro. J. P. Brubaker of Carver, Mo., in charge. Many prayers have ascended to the Throne in behalf of these meetings.

Dec. 9-19 was the date set for a series of meetings at the Mennonite mission in Canton, Ohio, in charge of Bro. C. F. Derstine of Kitchener, Ont. May God add His blessings to the efforts put forth.

A recent letter from Waterloo Co., Ont., informs us that Bro. N. E. Troyer of Cable, Ohio, was expected at Strasburg Church Dec. 6-10, followed by revival meetings at Hagey Church Dec. 12-22.

Saturday evening, Nov. 30, marked the beginning of a series of meetings at Manson, Iowa, in charge of Bro. L. J. Miller of Garden City, Mo. The Lord bless the efforts put forth to the salvation of many souls.

The latest additions to our Publishing House force are Bro. Joseph Mellinger of Lancaster, Pa., and Sister Vivian Baer of Masontown, Pa. Their

help during the busy season is very much appreciated.

Bro. E. F. Hartzler of Marshallville, Ohio, spent a short time with workers in the Publishing House on Monday, Dec. 9, enroute home from Masontown, Pa. He was accompanied by Bro. and Sister Kenneth Berkshire of Masontown.

Bro. E. F. Hartzler of Marshallville, Ohio, closed a series of meetings at Masontown, Pa., on Sunday evening, Dec. 8. The meetings proved quite profitable, both in reviving the membership and also in bringing others into the fold.

The brotherhood at Crown Hill Church near Marshallville, Ohio, has made arrangements for a Bible conference Dec. 25-30, with Brethren A. D. Wenger and B. B. King as instructors. Bro. King expects to remain for a season after the Bible conference for revival meetings.

REQUESTS FOR PRAYER

For a family of several children, and others in similar circumstances, where the parents were once active members but have since grown cold and quit attending Sunday school.

For the Bible conferences and other special meetings planned for the holiday week.

For the Spirit of grace to attend all who have professed faith in our Lord Jesus Christ, that their joys during the holiday week may be the joy of the Lord rather than the pleasures of a fleshly life.

The following committees held meetings at either Goshen or Elkhart, Ind., the latter part of last week: Executive committees of our General Mission and Educational Boards, Mennonite Peace Committee, Mennonite Young People's Problems Committee.

Change of Address.—Bro. J. B. Senger, from Kinzers, Pa., to Tampa, Fla., 1317 32d Ave. In seeking climatic conditions favorable to health, Bro. Senger is also alive to the importance of keeping the mission congregation in Tampa in a good, healthy condition through the abundant feeding with the manna from on high.

A Correction.—Our correspondent from Clarksville, Mich., writes us: "In the correspondence for the Herald of Nov. 14 it seems I gave the impression that we have some one in view for a worker at this place. It was not my intention to say it that

way. But we are still praying the Lord will see fit to send some one into this part of His vineyard soon."

Information Desired.—Bro. L. J. Burkholder of Markham, Ont., is collecting historical data for his conference district. Among the items submitted to him was the ordination of one John Kauffman, said to have been ordained at Hamilton, Ont., in 1866. As Bro. Burkholder has been unable to find any trace of a Mennonite church at Hamilton as late as 1866, he is wondering if this ordination might have taken place at some other place besides Hamilton. Those having information concerning early Mennonite settlers at Hamilton will please write him.

A Correction.—In that excellent little book, "Nonresistance in Practice," by Bro. J. S. Hartzler, there is an omission near the top of page 13, which needs correction. The assertion is made that the Confession of Faith adopted by our forefathers at Dortrecht, Holland, in 1632 is adhered to by "our branch of the Mennonite Church in the United States, Canada, and Argentina." Just after the word "Canada," insert the word "India." Through somebody's oversight that word was left out. By the way, if that little book is not on your book shelves you had better include that in your next order.

Thanksgiving is past. That can not be changed, but what shall Christmas be? It should be a day of gladness, of giving of such gifts as bring to remembrance the Savior's birth, of fullness of joy at the remembrance of what the event celebrated means for our eternal welfare, and of the thought of helping some one else. Gifts which do not lift the receiver higher and are of no actual use, should not be given. They do not even suggest that greatest of all gifts—the Lord Jesus Christ. Let our gifts be something of real worth—not necessarily expensive, but of use. Such gifts given "in the name of a disciple.... shall in no wise lose their (his) reward."—J. S. Hartzler.

Correspondence

Tangent, Oreg.

(Albany congregation)

Dear Readers, Greetings of the Season:—On Thanksgiving evening our annual business meeting was held. The following were elected: Trustee for three years, Elmer Widmer; Supts., M. R. Martin, Floyd Whitaker; Prim. Supt., S. E. Eicher; Supt. of Singing, G. J. Kenagy; Secy.-treas., Ivan Lind; Y. P. B. M. Supt., Glen Whitaker; Children's

Meeting Supt., S. E. Eicher. May they be real spiritual leaders in their departments, is our prayer.

Our Wednesday evening prayer meetings are well attended. The subjects of the winter are to be on doctrinal subjects. We need to be indoctrinated in the Word.

Pray for us,
Dec. 1, 1929. G. R. Bebb.

Wakarusa, Ind.

(Holdeman congregation)

Greetings to All Herald Readers:—Revival meetings were conducted at this place by Bro. Abram Metzler of Masontown, Pa., for a period of two weeks. These meetings were a great inspiration to all. As a result two souls renewed their covenant with their Lord, twelve confessed their Savior, and two young boys, who saw the need of Christ, made the confession after the meetings had closed.

On Saturday forenoon, Nov. 16, baptismal services were held and on Sunday forenoon, Nov. 17, we enjoyed the privilege of partaking of the communion. Bro. David Yoder officiated at these services.

At the regular morning services, Nov. 24, Bro. J. F. Bressler preached for us.

An all-day Sunday school meeting of the Holdeman, Olive, and Elkhart congregations was held at this place on Thanksgiving, Nov. 28. Many profitable thoughts were presented.

After the morning services on Sunday, Dec. 1, the Sunday school was reorganized, with the following results: Supts., Warren Shaum, Simon Hartzler; Chor., J. I. Weldy; Secy., Grace Smeltzer; Treas., Maynard Weldy; Prim. Supts., Arthur Weldy, Cornelius Weldy.

We have had much cold and snow the past week. Health fair. Remember the work at this place in your prayers.

Dec. 2, 1929. Ada Bixler.

Albany, Oreg.

(Fairview congregation)

Greetings to Herald Readers:—On Thanksgiving day we held our annual business meeting, following the Thanksgiving service. The sermon was delivered by Bro. Pratt of the Church of the Brethren. His text was Col. 3:15. Bro. Pratt worships with us quite frequently, as he is without a church home as a result of their local congregation drifting away from the old standards. Pray for the Mennonite churches on the Pacific coast that it will never be necessary for those who would live godly to be without a church home.

Our aged bishop, Bro. C. R. Gerig, is again able to attend services regularly and look after the interests of the Church.

The wife of Pre. Daniel Erb is a-

gain quite low, following a light stroke. Pray for us all.

Dec. 4, 1929. U. E. Kenagy.

Bloomfield, Mont.

Dear Readers of the Gospel Herald:—We are having fine weather here at present, also some snow. Health is good so far, excepting one sister in bed with a serious ailment.

On Wednesday evening, (Nov. 27) instead of our regular prayer meeting Bro. L. A. Kauffman of Coalridge gave us a short talk on what James says on prayer.

Thursday, Nov. 28, we had an all-day Thanksgiving service, with Brethren I. S. Mast and L. A. Kauffman present.

On Friday and Saturday we had Bible study with sermons following the evening Bible study. Sunday morning we had Sunday school; and a sermon by L. A. Kauffman. We also had a counsel meeting; also one received into the church by water baptism. In the afternoon we had communion services. There was one received into the church from another denomination. Services were conducted by Bro. I. S. Mast. After communion services Bro. L. A. Kauffman and a few of the brothers and sisters of the church went to the home of the ailing sister and had communion services with her.

Sunday evening a sermon by L. A. Kauffman. We feel that in these four days we have all received a great blessing from on high. We certainly thank God for the members who have been added to our flock. We pray for a shepherd. Pray for us in the work here, and pray that none of us who are new in the faith will falter.

Dec. 4, 1929. Emma Chupp.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—Sunday, Nov. 25, an all day meeting was held at this place. Bro. Stoltzfus of Hudson, Ohio, was the principal speaker. Several from the Lima congregation also assisted in the meeting. Bro. S. remained with us for a week of evangelistic meetings. The Gospel was preached with power. There was one confession and the church in general strengthened.

On Sunday, Dec. 1, Bro. A. I. Yoder of West Liberty, Ohio, was with us at which time communion was held. Most of the members took part in this service.

We ask an interest in your prayers for the work at this place.

Dec. 6, 1929. Cor.

Aurora, Oreg.

(Bethel congregation)

Dear Readers of the Herald, Greetings:—On Dec. 5 the sister's sewing circle reorganized and officers were

elected as follows: Pres., Lena Nofziger; Vice Pres., Katie Gingerich; Sec.-treas., Lizzie Schrock.

On Dec. 22, Bethel is expecting to have a Christmas program. We have invited neighboring children in to take part. We hope this will in some way have an impression that will never be forgotten.

Bro. Milo Kauffman is expected in this community to hold revival meetings. He is expected at Bethel Dec. 24.

We have been having a very dry fall so far.

Sister Leah Kauffman of this place has been on the sick list for some time and has been taken to the Portland Hospital where she will be treated for heart trouble. We hope she will soon be able to resume her duty in the home as well as in the church.

We ask an interest in your prayers for the work at this place.

Dec. 7, 1929. Cor.

Schellsburg, Pa.

Dear Gospel Herald Readers:—The Lord has blessed us here in many ways. One of the ways is the privilege of hearing His Word from time to time. He has given us food and clothing. After a dry season He has given us crops. They are not as plentiful as we would like to see, but at the same time God has been with us.

We are glad for the Mennonite Church and for the doctrines which she stands for. We are glad for a Savior who gave Himself in humbleness and love to cleanse the world from sin. We are glad for His blood that will wash away our sins if we will only come under its power.

On missionary day the returns from the quarters and savings boxes were brought in. Five quarters were given out and \$33.74 returned. Four savings boxes were given out and \$8.43 returned. The offering for the evening was \$7.97, making a total of \$50.52. Taking off \$1.25 for the quarters loaned, we have \$48.95. May God bless the returns from these efforts and the workers, is our prayer.

Dec. 9, 1929. W. E. Replogle.

Tuleta, Texas

Greeting in Jesus' Name:—We have great reasons to thank and praise our Heavenly Father. After a freeze and several frosts we are in the midst of beautiful weather, which is almost like summer. This reminds us that when everything seems to go wrong, and the outlook is the darkest, something within tells us to be strong and of good courage. If the Lord wills, the writer hopes to have a report of a great harvest in the future.

On Sunday, Dec. 1, Bro. E. S. Hall-

(Continued on page 780)

Miscellaneous

A CHRISTMAS WITHOUT CHRIST

When God's beloved Son
Came down to dwell with men,
There was in Bethlehem's little town
No room for Jesus then;
And in a manger bed
On that first Christmas morn,
'Mid crowded stalls and lowing kine
The Lord of worlds was born.

He's coming back once more
Coming, but not as then;
Arrayed in glorious majesty,
He's coming back to reign.
With songs and shouts of praise
The earth and heaven shall ring,
And wealth of worlds were cheap to win
One smile from Heaven's King.

Sometimes He still doth come
Seeking our hearts to win;
He gently knocks, and waits, and cries,
"Soul, may I enter in?"
His loving heart is fain
To win us in disguise
Before His majesty shall burst
Upon our wondering eyes.

O happy souls that hear
And bid Him enter in!
He comes to bless and heal and save
From all the curse of sin.
And, oh, what joy some day
To hear Him say to thee,
"Thou gavest Me a home on earth,
Now thou shalt dwell with Me."

The world is rushing on
In mad frivolity,
With room and time for all besides,
But none, O Lord, for Thee.
And, bolder grown, we dare
To call the world our own;
Humanity is God, and God
Is banished from His throne.

Imperious Mammon claims
All things on earth below;
No Heavenly stamp our coins must bear,
No Christ our Christmas know.
The songs our children sang
Must find a lower key,
And Bethlehem's Babe no place be given
Upon their Christmas tree.

O God, the very heavens
Must blush with wondering shame
To see the slight that man bestows
On Heaven's most honored Name.
How canst Thou love and bless!
How canst Thou still forbear!
While He who died to purchase us
Has in our joy no share!

Earth, have thy little day
Of Christlessness and sin!
Soon shalt thou stand at Heaven's gate
And seek to enter in.
But from those warders stern
I hear the answer given
"For those who had no room for Christ
There is no room in Heaven."

—A. B. Simpson in "The Alliance Weekly."

MEMORIES KEPT GREEN BY TIMES OF THANKSGIVING

By Nancy Gingerich Hostetler

For the Gospel Herald.

We mortals are very forgetful; so we need constant reminding of the mercies, blessings, and benefits we receive in order to return thanks as we ought to the Giver of all good. God knew this from the beginning,

and so, far back in the olden times, He ordered His people to plan for special times or seasons of Thanksgiving. These special gatherings of the people were always accompanied by feasting and great rejoicing.

The feast of the passover to be observed in the evening of the fourteenth day of the first month, was a time of rejoicing and praising God in memory of that night when the angel of the Lord passed over the homes of the Israelites, but slew every one of the first-born of Egypt.

This passover feast was to be observed not only one year, but year after year to keep the memory green through generation after generation. This has been faithfully kept up by the Jews even until this present time, in order to keep in mind the great mercy God had shown to the children of Israel.

Then there was a special time set apart for giving thanks to God in memory of their miraculous deliverance from Egypt, with its cruel oppression and slavery, and their triumphant entry through the Red Sea into the land of Canaan, the land flowing with milk and honey. This great event was also to be commemorated year after year throughout their generations with feasting and rejoicing and giving praise to the Most High.

Also there was to be a yearly feast of Thanksgiving for the **privileges** of a land of **freedom**, for the blessings of harvest, for the blessings of increase, and to bring offerings to God in order to express in a concrete and tangible way, their gratitude toward God.

Human nature is very much the same the world over, and always has been from the beginning. We are all too apt to take God's mercies and blessings for granted, and get calloused and indifferent about returning thanks for the same. So we need to be continually reminded of our entire dependence on our heavenly Father, for of ourselves we are nothing. We cannot make one star to shine, nor even make one blade of grass to grow. We cannot as much as draw our breath without God our Maker and Creator giving us the power. In this hurrying, rushing, modern age we do not take time often enough to stop and think of the "many mercies that crown our days;" we do not praise God for His goodness to us as we should. On the contrary, we are more apt to be ungrateful and fault-finding if we do not have just what we would like. We sit and brood over our losses, and what we think we lack, instead of counting our blessings and being thankful that it is as well with us as it is. No matter how little we have, it is still far more than what we are worthy of, as far as deserving it is concerned. As the pa-

triarch Jacob said, "I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto Thy servant" (Gen. 32:10). But God our Father does not deal with us according as we deserve; else we would all have been cut off long ago, for we have all "sinned and come short of the glory of God; there is none that doeth good; no, not one!" But He deals with us according to **HIS great love for US**. If we would have more of His love in our hearts, so we would deal more kindly and lovingly with one another, what a different world this would be to live in. And especially would our relation be to one another.

We are too ready to suspect evil of some one else, too ready to believe things we hear to the detriment of our neighbors; and we are not as grateful for favors and help and kindness shown to us as we should be; as some poet has expressed it, "Man's inhumanity to man makes countless thousands mourn."

So if we had more sympathy with each other more kind and tender feelings, in fact more unselfishness, we would make those around us happier, and therefore be much happier ourselves.

"There is a destiny that makes us brothers,
None goes his way alone,
All that we send into the lives of others
Comes back into our own."

If we are truly thankful to God, and filled with gratitude continually, we can have no room for bitterness, enmity or strife. When our hearts are filled with love and praise to our heavenly Father for His goodness to us, we cannot help but be loving and forgiving towards our fellowman. A sermonogram noticed in a recent number of the Gospel Herald reads like this: "Every night I forgive everybody." This is short and to the point, but all-inclusive. We might all practice this to good advantage. Then we would be ready to start with a clean page each morning and begin every day right with the following resolutions:

"I will follow the upward road to-day,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right,—
I will look for flowers by the side of the road,

I will try to lighten **another's** load
This day as I fare along."

By striving to live up to these ideals, we can have our lives really count for something every day.

"Count that day lost, whose low descending sun,
Views from thy hand no worthy action done."

Each day should see something worth while **attempted**, something **done**, then every day can be a day of **Thanks-living** as well as **Thanksgiving**.

It is necessary, advisable, and right

that one day out of every year be set apart especially for the giving of thanks for material and spiritual blessings showered upon us so abundantly by our gracious and loving Father on High, and to many of us, especially those who grew up in the country, each recurring Thanksgiving day recalls the scenes of bygone times at the old homestead. We go back on the wings of memory to the days of our youth in the old home—perhaps far away, for most of us.

We usually attended service in the morning, driving sometimes ten or fifteen miles to some neighboring church (which was quite a distance in those days, going with horse and buggy), then after a Thanksgiving dinner at the home of friends, and an old-fashioned visit which probably included music and singing, we would return home, and consider the day well spent.

Or perhaps we would attend services at our home church, and all the family would be at home together for the rest of the day; father, mother, brothers and sisters surrounding the dinner table set with plenty of nature's bounties, and it would be a day of wholesome enjoyment for all, as a happy unbroken family.

Here were the parents who taught us to love and worship God, and set us the example, brothers and sisters who were a help and inspiration, and made life interesting for us. How we love to recall the happy days of yore, the days of our childhood and youth, and how thankful we should be that we were privileged to grow up in such surroundings and under such Christian influences, and especially thankful that we were born and reared in Mennonite homes. We have a rich heritage in the faith of our fathers, and we should awaken to a more keen realization of what this means to us. The more we think and meditate on these things, the more we will prize them, and special days like Thanksgiving and Christmas help to keep those memories green.

Though now our families and homes may be broken up, father or mother or both gone to their heavenly abode, brothers and sisters scattered far apart over the land, yet

"O'er these scenes our memory wakes,
And fondly broods with miser care,
Time but the impression stronger makes
As streams their channels deeper wear."

But beyond and above all these dear memories of home and friends, of material blessings past and present, of a land of freedom and all the privileges we are permitted to enjoy, the most important thing after all is to keep constantly in mind the wonderful love of Jesus in giving His life on the cross of Calvary. That is why from year to year we commemorate His suffering and death, in order to

keep it fresh in our hearts so we may never forget or grow indifferent to the greatest event that ever occurred in the history of the world, and the one that is really our greatest cause for thanksgiving.

FIFTY MENNONITE LEADERS

L. MENNO S. STEINER
(1866—1911)

By Daniel Kauffman

The family life of this widely known leader may be briefly stated as follows: He was born of a family of preachers (both father's and mother's sides) April 30, 1866; married April 8, 1894, to Clara Daisy Eby; father of five children—Charity, Esther, Grace, Luke, and Paul; converted in early life and united with the Mennonite Church; ordained to the ministry in March, 1893; lived nearly all his life in the vicinity of Zion Mennonite Church near Bluffton, Ohio; led a happy home life, though out in the field of service for the Master much of his time; died of Bright's disease March 12, 1911. His busy life was compressed into the short space of a little less than forty-five years, yet during this brief period of service he accomplished more than most people do.

In his early manhood years he taught several terms of school, but he had a drawing toward religious work. For a number of years he was in the employ of the Mennonite Publishing Company, at Elkhart, Ind., at which place he was ordained to the ministry. Immediately he became active in aggressive Christian work, and soon his services as an evangelist were in demand. His two outstanding characteristics were eloquence and qualities of leadership.

In early life he took an active interest in mission work. He was appointed the first superintendent of the Chicago Home Mission, in 1893. This place he held until called to take charge of a little flock at Canton, Ohio. Here he labored for a season, finally going back to the community where he had been reared to manhood, and where he settled down to remain the rest of his life. He was the prime mover in the organization of the Mennonite Board of Charitable Homes, which later became known as "Mennonite Board of Charitable Homes and Missions." He was the presiding officer of this organization until May, 1906, when it was merged with the Mennonite Evangelizing and Benevolent Board, the new organization being known as "Mennonite Board of Missions and Charities." He was chosen president of this new Mission Board at the time of the merger, and continued to serve in this capacity until his death.

In the line of literature he was also

"Dear Savior when I think of Thee,
In anguish hanging on the tree,
My heart grows sad.
But when I see Thee sent by God
To bear for me sin's crushing load,
And lead me to Thy blest abode,
My soul is GLAD."

Elkhart, Ind.

a pioneer. First, as an agent of the Mennonite Publishing Company he was aggressive in the matter of having the homes of our people supplied with wholesome literature. Recognizing the importance of having the ministry and worthy poor supplied with cheap literature, he was a prime mover in the organization of the Mennonite Book and Tract Society. For a few years he was editor of *The Young People's Paper*, published by the Mennonite Publishing Company. As a versatile writer he supplied many articles for our Church periodicals, and was author of two books: a biography of J. S. Coffman and a work on "Pitfalls and Safeguards."

A man of his type of character would naturally be expected to take an active part in practically all the enterprises of the Church. Sunday school conferences, Bible conferences, the organization of the Mennonite General Conference, the organization of our mission forces and establishment of mission and charitable homes, and in fact every aggressive movement in the Church felt the touch of his influence. Like the rest of us, he had his shortcomings. His impulsiveness sometimes led him to do things which others considered were not for the best interests of the Cause. Not always in full agreement with other conservative leaders in the Church in methods of work, there naturally arose situations that occasioned misunderstandings. Yet he was sound in the orthodox faith, and at times when those not in sympathy with the policies of the Church were expecting to find in him a champion for their cause they were surprised to find in him the severest critic they had and heard from his lips volumes of eloquence which were a masterful defence of the conservative faith. Throughout his entire career he held a position of leadership, as evident from the fact that while his last years were marked with impaired health he was still on a number of important committees and stood at the head of the General Mission Board of the Church.

Though suffering from the effects of Bright's disease for several years, he was quite active until a few months before his death, which occurred in the Bluffton Sanitarium March 12, 1911. The funeral sermon was preached by C. Z. Yoder, who succeeded him as president of the Mennonite Board of Missions and Charities.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE BIRTH OF JESUS

TEXT: For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.—Isa. 9:6.

(We have been reading, week after week, messages from God's Word as brought to us through the instrumentality of ordained ministers of the Gospel now living. This week we wish to present our readers with a message taken direct from the Word of God, brought to us through the instrumentality of "holy men of God (who) spake as they were moved by the Holy Ghost." We do this believing that the oftener we have read this message before the more precious this reading will be.—Editor.)

I

And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city.

And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to an-

other, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds.—Luke 2:1-19.

II

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his

mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.—Matt. 2:1-15.

CORRESPONDENCE

(Continued from page 777)

man, our bishop, gave us the communion, again reminding us of the death and suffering of our Lord Jesus Christ. After this we observed the ordinance of foot washing. Services for the brethren here have been cut down to every four weeks during the winter months instead of every two weeks, as we formerly have had. We ask an interest in your prayers. Oh, that we may remain very courageous.

Dec. 9, 1929. A. C. Unzicker.

Beemer, Nebr.

Dear Herald Readers, Greetings:—Bro. Joe Zimmerman, his daughter Stella and two of her friends, drove up from Milford, Nebr. Bro. Zimmerman officiated at communion services Sunday morning and favored us with a Gospel sermon in the evening of Dec. 8. Although the weather was quite cold nearly all partook of communion, a few being hindered by sickness. At this time one member was received into our church by letter and two were reinstated. May the Lord bless them and help them to remain faithful to Him through life.

Dec. 9, 1929. Cor.

Flanagan, Ill.

(Waldo congregation)

Greetings to Herald Readers:—On Sunday, Dec. 8, we reorganized our Sunday school. The following brethren were again reelected for another year: Supts., Joe Davis, Noah Yordy; Prim. Supt., Edd Yordy; Chor., Melvin Roeschley. May God abundantly bless and strengthen them in this great work.

The teachers of the Primary Dept. are preparing a Christmas program. We ask an interest in your prayers for the work at this place.

Dec. 9, 1929. Carrie Grieser.

Peabody, Kans.

Greetings to Herald Readers:—We are thankful to God for blessings received. We are still claiming God's promises and enjoy abiding in His presence.

Nov. 3-20 Bro. J. F. Bressler of Lancaster, Pa., held continued meet-

ings for us. Words fail to express our appreciation for what he has done for us. We feel greatly strengthened and encouraged.

We are also highly favored through the volunteer mission band of Heston College who conduct programs here nearly every two weeks.

Nov. 2 and 3 Bro. Harry Diener of Hutchinson was here to conduct preparatory and communion services.

Nov. 24 Bro. Thad Beck and family and Bro. Gaius Horst and family of the Pennsylvania congregation worshiped with us.

We enjoy these visits and the inspiration given by their help.

Sister Anna Sweitzer of Kansas City has come to help her sister take care of her father who has his home with Bro. Noah Ebersole, our pastor. We are surely glad to have her with us also.

Our Sunday school has been reorganized as follows: Supts., Lester Beck and Floyd Good; Secy.-treas., Frank Horst and Arthur Ebersole; Chors., Edna Horst and Vera Newcomer.

We had unusually cold weather during October and November, but for the past week it has been very agreeable.

We crave an interest in your prayers, as we are very few in number.

Dec. 9, 1929. Melvin J. Horst.

Manson, Iowa

Greetings to all Herald Readers:—On Nov. 17 an interesting missionary program was rendered and on Nov. 24 a Thanksgiving program was given by the Sunday school. Bro. Ammon Egli worshiped with the Alpha, Minn., congregation on the same day. Services were held on Thanksgiving day. A goodly number were present.

On Dec. 1 was reorganized our Sunday school and Y. P. B. M. with the following results: S. S. Supts., Bros. Ira Miller and Aaron Bachman; Prim. Supt., Bro. C. B. Egli; Secy's., Sisters Marjorie Pletcher and Elsie Egli; Libr., Sister Luella Summers; Chor., Bro. V. J. Hooley. Y. P. B. M. Supts., Bros. E. C. Pletcher and E. E. Zehr; Com., Bro. Ira Miller; Sec., Sister Edna Stoltzfus; Chor., Bro. E. E. Swartzendruber.

On Saturday evening, Nov. 30, revival meetings began with Bro. Levi J. Miller of Garden City, Mo., in charge. The meetings continued till Sunday evening, Dec. 8. As a visible result there were five confessions, two renewing their covenants. Pray for them that they may be faithful. Bro. M. preached the Word with power, warning sinners to repent and admonishing those who have named His name to remain faithful to the end.

Bro. Elias Swartzendruber, who was in an accident several weeks ago,

is still unable to be about. We're having nice winter weather. Very little snow so far.

Pray for us.

Dec. 10, 1929.

F. Zehr.

Louisville, Ohio

(Bethel congregation)

To all Herald Readers, Greeting:—In our Thanksgiving morning services we appreciated it to have with us Bro. L. A. Shank and wife of the Carton Mission. Bro. Shank delivered the Thanksgiving message.

On last Sunday morning, Dec. 8, Bro. J. A. Leichty of Orrville, Ohio, worshiped with us and gave the message. Subject, "Losing Heart Purity," using as a basis Psa. 51. Many practical thoughts were given for each individually to consider. At the close of the services the report of the election of officers for church and Sunday school for the year 1930 which were elected through the ballot system, was read as follows: S. S. Supts., M. O. Krabill, W. H. Becher; S. S. Jr. Dept. Supts., Sister O. N. Johns, J. E. Sommers; S. S. Chors., Sister Oscar Hostetler, Mabel Yoder; S. S. Treas., Howard Schmucker; S. S. Secys., Christiana Miller, Vesta Hostetler. Y. P. B. M. Supts., D. M. Hershberger, Carl Schmucker; Treas., Paul Becher; Secy., Ruth Graber; Librs., Beulah Miller, Irene Conrad.

On next Sunday morning, Dec. 15, following the church services, is the time set for baptismal service, for the ten converts who are in the instruction class at present.

Dec. 13, 1929.

Fred Yoder.

McBrides, Mich.

(Zion Mennonite congregation)

Dear Readers of the Gospel Herald:—On Nov. 3, the brotherhood from Ashley favored us with a musical program. Our church house was filled to capacity. We appreciate this service rendered to our community. Real soul-stirring hymns were used in bringing the Gospel message of salvation.

On Nov. 12 the brethren, C. C. Culp of Chief and S. J. Miller of Pigeon, began a three-day Bible conference. Some of the subjects treated were: Christian Service, Practical Piety in the Home, Book Study—I John, Signs of the Times, and The Second Coming of Christ.

Brother Culp remained with us until Sunday evening, Nov. 24, preaching the full Gospel. We were much strengthened in the faith and encouraged to press onward and upward.

There were no open confessions, although we believe the Holy Spirit brought conviction to the hearts of many. Our prayer is that they may turn and live for Christ before it is too late.

We need more men and women

with zeal for the Master's cause. We desire the prayers of God's people.

Dec. 11, 1929. Eric E. Bontrager.

NEWS NOTES FROM OUR SCHOOLS

(Continued from page 773)

charge of the service, at which about two hundred thirty participated. His message concerned the nature and effect of the communion. It was instituted as an expression of the Spirit of love. His prayer was that the observance of this ordinance might always soften, never harden, the hearts of participants.

Last Sunday, Dec. 2, we were glad to welcome back to our congregation Bro. A. C. Good of Sterling, Ill., who spoke at the morning preaching and afternoon vesper services, using as his themes "Using our Talent" and "The Place of God and Drawing near to God." Both of these sermons carried messages vital to our needs.

Our notes would be incomplete without mention of our Thanksgiving festivities. This year, for the first time in our history, the time of Thanksgiving was made a home-coming time. Invitations were sent out to alumni and ex-students. The response was gratifying. Over one hundred visitors were here during the three days. For their entertainment programs were provided. On Thanksgiving Day dinner was served in the dining-room. About two hundred fifty sat down to a bountiful repast of roast goose, as the piece de resistance. During and after the meal talks were given by representative alumni and alumnae and special music was furnished. It was a period of fellowship, drawn together as we were by the ideals of our institution.

On Friday night the second number of our lecture course was given by Judge Kavanagh who spoke on Crime and Its Causes. The two chief reasons, according to the Judge are: Absurd Technicalities in the law of which criminals may take advantage and lack of respect for the law on the part of ordinarily reputable citizens. In the final analysis he placed the burden for restoring respect to the law upon the American home. Where children are properly brought up by God-fearing parents respect for law and order inevitably follows.

J. B. Cressman.

"BE YE HOLY, FOR I AM HOLY"

By Elmer Schmucker

From the Gospel Herald.

We must take time to be holy in these busy times. We are taking too much of our time for the things of this life. It is needful that we give time to these things, but we also have a soul that must be fed with spiritual food and I fear that we starve our souls by not meditating on God's Word. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Mal. 3:16).

Christian people should fear the Lord to the extent that they may know His will to do it. We must speak of His mighty works. When we talk to each other God will open unto us things that will help us to live better lives. How strange it is that it is oftentimes so hard to even talk with one another of our soul's salvation! Many professing people would rather talk about their financial affairs than about things of the Spirit. Even on the Sabbath day we find ourselves talking about the crops and of what we are going to do the next week. If we are going to be successful in our Christian life we must talk about it and feed our souls.

"Search the Scriptures." "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

Louisville, Ohio.

SPECIAL MEETINGS

Baden, Ont.

Report of the Annual Sunday School Meeting held at the Shantz Church, Baden, Ont., Nov. 10, 11, 1929.

Organization:—Mod., Delman Snyder; Chors., Geo. Schmidt, Simeon Shantz; Secy., Mrs. Clifford Snyder.

Order of Program: Devotion, Orphan Wismer; **How the Sunday School Moulds Character**, Allen Weber; **Leading Young People into a Spiritual Life**, J. W. Witmer; Devotion, Ezra Shantz; **Thanksgiving Sermon**, M. H. Shantz; **Practical Methods of Teaching Exemplified**, Lloyd Cressman; **Teaching that Grips**, Mrs. Moses Roth; **Devotion**, Oslas Cressman; **My Personal Experience as a Scholar**, John Schiedel; **My Personal Experience as a Teacher**, Abram Good; **Children's Meeting**, Orphan Weber, Mrs. Gilbert Bergey, and Mrs. Adis Cressman; **Essay**, Mrs. Erwin Snyder; **Teachers that Qualify**, Oric Miller; **Whom Shall I Send**, A. C. Brunk; **Song, Praise, and Thanksgiving Service**, A. C. Brunk; **Worship—Whom Worship**, Andrew Behn; **Why Worship**, Reta Bear; **How Worship**, Luella Shantz; **Where Worship**, Moses Good; **Evangelistic Sermon**, Curtis Cressman.

Thoughts Presented: A man's character is what he is and what God knows him to be. God will pour blessings upon us if we honor Him with our substance. The Sunday school hour is for instruction rather than for entertainment. The Sunday school is a field of labor. Eternity will reap the harvest of the good seed sown in Sunday school. Worship is a commandment. Worship in spirit and truth.

Secretary.

Hubbard, Oreg.

Report of Young People's Meeting held at the Hopewell Mennonite Church, Hubbard, Oreg., Nov. 11, 1929.

Organization: Mod., C. C. Steckley; Secys., Elmer Widmer, Fernie Hostetler; Chor., Milton Martin.

Order of Program: Devotion, Allan Good; **Recitation** (Rom. 13:1-7), Naomi Yoder; **The Christian Life and Citizenship**, (1) **Our Duties**, Melvin Mishler; (2) **Our Privileges**, Vernon Kauffman; **Peace**, Paul N. Roth; **Recitation**, Menno Snyder; **Children's Meeting**, Rhea Yoder; **Success and Failure of Some Bible Characters**: Deborah, Frances Brenneman; **Job**, Chester Kauffman; **Ruth**, Alice Rogie; **Samson**, Jesse Roth; **Esther**, Bernice Wolfer; **John Mark**, Julius Schultz; **Christian Service**

and **Its Rewards** (I Cor. 3:9), M. E. Brenneman; **Devotion**, Menno Snyder; **Some Present Day Problems of Our Young People**, (1) **Social**, E. Z. Yoder; (2) **Vocational**, Leo Yoder; (3) **Educational**, Frank Hostetler.

Thoughts Presented: We should never shrink from our duties toward God; neither should we shrink from our duties toward the nation. We owe our nation our moral as well as financial support. To God we owe our heart and life, which of course is the foundation of a successful life, also the secret of success in our undertakings. Emphasis was also put on the necessity of living a peaceable life, not only at home but in the church and with our fellowmen. The interest was very good and the attendance large.

E. D. Widmer, Secy.

Cocolamus, Pa.

Report of the Bible and Mission Meeting held at the Lauer's Church, Cocolamus, Pa., Nov. 22-24, 1929.

Organization: Mod., J. G. Brubaker; Secy., C. N. Ferster; Chor., Bennett Kauffman.

Order of Program: **Preach the Word**, J. Paul Graybill; **Sermon**, Harry Kauffman; **Emphasis on the Word in the Acts**, J. Paul Graybill; **Inspiration of the Bible**, John W. Hess; **Manifestations of Regeneration**, J. Paul Graybill; **The Christian's Relation to the Church**, John W. Hess; **True Devotion**, Ammon Brubaker; **A Healthy Church**, J. Paul Graybill; **Sermon**, John W. Hess; **The Gospel, the Missionary's Message**, John W. Hess; **Mission Sermon**, J. Paul Graybill; **Jesus, a Missionary**, John W. Hess; **Convert Culture**, J. Paul Graybill; **Joy of Faithful Service**, Menno Brubaker; **Who Shall Go?** J. Paul Graybill; **Sermon**, J. W. Hess.

Thoughts Presented: True devotion and worship mean more than going to church. God depends on His children to extend the glorious Gospel to those in darkness. We should mingle with sinners for only one reason: to lead them to Christ. Much trouble at home, at heart, and in the Church could be avoided through proper convert culture. To be saved is a result of yielding the will to Christ and not by the act of emotion.

Secretary.

Minot, N. Dak.

Report of the Fourteenth Mission Meeting of the Dakota-Montana Conference District, held at the Fairview Mennonite Church near Surrey, N. Dak., Nov. 16, 17, 1929.

Organization: Mod., D. G. Kauffman; Secy., Herbert Kauffman; Chor., A. D. Yoder.

Order of Program: Devotion, John Stoll; **How Stimulate a Stronger Mission Spirit**, Archie Kauffman; **Sermon**, **The Life Hid with Christ in God**, L. A. Kauffman; **Mission Sermon** (Acts 26:19), L. A. Kauffman; **Children's Hour Program**; **Present Day Social and Religious Tendencies Leading Away from God**, Archie Kauffman; **The Blessings of a True Missionary's Life**, Robert Myers, Jake Hochstetler; **The Power and Beauty of a Wholly Consecrated Life**, Emma Chupp, Floyd Bontrager; **Our Relation to the African Field**, L. S. Glick; **How May a Believer Receive a Fuller Indwelling of the Holy Spirit**, John Stoll; **Sermon** (Acts 1:8), L. A. Kauffman.

Thoughts Presented: A stronger mission spirit is stimulated by a three-fold vision: A vision of self, of Christ, and of the field. A knowledge of God's Word, a realization of our responsibility, home work and special mission meetings. Self is the great hindrance to receiving a vision as Paul had. Bad literature, wrong companions, modern dress, etc., are a few social tendencies leading away from God. Form,

lack of the Holy Spirit, and lack of separation are a few religious tendencies leading away from God. A true missionary not only receives blessings for himself but is a blessing to others. A wholly consecrated life is a life for God to live for us. Obedience is essential to receive the infilling of the Holy Spirit. He must have full possession, and is our's for the asking.

Herbert Kauffman, Secy.

Shipshewana, Ind.

Report of all day Mission Meeting held at the Shore Mennonite Church, Nov. 17, 1929.

Order of Program: Sunday School; **Quarter Fund Report**, A. J. Yoder; **Sermon** (I Cor. 9:22), Edwin Yoder; **Talk to Children**, Sarah Esch; **The Life of the Missionary Children**, David Esch; **Song in Hindi**, David and Sarah Esch and Eva Brunk; **My View of Africa as a Mission Field**, Eva Brunk; **The Southern Highlands and Knoxville (Tennessee) Mission**, William Jennings, Jr.; **What I Owe to the Jews**, Amos Hostetler; **Sermon** (Rom. 1:14-16), J. S. Hartzler.

Thoughts Presented: If we do the things that lie at our door God can use us as missionaries. Many Indian children never hear of Jesus. Missionary children have advantages over their parents to take up missionary work. Africa has unoccupied fields where some young people who want to take up work for God may find great opportunities. Permanent workers who have had a real Christian experience and know God are needed in the Southern highlands. More lives and fewer preachers are needed. We must prove to the Jew that Christ is the Savior. Wherever it may be our success depends upon these three things: I am debtor; I am ready; I am not ashamed.

Elida, Ohio

Report of all-day Mission Meeting held at the Central Church, Elida, Ohio, Nov. 24, 1929.

Organization: Mod., R. R. Brenneman; Secy., Mary Frye.

Topics discussed: Sunday School Lesson, Frank Hartman; **Sermon**, E. B. Stoltzfus; **Relation of Home to the Mission Field**, Mary G. Brenneman; **The Need and Power of United Effort**, S. R. Blosser; **The Beauty and Power of a Holy Life**, Henry Mueller; **Consecration, the Full-rounded Life**, E. B. Stoltzfus; **Individual Responsibility**, E. B. Stoltzfus.

Thoughts Presented: God has given us the Bible, sacred heritage, conscience, and chastenings, as obstacles against sin. We must humble ourselves, make restitution for wrong, and seek God through prayer. The home is the background of every life, and the Christian home is the citadel of God. Our children should be trained physically, morally, intellectually, and spiritually. Unity and power are necessary to spread the Gospel. We receive blessing through co-operation. A holy life pleases God, and to live such a life, we must confess our sins and ask God's help. The consecrated life is the only life which is a success. It gives courage, is progressive and uplifting. The home is largely responsible for the welfare of the church. We are unworthy servants, striving for more. Each individual must Do Justice, Love Mercy, and Walk Humbly with God.

Secretary.

Hollsopple, Pa.

Report of Bible Conference held at the Thomas Church, Nov. 26-Dec. 1, 1929.

Organization: Mods., Jas. Saylor, S. K. Eash; Treas., E. E. Thomas; Secys., Kate E. Thomas, Florence Yoder.

Instructors: Oscar Burkholder, Breslau, Ont.; S. C. Yoder, Goshe, Ind.

Topics Discussed: The Word; The Holy Spirit; Book Study—Malachi, II Peter; Sin; Salvation; The Ordinances; The Creation; Attributes of Christ; Modernism; The Christian Giving; Thanksgiving Sermon; The Christian Church; Loyalty to the Church; Authority; Consistency; The Christian and Business; The Christian's Place in the Political World; The Christian in Society; Christian Education; Unity; The Minister's Four-fold Vision; Marriage; The Christian Home; Sunday School Lesson; Sermon (I Jno. 3:2); Apparel; Purity; Love; Eternity.

Thoughts Gleaned: The Lord still knows how to save the godly from temptation. The believer is always ready for Christ's second coming. Sin entered the world by Eve missing the mark. Rejecting Christ is sin but accepting Him brings salvation. Unity is one of the needed things in the Church. A real Christian Church must have unity between ministers and members. Loyalty to doctrine makes us better people. God gave the Church not only general but specific authority. Consistency is preaching as we live and living as we preach. Believers are ambassadors for Christ with His power back of us. "Wherefore come ye out from among them, and be ye separate." Some causes for disunity are misunderstanding, jealousy, false teaching, and stubbornness. The minister's four-fold vision is a vision of God and His fellowship, a vision of the world and his duty. We must live a life of example before we can lead others. Keepers at home is what makes a home. A Christian home is a place of worship, instruction, discipline, preparation, love in action, refuge. Abhor that which is evil, cling to that which is good.

Secretary.

Married

Herr—Neff.—Bro. Frank H. Herr of Quarryville, Pa., and Sister Ella S. Neff of Millersville, Pa., were united in marriage, Dec. 4, 1929, Bro. John H. Mosemann officiating. May a long and happy life be theirs.

Petrie—Horst.—On Dec. 3, 1929, at the home of the bride's parents, Bro. and Sister Martin L. Horst near Mangunville, Md., Bro. Russell V. Petrie and Sister Emma B. Horst, both of Reiff's congregation, were united in marriage by Bishop Denton T. Martin. May the rich blessings of God rest upon them all through life.

Schwartzentruber—Wagler.—Bro. Solomon Schwartzentruber of the Wilmot congregation and Sister Lavina Wagler of the East Zorra congregation were united in marriage at the East Zorra church, Bro. Daniel S. Jutzi of Tavistock, Ont., officiating. May the Lord richly bless them through life.

Bender—Roth.—On Oct. 15, 1929, Bro. Melvin W. Bender and Sister Mabel Roth, both of the Wilmot congregation, were united in marriage at the Wilmot A. M. Church, near Baden, Ont., Bro. Daniel H. Steinman of Baden, Ont., officiating. May the Lord richly bless them and make them a blessing.

Thompson—Sweigart.—At the home of the officiating minister, Bro. J. S. Hartzler, Dec. 7, 1929, Lester Thompson of the Prairie Street Mennonite congregation, Elkhart, Ind., and Launa Shirk Sweigart of the La Junta (Colo.) Mennonite congregation were joined in marriage. May their vow which was made on earth be carried on to a safe end in Christ Jesus.

Boyer—Stealy.—On Nov. 28 (Thanksgiving day) 1929, at their newly furnished home in Elkhart, Ind., in the presence of a number of invited guests, Irvin Wade Boyer and Ruth Elizabeth Stealy, both members of the Prairie St. Mennonite Church, Elkhart, Ind., were united

ed in the holy bonds of matrimony, Bro. J. S. Hartzler officiating. May the Lord lead them through this life to the one beyond.

Obituary

Zimmerman.—Samuel Zimmerman was born in Cumberland Co., Pa., Dec. 28, 1846; died near Wooster, Ohio, Dec. 7, 1929; aged 82 y. 11 m. 9 d. He leaves two brothers (Martin and Abram) and two sisters (Mary and Anna). Funeral services were conducted at the Martin Church near Orrville, Ohio, Tuesday, Dec. 10, by I. J. Buckwalter from first clause of Psal. 72:17.

Gingerich.—Daniel M. Gingerich was born in Baden, Ont., May 12, 1866; died at his home in Baden, Nov. 21, 1929. He was married to Veronica Liehti Jan. 19, 1888. He leaves his wife, 6 sons, and 5 daughters: David, Tillie, Henry, Mrs. Olive Cressman, Moses, Mrs. Rachel Widrich, Samuel, Nicholas, Mrs. Aaron Lehman, William, and Mrs. Aaron Moshier. He also leaves one brother (Jacob) and many other relatives and friends. He was a faithful member of the Steinman A. M. Church. Funeral services were held at the home by Chr. Schrag, and at the church by Daniel Jutzi, Peter Nafziger, and Daniel Steinman. Interment in adjoining cemetery.

"How peacefully lay our father sleeping.

Calmly upon our Savior's breast;

And we shall strive to cease our weeping,

For we know our father is at rest."

Denlinger.—Abram S. Denlinger was born in Lancaster Co., Pa., April 24, 1852; died Nov. 7, 1929, in Lancaster General Hospital after an operation; aged 77 y. 6 m. 7 d. He was the only son of John G. and Frances Seachrist Denlinger. On Nov. 23, 1880, he was united in marriage with Mary D. Leaman, to which union four children were born, one of whom (an infant daughter) preceded him in death. His wife also preceded him, two years ago. He was a faithful member of the Mennonite Church for about fifty years. For the past two years he was deprived of the privilege of attending church, as he was unable to move about without a wheel chair, and needed constant attention. He spent the greater part of his life on the farm where he was born, but the last nine years were spent with his children. The surviving children are: Fannie, wife of Abram Landis; Lizzie, wife of Jacob D. Mellinger; and John L. Denlinger. He also leaves seventeen grandchildren and one great-grandson. Services at Mellingers Church near Lancaster, Nov. 10, conducted by Bros. Elmer Martin and David Landis. Interment in adjoining cemetery.

Lind.—Jacob L., son of John P. and Elizabeth Lind, was born near Nazareth, Pa., Sept. 29, 1849; died at the home of his daughter, Bro. and Sister Warren Blosser, near North Lima, Ohio, Nov. 26, 1929; aged 80 y. 1 m. 27 d. He was married to Maggie M. Zeigler Boyer, March 2, 1872. To this union five children were born all of whom survive him: John P., Mrs. Augusta M. Ash, Mrs. Catharine A. Blosser, Norman A., and Monroe W. He was preceded in death by his wife, May 20, 1924. He also leaves 18 grandchildren, 1 step-son (Dayton H. Boyer), 3 step-grandchildren, and 16 step-great-grandchildren. He united with the Mennonite Church in Medina Co., Ohio, about forty years ago and remained a faithful member until death. For the last eight or ten years he was considerably crippled, but always bore his suffering with great patience, never complaining. Since the death of his wife he lived with his children in their various homes, where he was gently cared for. Funeral services were conducted by Bros. Geo. Lapp, Allen Rieker, and E. M. Detweiler at the home, and E. M. Detweiler, I. J. Buckwalter, Elins Kreider, and S. D. Rohrer at the Bethel Church, Medina Co., Ohio. Text, Heb. 11:13, 16. Interment in Woodland Cemetery.

Schrock.—Mattie Schrock, daughter of Peter and Dorella Stutzman, was born Feb. 12, 1883, near Milford, Nebr.; died near Broken Bow, Nebr., Oct. 29, 1929; aged 46 y. 8 m. 17 d. On Dec. 23, 1908, she was united in marriage to Levi C. Schrock. To this union were born 2 sons and 2 daughters. One son and two daughters died in infancy. She leaves husband, 1 son, 2 foster sons, 2 brothers, and 4 sisters; besides many other relatives and friends. The cause of her death was dropsy. She suffered much but bore it all patiently. She expressed a desire to go to Jesus, whom she accepted as her personal Savior in her youth and became a member of the Mennonite Church. She remained faithful until death. She will be greatly missed in the home, in the community, and in the Church where she labored. May her departure be the means of drawing us closer to the Lord, who knoweth and doeth all things well. Funeral services were held at her late home by Bro. D. G. Lapp of Roseland, Nebr., and at the church by Bro. A. E. Stoltzfus of Wood River, Nebr. Interment in Broken Bow Cemetery.

"The Lord hath taken,

Her sweet voice is stilled;

A place is vacant,

Which never can be filled."

Conrad.—Rosa (Schmucker) Conrad, widow of Joel Conrad (deceased), was born near Maximo, Ohio, May 19, 1865; died near the same place, Nov. 24, 1929; aged 64 y. 6 m. 5 d. She was the youngest of the nine children of Peter and Veronica Schmucker. On Sept. 19, 1880, she united with the Amish Mennonite Church and remained a faithful member until death. She was a regular attendant at church services when health permitted. She was also interested in the sisters sewing circle work. Nov. 29, 1900, she was united in marriage to Joel Conrad, who died June 16, 1927. She leaves one niece (Mrs. Walter McClintock), two nephews (Joseph J. and Levi Linder), one sister-in-law (Mrs. Leah Schmucker), one brother-in-law (Joseph Linder), and many friends.

"Oh my dear friends weep not for me,

As I am now, so you must be;

As you are now, so once was I;

Remember you must also die."

Sister Conrad had a lingering illness and had made all arrangements for her funeral. Funeral services were held at the Beech Mennonite Church, Nov. 27, in charge of Bro. O. N. Johns, assisted by Brethren J. A. Liechty, Alvin Hostetter, and John D. Miller. Text, Matt. 24:42-44. Interment in adjoining cemetery.

Stoltzfus.—John Blank Stoltzfus was born in Lancaster Co., Pa., Dec. 21, 1848; died in San Antonio, Texas, Nov. 22, 1929; aged 80 y. 11 m. 1 d. At an early age he was born of the Word and of the Spirit, and when twenty-four years of age he was united in marriage with Mary Hartz of Berks Co., Pa. To this union were born nine children of whom eight survive (Mrs. R. P. McClement, Mrs. T. E. Beckett, Mrs. E. W. Michot, Elsie, Rath, M. H., and S. H. Stoltzfus. The mother having been taken home to glory when the children were small, in seasons of severe trials the father found sweetest repose and perfect peace through faith in the exceeding great and precious promises of Scripture; especially Isa. 54:4-15, which portion was his special favorite, having been given him while experiencing special burden in his intense desire for the salvation of his family—all of whom have since then confessed Christ as their own personal Savior. His unusual knowledge of the Word and love of his Lord is evidenced by his well thumbed Bible, and by those whom he won for Christ and by those who have been built up and strengthened in the most holy faith by his ministry for over three-score years. Funeral services were held at his home, 817 E. Texas Ave., San Antonio, Texas, Nov. 26. Interment in the Mission Burial Park, San Antonio, there to await the trumpet of God when the dead in Christ shall rise.

JOHNSTOWN BIBLE SCHOOL MINISTERS' AND MISSIONARIES' WEEK, JANUARY 26-31, 1930

This department of the school proved very profitable for the last four years and was well attended. Special instruction will be given for the benefit of bishops, ministers, deacons, missionaries and workers in charitable institutions.

Following is the major part of the course to be offered during the week. Forty minutes will be taken for each class period of instruction. The order of subjects will be arranged during the week.

Missionary Enterprise, J. M. Nissley, Altoona, Pa.

The Preacher,—1. His Study Hour, Paul T. Huddle, Allen, Pa.; 2. Preparation, General and Specific, J. A. Ressler, Scottdale, Pa.; 3. What He Should Give to His Congregation, D. E. Kuhns, Chambersburg, Pa.; 4. Hints on Preaching, E. B. Stoltzfus, Hudson, O.; 5. His Sphere of Service, N. E. Miller, Springs, Pa.; 6. Following Apostolic Methods, J. Irvin Lehman, Chambersburg, Pa.; 7. Christ the Ideal, C. A. Graybill, Martinsburg, Pa.

Music,—Its Part in Worship, J. K. Charles, Lancaster, Pa.

Lessons from the Churches of Europe, E. L. Frey, Wauseon, O.

Messages,—1. Getting them from the Word, O. N. Johns, Canton, O.; 2. Exegetical, E. C. Bender, Martinsburg, Pa.; 3. Making Them More Effective, Noah Souder, New Holland, Pa.

Fifty years of Ministerial Observations, J. N. Durr, Martinsburg, Pa.

The Southern Highlands, S. E. Allgyer, West Liberty, O.

Problems and Solutions,—1. Evangelistic, E. W. Kulp, Bally, Pa.; 2. The Rural Church, Harvey E. Shank, Pond Bank, Pa.; 3. Church Discipline, A. A. Landis, Ephrata, Pa.

Doctrinal Teaching,—1. In the Home, A. W. Myer, Gettysburg, Pa.; 2. Place in the Church, John W. Weaver, Union Grove, Pa.

Spiritual and Church Leadership, Geo. J. Lapp, Chicago, Ill.

The Flock,—1. Increasing Its Numbers, C. Z. Martin, Mountville, Pa.; 2. Increasing Its Spirituality, D. I. Stonerook, Martinsburg, Pa.; 3. Shepherding, J. A. Kennel, Parkersburg, Pa.

Pulpit and Pastoral Evangelism, A. J. Metzler, Masontown, Pa.

The Church,—1. Driifing, Daniel Kauffman, Scottdale, Pa.; 2. Working, A. B. Stoltzfus, Gap, Pa.

No tuition will be charged, and the congregation will board all enrolled free. Those who wish will be given an opportunity towards meeting the expense of the work.

An all-day meeting will be held Jan. 29, 1930. Practical subjects will be discussed by active workers. This meeting has had a very large attendance during the past years. A separate program will be printed.

The Johnstown Bible School is conducted under the authority of the Southwestern Pa. Church Conference.

The Church Conference arranged a program for a Ministers' Meeting to be held on Friday evening and Saturday of the same week.

For further information write to S. G. Shetler, Johnstown, Pa., R. D. 7.

C. A. Graybill, L. A. Blough, S. G. Shetler, John A. Thomas, J. A. Ressler, W. C. Hershberger, Norman Han'ng, Jas. Saylor, Joe Miller, Harley Hershberger, Bible School Board.

Books For Use in Bible Schools And for Private Study

Brief Outlines in Bible Study

By S. C. Yoder. This volume contains a collection of outlines which the author has used in his work in the Evangelistic Field, Bible Conferences, and Bible Short Courses in colleges and are now gathered into this form for the purpose of permanency and convenience in study. The book contains twenty-two lessons on the "Doctrines of the Bible;" twenty-one lessons on the "Outline of the Book of Acts;" twenty lessons on the "Studies in the Book of Joshua." It is conveniently inter-leaved with blank pages for notes. 228 pages.

Cloth Binding\$ 1 00

Mennonite History

By Daniel Kauffman. It contains a brief sketch of the history of the Christian Church from the time of its beginning at Pentecost. Special attention is given to the history of the Mennonite Church, from the time of its inception during the Reformation period, until the present time. The history of the various district conferences is given, also historical charts and biographical sketches of the leaders from the Reformation down to the present. The book was especially designed as a textbook for use in short-term Bible Schools, containing review questions at the end of each chapter, but it is also a valuable and readable book for home reading and study. Printed in 1927. 147 pages.

Cloth\$ 1 00

Doctrines of the Bible

By Daniel Kauffman and D. H. Bender. Published by authority of Mennonite General Conference. An exhaustive treatise on the great doctrines of the Bible. It has been prepared with great care and was under the critical eyes of

three committees in getting out the Manuscript. The chapters are God, Man, God and man, Realms of Darkness, God's plan of Salvation, Doctrine of the Church, Christian life, Doctrine of the future. Contains 640 pages.

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These studies have been prepared for the purpose of providing an outline and helps to the study of the doctrines of the Bible in the Sunday school. They are adapted to the teen age but will be appreciated by older ones as well. 120 pages. Each\$ 25
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Outline of Bible History, An

By B. S. Dean. A valuable text-book for the Bible student where a definite, well-united study of the whole Bible is desired. This book is true to its title—An Outline of Bible History, it is so written that the text of Scripture needs to be continually consulted, while frequent references will need to be made to the maps in the appendix. Contains 218 pages, twelve beautiful maps covering Old and New Testament Bible lands, synchronistic tables of the Hebrew kingdom, eight pages of Questions for Review, Bibliography, etc.

Cloth\$ 1 85

Christian Worker, The

By Daniel Kauffman. A valuable book for the prospective mission worker. The Home, Home Church, Home Community, Neglected Rural Fields, City Missions, and Foreign Missions each have a chapter devoted to their study. About 150 pages.

Paper cover\$ 35

MENNONITE PUBLISHING HOUSE

Scottdale, Pa.

ANNOUNCEMENT

The desire has been expressed that some arrangements be made to convey students for the special Bible term to the Eastern Mennonite School. All persons from Lancaster and vicinity who wish to go to the E. M. S. on Dec. 31 will please give their names, post office addresses, and telephone numbers, if they have any, to Stoner Krady, 112 E. Vine St., Lancaster, Pa., at their earliest opportunity, and all should report before Dec. 24. The number reporting and weather conditions will determine final arrangements. Information will then be definitely given to all concerned. There will be some one to guide the group, the Lord willing.

N. H. Mack.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 39

EDITORIAL

"Blessed are the pure in heart; for they shall see God."

We are pleased to note an ever-increasing number of manuscripts being sent in in type-written form. We have no rule requiring our contributors to send in their manuscripts in that form, but we have an invariable rule of smiling when we get hold of copy that is easily read, especially when in double-spaced type-written form. Single-spaced lines are not so easily read, and hard to edit.

Million Testaments for Latin America.—Many of our readers have read of a concerted effort being made to raise enough money to send one million Testaments to the Spanish-speaking people in Mexico, Central America, South America, and other Spanish-speaking Americans. The headquarters of this Million Testament Campaign is in Philadelphia. Our missionaries in South America have already distributed many of these Testaments. It is a worthy cause, to which people with a burden for souls will gladly contribute. Those of our people desiring to do so can send their donations to either the treasurer of their district mission board, or to Vernon E. Reiff, Elkhart, Ind., General Treasurer of the Mennonite Board of Missions and Charities.

The New Year.—Another year is at our door. But many now living will probably never get to see it. Every minute marks the passing of souls from time to eternity, which means that possibly some who get to see this will never get to see the New Year come in. But those whom the Lord sees fit to spare that long (whatever they may think of "New Year resolutions") should not fail to resolve by God's grace to spend each moment in each day to the glory of

God—and then, day after day, put this resolution into practice. What God has in store for us during the coming year He alone is able to tell; but we know that if we improve every opportunity for good that comes our way there will be great things ahead, for "He is faithful that promised." Read Phil. 3:13, 14.

Harmful Literature.—A brother sends us a catalogue of "latest books" of a very questionable variety, advertised by a certain denominational publishing house, and expresses astonishment that a religious firm should deal in such kind of literature. In a letter accompanying the catalogue the statement is made that some of the books listed are such that the publishers do not stand for and will not be responsible for their contents. Consistency requires, under such circumstances, that such books be not advertised. There is enough clean literature on the market to supply all the reading matter that people have time to read, and there is no justifiable reason why the other kind should be in any way encouraged. The printed page, as well as the tongue, should be dedicated to the cause of promulgating the cause of Christ in its purity and in its fullness. Let us have less trash and more solid Gospel food.

The Russian Situation.—The very severe trials through which the Mennonites in Russia are passing at this time call forth the sympathy of all who have a knowledge of their situation. Heart-rending stories are related in the newspapers from time to time, some of which have appeared in these columns. On Saturday, Dec. 14, the Mennonite Central Committee held a meeting in Chicago to discuss ways and means of extending relief. It was decided to extend a helping hand to the six thousand Russian Mennonites now in Germany and desiring to come to America, and also,

as opportunity affords, to lend assistance to those still in Russia forbidden to leave the land of the Bolsheviks. But at the present time there is a barrier in the way of giving practical relief which apparently can be removed only by intercessions at the Throne.

Here we would offer a word of caution. There are always people ready to take advantage of a situation like this and write pitiful letters with a selfish design to work on the sympathies of people and get money for themselves. To guard against giving to unworthy causes, we suggest that you make your contributions to either the treasurer of your district Mission Board, or to Bro. Vernon Reiff, general treasurer of the Mennonite Board of Missions and Charities. In that way you are reasonably sure that your donations will be spent for worthy causes, as the money will be disbursed by brethren in Europe who are familiar with the situation and will apply the relief where most needed. We trust that there may be a liberal response. And with our contributions, let us not neglect our privilege of intercession at the Throne. "The effectual fervent prayer of a righteous man availeth much." See "Relief Notes," found elsewhere in this issue.

"Hard Times."—It is an expression we have heard since the time we were old enough to remember anything. You hear it in the home, in religious circles, in business, in politics, everywhere. It has challenged the attention of our brightest minds in every walk of life, and is still an unsolved problem. Debts are increasing, taxes are mounting, the poor are suffering, worthy causes are neglected, souls are perishing.

Poverty, like all other evils or inconveniences, comes as a result of sin. So long as there is sin in the world, "the poor ye have with you alway." It is not probable that there

will ever be a time when "hard times" will be entirely done away with. Even those who are upright and whose lives are commendable in every respect must suffer because of the sins of others. Our Savior, perfect in every sense of the word, was nevertheless so poor that He had not where to lay His head. And, let it be said, poverty is not always an unmixed evil, proving for some people "a blessing in disguise."

But one great reason why "hard times" are continually upon so many people is that they take the wrong way to get rid of poverty. For years we have heard about "farm relief" and relief from other forms of oppression. No matter what laws are passed, the dreamed-of relief will never come so long as people live in extravagance. The present orgy of spending calls for "get-rich-quick" methods and schemes; and this invariably means losses for some people. The amassing of colossal fortunes means that the masses of people have to foot the bill. The spending of millions and billions for "the un necessities of life" means that much less to spend for things that are necessary. Let thrift, economy, honesty, the Golden Rule, living for the good of others, righteousness, temperance, and godliness be the universal rule, and the era of "hard times" will soon be at an end.

NATURE AND REVELATION

A Meditation on the Nineteenth Psalm

By John S. Umble

For the Gospel Herald.

That God reveals Himself in nature is true within certain limits. His power, intelligence, and glory are revealed to some extent in the things He has made, but other attributes such as His holiness and love are made manifest to men through divine revelation. In the beginning He brought into being all created things. All these, including man of course, came into existence as a result of the direct act of God. At the present time He preserves and directs the boundless universe He has made. In ages to come He will continue to carry out His plan in it, and His Word teaches us that some day the material universe, as we know it, will be replaced by a new heaven and a new earth. But man with nothing except the book of nature before him would hardly arrive at these truths unassisted.

A study of nature alone would not be sufficient to acquaint man with the character and purpose of his Creator. Both the Revealed Word and the Living Word who became flesh and dwelt among men are necessary to a complete and saving revelation of God to man.

Contemplation of the material universe might indicate that it is not an end in itself, that it is not a world of chance and haphazard, that it exists for a purpose. But that purpose is not revealed in nature. What is revealed in the wonders of the visible world is not the Creator's purpose and personality, but His glory and His handiwork. "The heavens declare the glory of God, and the firmament sheweth his handiwork."

Every peep into the magnifying glass, every look into the telescope increases man's admiration for the design, the skill, the foresight, and the workmanship displayed by the Great Master-Workman. Whether in a single individual among the myriads of animal-culæ that inhabit a drop of water, or in a snow-capped, forest-bearing mountain range, or in the heaving expanse of rolling ocean, or in one of those millions of stars or planets many trillions of miles away—in all of these, truly, we see "the glory of God;" in all of these He shows "his handiwork." And the child of God sees in all the beauty and grandeur of nature the finger prints of his Heavenly Parent.

This is not true, however, of the man who is a stranger to his God. In the blindness of unbelief or in the darkness of ignorance and superstition or in the vain concoctions of his own foolish imagination he builds up some scientific (?) theory of the origin of matter and of the cosmic forces of the material universe. As his feeble eye and limited vision catch a glimpse of another facet of the diamond of truth, he postulates a new theory and defends that as earnestly as he formerly did the one which he has just discarded. He can fairly worship any new half-baked theory that he is likely soon to prove untrue; but he refuses to worship the Creator of the object of his feverish interest.

Many examples could be cited of this tragic failure to find God in nature. A Burbank selects from thousands of seedlings an odd form that shows certain tendencies he wishes to see accentuated or developed. From this again he produces other thousands. And so he goes on. He begins without God, and he ends with chance. To him the marvels of nature do not show the handiwork of God. Instead of bringing him nearer to his Creator, his use of nature and his contact with one tiny phase of vegetable life lead him to say: "There is no God! The world proceeds by chance!" We call Burbank the plant-

wizard. But God knew about Burbank thousands of years before he was born, and He characterizes him by a different name! See Psalms 14:1 and 53:1!

Edison is another example of failure to find God in nature. He has worked wonders with electricity. Every day in the laboratory gives him an opportunity to see God in His marvelous works. He admits that he does not know what electricity is; all that he knows is that under certain conditions it will do certain work. But in the presence of laws and forces whose mere contemplation stagger the mind of man he refuses to say: "God made these forces, and He controls them."

Thus it is plain that although "the heavens declare the glory of God, and the firmament sheweth his handiwork" to the Psalmist and to you and to me, they do nothing of the kind to the agnostic and the infidel. Why not? Is it not because nature, considered apart from revelation, brings only an imperfect or partial revelation of God? The Psalmist says it this way: "There is no speech nor language; their voice is not heard." (Revised Version) In other words, the works of nature do not speak of the Creator, they merely give mute evidence of His glory and handiwork.

After all, nothing but God's Word gives a perfect revelation of Him. "The law of the Lord is perfect, converting the soul." The Bible is the only source of information about many of the questions that perplex the mind of man.

Teachers and parents need to remember that the boys and girls, the adolescent youth growing up in these days of scientific doubt and philosophical speculation, need to know the Bible as the inerrant revelation of God and of His holiness and righteousness, His justice as revealed in His dealings with mankind from Cain to Judas, from Abel to John on Patmos. There is no other way to learn to know the salvation which is in Christ Jesus than the reading or preaching or teaching of the Word. Unaided by revelation nature cannot reveal the Christ of Calvary and of the resurrection morning. Neither can intuition.

Does not this indicate a certain very important and necessary emphasis in all our education of young people and in all our endeavor to help them to find God's plan for their lives? The study of nature, of science, of philosophy, of literature and history, alone, is likely to produce a crop of doubting, rebellious young men and women. A study of the revealed will of God, as given in the Scriptures, from Genesis to Revelation, probably would not give us many doctors, or scientists, or engineers, or writers; but if it is studied

with the purpose of "making wise unto salvation" it will produce soundly-saved Christians, good neighbors, and worthy citizens.

There need be no conflict, however, between the study of nature, of science, of history and literature, on the one hand, and of the revealed will of God on the other. A consecrated knowledge of both is useful. To the task of imparting such knowledge to our young people, the Church has consecrated her means and the faculties of our schools. May God help us all to labor first to lead our boys and girls and our young people to become "wise unto salvation." Then, and then only, can knowledge of the various fields of secular learning be a help instead of a snare.

David was right when he said: "The heavens declare the glory of God, and the firmament sheweth his handiwork;" but "the law of the Lord is perfect, converting the soul."

Goshen, Ind.

WHAT CHRISTMAS MEANS TO ME

A Merry Christmas! What is Christmas? Not the giving of gifts, not the ringing of bells, not a time to meet together and have a big feast. To the world it may be that—usually it is nothing more—no more significance attached to it than to any other holiday. To many more it is only another holiday—just a time to quit work.

It is true that it is fitting to give gifts on Christmas. It is no doubt a good plan to give something away—at least to the needy. But it is wrong to lavish gifts upon the rich, that they may in return give something to you. Giving is all right in its place. Give, hoping to receive nothing in return. Probably many people would do no giving if they thought nothing would be given them in return. Selfish giving!

By giving we commemorate the Lord's great Gift to man—Jesus Christ.

God gave His only Son to us to redeem the world. Ought we not to give our lives to Him who so freely and gladly gave so much to us? "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thank God for this great gift! It is because of God's great love to me in saving my poor soul from eternal punishment and giving me everlasting joy, that Christmas has come to mean so much to me. Jesus did not mean anything to me a few years ago. Today He has become a living reality to my soul. Christmas would mean no more to me than any other holiday if it were not for the One whose birthday it commemorates. It is not

Christmas, then, but Christ, that has come to mean so much to me. Hence, I might say it is not so much "what Christmas is to me," but "what Christ is to me."

Since Christ has become the Fountain head of my life, even life itself has taken on a new reality. Instead of living for self and having no ambition but to please self, my life has been radically changed; self has been crucified and I am living for others.

Christmas would mean nothing to me if all there was to it was the giving of gifts. That may be out of the question this year. If all it meant were a family reunion and a big turkey dinner, the idea would have to be knocked in the head; for none of my relatives are within two hundred miles, and they are outside of the fold of God; there is no common interest except that we are blood related. Besides, we are too poor in this world's goods to have a turkey dinner, and moreover, unless it should be by gift, the price of the turkey should go for missionary prospects. When I got saved I gave my all to the Lord. It was not much, but it was all. Now that I may continue in the grace of God, I still have nothing, absolutely nothing, nothing but the love of God. And thank God, it is burning in my very being. Every desire for the world and worldly things has vanished. This transformation has been brought about by the merits of the blood of Jesus. No wonder Christmas means so much to me!

My great pity is for the children of worldly parents who know almost nothing of what Christmas is. About all they know is that there are a few gifts exchanged, a Christmas tree, and some one deceitful enough to dress as Santa Claus (a slight change in the order of the letters changes Santa to Satan) to rob the Christmas of its true significance and rob the Christ of His deserved glory.

Christmas means much to me because through the One whose birthday we celebrate, I have been given the hope of eternal life. What greater gift to man than the gift of eternal life! Because Jesus has come into my life, it will mean, if I continue faithful, an eternal and endless life in Heaven. Joys unspeakable await me. What greater reason could one have for appreciating the kindness of God in giving us a Christmas with a living Christ in it to bring us liberty from the bondage of sin, and the hope of eternal life?

Christmas means more by far to the people of the world—unsaved from sin and without the knowledge of the grace of God. They have no salvation, no hope of eternal life, and are void of the wonderful love of God. Their lives are formal and spiritless. I thank God for the hope of eternal life. It comes as a gift of God

Question Drawer

If ye will inquire inquire ye—Isaiah 21-12
But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain—Titus 3-9

Please explain I Cor. 9:19. Did Paul always do just what other people wanted him to do when any one needed help? What is this gain that he is speaking about? P. Z.

Read the entire chapter. Paul's theme is self-denial for the Gospel's sake, and for the sake of others. Following in the footsteps of his Lord and Master, he made himself a servant of all that he might win the more souls for Christ. The great overshadowing burden of his life was the passion for souls. He could stand privation, persecution, opposition, unjust insinuation, misrepresentations, dangers, disappointment over false brethren, or anything else provided he could see or feel a possibility that thereby the cause of Christ would be advanced, Christ would be glorified, and souls saved. Referring to himself as a "servant," we understand that he meant a servant in the same sense that Christ was a servant. This he did, not that he owed anything to any living man, as men count obligations to one another, but the love of Christ constrained him to give his all—time, talents, labors, his entire stewardship—that souls might be saved.

Did Paul always do what other people wanted? That depends upon what they wanted. He certainly did not disobey God in anything simply because others wanted him to. In fact, he went counter to the wishes of others to the extent that they had him in jail for years and finally murdered him. But in whatever way he could advance the spiritual interests of others without thereby going counter to the will of God he was at their service. What was the gain he was talking about? The very thought and pleasure of seeing others saved, or seeing saved ones lifted higher in the realms of spiritual life, was to Paul a gain that was worth more than all the riches of this world.

to all who will accept; who will seek and obey the Gospel call, made possible by the ushering in of Christmas, many years ago.

Let us all enter into the real spirit of Christmas this year. Let us not give selfishly or lavishly, unless it be to God. He is surely worthy of our most lavish gifts and affection. If you have no hope, seek the One whose birthday you celebrate. If you have no promise of eternal life, give your life to Him who came into this world on that memorable Christmas morn. Let Him save you, comfort you and bless you.—Clinton B. Fisk.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15

FROM OUR MISSION STATIONS

For the Gospel Herald.

Tampa, Fla.

(1202 32d Ave.)

Dear Readers of the Herald:—We are enjoying many blessings, for which the Lord be praised. For some time we had been looking forward with pleasure to the time for dear ones to return to Tampa, and also for the arrival of others.

Friday evening, Dec. 6, Bro. J. B. Senger and wife, Bro. Clarence Le-fever, Bro. John Sauder, Sister Mary Habecker and Sister Ellen Garber, all of Lancaster Co., Pa., arrived here. The same evening we had Bible study in Bro. Barrows' home. There were 30 present, with Bro. Senger leader and teacher. Others from Lancaster Co. who visited here the last week are Bro. Elias H. Groff and wife, Bro. Amos G. Ranck and wife, and Bro. Raymond Hershey and wife. Sisters Ella Rohrer and Ida Mel-linger, also from Lancaster Co., Pa., are still with us. We wish to say to all, Come again.

We have cottage meeting each Wednesday night and each Friday night. Wednesday night meeting is in Ybor City for the Spanish folks. Sunday school and preaching services each Sunday afternoon, also preaching each Sunday night. There were 85 present in Sunday school last Sunday. This evening, Dec. 13, we had young people's meeting in Bro. Barrows' home again. There were 36 present.

The time of the year is again here when the poor especially look to missions for help in some way. Help for the needy, and for the support of the work in any way will be appreciated. We would be glad for back number S. S. Lesson Picture Cards. We ask an interest in your prayers.

Dec. 14, 1929.

C. B. Byer.

NEARING INDIA

For the Gospel Herald.

We are nearing Bombay and the end of our sea voyage. We have been enroute from New York for thirty-four days and have traveled 8,462 miles. We are happy that tomorrow morning we are to land.

The voyage was in most ways a very pleasant one. There were days of rough sea and consequent pains of the never-forgettable sea-sickness. But there were less of these days than on some of our previous voyages and

other sickness there was practically none. Oh yes, some of the babies had colic from cutting teeth, and a number of us were indisposed for four or five days, due to typhoid inoculations, but there was nothing of the unusual or unexpected.

A congenial and like-minded group of fellow passengers also helped to make the voyage a happy one. There were seventy-one missionaries and children. This allowed a fine spirit of fellowship. There were daily prayers and bi-weekly conferences on various phases of mission work. Included in our group were five members of the G. C. Mennonites and six of the Brethren missionaries. With these we felt a special kinship.

At Marseilles, France, thirty-three more passengers came on board. Most of these were not missionaries, but business men and army officials. Games, drinks, cards, and dancing seemed to interest them most. The manifest difference between the groups was a temptation for mental comparisons, and an evidence of the diverse ambassadors going out to awakening, struggling India. I could not help but think of the words I had read recently somewhere: "India has had many invasions, invasions of armies and of commerce, but she waits to-day for an invasion of love." We go forth as ambassadors of Him who is Love, and we are confident that India will respond to the Message we have to bring.

Looking backward to our furlough in America we recall many pleasant associations and happy memories. There were many good meetings where we experienced the spiritual fellowship of the brethren and came away with new inspiration and fresh courage. Many good friends have been ready with "willing minds" to help us. We have come away with a conviction that the Mennonite Church continues to take seriously the missionary commands of Jesus. This becomes peculiarly apparent at a time when so many of the foreign mission programs of other denominations have to be seriously curtailed because of the decreased donations; and we in turn are permitted to go steadily forward. This inspires new hope and your missionaries are very grateful for it even if they often forget to say so.

I have been greatly impressed while on furlough with the large number of individuals who have a share in the work. Many boys and girls are raising rabbits, chickens, and vegetables to do their mite; a large number of S. S. classes are supporting faithfully year after year some orphan or teacher or Bible woman; while a growing group of individuals are giving the Lord's work a regular place in their budgets, and so are always ready with gifts for new buildings and new

workers. We have no Rockefeller to give us a million a year; but in a multitude of minds and hearts, working together, rests the future success of not only the missionary but all our various church enterprises.

On this coming Sunday we expect to worship again with our several churches in and around Dhamtari. The preaching, prayers and songs will be in Hindi but the God who is a God of all nations and knoweth no peculiar race or language "seeketh all to worship Him who come in spirit and in truth."

For the missionaries enroute to India,

Ernest Miller.

ENDOWMENT FOR ORPHANS' HOME AT WEST LIBERTY

For the Gospel Herald

A few days ago a letter came to the Orphans' Home stating that the will of the late Charles Anschutz, Van Wert, Ohio, had been probated and, with the exception of a few small bequests, the entire estate was willed to the Mennonite Board of Missions and Charities as an endowment for the Mennonite Orphans' Home at West Liberty, Ohio. The superintendent, Bro. L. L. Swartzendruber, and myself, soon went to Van Wert to find out the particulars. The executor of the estate, E. F. Ferguson, informed us that after the bequests were paid and the expense of administration were taken out the Home would receive between \$15,000 and \$20,000.

Mr. Anschutz was a Baptist. He became interested in the Home through the information received from Mr. Ferguson, the probate judge, and other officials of Van Wert Co. who have been very friendly toward the institution because of the number of children that have been cared for from Van Wert Co. in the last twenty-nine years. We praise the Lord for the gift.

S. E. Allgyer.

WHY DO WE NOT GIVE MORE FOR THE LORD'S WORK?

I. A Few Statistics

By J. B. Epp

For the Gospel Herald.

It has long been known that about 5% of the church members contribute about 95% of the money for Missions, etc. Accordingly then, 95% of the members give only 5% of the money.

Perhaps half of the members give nothing, or at best only a few cents.

Of the 1950 millions of people on the earth about 230 millions are classed as evangelical Christians. But if other denominations have to admit what the Southern Baptists say of themselves, then this number must be

greatly reduced. They say that of one-third of their members they know very little or nothing. Another third can scarcely be counted on for any church work. That leaves only one-third.

Accordingly then there would be about 80 millions of more or less active Christians in the world. And that is about one-twenty-fifth of mankind. Therefore each true Christian would have about 25 souls to win, on the average.

Each missionary in the large mission countries has from 100,000 to 500,000 souls depending on him for salvation. Therefore it is true also to-day, that "the harvest truly is great, but the laborers are few. Pray...."

In so-called Christian lands the proportions are different. But even here the majority do not attend church. And many of the occasional churchgoers readily admit that they can hardly be called Christians. There are whole counties in some of our states where not one Bible has been found!

If these things do not make us think seriously and urge us on to greater activity, then we are lacking the very essentials of Christianity!

Meno, Okla.

(Next time, more statistics. Figures speak their own persuasive language.)

A SERMONETTE

By A. C. Good

For the Gospel Herald.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—Matt. 6:19.

As we turn to the Sermon on the Mount, we are at once conscious of the fact that Jesus said much in a few words. In the verse before us He is pointing out a certain danger: that is, of laying up earthly treasures (the hoarding up of earthly things). The reason is, that earthly treasures are not safe in an earthly world. He suggests a better way (and that was his way of teaching) to lay up for ourselves treasures in heaven.

The recent tumble of the stock market has proved the truth of the statement of Jesus. Just a few weeks ago there were many that had earthly treasures, but to-day they realize the truth of the statement of the wise man when he said, "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings."

But Jesus would have us find the better way, "Lay up for yourselves treasures in heaven." In our Sunday school lesson to-day, Paul is emphasizing that same truth: "That they do good, that they be rich in good works, ready to distribute, willing to communicate."

To-day the Church offers many avenues of service to our fellow-men. The General Mission Board has a large program of Home and Foreign mission work. The Church has accepted the challenge of the Great Commission, to go into ALL the world, and preach the Gospel.

How much this sin-ridden world needs that Gospel. Is it worth-while to invest our means where it will result in the salvation of souls? Will not some one say, "Yes I have some money that I am going to invest with the Board in the form of annuities, for the spread of the Gospel and the saving of souls?"

And too, the Church is interested in Christian education, and to safeguard her youth we have our church schools. Is it worth-while to invest our means in the youth of our Church? The Board of Education has an Endowment Program on Now. Will some one say, "Yes I have some money that I am going to invest with the Board of Education for the endowment of our church schools, that our youth to-day and to-morrow may have a Christian education, that they may be the better fitted for service in the Church?" Let us think once more on the better way, "But lay up for yourselves treasures in heaven."

Sterling, Ill.

WHAT A CHILD'S PENNY DID IN SAVING SOULS

Some years ago a mother in New England was helping her missionary society to pack a box to send to the missionaries in India. Her son, aged four years, was deeply interested in the work. He asked all manner of questions, and when satisfied that he knew the contents were to help those who had fewer blessings than himself he insisted on putting in an offering all his own. He asked that something should be bought that would tell the poor heathen about Jesus.

As he had only one penny of his own his mother purchased for him a leaflet entitled "Come to Jesus." His name was written on it with the little prayer, "May the one who gets this soon learn to love Jesus."

The box was sent off with many prayers that God would bless the contents to the saving of souls in India.

When it reached the far-off land, the missionaries distributed the many scripture cards, booklets, etc., among the natives. In the distribution, the child's leaflet was overlooked, but found its way into a safe place in a bureau drawer of a lady missionary. For some months the leaflet was hidden from human eyes, but God was watching over it, for He had a special work for it to do later on. He was going to answer the little boy's prayer in a

strange and wonderful way, in His own good time.

In the mission employ was a Hindu priest. He taught the missionaries the language of the Hindus. As he was a devoted worshiper of idols, he would not even listen to the story of the Gospel. After some time he decided to go back to his mountain home, many long, weary miles away. When he said "good-by" to the lady missionary who had laid away the little boy's penny leaflet, she wanted to give him something to carry home with him that would tell him of Jesus and His love. She knew he would not accept a Bible, although he could read English well, and in searching for something, God led her to find the leaflet, "Come to Jesus." When she gave it to the priest he took it without looking at it, and carried it away with him. For years the missionaries knew not what had become of the priest or what he had done with the leaflet. But God knew, and His Spirit led the priest on his lonely journey home to read the writing on the leaflet. The child's prayer so touched him that he was then eager to read further. From that time he was greatly troubled about his sins. He soon gave up his idols and became a devoted missionary to his own people. Fifteen years after, American missionaries visited his mountain village and there found the converted Hindu priest with a congregation of fifteen hundred people, who had learned to love Jesus as their Savior, through the influence and teaching of that one leaflet. What instrument did God use in the saving of those fifteen hundred souls which Jesus died to save?

One little four-year-old boy.

One sweet little childish prayer.

One little four-paged penny leaflet.

Where is there a Junior boy or girl who cannot give at least one penny a week for Jesus, and follow it with a prayer? No gift, however small it may be, given to the Lord in love and prayer, will ever be lost in God's sight. He will use it for His own honor and glory and the building up of His kingdom on earth.

What saith the scriptures? "Even a child is known by his doings, whether his work be pure, and whether it be right" (Proverbs 20:11).—A Tract.

ANNOUNCEMENT

All those who expect to join the Lancaster, Pa., group of students for the special Bible term at Harrisonburg, Va., will please be at the Penna. R. R. Station, Lancaster, at 6 A. M., Dec. 31. The train leaves at 6:27, leaving Harrisburg at 7:53 on the Cumberland Valley line for Winchester, Va. Baggage in excess of what can be carried in the hand must be sent ahead by parcel post or otherwise to Harrisonburg, Va., in care of the Eastern Menonite School. The train from Lancaster to Harrisonburg does not handle baggage.

Noah H. Mack.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

VOICE FROM THE DEAD

(This poem was found in the Bible of Bro. David Esch, father of a large family including Bishops Menno Esch of Fairview, Mich., and C. D. Esch of Dhamtari, India.—S. E. A.)

My youthful mates, both small and great,
Stand here, and you shall see
An awful sight, which is a type
Of what you soon shall be.

I did appear once fresh and fair
Among the youthful crowd;
But now behold me dead and cold,
Wrapped in a sable shroud.

My cheeks once red like roses spread,
My sparkling eyes so gay;
But now you see how 'tis with me
A lifeless lump of clay.

When you are dressed in all your best,
In fashion so complete.
You soon must be, as you see me,
Wrapped in a winding sheet.

Ah! youth, beware, and do prepare
To meet the monster death;
For he may come while you are young,
And steal away your breath.

When you unto your frolics go,
Remember what I say,
In a short time, though in your prime,
You may be called away.

Now I am gone, I can't return,
And me no more you'll see;
But it is true, that all of you
Must shortly follow me.

When you unto my grave do go,
The gloomy place to see,
I say to you who stand and view,
Prepare to follow me.

BY THE FIREPLACE

Did you ever stop to think of the blessings of a fire—the wonderful service that it renders? A few weeks ago the full moon brought with it a spell of real cold in the midst of warm September days when we hardly thought of cool fall days. But these few cool days slipped in, and for a day or so we tried to get along by tugging ourselves tighter within our clothes and bed-covers. This was all right, but it did not take the chill out of the house; and so one evening, while enjoying the company of old friends, I built a fire in the fireplace of the library.

The match had hardly been struck until one felt the glow and warmth of the flame, and together, amidst the cheer and fellowship of the rehearsal of old-time experiences and the singing of Gospel songs, we delighted in the wonderful work that little fire was doing for us to make the evening more pleasant and comfortable. The dimmed lights, the dancing flames roaring up the chimney with great

glee and laughter, the warm rays of the crackling fire, all added to the joy of the evening. Without the warmth of the little fire, I am sure the social hour would not have been half so pleasant.

The glowing fireplace always brings to my mind the beautiful scene of the hearth in Whittier's wonderful homy poem, "Snowbound." Every one of our readers is acquainted with that poem, I feel quite certain, and if you have it in your possession will you kindly turn to it and read the Fireplace Scene. You have there a picture of the attraction of a glowing fireplace. It portrays the warmth of hospitality and friendliness; it pictures to us simple comfort that makes a home so homelike; it gives us a picture of the center of influence of a home, mother and father; it tells us of the stories of old—deeds of heroism, tales of daring and hardship, pictures of days of old, the wonders of nature, thrilling events of history, love stories, biographies, school incidents, etc. All these are given to us because the warmth of a glowing fireplace make it possible.

And so Mr. Whittier goes on. Read the whole of "Snowbound" and get the beauty of the message of the soul of this simple bard. Read it intelligently, however, so that the unacquainted terms may be clear to you, otherwise you will miss part of the loveliness of the story. The thing I want you to keep in your memory most is that the scenes portrayed by Mr. Whittier are all scenes pictured from memory. At the writing of this poem he is quite an elderly man, for he refers to his brother and himself as the only ones left of the family. When you stop to think of this, you will then perhaps be able to picture in your mind the mood of the man when he wrote this wonderful message. There were occasions of happiness and mirth, but there were also occasions when the tears must have flown faster than his pen wrote the words.

And that brings me to the point I want to talk to you about especially. You know it is so easy for you as boys and girls to take these things all for granted—the blessings of a home, and good parents, and kind brothers and sisters, etc.—just as if they were going to endure forever. I understand that it is hard for you to think of it otherwise, but it is worth while for you to do so. It will make home and its blessings all the sweeter to you.

By the fireplace with the dear home folks is a wonderful place of fellowship. You may not all have a fireplace. Many of you have the kitchen and the living room stove, and for the sake of economy, the kitchen stove is kept going only. But that gathering around the kitchen stove, where you and brother and sister, fa-

ther and mother form the circle, is just as worthy of your appreciation as if it were about the fireplace. I can see myself as a boy doing that same thing—schoolbook in hand, feet toasting by an open fire, doing my lessons in the evening with the rest of the family circled round about. What a picture! How congenial that fire was on the cool fall days! How pleasant the social intercourse and the fellowship of the dear ones. But I see now how much more I could have expressed my appreciation of it as a boy than perhaps I did. Oh yes, I appreciated, of course. But I want you to be very expressive of your appreciation to parents about it. Whether you say it in words or in deeds or in expressions, don't forget to say it some way, preferably all the ways possible.

The time is coming, and all too soon, when these days by the fireplace or the kitchen stove will be a matter of the past and you can never again recall them. But in making them some of the most ideal and usefully worth while things of your youthful days you will be adding unto yourself pleasures to enjoy in pleasant memories of days to come when perhaps only you and brother are left of the dear ones in your circle.

Enter into the joy of the social hour about the fireplace and the kitchen stove with a real zest these winter days. If mother has a lot of work, take a splash into the dish pan and make the dishes fly away, clean and dry, into the cupboard, that she too may enjoy the hour with you. If there is a load of corn to unload before enjoying the kitchen-stove gathering, do it with a relish of delight, even tho you feel somewhat tired, so that father too may enjoy the hour with you.

And don't forget the singing! There are some things that cling to your memory in the days to come like the ivy clings to the castle wall, and among those things you'll find will be the hymns and inspiring songs that you sing now by fireplace before taking the night's rest. Those old songs have a mellowing effect upon you that time can never wear off. Besides, they build up within you a fortitude of Christian character that will help you win the victory in time of struggle against the odds thrown before you by the enemy. The battles of life may rage, and the darts of the wicked be hurled against you, and even friends forsake you, but the memory and the inspiration of the hymns sung about the fireplace will be a strong arm to you in the strife for victory. May you thoroughly enjoy every moment of your youthful life spent by the fireplace or the kitchen stove.—C. F. Yake in "The Youth's Christian Companion."

SUNDAY SCHOOL LESSON

Lesson for Jan. 5, 1930—Matt.
2:10-23

CHILDHOOD OF JESUS

Golden Text.—Thou shalt call his name JESUS; for he shall save his people from their sins.—Matt. 1:21.

Introductory.—With this lesson we begin a study of the life and labors of Jesus Christ, as recorded in the book of Matthew. It provides for the Sunday school world an excellent opportunity to impress upon the minds and hearts of the rising generation the Gospel of Christ in its fullness. Character study is always interesting, especially so when the character to be studied is that of the Son of man, the Son of God. But we want to do more than make this a series of lessons in character study. It is the Message given out by this greatest of all men (and still greater as the Son of God) that should hold our chief attention during the next six months. To-day we take a glimpse into the beginning of His child-life, important because of its fulfillment of prophecy, and because of the heavenly manifestations that this is more than a mere human event.

Visit of the Wise Men (1-10).—Attracted by the star of prophecy, there came wise men from the East and inquired of Herod and the chief men among the Jews as to where the newborn King might be found. It was both a revelation and a shock to Herod, and he immediately ordered an investigation. The chief priests and the scribes soon found the prophecy which told of the Messiah's birthplace being Bethlehem of Judea. The scheming Herod summoned the wise men before him, told them where to find the infant King, and directed them to go on to Bethlehem and then bring him word, so that he might also go to Bethlehem and worship Him. The wise men turned their faces toward Bethlehem, whereupon the star, which had disappeared, came to view again. They rejoiced "with exceeding great joy," found the house where Jesus lay, worshiped Him, and presented Him with precious gifts—"gold, and frankincense, and myrrh."

Flight into Egypt (12-15).—But the shepherds did not return to Jerusalem, as requested by Herod. God warned them in a dream that Herod's aim was to murder and not to worship the child Jesus, and directed them to go back to their own country by some other way. He also directed Joseph to take the child and His mother, and flee to Egypt. This was done without delay, and in this way Herod was not only thwarted but another prophecy was fulfilled: "Out of Egypt have I called my Son."

Murder of Innocents (16-18).—The real character of Herod was now

made manifest. No sooner had he learned that his plans were thwarted than he instituted a murderous plot to get rid of Him whom He supposed to be his rival to the throne. He ordered all the male children of two years old and younger to be slain. Surely, he thought, this villainous murder plot carried out would take in that Child of Bethlehem as well as all the rest. But he failed to reckon that it was God and not man that he was fighting. He succeeded with man, for in all that country the helpless innocents were slain. There was fulfilled the prophecy: "In Rama was there a voice heard, lamentations, and weeping, and great mourning, Rachael weeping for her children, and would not be comforted, for they were not." But the Child against whom the murderous plot was executed was safe in Egypt, Herod being ignorant of His whereabouts. It is one among many incidents which show how vain it is for man to try to fight against God. The days of Herod were numbered. Through the weight of years and the effects of a sinful life he went the way of all flesh; to the last manifesting his murderous instincts in frustrating plots against his life by members of his own family.

Return to Nazareth (19-23).—After the death of Herod God again appeared to Joseph in a dream and directed him to bring the Child back to the land of Israel. Joseph obeyed; but still fearing the influence of Herod he took Him back to Nazareth instead of into the land of His nativity in the city of David, and again the prophecy was fulfilled: "He shall be called a Nazarene." It was here that the Child grew to manhood, and, save the glimpse into His life in His temple experience at the age of twelve, we have no further record of Him until His appearance before John the Baptist at the River Jordan requesting baptism at his hands.

A few facts stand out as we study the lesson before us: (1) Herod was successful enough in his conflicts with fellowmen to earn the title, "Herod the Great;" but when he attempted to get ahead of the Lord he was a mere pygmy in the hands of God. (2) God's Word and will are to be found by going to the faithful rather than the world's mighty ones. (3) When the wise men were headed for the temple of Herod they lost sight of the star; but no sooner had they turned to following after the Word of the Lord than the star again appeared. (4) Have you noticed how much God is in evidence in this story of the birth of Christ?—K.

Bible Meeting Topic

WHAT SHALL I PLAN FOR THIS
YEAR.—Ps. 1; Jas. 4:13-17.

Topic for January 5

MOTTO

"The Lord is my Shepherd"

PERSONAL THOUGHT

I am willing to do what God wants me to do this year.

OUTLINE STUDY

III. What Shall I Plan for this Year?

I. Plan to Rest in His Providential Care.

1. Cast all your care upon Him.—1 Pet. 5:6, 7
2. Live without covetousness.—Heb. 13:5, 6.
3. Live without anxiety.—Matt. 6:25-34
4. Submit to His will.—Jas. 4:13-17. Acts 18:21; 1 Cor. 16:7

II. Plan to Endure as a Good Soldier.

1. Not to think strange of fiery trial.—1 Pet. 4:12
2. To be armed in mind to suffer.—1 Pet. 4:1
3. To be ready to do hard things.—1 Tim. 2:3

III. Plan to Carry Forward a Service He Gives

1. To do faithfully the work in hand.—1 Cor. 7:20-24
2. Respond to the call of God to any service—
 - a. By direction of the Church.—Acts 6:3; 13:2, 3
 - b. By the guidance of the Spirit.—Acts 8:26-30
 - c. By the counsels of those over me.—Heb. 13:17; 1 Pet. 5:5

SUGGESTIVE ASSIGNMENTS

For Children.

1. Commit to memory a passage from the Outline Scriptures.
2. How the Lambs Fulfill the Plan of the Shepherd.

For Young People

1. The Need of Submission to Heavenly Wisdom in Planning.
2. Counsels to Consider in All our Planning.
3. Plans that are Godless.

For Older People

1. Things to Consider in Heavenly Guidance.

SEED THOUGHTS

Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.
—T. Edwards.

"Take Thou my hand, and lead me—
Choose Thou my way.

"Not as I will," O Father,

Teach me to say;

What though the storms may gather

Thou knowest best,

Safe in Thy holy keeping,

There would I rest.

"Take Thou my hand, and lead me—

Lord, I am Thine;

Fill with Thy Holy Spirit

This heart of mine!

Then in the hour of trial

Strong shall I be—

Ready to do, or suffer,

Dear Lord, for Thee"—Julia Sterling

Gospel Herald

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THURSDAY, DECEMBER 26, 1929

Field Notes

Bro. Arlin and Sister Twilah Snider of Strasburg, Ont., are spending the Christmas holidays with friends at Scottsdale, Pa.

Several weeks ago we asked for 12 copies of the July 12, 1928, number of the Gospel Herald. These copies have now been supplied. We thank you.

The brotherhood at Springs, Pa., has made an arrangement for a Bible conference, Dec. 26—Jan. 1, with Brethren O. N. Johns and A. J. Metzler as instructors.

In quite a number of our congregations a considerable portion of holiday week is being devoted to direct work in our Father's business. We praise the Lord.

After a prolonged illness, Sister Bertha, wife of Bro. C. A. Graybill of Martinsburg, Pa., is recovering nicely, and hopes are entertained for her restoration to usual health.

Sunday, Dec. 22, was the date set for the ordination of a bishop at East Union Church near Kalona, Iowa. May Heaven's blessings rest upon the work done at that place.

Bro. J. F. Bressler closed a series of meetings at Denbigh, Va., recently, with good results. He is expected to assist in a Bible conference at West Liberty, Ohio, Dec. 23-28.

Fourteen members were received by baptism into the Church at the West Union congregation near Parnell, Iowa, on Sunday, Dec. 15. May the Lord bless them and make them a blessing. Y.

In the absence of Bro. A. J. Metzler from Masontown, Pa., (at present holding meetings in Indiana) the Sunday morning appointment at Masontown was filled by Bro. J. A. Brilhart of Scottsdale, Pa.

A class of twenty-five applicants are under instruction at the Franconia, Pa., Mennonite Church. It is the intention to receive them into fellowship by baptism the first Sunday in the new year. C.

An interesting program of the Sunday school meeting to be held at Elizabethtown, Pa., Mennonite Church on New Year's day is before us. Judging from the program, it will also be an interesting meeting.

Good interest is reported from Lititz, Pa., where Bro. J. C. Clemens of Lansdale, Pa., has been for several weeks in continued meetings. The meetings were to have closed on Saturday evening, Dec. 21.

Baptismal services were held at Springs, Pa., on Sunday morning, Dec. 15, at which time three young people were baptized and two older ones were received into fellowship upon confession of their faith.

Bro. Noah Landis of Neffsville, Pa., spent two days of last week in Scottsdale, the guest of Bro. and Sister H. M. Kauffman. He favored the congregation with a helpful and much appreciated message on Wednesday evening.

Bro. Eli Hostetler of Shelbyville, Ill., preached for the congregation worshipping in Oak Grove Church near West Liberty, Ohio, on Sunday morning, Dec. 15. He was accompanied by his wife and his brother David and wife. Their visit was appreciated. A.

Bro. D. H. Bender of Hesston, Kans., on his way home from points farther east, stopped to visit his son Paul at Iowa City, Iowa, and preached for the congregation at East Union Church Sunday morning, Dec. 15, and at the Iowa City Mission in the afternoon. Y.

Bro. Joseph Saylor and wife of Hollsopple, Pa., worshiped with the congregation at Springs, Pa., on Sunday afternoon, Dec. 15. At this time votes were taken for deacon. Ordination services have been set for Sunday, Dec. 29.

Among the general Church-wide committees to hold meetings in northern Indiana Dec. 12, 13, and 14 were the Executive Committee of Mennonite Board of Missions and Charities, the Mennonite Relief Committee, and

the Mennonite Peace Problems Committee. Profitable meetings are reported but, as is often the case, the meetings might have been still more profitable had more time been available for consultation work.

A Correction.—By mistake on our part, the wrong text was used in connection with Bro. J. S. Hartzler's sermon on "Our Yardstick," which appeared in Dec. 12 number of Gospel Herald. Texts put in type to head two different articles were interchanged, and the proof reader failed to discover the error. We suggest that you turn to that article, read Gal. 6:14, and read that sermon again. It is worth the second reading.

Beginning Tuesday evening, Dec. 31, and continuing all day Jan. 1 (New Year's day), a Sunday school meeting is to be held at the East Chestnut St. Mennonite Church, Lancaster, Pa. The public is invited to attend this meeting. Cor.

This paper is sent out a day earlier than usual—partly because there was more church news on hand than we had room to print, and partly because by this arrangement many of our readers will get their Herald before Christmas.

A Correction.—In a recent correspondence from Flanagan, Ill., it was stated that Bro. Emory Slagel was elected assistant chorister and Sister Carrie Schertz correspondent. The first should have been Edwin Slagel and the latter Carrie Grieser. We are sorry the mistakes occurred.

An interesting program of the workers' conference to be held at Kitchener, Ont., Feb. 23 to March 2 is before us. Services in the evening only, except on the two Sundays included and Wednesday and Thursday between, when afternoon and evening services will be held. Besides local talent, Bro. S. C. Yoder of Goshen, Ind., is to be present during the entire session of the conference and serve as one of the instructors.

In the Dec. 6 number of the "New Holland (Pa.) Clarion" is a touching tribute to Bro. S. H. Musselman, known and loved by a wide circle of brethren and friends, who has recently passed to his eternal reward, from the pen of M. H. Hagler, pastor of the Colored Presbyterian Church on Welsh Mountain, Lancaster Co., Pa. It was a fitting tribute, as the generous hand of Bro. Musselman was felt on Welsh Mountain as well as at numerous other places. It was as "bread cast upon the waters" which has the promise of return, even though "after many days."

Correspondence

Beaver Crossing, Nebr.

(West Fairview congregation)

Dear Herald Readers, Greeting:—On Dec. 1 Bro. Jos. Heiser of Fisher, Ill., came into our midst, and also Bro. Peter Kennel of Shickley, Nebr., to hold our Bible conference. Bro. Kennel gave us five lessons on the Sermon on the Mount, and also one sermon; Bro. Heiser gave us lessons on Sanctification, Our Young People, The Authority of the Scripture, and Obedience to God; also four sermons. We feel that the saints were encouraged to press forward and upward, and sinners were warned to flee from the wrath to come. Ten precious souls made the wise choice to say no to Satan and yes to Jesus Christ. Our prayer is that these souls will always cling to the One whom they have accepted. We also pray for these two brethren in their field of labor, that they may always be true to Him.

Your interest and prayers in behalf of the work at this place are solicited.
Dec. 11, 1929. Cor.

Colorado Springs, Colo.

(Manitou congregation)

Greetings to all Gospel Herald Readers:—As we are nearing the Christmas season we are made to think anew of the blessings we enjoy because the Christ-child came into the world and dwelt among men.

Our little Sunday school is preparing a program to be rendered on Dec. 22 at the time of the evening service.

Our attendance is small at this time of the year. We are very glad to say, however, that our membership is very faithful in attending all services of the church. We are again having cottage prayer meetings which will continue throughout the winter and early spring, when the meetings will again be held in the church.

We are thankful to Bro. J. D. Mininger for the work he did here the second week in September when he conducted a "Victorious Life" conference. He taught plainly how the Christian may live the victorious life by simply taking God at His word. We were glad to have Sister Mininger and daughter, also two workers from the Kansas City Mission with us at this time. The young sisters gave some valuable assistance with special songs during the meetings. The meetings closed with an all day meeting on the 15th, when the Christian Workers Conference (of Colorado) held its annual session in connection with the work of Bro. Mininger.

We are still without a resident minister, but trust the Lord will supply in His own good time. During the tourist season we had preaching

each Sunday, being supplied by a minister from one of the churches in Colorado or by some one who was here visiting at the time. We especially appreciate the help from Bro. D. H. Bender of Hesston, Kans. While he was here especially for a rest, he had charge of the service on several occasions.

Sisters Eliza and Katie Hochstetler of Kalona, Ia., and Sister Beechy of Pennsylvania, who spent the summer here, have returned to their homes.

We extend an invitation to all who are passing this way to stop with us. As long as we are without a pastor we invite ministers, especially, to stop with us, and I am sure we will appreciate their help if they can so arrange to be here over Sunday. We do hope that in the future visiting brethren will come and worship with us on Sunday instead of spending all of their time sightseeing. Even ministers have been here over Sunday and found no time to worship with a church of their own faith, we are sorry to say.

Bro. Ed Rediger and wife of Gridley, Ill., former members of our little congregation, spent several days with us this summer. Bro. Rediger helped in the services while Bro. Mininger was here.

We thank all of the visitors for their support during the past months and trust you may have the privilege of visiting us again some day.

Will you remember the work at this place at the throne of Grace?

Dec. 12, 1929. Viola Hough.

Pigeon, Mich.

(Berne Mennonite Church)

Dear Herald Readers:—In an article of Dec. 12 it was stated "Bro. C. C. King will be with us for a short Bible conference." It should have read, Bro. C. C. Culp, Chief, Mich. He expects to come here direct from Fairview, Mich. This short Bible conference begins the evening of Dec. 30, and also services in the forenoon of each day and evening following.

On Dec. 15 we reorganized our Sunday school, as follows: Supt., Bro. John Shetler, Bro. Sherma Maust; Chors., Bro. Eli Gasch; Sister Lydia Shetler; Sec.-treas., Bro. Omar Shetler, Daniel Shetler; Delegate, Bro. Jacob Swartzendruber.

May the Lord bless the efforts put forth, that the work may be built up and become stronger, is our prayer.

Yours in His service.

Dec. 16, 1929. S. J. Miller.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers, Greeting:—Our Sunday school and Y. P. B. M. again reorganized on Dec. 15, with the following results: Supts., Isaac

Zuercher, Paul N. Amstutz; Chors., David P. Lehman, E. P. Gerber; Treas., Paul N. Amstutz, Lloyd Sommer; the Y. P. B. M. committee: Reuben Hofstetter, Paul N. Amstutz, and Sylvester Lehman.

Bro. C. Z. Yoder of the Oak Grove Church was with us last evening and spoke on the subject of South America Missions. He had an interesting talk. It is wonderful how he still (who has already passed four score years) can state dates and quote scripture verses. May God bless the dear old brother, and when we can see his smiling face no more may he rest and sing on eternity's blissful shore.

Bro. Lewis Amstutz preached at Martin's church on Dec. 15.

Dec. 16, 1929.

Cor.

Waynesboro, Va.

Dear Herald Readers, Greeting:—The Lord is continually "giving us richly all things to enjoy." Our Sunday school numbers around the 100-mark in attendance, sometimes more and again less. A number of our workers are stationed at other places, which we believe is the right way to do, and keep spreading the Gospel as we have the opportunity.

There will be a singing class organized at Springdale on the 23rd, to extend through the holidays. Bro. Henry Weaver of Harrisonburg will be the instructor. I am sure he feels as though he is coming home, as he grew up among us.

The work of ordaining a minister will be considered on Christmas day, at which time public services will be held. May all who are concerned for the welfare of the Church and her work pray that all that is done may be for God's glory and the good of the great Cause.

Weather nice, health in general good, and may we ever give God all the praise. Wishing all a joyous, peaceful, prosperous New Year.

Yours in Him.

Dec. 16, 1929. Maggie M. Driver.

Mazeppa, Alta.

Dear Herald Readers:—On Nov. 24 we reorganized our Sunday school for the coming year with Bros. M. Gingrich and Joel Reist as superintendents and Bros. U. B. Gingrich and D. W. Bowman as secretaries. May they strive faithfully to build up our Sunday school.

Our Bishop Bro. Isaac Miller and wife will leave us in a few days expecting to spend the winter months at their former home in Ontario. This leaves us without a minister for three months, but we expect our pulpit to be filled at least every 2 weeks by different ministers of our conference district.

(Continued on page 796)

Miscellaneous

JESUS SHALL COME

John 14:1-3

Jesus shall come, this I know,
He Himself has told me so;
John fourteen and one to three,
Read yourself, and there you'll see.

Acts 1:11

Angels, too have come to earth,
To make known this precious truth;
Though He's now at God's right hand,
He Himself shall come again.

I Thes. 4:13, 18

Holy Spirit coming here,
Has now made this mystery clear;
Angel voice and trump of God,
Call "His own" to meet their Lord.

Phil. 3:21

Oh, what joy it then shall be,
When our blessed Lord we see;
Be like Him, and to Him nigh,
In our Father's house on high.

Rev. 22:20

Quickly coming, Him we'll see,
Promised long, fulfilled shall be;
Even so, Lord Jesus, come,
We are ready, take us home.

Matt. 25:13

O unsaved ones, you shall fear,
For His coming is so near;
Shut out you would ever be,
Lost for all Eternity.

—Sel. by Rachel E. Coss.

NEW YEAR'S GREETING

By D. L. Christophel

For the Gospel Herald.

We feel grateful to our God for His grace and His protecting care over us during the past year. While there are many trials and testings that tend to draw us away from the faith in Christ, we rejoice in the privileges that have come to us in the Lord's work. We thank the Lord that He has overcome the enemy of souls, made it possible that we by His grace have power to live the overcoming life.

The writer would suggest that we look into God's looking-glass, the Bible, and see if there are any unscriptural habits attached to our lives—not merely because we are just passing another New Year's day, but because God demands it of us that we "cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God." The walk and conduct of the believer should be such that we may not thereby grieve away "the Holy Spirit of God," whereby we are sealed unto the day of redemption.

The Spirit-filled believer will season his speech with grace, give thanks unto God for all that he possesses, which brings joy to the soul as well as glory to God. Our conversation should be such as becometh the Gospel of Christ. Then that light from

heaven will shine upon us, and through us, that we may all be united in "one Lord, one faith, one baptism."

We have wandered away from the New Year's greeting, but we believe that the life is more than the New Year. Our aim was to carry the reality of our Christian life through another year on a higher plane of spirituality than in the past. While there is no farming going on at present, and the corn is already husked, let us meditate on God's Word and through prayer and faith make the most of our opportunities and give Christ the pre-eminence in our lives. Then, and then only, can we make the New Year a success; we will be prepared to spread the Gospel of Christ among the needy ones, Jew and Gentile, and the plan of God's purpose concerning our lives will be carried out in its fullness.

I wish you all a merry Christmas and a happy, prosperous New Year.
Tiskilwa, Ill.

A HAPPY NEW YEAR

By Laura E. Kulp

For the Gospel Herald.

With best wishes to all for a bright and happy New Year, with three hundred sixty four more bright and happy days to follow.

As the door of nineteen twenty-nine closed upon us, it opened to us a New Year with its future yet before us.

We know not what the future has in store for us; neither would I want to know. I have been thankful to an allwise Creator, that He in His infinite wisdom has veiled the future from us.

As the door of the old year closed, it closed with it the last page in the book of the year. A new book lies before us, dated: Jan. 1, 1930.

God has unfolded to us on this new day, a page pure and white for each one of us to write upon whatsoever we will. With the close of the day the page is turned into the past, but on the morrow God will unfold to us a new page to be written upon and turn it again at the close of the day, and so on throughout the year.

Let us remember that God is an accurate book-keeper and as He unfolds these pages to us He too is keeping a record of our life, of which we must give an account before Him. Each morning, as He unfolds a new page to us, we should begin the record of the day with a song of praise to Him for His protecting care over us during the silent shades of the night. We should thank Him for the light of a new day and ask Him for guidance, patience, and grace to overcome the trials and temptations that come to us during the day. If at the

close of the day we find some blot or blur (sin), on our record, "we have an advocate with the Father, Jesus Christ the righteous."

We should always strive to keep a clean record before God and to live as though each day were the last; "For ye know not what hour your Lord doth come." At eventide we should close the page with a prayer of gratitude for the blessings God has bestowed upon us during the day and also ask His forgiveness where we have come short of His approval. May God help us to so live, that at the end of life's toilsome day we may say, farewell, to the scenes of a troublesome world and enter into that rest which God has prepared for His people.

Harrisonburg, Va.

CHRISTMAS TIDINGS

By D. L. Christophel

For the Gospel Herald.

We are looking forward every year to a time we are pleased to call "Christmas." It has been observed as a day of festivities and of thanksgiving. December 25 is the day set apart in memory of the birth of Jesus, by all civilized nations, and is usually celebrated with festivities of various kinds. We rejoice that we can look forward to it in reverence for the "Child born," at which time the heavenly host rejoiced in proclaiming "the good tidings of great joy, which shall be to all people."

The wise men from the East came to worship Him and to present unto Him gold, frankincense, and myrrh. We do not read that they feasted. Their object was to worship Him as King of the Jews. The word King is a divine title, so used in Church worship (I Tim. 1:17). But Christ never was called "King of the Church," but "King of the Jews" (Matt. 2:2), and "Head of the Church" (Col. 1:20). May we rejoice, and worship the Babe of Bethlehem.

Tiskilwa, Ill.

CHRISTMAS MIXTURES

There is a very unfortunate confusion of persons in connection with what is popularly called Christmas. It is a question which is thought of most at this season of the year, Christ or Santa Claus. The effect is that too often Santa Claus is real and Christ mythical. We heard the other day of a case where parents had disabused their child's mind of the fable of Santa Claus, and he immediately asked if Jesus was really a fact or just a story.

We notice that Santa Claus is coming out this year with a pipe in his mouth in the pictures. What a splendid advertisement the tobacco manu-

facturers are getting out of it! And what a degrading of a season that was originally designed to be one of holy celebration, even if it was without Bible sanction! We cannot understand how some manufacturing establishments can have been duped in to using such pictures unless the tobacco interests are paying them well for it. It surely is a degrading and damaging of their business with respectable people.—The Gospel Minister.

GOD'S PEOPLE SPOKEN AGAINST

By Charles Coffman

For the Gospel Herald.

But we desire to hear of thee what thou thinkest, for as concerning this sect we know that every where it is spoken against.—Acts 28:22.

As I took up my Bible and opened at the above scripture, and as I meditated on this verse, it came to me that everywhere God's true people are spoken against. But some day they who speak against the truth will see where they are wrong. They may call God's plain people foolish, but the time will come when they will wish they had been "foolish" too. Oh if people could only see the way they should take before it is forever too late! In 1 Cor. 3:19 the Word says that this world's wisdom is foolishness with God. We read that its friendship is "enmity against God" (Jas. 4:4). As for me, I do not care for its friendship so long as we know that we have "a Friend that sticketh closer than a brother." We can all rejoice, knowing that God sees and understands the heart is our secret chamber for His Spirit to dwell in. Let us then think thoughts that we will not be ashamed for Him to know. The Lord has always taken care of His own, and He will never forsake or leave us if we continue in His love and obey His commandments. His true and faithful people are being persecuted now in many ways, as the apostles were in Jesus' time, but the persecution if endured will only draw us nearer to God. So let us rejoice and continue to praise the Lord for His goodness to us.

Masontown, Pa.

HOW TO GET ANSWERS TO PRAYER

By Harvey Spangler

For the Gospel Herald.

Too many Christian people to-day do not have power in prayer. We must obey the Word of God. Jesus said, "If ye love me, keep my commandments" (Jno. 14:15). To have answers to prayer we must keep His commandments. I just recall an illustration given by D. L. Moody. One day when he was going home from

church he met a woman who was formerly a member of his church. Moody asked her why she was no longer a member. The reason she gave was that she could not get answers to prayer. He asked her if she obeyed the Word as she ought and she confessed that she did not. Then he told her to go home and read the Word and obey it. She did so and her prayers were answered. She began her Christian life again.

Too many people to-day do not pray as they ought. They pray with too light a heart and do not pray in earnest. We must talk to the Father in a way that will be according to His will. When a child asks his earthly father for anything he hopes to get what he asks for. In that way we must come to the Father in heaven. When we read the Word, God talks to us; when we pray, we talk to God. There should be prayer every day in a Christian home. If it was needful for Christ to pray, how much more needful it is for us! We do not have a God who will not answer prayer, if we pray in the right way. The way we may know God's will is by studying His Word. I have heard some people say that they can not pray. When they want something from their earthly father they go and ask what they desire. So we ought to go to our heavenly Father.

I believe we do too much as the Pharisee did. When he went to the temple to pray he thought only of the good things he did and forgot to ask God for the things he needed and did not thank Him for the things he had received. On the other hand, the publican beat his breast and said, "God, be merciful to me a sinner." We must come to the place where we believe we are sinners in God's sight. We are sinners saved by grace. John said that if we say we have no sin, we deceive ourselves and the truth is not in us. 1 Jno. 1:8. Let us not think that we have not sinned.

Harrisonburg, Va.

FAREWELL 1929

By Laura E. Kulp

For the Gospel Herald.

We have almost reached another milestone on life's pathway. Soon we must say, farewell old year; but before it goes into the history of the past, we should take a retrospective view of our life during the year. It has been a year of peace and prosperity and has brought to us many, many blessings; both spiritual and temporal. Have we entered into the gates of the Lord with thanksgiving, and into His courts with praise? Have we been thankful unto Him and praised His holy name for the many blessings He has bestowed upon us during the year? Have we

grown in wisdom and knowledge of our Lord and Savior Jesus Christ, or have we allowed the riches, the cares and the pleasures of this modern world to choke out our spiritual life?

Have we been faithful in the discharge of our duties as they have fallen upon us, or have we shirked duty when it did not appeal to the desires of the flesh and shifted the responsibility on some one else? Have we taken advantage of the golden opportunities as they presented themselves unto us or, did we let them pass by? Have we been a light-house as we followed our daily vocations, that those who are in darkness may see how to walk, or did we hide our light under a bushel?

As we look back and meditate upon the past year, we could ask ourselves many more questions; but let these suffice.

To many the past year has brought joy and gladness; to some it has brought sorrow, disappointments, distress, affliction, and to others it was parting with loved ones; but no one can truthfully say: they have not been blessed, though dark clouds have crossed the sunlit sky and cast their shadows across life's pathway. As we say farewell, nineteen twenty-nine, may we turn God's searchlight upon our lives and ask Him to help us to see our imperfections and to give us the needed grace, to walk more perfectly before Him in the coming year.

"Search me, O God, and know my thoughts, and see if there be any wicked way in me and lead me in the way everlasting" (Psa. 139:23, 24).

"Teach me to do thy will, for thou art my God" (Psa. 143:10).

Harrisonburg, Va.

MERRY CHRISTMAS

By P. E. Penner

For the Gospel Herald

"Merry Christmas," you are saying.
Is it Christ the word conveying?
Every blessing turns to cursing
When the devil does the nursing
Really Christmas brings much bliss
If 'tis spent in humbleness.
Rather give to Christ the honor,
In the Christmas angels' tenor.
You will find true joy in singing
When your faith is upward winging.
Carrying praises on its pinions,
Leaving back the world's dominions,
Higher soaring, ever higher,
Till the soul has caught the fire.
Rising from the choirs of heaven,
Never mixing praise with leaven.
In their anthems is no folly,
In their joy they are not jolly.
Singing there with covered faces,
They portray real angel graces.
To show forth true Christmas joy,
Are you girl or are you boy,
Make your Christmas joyful noise
In true Christian equipoise,
As if with the magi kneeling,
Hearing heaven's joybells pealing,
So we'll join the Christmas bands,
Here and in all other lands.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

THE GOSPEL OF CHRIST

By John L. Horst

For the Gospel Herald.

TEXT: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth: to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.—Rom. 1:16, 17.

This text calls especial attention to the Gospel of Christ, which we have selected as our subject.

Paul had never been to Rome. However, he had long been interested in the Church there and had a great desire to visit the Roman Christians as soon as he had the opportunity. At the time these words were written he was going in an opposite direction from Rome, for he was on his way to Jerusalem to bring supplies to the needy people of the Church at that place. Having little hope, then, of getting to Rome in the near future, Paul sent a letter to the Church there, probably at the hands of Phoebe, "a servant of the church" at Corinth, where he had stopped on his third missionary journey.

As we study this text we find a number of important things mentioned. Let us notice some of them:

1. Meaning of the Word Gospel.—The word is derived from the Old English word "godspell," a good story. It is the good news of salvation through Christ. Paul writes to the Galatians (1:8,9) that if any man bring any "other gospel" than the one he had delivered unto them, "let him be accursed." In our day there are many people who are not satisfied with the Gospel of Christ. There are many denominations professing Christianity that no longer give forth the Gospel story. The story is told of a young man who claimed that he could not believe the Gospel of his parents, because he had become an adherent of theosophy. These heretical bodies want to eliminate the Blood, the Deity of Christ, etc. But Paul was not ashamed of the Gospel of Christ, for that was his story wherever he went.

2. Paul's Boldness for the Gospel.—He confessed that he was "not ashamed of the Gospel of Christ." In that day the adherents of this Gospel were but a mere handful as compared with the masses of humanity, but he was not ashamed to own his Lord

and was bold in proclaiming the Gospel wherever he had opportunity. Are we ashamed of this Gospel? The story is related of a man who professed to be a Christian, who left home and worked a year or more with people in a distant community and afterwards boasted that nobody ever suspected that he was a Christian. Are we ashamed to show by our lives, by our testimony, by our appearance, that we belong to the body of Christ and believe His Gospel?

3. The Power of the Gospel.—Webster tells us that the word "power" is derived from the same Greek root as the word "dynamite." It gives us at once a view of the dynamic power of the Gospel. Years ago, when a branch of the Pennsylvania railroad was being built, there was a liberal use of dynamite. On one occasion a mistake was made and in some accidental manner a spark was applied prematurely and a destructive explosion was the result. The dynamite was powerless so long as there was no spark to set free its power. The Holy Spirit supplies the power of the Gospel but if the spark of faith is not present its power must remain latent and of no use to the person who hears the Gospel story. This brings us to the next division of our subject.

4. Means of Receiving the Gospel.—Notice, our text tells us that salvation is for "every one that believeth." Man is a free agent. Unless he believes the Gospel he will never be saved. It takes faith to bring us into touch with the power of the Gospel. "Believe on the Lord Jesus Christ, and thou shalt be saved." You see what a simple matter this is, if we submit to God and take His way for it.

5. Purpose of the Gospel.—The purpose of the Gospel is to supply the "power of God unto salvation." It is the world's greatest need. This world is reeking with sin. Crime, and all forms of wickedness and iniquity abound. There is just one thing that can bring about a transformation, a change from darkness to light, and that is the power of the Gospel. As Paul says, "I have begotten you through the gospel." Every soul needs salvation, and the Gospel brings us the story which tells us how this is brought about.

6. The Inclusiveness of the Gospel.—The Gospel is for "every one that believeth." It is open to the

Jews and the Gentiles; to the Greeks and Barbarians, to the bond or free. As we go out as Christian workers to bring this Gospel story to a lost and sinful world we are glad to be able to say that no one is excluded. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

7. Righteousness of the Gospel.—God is altogether righteous. How can He justify and declare righteous a human being who is altogether sinful? Through the atonement of Jesus Christ on the cross He can receive sinners into His family without sacrificing His righteousness, justice, or holiness. For Christ paid the penalty for our sins, and we are permitted to go free if we by faith accept His sacrifice. God imputes the righteousness of Christ to every one who accepts Him by faith. Rom. 4:3-5. The Gospel not only shows the righteousness of God but provides a way by which sinful man may be accounted righteous. In the Gospel of Christ "is the righteousness of God revealed from faith to faith."

8. Continuance in the Gospel.—We need a continual growth in grace. It is not enough to live on the faith we had when we started in the Christian life. We need to continue to grow, to go on "from faith to faith." At a United Brethren conference the report was made that a large percentage of those who united with that body dropped out and gave up their membership. It might be alarming if we would compute how many in the Mennonite Church are losing out. At any rate we want to emphasize the importance of continuing in the faith and service of Christ, who says, "If ye CONTINUE in my word," etc. Let us "go on to perfection," going on "from faith to faith."

As a final appeal I would say. Let us resolve that from now on we will not be "ashamed of the Gospel of Christ;" that we will go on "from faith to faith;" that we will become stronger defenders of the Gospel from day to day, from year to year. And to all those who have never accepted the Gospel we would make this appeal. To accept Christ is the best and noblest step that you can take; for you have nothing to be ashamed of, but everything to gain in accepting the glorious Gospel of Jesus Christ.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 793)

As the Christmas season is again almost upon us, may we rejoice and be glad; and may we begin the New Year with a resolve and a desire to serve our Lord more faithfully.

We have been having a real cold snap with plenty of snow. Health in

general is good. Pray for us here.
Dec. 16, 1929. Cor.

Lancaster, N. Y.

Greetings in Jesus' Name:—We feel thankful to God for the many blessings we enjoy. We were privileged to have an all day meeting with the Alden Mennonite Church on Thanksgiving day. Different questions pertaining to Sunday school work were assigned to different speakers and discussed. A very good feast day was enjoyed.

Bro. John Bontrager was in Lewis Co. recently, engaged in Bible conference at that place. He and his wife are aiming to leave for Indiana this evening, being called there by the death of his sister. May God be with them.

Pray for the work at this place, that we may be more steadfast. Health is fair at this place.

Christian Bontrager.

Dec. 16, 1929.

Johnstown, Pa.

(Weaver congregation)

On Dec. 3 Bro. B. B. King of Ft. Wayne, Ind., began a series of meetings at Weaver Church, in the evening, and continued until the evening of the 11th. On Sunday, the 8th, he held an all day meeting. This gave the people all over the district a privilege to worship as one body in the afternoon, which in my opinion was the proper thing to do. The Lord's day afternoon should be spent in worship, as well as the forenoon. While with us Bro. King was not afraid to declare the whole truth with Heaven-sent power.

Dec. 18, 1929. Levi Blauch.

Birch Tree, Mo.

Dear Gospel Herald Readers:—As we approach another glad Christmas season we want to join in the song the angels sang: "Glory to God in the highest, and on earth peace, good will toward men." Happy is every one who has that deep settled peace, whose help is in God.

As a little band of workers we feel the Lord has been good to us. We have been richly fed from God's Word through the deep spiritual messages Bro. LeRoy Cowan has brought to us.

Bro. LeRoy now fills a day service appointment at Innwood on the first Sunday of each month. The attendance and interest at that place continue about the same. The people are rebellious against God, and the devil is making ruinous inroads there.

At Liberty and Bartlett interest has been shown and attendance increases somewhat. At these places again people are not willing to open whole-heartedly to God's Word and His call.

A new field has been opened at Alley, Mo., and a monthly appointment is filled. Bro. LeRoy reports from this place, a large school building, a good place for service, large and attentive crowds of people. These people seemingly are hungry for the plain scriptural messages from God's Word. Young people come to this place from a distance of five and six miles and many come on foot.

At Black Pond, judging from interest and attendance, the work is encouraging. Young and old attend and seem eager to hear more of God's Word and the way of salvation. Song service is very much appreciated.

Surely we are surrounded by evil, but our consolation is in Christ and condition pictured in Rom. 4:8.

We thank each one who is interested in our work and who prays for us. Continue to pray.

In His glad service,

Esther B. Detwiler.

Dec. 16, 1929.

Kitchener, Ont.

Dear Herald Readers, Greetings:—Our Sunday school was reorganized on Dec. 8 with the following appointments being made: Supts., Adult Dept., Moses Bowman, Simon Baer; Junior Dept., John Cressman, Wilford Snider; Primary Dept., Mrs. Menno Snider, Gladys Snider; Cradle Roll, Mrs. John Cressman; Secys., Chas. Kramer, John Meyer; Treas., Mahlon Clemens, Clarence Snider; Chors., Titus Kolb, Harvey Snider; Librs., W. F. Schisler, Ida Brubacher, Ruth Derstine.

The Y. P. B. M. was also reorganized at the regular meeting with the following officers: presidents, Lincoln Shantz, John Kehl; Sec.-treas., Rhea Shisler, Lizzie Swartz; fifth member, Moses Bowman; Chors., John Cressman, Lizzie Swartz, Ida Brubacher.

Bro. C. F. Derstine is at present engaged in evangelistic work at Canton, Ohio; so during his absence the past Sunday Bro. Newton Weber of Waterloo conducted the morning service and Bro. Jesse B. Martin, also of Waterloo, preached the evening sermon.

Our Sunday school is preparing for the Christmas exercises next Sunday evening. The Annual 12-week Bible school is scheduled to start on Jan. 6 and end Mar. 28. Prospects are for a good attendance again.

Wishing to all the Herald readers the usual compliments of the season in the deepest and highest sense, we are

Yours in Him,

Dec. 18, 1929. Geo. A. Weber.

Manheim, Pa.

(Erisman congregation)

Greeting in the Name of Jesus:—Our communion services at this place

were held Nov. 3, at which time our bishop, Bro. Isaac Brubaker, officiated and 148 partook of the emblems of the broken body and shed blood of Jesus our Savior. We praise God for an increasing number continually and are praying and looking for many more while our Lord tarries.

In our services on Dec. 1, we had with us Bros. C. Z. Martin of Mountville and Jno. W. Weaver of Union Grove. Bro. Martin preached a stirring sermon using Prov. 22:6 for a text and was followed by Bro. Weaver who dwelt upon the same thoughts and also gave some teaching for us as children in the household of faith. The earnest faces and many tears gave evidence sufficient that their teaching was well received, and we pray God a blessing upon it may make it fruitful.

Our Sunday school is growing (may God be praised). Our average for the year has not yet been announced, but we know it will be high because of the regularity of the pupils in attendance. For the first time in the memory of the writer, we will this year have an evergreen Sunday school here instead of closing in December as usual. We are glad for this evidence of growth, and trust it may continue in the future to the glory of God.

After the communion services were over in our district this year our bishop went to Norristown hospital for an operation on his eye. After spending about a week there (Dec. 3-10) he returned home and at present is improving. We are very hopeful his sight will be restored in this eye, for the operation apparently was successful and everything seems favorable.

While revivals are held at the various places may we earnestly pray for an awakening and turning to the Lord of lost souls, for we are convinced the Church has not yet fully availed herself of the power God has in store for her if we but fervently ask in faith believing.

A servant in the Lord's vineyard,
Dec. 18, 1929. E. W. S.

SPECIAL MEETINGS

Maytown, Pa.

Report of the Sunday school meeting held at the Marietta Mennonite Mission on Thanksgiving day, Nov. 28, 1929.

Subjects Considered.—Thanksgiving Sermon; A Deeper Missionary Spirit in the Home; The Responsibility of the Sunday School Teacher Living an Exemplary Life; Beauty and Power of the Christian Home; Blessings of Christian Fellowship; Promoting the Spirit of Reverence in God's House; Children's Meeting; Present Day Dangers Confronting the Young; Essentials to Christian Growth (four 5-minute talks); Closing Sermon.

Speakers.—Aaron Mast, Amos Stoltzfus, Harry Frank, Noah Risser, Ira Landis, Ira Hershey, Christian Lehman, Elam Stauffer, Martin Kraybill, Henry Garber, Frank Garman.

Organization.—Mod., Elmer Martin; Sec.,

John Heistand; Chors., Ezra Brubaker, Norman Rutt.

A Few Thoughts.—God teaches us through His Word to be thankful; and in Nature, even the birds teach us the lesson of thankfulness. Do we thank God for the disappointments and reverses in our life? The Church always makes more progress in a state of adversity than in prosperity. We should thank God for the Church, for her activities and for the open doors. The best way to show our gratitude to God, is to look upon the fields, and seeing the great need, do our part in supplying that need. If we are not growing in the Missionary spirit we are declining. God is depending upon the Christian man and woman for the extension of His great work here on earth. The missionary spirit should be taught to, and instilled into the Christian youth of to-day, and the generation to come will have a deeper missionary spirit than has the present generation. If the Church stands together in prayer she will experience a deeper missionary spirit. The Sunday school teacher's life during the week, if not in accord with his teaching, will discount all his teaching. To be a successful Sunday school teacher, costs something. We have beauty and power in the home, only as we are submissive to Christ and to each other. No community or nation can rise above the ideals which are held forth in the homes. A few Christian homes would have saved the city of Sodom! The Christian home is a place of prayer and song; a place where children love to be. The youth of to-day need our prayers more than our criticisms. Possibly one reason youth is defeated, is because the young and old are living and sitting too far apart. If the devil defeats us in prayer, he defeats us everywhere. Reverence in God's house begins at home. The house of God should be revered as a house set apart for worship ONLY. Ministers using silly stories as illustrations do not promote reverence in God's house. The closer we are drawn to God the closer we will be drawn to each other. Fellowship unites us together, gives us mutual blessings and mutual problems. Giving is a test of our love to God. The Lord will lead us into service if we ask Him, and are willing to be used where He would have us. It is only through the love of God that we have the privilege of sitting together in heavenly places. "The common people heard him gladly," because there was salvation in His message.

John S. Hiestand, Secy.

Elida, Ohio

Report of all day meeting held at Pike Church on Thanksgiving day.

Subjects and Speakers.—**Origin of Thanksgiving,** Kenneth Good; **Sermon,** J. M. Shenk (Text, Psa. 107:8); **Temporal Blessings for Which We Should be Thankful,** Joseph Huber, C. S. Swartz; **Spiritual Blessings for Which We Should be Thankful,** Norman Smith, Eugene Moore; **How Can We Best Appreciate Blessings both Temporal and Spiritual;** Open discussion, led by Clyde Swartz.

Some Thoughts Presented.—Thanksgiving should be marked by unselfish praying instead of selfish feasting. We ought to expect to be growing more and more into a better experience that our lights may shine brighter. "Who is he that will harm thee, if ye are followers of that which is good." God is ever watching over His people. We don't think enough of the goodness of God. By the grace of God we want to love Him more and serve Him better. We are glad we have a God that can search the deep things of the heart. To give up a few things of the flesh for a few years is not to be compared to the glory in eternity. We should be thankful for groanings and utterances of the Spirit

interceding for us. After we accept God we should be concerned for the advancement of His cause. We should not boast of our ability, as we have nothing we did not receive. We should glory only in the cross of Jesus. Let us be concerned for one another and the Church, building one another up in the most holy faith. We should thank the Giver for our meals and clothing. We should give thanks always to God for all things and consider from what source they come.

Palmyra, Pa.

Report of the Thanksgiving and Sunday school meeting held at Gingrich's Church near Annville, Pa., Nov. 28, 1929.

Organization.—Mod., S. H. Lehman; Chors., Clayton Erb and Martin Hershey. **Order of Program:** **Devotional** (Psa. 100), David Westenberger; **Sermon** (Psa. 103:1), Jacob Hershey; **Mal. 3:10,** Henry Lutz; **Blessings Received from the Sunday School,** A. A. Landis; **Teaching the "All Things,"** Henry Lutz; **Perils of Forsaking the Assembling of Ourselves Together,** A. A. Landis; **Spiritual Discernment of the Sunday School Work,** Jacob Hershey; **Children's Meeting,** Amos Hershey; **Sermon,** A. A. Landis.

Thoughts Gleaned.—The results of charity are visible everywhere. We must know the Word that we confess, and keep the commandments. Blessings come as results of obedience. Strong Christian character and great joy are to be had by the sincere study of and obedience to the Word of God.

Secretary.

RELIEF NOTES

By Levi Mumaw

A meeting of the Mennonite Central Committee was held at 2812 Lincoln Ave., Chicago, Ill., Dec. 14, 1929. All the members of the Committee were present. A number of representative brethren from the organizations and conferences interested in the work of the Committee had also been invited to be present for the purpose of considering ways and means for the relief of the Russian refugees at Moscow as reported in our public press and Mennonite periodicals. About thirty responded to this invitation.

After due consideration of the present condition as reported by cable direct from Germany, it was decided that this work of relief should be undertaken by the Central Committee in a similar manner as that undertaken at the time of its organization for the relief of the needy in Russia. Each relief organization of Conference shall be responsible for the soliciting of funds. The Mennonite Central Committee shall find ways and determine how the relief shall be given. It shall also keep the several constituencies informed as to the needs.

The Present State of the Refugees

According to a cable received from Germany, about 6000 of those that had come to Moscow are now in Germany. These are mostly Mennonites. The rest of the 10,000 or more that had come to Moscow were being deported to their former homes and for the present were not allowed by the Russian Government to leave Russia. It is thought impossible that many more may be allowed to emigrate soon. Those who have come to Germany will need temporary shelter and food until they can emigrate to some other country in which they may find a permanent home. Those who will find it possible to come to Canada will need to have support for the winter months. The government of Germany and the charitable organizations of that country have already contributed towards this need and have made public appeals for additional funds. The Mennonite Central Com-

mittee has released some funds which were available for this purpose.

The Task of the Relief Organizations

The sympathy of our people has already been aroused by the general publicity given to the movement in Russia. Each organization will receive contributions through its authorized representatives. The treasurers of the local organizations will forward to the treasurer of the Mennonite Central Committee, Levi Mumaw, Scottsdale, Pa.

The Work of the Mennonite Central Committee

It will seek to keep in touch with the needs of the refugees by mail and cable service. The information received will be sent out to each organization periodically. The Executive Committee of the Mennonite Central Committee will acquaint itself with the best methods for giving relief and hasten distribution to the needy. It will also seek to find a reliable channel for administering such relief whether in Germany or in Canada. If it is found possible to give relief in Russia, the task will have due consideration.

Scottsdale, Pa.

OUR ARDENT WISH

Oh may we all be found
Obedient to God's Word,
Attentive to the trumpet sound
And looking for the Lord.
Oh may we thus insure
A lot among the blest,
And watch a moment to secure
An everlasting rest.
—Sel. by Gladys Yingling.

Married

Smucker—Buchwalter.—On Dec. 3, 1929, Bro. Benjamin Smucker of Smithville, Ohio, and Sister Anna Buchwalter of Weilersville, Ohio, were united in holy marriage at the home of the officiating bishop, Bro. J. S. Gerig of Smithville, Ohio.

Vogt—Wenger.—On Nov. 27, 1929, at the home of Bro. and Sister B. P. Swartzendruber, Upland, Calif., Bro. Chris. Vogt and Sister Cora Wenger of Nampa, Idaho, were united in holy matrimony by Bro. C. C. Burkholder. May the blessing of God attend them through life.

Kauffman—Peachey.—On Dec. 5, 1929, Bro. Fred L. Kauffman and Sister Lomie S. Peachey, both of Belleville, Pa., were united in the holy bonds of matrimony at the home of Bro. Joseph Y. Peachey, Bishop J. B. Peachey officiating. May the Lord richly bless them through life.

Reber—Hooley.—On Nov. 27, 1929, Bro. Daniel Reber and Sister Nellie Hooley, both of Harper, Kans., were united in holy marriage at the home of the bride's parents, the father of the bride officiating. The Lord bless them through life.

Gelman—Goshow.—On Dec. 14, 1929, Bro. Warren B. Gelman of the Bally congregation and Sister Irma M. Goshow of the Franconia congregation were united in holy marriage by Bro. A. B. Clemmer of Franconia, Pa. May the Holy Spirit be their guide through life.

Lehman—Amstutz.—On Nov. 23, 1929, at the home of the bride near Dalton, Ohio, Bro. Willis Lehman and Sister Sarean Amstutz both members of the Sonnenberg congregation, were united in holy marriage by Bro. C. N. Amstutz. May God's richest blessings attend them through life.

Miller—Zimmerman.—On Nov. 28, 1929, Bro. D. Loyd Miller of Conway, Kans., and Sister Lottie Zimmerman, both members of the West Liberty congregation, were united at the home

of the bride's parents, near Conway, Kans., Bro. J. G. Hartzler officiating. May the rich blessings of God attend them through life.

Kiser—Campbell.—On Nov. 20, 1929, Bro. Marvin T. Kiser of Harrisonburg, and Sister Edna E. Campbell of Waynesboro, Va., were united in holy marriage at the home of the officiating bishop, Bro. A. P. Hentwole, Waynesboro, Va. May joy and happiness attend them through life.

Troyer—Kauffman.—On Aug. 11, 1929, in the Ash Grove near the home of the bride's parents, occurred the marriage of Bro. Menno Troyer of Conway, Kans., and Sister Florence Kauffman of the Bethel congregation, Aurora, Oreg., Bro. Fred Gingerich officiating. May God's blessing attend them through life.

Bowman—Hersberger.—On November 28 (Thanksgiving day), 1929, at the home of the bride's parents, Bro. and Sister Dan Hersberger, near Garden City, Mo., their daughter Sister Alice May Hersberger was united in marriage with Bro. Ezra C. Bowman of Freedom, Mo., Bro. I. G. Hartzler officiating. May the Lord bless them in their new relation, and in the work of the Master in the open field at Freedom.

Obituary

Herrold.—Elias S. Herrold was born June 26, 1866, in Snyder Co., Pa.; died Nov. 23, 1929; aged 63 y. 4 m. 27 d. On Oct. 23, 1887, he was married to Mary E. Shelley. To this union were born two sons and two daughters. One son preceded him in death. There remain to mourn their loss, his widow, 1 son, 2 daughters, and 11 grandchildren. Funeral at the Susquehanna Church. Interment in the adjoining cemetery.

Wenger.—Moses, son of Daniel and Sarah Wenger, was born in Rockingham Co., Va., July 13, 1862; died Dec. 3, 1929; aged 67 y. 4 m. 20 d. He spent the latter part of his life in Staunton, Va., Hospital, where death was caused by cancer of the stomach. He was one of a family of twelve children. Of this large family only two survive him (Mary Wenger and Elizabeth Shontz). Funeral services were held at the Pike Mennonite Church near Harrisonburg, Va., conducted by A. B. Burkholder and W. S. Brubaker. Text, Isa. 38:1. Interment in adjoining cemetery.

Schott.—Jacob Schott was born in Oxford Co., Ont., Sept. 2, 1856; died at his home near Jasper, Mo., Nov. 19, 1929; aged 73 y. 2 m. 27 d. He was married to Magdalena Buerge Feb. 25, 1878. To this union were born two sons and three daughters. He leaves his companion, two sons and two daughters (one daughter having died in infancy); also other relatives and friends. Bro. Schott and family moved from Canada to Michigan in 1879, where they have lived ever since, with the exception of a little time spent elsewhere. He was a member of the Oronogo congregation of the Mennonite Church. Funeral services were conducted at the home on Sunday afternoon, Dec. 1, by Bishop Andrew Shenk. Burial was in the Mitchell Cemetery nearby.

Graber.—Joseph H. Graber was born in France Aug. 8, 1861; came to America April 18, 1872; was united in marriage with Sister Anna Conrad of Stark Co., Ohio, Dec. 4, 1883. To this union was born one son, Eli. His wife died Nov. 2, 1898. He was again married, Feb. 27, 1900, to sister Elizabeth Roth of Wayland, Iowa. To this union were born four sons (David, Benjamin, Harvey, and Noah). He is survived by five sons, five grandchildren, one sister (Mrs. Fannie Conrad), and many other relatives and friends. He accepted Christ and united with the Amish Mennonite Church, in

which faith he continued until called home. In his afflictions and trials he was patient and kept his trust in God. His spirit was wafted into the great eternity of God during the midnight hour of Dec. 10, 1929; aged 68 y. 6 m. 2 d. Services were conducted by the brethren, C. Z. Yoder and J. S. Gerig. Text, Heb. 13:14. Interment in Pleasant Hill Cemetery.

Gascho.—Malinda Gascho (nee Brenneman) was born in Waterloo Co., Ont., Jan. 21, 1901; died Dec. 1, 1929 at the Bad Axe, Mich., Hospital; aged 28 y. 10 m. 10 d. She was married to Nicholas Gascho, of Pigeou, Mich., June 27, 1923. She leaves her bereaved husband, 3 sons, and one daughter (Gerald, Stanley, Celestia and an infant son), father, mother, 2 brothers, 3 sisters, and many relatives and friends. She accepted Christ as her personal Savior in her youth, and was a faithful member of the Amish Mennonite Church. Her faithful life and service is a living testimony of the saving and keeping power of Christ. Funeral services were held at the Pigeon River congregation Dec. 1, conducted by Bros. Ed Albrecht and M. S. Zehr. The former's text, Isa. 49:15 and the latter James, 4:14.

You're gone to live beyond this vale
Of sorrow, pain and death,
A life that ne'er grows old nor frail,
Nor gasps for fleeting breath.

King.—Martha Justine, eldest daughter of Marion Y. and Artie Kauffman King, was born near West Liberty, Ohio, June 25, 1919; died Nov. 27, 1929; aged 10 y. 5 m. 2 d. At the early age of 17 months she began with convulsions, which physicians, in later years, pronounced epilepsy, causing a gradual weakening of body and mind. A few days ago, in this weakened condition, she contracted a cold which her frail body was unable to overcome. During her years of affliction she greatly endeared herself to her family and friends, by her quiet, loving, and patient disposition. We know not why it must be so, but we humbly bow ourselves to an all-wise and loving Father who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Justine leaves father, mother, two brothers (Hugh and Arthur), two sisters (Mary Janette, and Laura Belle), two grandparents, and many relatives and friends.

"Fold her, O Father! in thine arms
And let her henceforth be,
A messenger of love between
Our human hearts and Thee."

Funeral services were held Nov. 29, at the home by Bro. John Y. King, and at the South Union Church by Bros. A. I. Yoder and Levi Plank. Burial in the cemetery near the church.

Buckwalter.—Phares B. Buckwalter was born in Lancaster Co., Pa., July 1, 1865; died Nov. 21, 1929; aged 64 y. 1 m. 23 d. He was married twice. His first wife (Anna Leaman) was killed with her daughter Lila in a R. R. accident in 1910. Three children of this marriage survive (Mrs. Willis Denlinger, Earl, and Leon). His second wife (Corn M. Hershey) and daughter Ruth also survive; as do one sister (Mrs. John K. Lefever) a half sister (Mrs. H. E. Metzler), and the following brothers and sisters: Jacob, Henry, Mary Denlinger. A daughter (Alta) died in 1921. He was a member of the Paradise Mennonite Church for many years, and an active worker in the Sunday school. He was of a kind, loving, cheerful disposition, and will be greatly missed in the home and among a large circle of friends. He was in failing health from heart affections for about three years, being very uncomfortable the last two weeks of his life. He longed to be with his Lord, and repeated many times the poem—

"One sweetly solemn thought
Comes to me o'er and o'er;
I'm nearer home to-day
Than ever I've been before."

A brief service was conducted at his home in

Gordonville, Pa., by Bro. Abram Martin, and in Paradise Church by Brethren Jacob H. Mellinger and C. M. Brackbill. Text, Psa. 8:4.

Troyer.—Andrew D. Troyer was born in Holmes Co., Ohio, March 16, 1844; died at his home near Crystal Springs, Kans., Nov. 30, 1929; aged 85 y. 8 m. 14 d. Of a family of 8 brothers and 1 sister, he was the only survivor. Jan. 9, 1869, he was married to Dorothy Yoder, who preceded him in death June 14, 1912. He was the father of 13 children, eight of whom are still living (Mrs. J. J. Zimmerman, Mrs. A. J. Stutzman, Jake, Abe, Manasseh, Fred, Kate Troyer, and Mrs. E. J. Shettler). He is survived by 42 grandchildren and 11 great-grandchildren. He and his wife moved from Ohio to Kalona, Iowa, in 1869. After spending ten years there they moved to Melpherson Co., and later to Crystal Springs. Grandpa Troyer was a faithful Christian at the time of his death, having accepted Christ when a youth and becoming a member of the Amish Mennonite Church. In 1912 he was afflicted with paralysis and suffered from the effects of this stroke the remaining 17 years of his life, the last eight years of which were spent in bed in an almost helpless condition. During this time he was very patient, easily satisfied by those who cared for him. He never complained or worried for the future. We may truthfully say that he was an ideal example in suffering. For the last six years his daughter Mrs. A. J. Stutzman, kindly ministered to his physical needs. Since most of the children lived in the same community, they often called to see him, thus shortening the long, trying hours which he had to spend in bed. Although we are sad that he has gone before us, yet we rejoice with him feeling confident that his afflictions have changed to bliss and happiness. Funeral services were conducted at the Crystal Springs Church by D. Y. Hooley and R. M. Weaver. Interment in adjoining cemetery.

Yoder.—David Z. Yoder was born near Belleville, Pa., May 7, 1843. He came with his parents to Wayne Co., Ohio, about 1856-7, where he resided the greater part of his life—with the exception of several years in Virginia. He was united in marriage to Sister Mary Ann Smiley, a native of Elkhart Co., Ind., Nov. 16, 1871. To this union were born 10 children (Mrs. A. J. Burkholder, Mrs. A. E. Yoder, D. S. Yoder, Mrs. S. P. Zook, and Mrs. R. I. Krabill, Milton Yoder, and A. Floyd Yoder). His life companion, John, Benlah, Mrs. Myron Klopfenstein, and five grandchildren preceded him in death. He is survived by four daughters, three sons, one brother (Rev. C. Z. Yoder), step-mother (Mrs. J. K. Yoder), 23 grandchildren, 5 great-grandchildren and many other relatives and friends. At the age of 17 years Bro. Yoder confessed and accepted his Christ. He was baptized Sept. 16, 1866, and united with the Amish Mennonite Church to which he remained faithful in the service of his Lord and Master, serving the Church in various responsibilities. Sept. 22, 1872, he was ordained to the office of deacon and on Oct. 4, 1874, he was chosen as a minister of the Gospel, in which capacity he labored faithfully over a period of 55 years, as long as health permitted. His interest in the work of the Church was always his first aim. He found great delight in the progress and activities of the Church and was anxious to be present at all her public and special services. The last services he was permitted to attend was the communion at Pleasant Hill, Oct. 27, 1929. He looked forward with confidence and hope to the time of his departure. His final summons came as day was drawing to a close, Dec. 4, 1929, aged 86 years, 6 mo. 27 d.

"Servant of God, well done,
Rest from thy loved employ,
The battle fought, the victory won,
Enter thy Master's joy."

Services were conducted by Brethren I. W. Royer, P. R. Lantz, and J. S. Gerig. Text, Num. 23:10. Interment in the Oak Grove Cemetery.

HESSTON COLLEGE AND BIBLE SCHOOL

Special Bible Term, Jan. 2—Feb. 14, 1930

The Bible School is offering this year the first of a six years' course. The six-year curriculum will cover the English Bible during that time as well as courses in Doctrine, Church History, and Christian Education. Any one year in this course is a unit and can be taken profitably by a student even if he can not finish the six-year course. But with completion of the six-year course the student would have completed the equivalent of one year of accredited Academy Bible.

The courses to be offered this year are: New Testament—Gospel of Mark; Old Testament—Genesis; Doctrinal—the Bible, its inspiration, trustworthiness, the witness of archeology; Historical—Apostolic history of the Church; Practical Religious Education—S. S. lessons for 1930, Adult S. S. methods, Young People's Activities, Music, and English.

While the foregoing courses are outlined under English Bible, Doctrinal, Historical, and Practical Studies, a special attempt has been made to secure teachers well qualified for each course, thus making all courses inspirational and practical, and interpreted from the Mennonite viewpoint. Several of the regular instructors have each one course. As special instructor the College has engaged Bro. S. M. Kanagy, superintendent of the Chicago Home Mission.

The Annual Ministers' Conference fits into the last week of the Special Bible Term schedule. The Conference will cover three days, Feb. 12-14. The discussions cover the devotional life of the minister, practical problems, inspirational, and doctrinal themes. Bishops, ministers, deacons, and superintendents are invited to attend this conference.

As a climax to the Special Term and the Ministers' Conference the Annual Christian Life Conference begins Friday, Feb. 14,

and continues to the following Sunday evening. The theme of the Conference will be, "Thy Kingdom Come," and will center in the missionary task left by Christ to the Church.

Address inquiries for information to the President, Bro. D. H. Bender, or to Hesston College and Bible School, Hesston, Kansas.

GOSHEN COLLEGE

The Special Bible Term

Second year of the six-year curriculum. Last year the Bible department of Goshen College outlined a new curriculum for the special Bible term. The course is so planned that the student can cover the entire Bible in six terms. Students can attend the special term for six successive years without repeating any course, as the curriculum is arranged in a six-year cycle. During the coming term the second year's work will be given.

Emphasis is placed on direct study of the books of the English Bible. This year there will be courses in Gospel of Matthew, Old Testament Books (Exodus to Deuteronomy), Bible Doctrine (the Holy Spirit and Man), Church History (100 A. D. to the Reformation), Methods of Bible Study, General Epistles, Sermon preparation, Sunday School teachers training, Music, the work of the chorister, Sunday School lessons for 1930.

Bro. I. W. Royer will again assist the regular Bible instructors of the college during the special term.

The Minister's Week is scheduled for February 11 to 14. There will be lectures and discussions helpful to ministers as in previous years. Ministers are urged to attend these meetings.

The Sunday School Worker's Day is a new feature of the special term. On January 11 there will be special sessions for the benefit of Sunday School superintendents and workers. The executive commit-

tee of the Indiana-Michigan Sunday School conference will have charge. Sunday school workers are urged to attend.

The special term begins January 3 and ends February 13. For descriptive bulletin and further information write G. F. Hershberger, Secretary, Goshen College, Goshen, Indiana.

EASTERN MENNONITE SCHOOL

Special Bible Term

The Special Bible Term of six weeks at the Eastern Mennonite School, Harrisonburg, Va., for 1930, will begin January 1, and end February 11.

The instructors will be Noah H. Mack, New Holland, Pa., and N. E. Miller, Springs, Pa., with others to assist them. The following subjects are to be taught: Bible Doctrine, Gospel of Luke, 1 Thessalonians-Philemon, Deuteronomy-Joshua, Isaiah-Lamentations, Church History, Personal Work, Music, Hymn Study, Chorister Training, Bible Geography, and Life of Paul.

February 6-8 there will be a Christian Life Conference. Some of the speakers from a distance will be Abram J. Metzler, Benjamin B. King, Jacob C. Habecker, Daniel Kauffman, Elmer G. Martin, and J. Irvin Lehman.

February 8-9 there will be a Mission Program with speakers from far and near.

February 10-14 will be Ministers' Week. Daniel Kauffman, John H. Mosemann, N. E. Miller, J. Irvin Lehman and other instructors will be in charge.

Come for the trip, for mountain and cave scenery, for acquaintance with a few hundred young people, for first hand knowledge of the work of the School, for the cultivation of your gift of song, for more Bible knowledge, for Christian fellowship and above all, for spiritual help.

Write to the Eastern Mennonite School, Harrisonburg, Va., for bulletin and other information.

Two Books Answering the "Why" of Christian Doctrine

Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.—1 Peter 3:15.

Both of the following named books are in question and answer form. This is one of the most pointed and impressive ways of bringing the truth to the reader.

One Thousand Questions and Answers on Points of Christian Doctrine

By Daniel Kauffman. This book is written in a manner that it is both interesting and easily understood. It is very practical for those who have recently confessed Christ and wish to conform to the doctrines of the Church. The list of subjects treated, and the number of questions and answers on the same, give a satisfactory solution to many of the perplexing problems which confront many people in their Christian experience. It is bound in handy form, so that it may be carried in the pocket. 185 pages. Muslin lined paper binding.....\$ 25
Cloth binding 40

Ready Scriptural Reasons

By Geo. R. Brunk. This book turns the Gospel light upon many questions which are asked by earnest inquirers after Gospel truth. It gives Scriptural reasons for Christian conduct and the maintaining of the principles and doctrines as believed and practiced by the Mennonite Church. The subjects considered are entirely separate from each other, yet there is a logical connection between them which renders this book a continuous story from beginning to end. "Becoming a Christian" is a fitting theme for the first chapter, and "Heaven," the goal of every Christian, is a fitting closing chapter. 216 pages.

Cloth binding\$ 1 25

Mennonite Publishing House, Scottdale, Penna.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart."

"Clean hands, and a pure heart" are both essential to a right standing before God. It is the old question of faith and works, couched in other terms. While "a man is justified by faith, without the deeds of the law," it is equally true that "faith without works is dead." Since "out of the heart are the issues of life," it follows that where there is a "pure heart" there are also "clean hands." An unclean outer life is evidence of an unclean heart. They who have experienced the new birth will also (so far as they are enlightened) "walk in newness of life."

Young People's Problems.—A middle-aged brother, having a growing family coming on, writes:

"I feel that the problems of our young people would not be as serious as they are if older people would do as they should. I feel that such expressions as, 'Oh our young people have such a hard time of it,' 'Oh I pity them in the things that are required of them,' 'If I were in their place I would do as I please,' 'They are so young; they must not be restrained now, or we will lose them,' 'There is too much stress laid on little things,' etc., etc., coming from older ones are destructive to both young people and the Church. They have their difficulties, their problems, their crosses; but they should be taught that by the grace of God and encouragement from one another they can live the overcoming life. Let us point out their privileges along this line, and thus encourage them rather than discourage them through destructive pity."

Amen, brother, you are on the right track. Let us appeal to the best that is in our young people, supply them with the leadership and the training that they need, and they will not (as a body) disappoint us.

The New Year.—By the time this reaches the eye of the reader we will have quit writing 1929 and commenced to write 1930. Naturally the question arises in the minds of

thoughtful people, What will the new year have in store for us? The burden of this question is in evidence in several of the articles and correspondences of this issue of the Gospel Herald.

One of the things for which we are thankful is the fact that the future has been withheld from our vision—save that we know that it will be glorious if we walk after the Spirit, and anything but glorious if we walk after the flesh. But this thing we know: If we are faithful in taking care of the present, God will take care of our future. Not as "New Year's resolutions" but as a Christian duty and privilege, let the following be among our plans for the year:

1. To begin and end each day with prayer.
2. To keep in constant touch with God, making Bible study and meditation a daily habit, and so far as it lies within our power to continue in active fellowship with those "of like precious faith."
3. To attend services at the house of the Lord regularly, and to encourage everybody else to do the same.
4. To improve every opportunity to lend a helping hand to the needy.
5. To live in a way that our daily lives will be an exact interpretation of the Gospel of Christ.
6. To be honest with ourselves and with our God, in all that we do and are.
7. To give to our Church the full measure of our support.
8. To invest our means in a way that all the money that passes through our hands will be talking for the Lord.
9. To live a life "unspotted from the world."
10. To live each day as though it might be our last on earth.

One of our aims this year is to add at least one thousand new names to our subscription list. Will you be one of a thousand to help bring this to pass? Thanks in advance for your help.

THOUGHTS AWAKENED BY THE LATE WALL STREET PANIC

The world has not quite gotten over the scare produced by the recent Wall Street Panic, though weeks have passed by and all sorts of inducement have been thrown out to encourage people to forget about it. But when stocks tumble in value to the extent of shrinking a nation's estimated wealth several billion dollars, when scores of people in widely separated sections end their own lives to escape the disgrace of bankruptcy, when the financiers of America unanimously get behind President Hoover's plan for a "prosperity drive," we have some evidences of a genuine scare. Here are a few things for meditation:

1. We learn anew the folly of the average man of ordinary business experience attempting to match his wits against professional and experienced stock manipulators. Some call this "gambling." Call it what you will. But here are men of more than ordinary ability who have spent many years in watching and manipulating the markets, becoming "bulls" or "bears" at times when it suits their interests best to beat prices up or down, baiting dupes by the thousands to invest their hard-earned cash in wild speculations. Once in awhile a man from the country wins and becomes a money baron, but where one man wins hundreds lose. No man becomes a millionaire overnight but that others become correspondingly poorer. And as comparatively few men have millions to lose, it follows that one man's millions won in stock gambling means the loss of hundreds of other people's thousands. If for no other reason, caution and common sense should keep the average man from dabbling in such speculations.

2. If this that most of us call "stock gambling" is not really gambling, it is at least hard on people's

morals. The chief motive in such speculations is that of striving for wealth at the expense of others. The Golden Rule, the idea of living for the good of others, the desire to do "all to the glory of God," the question of right or wrong, all are overshadowed in the one supreme aim to get hold of wealth. The better side of man is buried beneath the passion for gold. Men noted for their piety and devotion to the higher ideals of life are conspicuous for their absence among the army of stock gamblers.

3. The history of financial panics, local or general, shows that as a rule they have been brought on through wild speculations. And the secret of this fact is that when people become reckless in their business life they become extravagant and conscienceless, covetousness rules, and in the end it is found that the comparatively few big gamblers have beaten the army of little gamblers at the game and relieved them of their money.

4. The world is money-mad, largely because prevailing conditions and practices call for extraordinary incomes to keep up with the times. Compare the expenses of the average family with what they were twenty-five years ago, and you are faced with the necessity of an income several times as great as that of former times. What is more natural, therefore, than for the average man to dabble in some "get-rich-quick" enterprise to get the wherewith to keep things going? It is right that we testify against unscriptural methods in business. But a relief from the present high tension in money matters will make the world more willing to give heed to these testimonies.

5. What the nations need is retrenchment and reform. Suppose you take a pencil and write down a list of all the things in your own home and home life that you could do without. We sometimes hear these referred to as "the unnecessaries of life." Some of these are not only unnecessary but also harmful and unscriptural, while others might be right in themselves but could very profitably be dispensed with. If you have statistics available, refresh your memory by referring to them. President Hoover has recently shown that out of every dollar spent by the U. S. Government, 72 cents go for the support of the military establishment. We call America a "Christian" nation. But here are more than two billions of dollars sacrificed by this so-called Christian nation to the goddess of war—and several times this vast sum worse than wasted in the same nation in sacrifice to strong drink, tobacco and other narcotics; extravagance in clothing, house furnishings, automobiles; and in pursuit of pleasure. Unless there is at least a toning down in these things there can be but one

result of the continued high pressure which is already causing the nations to tremble in the balance.

6. What the world needs is real salvation. Retrenchment and reform can relieve, but it takes the blood of Jesus Christ to heal and to cure. We testify against sin, deplore the rising tide of crime, and profess Christianity; but too few Christian professors let their lights shine to the extent that the world may see what real salvation means in the life of individuals. We present arguments why all people should accept Christ and unite with the Church; but too few put the real Gospel punch into the preaching of repentance. We deplore the many divisions and subdivisions in the nominal Christian Church—and in our pleas for unity we too often overlook the importance of unity with Father, Son, and Holy Ghost and obedience to "all things whatsoever" our Lord commands. In this connection it is well to notice that Christ came not to reform but to save the world; that mere reformation can never be anything but a temporary makeshift unless it comes as a result of a new life within; that where there is "a new heart and a right spirit" within, there must of necessity follow a walking "in newness of life." Since the Gospel of Christ is "the power of God unto salvation," let the Christian Church go forth with renewed zeal and faithfulness and preach the Gospel, all of it, to "every creature."

7. Churches are powerless to help the world so long as they themselves are unequally yoked together with the world. You can not well help a drowning man so long as you are gripped in his clutches. No more can an individual or a church render effective service in winning a sinful world for God so long as said individual or church is walking "according to the course of this world." "No man that warreth entangleth himself with the affairs of this life." God's word is, "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you." Churches, like individuals, can not let their lights shine so long as there is no light within them to shine out. Let the standards of the Gospel be made the standards of our churches, as set forth in Tit. 2: 11-14, and the churches will become "mighty through God" in the work of pulling down the strongholds of sin.

8. Such things as the Wall Street panic, the present crime wave, etc., are but outward evidences of the crying needs of a sin-sick world. Let the Church awake, put on the armor of righteousness, give a practical demonstration of how people ought to live in home, social, business, and religious life, and it will be only a question of time until this revival

wave will have reached the world and the transforming power of God will be evident in reformed lives and saved souls. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

GREATNESS OF THAT ATONEMENT

If thou hast an eye to sin, take care to have an eye to atonement too. Let thine eye be full of tears, but let those tears act like magnifying glasses to thine eyes, to make the Cross appear a grander and a dearer thing than ever. Never let thy sin shake thy confidence in Christ, for if thou be a great sinner, glorify Him by believing Him to be a great Savior. Do not diminish the value of the Blood whilst thou magnifiest the intensity of thy sin. Think as badly of sin as thou canst, but think right gloriously of Christ, for there is no sin, however hellish or devilish, which the Blood of Jesus cannot take away; and if the concentrated essence of everything that is diabolical in iniquity be found in thyself, yet "the Blood of Jesus Christ, His Son, cleanseth us from all sin," and herein we must, yea, and will, rejoice.—C. H. Spurgeon.

WASHING THE SAINTS' FEET

By Mabel Groh

For the Gospel Herald.

In Jno. 13:1-17 we read the familiar passage known to all Christians as Jesus washing the disciples' feet. It is beautiful in the simple grandeur and directness of the entire story, and the clearly stated purpose of Christ in giving such an example of humiliation. "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." If Christ did not mean His followers to do just as He did in this matter, we wonder what the purpose of example is, and what are the meaning of words. Then, as if anticipating the reluctance of human nature to such condescension, He further says: "The servant is not greater than his Lord: neither he that is sent greater than he that sent him."

There is only one passage in the epistles referring to feetwashing, but that one clearly implies that it was practiced by Christians; not as an act of service to the sick and helpless, but one with another in the Christian body. We find it in I Tim. 5:10 where it is mentioned as one of the marks of worthiness in a widow. "If she have washed the saints' feet," as well as all the other acts of kindness and charity that are mentioned.

Multitudes of Christians read John 13 and talk about the wonderful condescension and beautiful humility of Jesus our Lord, and then instead of doing as He did and said, they tell us that we are only to emulate His spirit by acts of service to our fellowmen. The widow mentioned by Paul was "well reported of for good works," had brought up children, had lodged strangers, had relieved the afflicted, had diligently followed every good work; which according to modern Christians would be quite sufficient to fulfill the obligation Christ laid upon His followers to wash one another's feet. The widow was required to add to that worthy list, the washing of the saints' feet. History tells us that during the early centuries footwashing was literally observed among Christians. At the present time only a few small bodies observe it literally as an ordinance.

To those who are willing to wash one another's feet the passage in John 13 seems so clear and convincing as to need little comment so far as its importance and necessity are concerned; but it affords much food for meditation as we seek to learn the purpose and meaning of Christ's singular act. The twelve could not understand Christ's purpose, and perhaps we can only get the meaning in part; but a careful study reveals several things that we now wish to notice.

Christ washed His disciples' feet that He might give a proof of the great love He had for them. In V. 1 we read: "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." Here we see the Son of God, after living for 33 years among sinful man, giving His life in service that was unappreciated and misunderstood. Here on the eve of His departure out of this uncongenial world, to go back home to the Father and the heavenly hosts in glory, He still loves His handful of followers with an intense love. These dull fishermen followers who are so slow to grasp His meaning, and catch His spirit. He loves them to the very end, even knowing that one would betray Him, another would deny Him, and all would flee from Him in the coming hour of trial and darkness. What greater proof of His love could He give than to stoop down and wash their feet. Such love is wonderful and should still warm the hearts of all His followers to-day.

Christ's second reason for washing the feet of His disciples is that He might set an example of humility and condescension. At this very moment Jesus was conscious of His power and position as possessor of heaven and earth. V. 3 reads: "Jesus knowing

that the Father had given all things into his hands, and that he was come from God and went to God; he riseth from supper," etc. The Lord of Glory, evidently moved by the thought of His own exaltation, deliberately takes the lowest possible place in relation to His followers, and by one Master stroke forever condemns the spirit of pride and self-exaltation among His followers. What Christ so willingly did for those who were far beneath Him we should be able to do for those who are our equals. We are all "sinners saved by grace" and have nothing whereby we may lift ourselves above our fellows.

The third lesson Christ would teach is spiritual cleansing. Peter's "Thou shalt never wash my feet," brings forth our Lord's statement: "If I wash thee not, thou hast no part with me." It is spiritual cleansing and union that Christ has in mind, for He goes on to say, "Ye are clean, but not all. For he knew who should betray him: therefore said he, Ye are not all clean." No doubt Judas was as faithful in the washing of his body as any of the other disciples. But he had failed to yield his spirit to Christ for the washing of regeneration. His corrupt sinful nature had not been changed. He was not a new creature in Christ Jesus. From Christ's own statement we believe that the eleven were born again, justified believers. "Ye are clean," excepting the traitor, Jesus tells them. Then why wash the feet? As the feet of those coming from the public bath, were stained from contact with the earth, so the Christian in his daily walk may be defiled by impure thoughts and unholy acts, which need constantly to be brought to the Savior for cleansing. The life has been cleansed, but how often the feet slip into the byways of sin and become polluted. How precious the words of John in his first Epistle when he says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Christ's fourth purpose in washing the feet of the disciples is to set forth an example to follow.

The twelve were much puzzled over the entire proceedings and had waited in suspense for Christ to make the meaning known. He had told them, "What I do thou knowest not now, but thou shalt know hereafter." When He had finished and sat down again He calls attention by asking, "Know ye what I have done to you? Ye call me Master and Lord, and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. The servant is not greater than his Lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them."

While the entire meaning may not be as clear as we might wish, our duty to do as Christ did could not be more clear or emphatic. Surely if He had not intended His followers to observe literally the washing of one another's feet, He would have found words that conveyed the meaning He intended to give. The blessing attends the doing. It is folly to call Him Master and Lord, and talk about patterning after His humility, unless we are willing to obey Him, and stoop just as low as He stooped.

May we continue to prove our humility, faith, and obedience by this literal act. How easy it is to forget the spiritual truth unless we have some token by which to keep it in mind.

Preston, Ont.

THE COOK OR THE BOOK

Sel. by E. A. Miller

Hear the Truth. The early Church prayed in the upper room but the twentieth century Church cooks in the supper room. To-day the supper room has taken the place of the upper room. Play has taken the place of prayer and feasting the place of fasting. There are more full stomachs in the Church than there are bended knees and broken hearts. There is more fire in the kitchen range than there is in the Church pulpit. When you build a fire in the church kitchen it often, if not altogether, puts out the fire in the pulpit. The ice cream chills the fervor of the spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room. They were not waiting on tables but they were waiting on God. They were not waiting for the fire from the stove, but for the fire from above. They were detained by the command of God and not entertained by the cunning of men. They were all filled with the Holy Ghost, and not stuffed with stew and roast.

Oh, we would like to see the cooking squad put out and the praying band put in; less ham and sham and more of heaven. Less pie and more pious. Less use for the cook and more use for the old Book. Let us put out the fire in the Church stove and build it in the Church altar.

More love and more life; fewer dinners and get after sinners. Let us have a Church full of servers serving God and waiting for His dear Son from heaven.—The Word and Way.

A great law of the spiritual life is that we keep only the things we lose, and lose the things we try to keep.—E. E. Miller.

Preacher's Page

DIFFERENT STYLES OF SERMONS

By John L. Stauffer

For the Gospel Herald.

The preacher who would do his part in getting the messages from the Word of God to the ears and hearts of his people will find it necessary to preach many different kinds of sermons. There are evangelistic sermons for the unsaved; and doctrinal, devotional, missionary, evidential, biographical, exegetical, expository, and exhortatory sermons to the saved. Special occasions require the delivery of special messages—funeral sermons, marriage sermons, communion sermons, baptismal sermons, missionary sermons, sermons to the boys, to the girls, to parents, to men, to women, to the aged. The entire group of sermons named have challenged successful classification to any great extent without overlapping.

In view of the general difficulty that exists when an extended classification is attempted, many writers on the subject of sermon-preparation have by general consent divided the group into three main styles or classes. The Textual, Topical, and Expository Sermon. It will be our purpose to attempt a brief description of the basic principles involved in each style of sermon.

I. The Textual Sermon

receives its name from the fact that a certain text of Scripture (it may be long or short) is chosen for elucidation. The body of the sermon, that is, its general outline, is suggested by the text selected. Some texts may suggest only one line of thought, while others may suggest several for discussion. Several things should be borne in mind in connection with textual sermons:

1. We should attempt to be logical in our divisions.
2. We should discuss the text in harmony with its context. If we depart from the real meaning of the text, in the light of its context, it may become little more than a "pretext," unless we make clear the difference between interpretation and application. The real meaning of the text is its interpretation. Applications of the text are permissible, sometimes profitable, when such applications do not conflict with any other known Scripture.
3. This form of sermon has some distinct advantages over any other, in that it enables the message-bearer to rivet upon the minds of the hearer some special truth or truths with an emphasis that no other kind or style of message can supply.
4. The application, as well as the

subject and body of the sermon, should be based upon the teaching allowed by the text. If we take a text, we ought to stay with it. How many times do you recall instances in which the minister announced a text that stirred a special interest within, and you hoped to hear an able exposition of the same; but were disappointed when you discovered that the text was a mere label for the discussion of a theme that was entirely foreign to the text announced? Needless to say, the psychological effect of such disappointments is not wholesome upon the minds of the hearers.

5. Perhaps one of the main objections to this form of preaching is found in the fact that only a partial truth may be emphasized by the strict adherence to the text announced. On the other hand, the conscientious messenger of the Cross should find no difficulty in forestalling wrong impressions that could arise because only one phase of extended truth is embodied in the words of the text chosen.

II. The Topical Sermon

is perhaps the most commonly used by those who are outstanding as Bible preachers. I well recall hearing a prominent Bible teacher and pastor who used this method almost exclusively in his preaching. Some of his sermons contained as many as fifty well selected and striking scripture references quoted from memory by chapter and verse. This made a very effective message. A few things may be in order to mention in reference to its construction and advantages:

1. The topical sermon will quite likely have an appropriate text, the same as a textual sermon.
2. The general construction of the sermon will be a thoughtful grouping of various Scriptures from different books in the Bible bearing on the subject or topic under discussion.
3. The choice of the text, which should always harmonize with the topic or subject under consideration, would likely suggest the main topic of the sermon outline.
4. Whereas the textual sermon may give what one writer has to say on a single subject, the topical sermon is so constructed as to give the facts stated by many or all of the writers who deal with the topic under consideration.
5. There is perhaps no kind of preaching which will so thoroughly indoctrinate believers and impress all thoughtful hearers as this style of pulpit message, consistently and faithfully followed out in present-day preaching.
6. It is perhaps an easier sermon to prepare than the textual, as there is so

much more material available. While the body of the sermon does not require as much thought in its construction, yet those given to this style of preaching find that the existence of much material requires no less careful thought and arrangement for effective delivery.

III. Character Study

comes in for special consideration under the Topical style of sermon. It has been said that the "greatest study of mankind is man." To announce the name of an Old or New Testament character as the subject of your discourse, or some unusual or striking expression associated with such a character, is to challenge the attention of Bible readers immediately. Why preach about Washington, Lincoln, or Wilson, or any other great characters in American history when the life-story of such men and women as Abraham, Isaac, Jacob, Joseph, Moses, Samson, David, Ruth, Deborah, Abigail, Elijah, Job, Peter, James, John, Paul, are available in the Book of God. American heroes pale into insignificance when compared with these sterling Biblical personages. If the Lord leads you to preach a message of warning and condemnation against such qualities as destroy character, abundance of material can be obtained from a study of the lives of such persons as Korah, Jeroboam, Jezebel, Athaliah, Balaam, Nebuchadnezzar, Belshazzar, Judas Iscariot, Simon the sorcerer, and such like. A comforting truth that assures the preacher, is the fact that he is not getting his information from a biased biographer, but from the Word of Truth that has been given by inspiration of the Almighty. Biblical writers have given us facts and have not hesitated to reveal the failures of saints, or the virtues of such who may have been out of the way. Mix some character-study in your list of topical sermons. God expects His people to profit from the experiences of men and women of the past. 1 Cor. 10:1-11.

IV. The Expository Sermon

is perhaps the most admired and the least preached. Ministers are constantly lauding the merits of this kind of a sermon, but declare that they have no "gift." By the expository sermon is meant the selection of some chapter or portion of chapter, some book or portion of a book in the Bible, and then proceed to give an exposition of the portion chosen. Whole books in the Bible may be covered in this manner, handled chapter by chapter. Some of the common objections follow:

1. That it is too dry. This depends largely upon the preacher, and his capacity to handle his subject impressively. It may be said that some textual and topical sermons are likewise

dry and uninteresting.

2. That it becomes monotonous. Again the preacher is likely to blame. Expository preaching should not be continued indefinitely, but interspersed with other kinds of sermons. Too many details and technicalities may help to make it monotonous.

3. That it is a lazy method of preaching. No true preacher who feels moved by the Spirit to present Scripture truth in this manner will find less need for preparation and prayer than he does in any other style of sermon.

Expository preaching has a number of decided advantages over every other form of sermon delivery:

1. It is a Biblical method. Our Lord, Peter, Paul, and Stephen used a method similar to this.

2. It eliminates the personal thrusts that are sometimes manifest in textual preaching. In other words, it is possible to meet a special need of the congregation by the selection of such a portion of Scripture for exposition that will meet that need without being personal.

3. It allows emphasis to be placed upon neglected truths that would probably be omitted in textual or topical preaching. Many truths are not important enough to merit special emphasis in a textual sermon, neither do they lend themselves readily to classification in a topical sermon; but they can be emphasized as we come across them in expository preaching.

4. It ought to make noble Bereans and encourage Christian people to carry their Bibles to the public service.

5. It awakens new appreciation of the books or portions of Scripture thus expounded.

6. It gives abundant opportunity for practical application of truth.

7. It can be made interesting and profitable. The preacher must know his subject, he must study his congregation, he must be interested himself before he can interest others, and he must know when to quit. The Scriptures, rather than eloquence, is the prominent feature in expository preaching.

These three general classes of sermons will be further illustrated by sermon outlines that have appeared in these columns from time to time. After all is said that can be said about these different styles, the fact remains that the true servant of God must combine, or vary methods and messages to suit the needs of his congregation. The burden of the true minister is to get the truth to the hearts of his people, using whatever Scriptural methods as are best suited to the needs of his congregation and which will best suit his peculiar make-up and abilities.

Harrisonburg, Va.

WE SHALL NOT PASS THIS WAY AGAIN

When we finish a stage in our life and look back upon it, every thought and word and act is there in its place, just as we left it. All is fixed, steadfast, irrevocable, and as one has said: "stereotyped for ever on the plates of eternity." At the Judgment Seat of Christ the bygone days will all come back, one by one, in order as they went, to meet us again in the presence of our Lord. What shall His judgment be? How much shall remain as "gold, silver, precious stones," after He has tested all? We cannot recall the past, for it has gone beyond our reach; but the present is yet in our hands to make it what we will.

Everything passes on without a pause. Time is like a ship which never anchors. Every day brings its work, its opportunities, its responsibilities. What are we doing? Time runs on through our hands as water through a pipe. It pauses not till it has run out, and if we stand by unconcerned, making no effort to arrest the flowing stream, we shall not realize our opportunities and duties till they have passed away for ever.

Brevity of Time

The Christian who is really concerned to live well must possess himself continually of the thought that he is not to live long. A few more years, it may be, at most, and the place that knoweth us now shall know us no more. Let us "number our days and apply our hearts unto wisdom" (Psa. 90:12). Let it not be: How much may I crowd into this span of time? but, rather: How may I do these few things well? The standard of Heaven is quality, not quantity. Faithfulness over a few things will bring the reward of ruling over many things (Matt. 25:23). What work we do must be done for the eyes of God.

A great sculptor in Greece, long ago, made a statue that was to be set on a high column; yet he was as particular about the hair on the top of the statue's head as about all the rest. "Why should you take such pains about that?" someone asked him, "for no one will be able to see the top of the head when the figure is on the column." "No," said the sculptor, "but God will see it!" So with us. Let us, therefore, be thorough in everything that we undertake in His Name.

We cannot accomplish all we should like to. We cannot sow every field we see; but we can drop a few seeds by the way as we pass along, in fellowship with the great Sower. There is no seed so small that does not propagate and multiply itself. The bare grain appears weakness as your hand carefully drops it into the

ground; but a day comes when you may joyfully gather the waving corn—it may be thirty, sixty, or a hundredfold. "And He that supplieth seed to the sower... shall supply and multiply your seed for sowing, and increase the fruits of your righteousness (11 Cor. 9:10, R. V.). Though there may appear nothing to mark your life as great, yet there may be among the seed in your basket one that, when sown, will become a large tree, under whose shadow many shall find rest. Despise not the day of small things. Do your little, and do it well. Opportunities may appear small and trivial in themselves, but who can say what the issues shall be; and, remember, the same opportunity will never return. We shall not pass this way again.

Leaving a Mark

It is a law of nature that things leave some mark behind them. A very eminent writer says: "All things are engaged in writing their history. The planet, the pebble, goes attended by its shadow; the rolling rock leaves its scratches on the mountain; the river its channel in the soil; the animal its bones in the stratum; the fern and leaf their modest epitaph in the coal. The falling drop makes its sculpture in the sand or the stone. Not a foot steps into the snow, or along the ground, but prints, in characters more or less lasting, a map of its march. Every act of the man inscribes itself in the memories of his fellows, or in his own manner and face."

Let us ask our own selves: "What shall our mark be as we pass on?" Leave a mark we must. "For none of us liveth to himself and no man dieth to himself" (Rom. 14:7). If we felt the greatness of life, and its possible issues, and the inexpressible value of the things which fill its brief and narrow span, it would tinge every thought, word, and act, with the conviction of what must be. Let us seek that Divine grace which shall enable us to leave such marks behind as shall make us blessings to those who come after—marks that will secure the Lord's "well done" in the Coming Day, when He recalls that which is past—

"Hast thou found some precious treasure?—

Pass it on.

Hast thou found some holy pleasure?—

Pass it on.

God Himself is ever giving.

Loving is the truest living.

Letting go is twice possessing:

Would you double every blessing?—Pass it on."

—Sel. by J. H. Mosemann.

To gain contentment by these rules, allow thyself to complain of nothing—not even the weather.

Be content to be a child and let the Father proportion out to thee thy daily need.—Pennington.

Family Circle

As for me and my house, we will serve the Lord.—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

AGED MAN WRITES LETTER TO HIS SON

The following article appeared in a recent number of the Orville, Ohio, "Courier-Crescent," and was sent to this office by Bro. Harry Sommers. The letter was written by an aged Mennonite minister, David Baumgartner, in 1853, to his son, David Baumgartner, the elder living in Adams Co., Ind., and the son living in Wayne Co., Ohio. The message is quite illuminating, containing sound advice, giving us an idea as to some of the issues that were before the people at that early day, showing us that human weaknesses and the battle for souls are very much alike in all generations. As a historical document the letter will be read with interest by many.—Editor.

January 25, 1853.

On this day I enter upon my eighty-ninth year. My son David, I bespeak for you, your loved ones and friends, the boundless love of God, the grace of our Lord Jesus and the illumination of the Holy Spirit. This is my heart's desire and greeting to you. Amen.

The thought of writing you has lingered with me for some time. Being no longer able to do much manual labor, I find much time for meditation over by-gone days. I am reminiscent of my dear parents and other saintly people of eighty years ago. Well do I recall their goodly report of the spiritual condition of our church. When I consider the vast difference between then and now there comes to me the thought: what will the final outcome be? Whither are we drifting? If there will be as much change in the next century as in the one just passed, there will remain only outward ceremonies and formalities and very little of the true godly life.

I hasten on to write you concerning a matter foremost in mind, namely: how our forefathers came to their bishopric. During the persecution at Berne (Switzerland) many of our faith were forced to locate in other parts of the country that they might enjoy religious freedom; there they lived a quiet life, often in seclusion, and were contented with mere food, shelter and raiment. But even there their persecutors would not tolerate them. They were declared a menace to their country by their enemies and the governor was persuaded to issue a mandate to expel them from the country, even setting a date when all of them must have departed. My mother was serving as a maid for a family at Muensterberg at that time and I recall hearing her relate of the

awful distress and anguish of those poor people, how they ceased from all labor, prayed and wept, not knowing what to do or whither to turn. With this condition of things prevailing a prominent officer, being moved with sympathy for the persecuted people, went to the governor and said: "These people are not a menace to our country, but rather a benefit; they hold a great deal of land which cannot be tilled with a plow; they therefore, cultivate it with a hoe. But even from this hard earned harvest they give the customary one-tenth to the government. They are skillful agriculturists and are also very prompt in paying their taxes." Upon this the governor withdrew his severe mandate, but with this positive condition: that no Anabaptists could hold real estate or make a loan and furthermore would not be permitted to have his place of residence anywhere except on the mountains. After having obtained this favor and privilege the congregation voted unanimously to express their appreciation and gratitude to the governor-general by presenting him with a fine linen table set. This became a custom and a similar gift was sent to each succeeding governor-general. My father had the honor of presenting his royal highness with one of these gifts, which was accepted with gratitude. We will let this suffice so far as outward circumstances are concerned.

May I now speak briefly on the religious life of the people. When young people felt the desire to unite with the church, they expressed this desire to the congregation some time previous to the day of their reception. The ministers admonished the congregation to earnest prayer and supplication for these prospective members. Upon reaching the customary age I was also received into the church, but felt convinced that in my case there was a lack of self-knowledge and conviction. To me it seemed like an empty formality; but I maintained, as others of my age, that it was the proper thing to do. Much stress was laid on the prayer life. It was customary for every one to pray at least three times daily; in addition to this special days of prayer were observed in the spring and autumn. The Sabbath day was kept holy by most people, although there were folk in those days also that were in the habit of putting off many things during the week to be attended to on Sunday and quite forgot the admonitions of Isaiah 58:13 and Ezek. 20:11, 12.

There was a tendency toward indifference among our young people in those days and the privileges which our religious liberty granted us were often sadly abused. I confess that my conscience often accused me at the close of a Sabbath day that I had so

improperly observed it. In my twenty-second year I was chosen a deacon in the Church and from that time forward I sought to do my duty to the best of my knowledge and ability. More and more I began to realize the significance of my baptism as my covenant relation with Christ; not to live for self nor for the world, but to live unto Him who redeems us from the power of Satan to a newness of life, for without repentance there is no remission of sin. It has always been a common experience when one insists on conversion that people become enraged and will not hear it and instead of accepting it, will accuse of teaching new doctrine. To the contrary, we hold that baptism and the Apostles Creed are true evangelical doctrine which the Apostles and our forefathers defended with property and life. It is to be lamented that we must so often observe the mere formality of accepting the Creed and being baptized because it is custom, or because it is required, also solemnly promise to live the Christian life; but one can see it neither in precept nor example. The apostle admonishes us: "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." "Examine yourselves, whether ye be in the faith, prove your own selves." When I think of that hymn in our little Catechism: "Prove yourselves" I cannot but think of my shortcomings and my unworthiness, but the apostle speaks so encouragingly: "Follow peace with all men, and holiness, without which no man shall see the Lord." The Lord grant unto me, and to all who have this desire, His peace through Jesus Christ, our Lord. Amen.

But I must close. I am anxious that you do not form the opinion that I am writing in the spirit of reproach; I have stated the motive for this letter above. My heart's desire and prayer is that the spiritual life of the Church be strengthened and the bulwarks of Satan be destroyed; but the enemy, who will not be defeated, is continuously hurling both slander and schism. My prayer is that the Lord may pardon them even as I am ready to pardon.

May I close by extending greetings and best wishes for both your spiritual and physical well-being. Pray for us even as we are disposed to remember you in our prayers. Unworthy though I be, my constant prayer for my children and grandchildren is that they may all become children of God. The Lord be with you all evermore. Amen.

With cordial greetings of happiness and eternal welfare,

David Baumgartner.

(Translated by A. L. Scherry, Reformed Church Minister, July, 1929.)

SUNDAY SCHOOL LESSON

Lesson for Jan. 12, 1930—Matt.
3:13—4:11

BAPTISM AND TEMPTATION OF JESUS

Golden Text.—This is my beloved Son, in whom I am well pleased.—Matt. 3:17.

Introductory.—The only event recorded in the life of Jesus since the events of our last lesson was that of His being found (at the age of twelve when He had been taken to the Pass-over feast at Jerusalem) in the temple about His Father's business, startling His hearers with the grasp of things pertaining to the Law which He manifested. Outside of a few instances very little is known of His child life. Yet from the few instances recorded, together with the prophecies concerning Him and the nature of His work after His public ministry began, we know enough about Him to satisfy any reasonable mind as to His perfect life. What is more natural, therefore, than that this perfectly obedient Son, when He was come to the proper age, should present Himself for the priestly consecration, or, as we now know it, baptism?

The Baptizer.—A word needs to be said about the forerunner of Christ; namely, John the Baptist. A description of this man may be found in the first and second chapters of Luke. Isaiah tells about him being the one sent before the Messiah, to make ready for Him. John himself says that he is not worthy to unloose the latchet of the shoes of the One "mightier than I," who was to come after him and be preferred before him. He was six months older than Jesus, his second cousin, and evidently began his public ministry at about the same age that Jesus did. It was to him that Jesus came, to be baptized of him.

Baptism of Jesus (13-17).—When Jesus requested baptism, John hesitated. "I have need to be baptized of thee," he said, "and comest thou to me?" But Jesus quickly quelled his fears, saying, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Here, as in the case of His birth, there was heavenly as well as earthly witness that Jesus was indeed the Christ. We will let the divinely inspired witness relate what happened: "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." This remarkable occurrence is conclusive explanation as to why the faithful John hesitated to assume

the authority to administer baptism to this Divine Personality.

Temptation of Jesus (1-11).—The baptism of Jesus meant His consecration to His life work. The devil understood this, and was not slow to attempt His overthrow. He took Him at what was evidently His weakest moment. Having fasted forty days and being very hungry, Christ must have been at His weakest moment. It was at this stage that the devil tried his wily arts.

"If thou be the Son of God," he said, "command that these stones be made bread." What harm could there be in that? Now that the days of fasting were over, was it not within the rights of Jesus to satisfy His craving appetite? But Christ well knew where this suggestion came from. "It is written," came with thundering power, the declaration of our Savior. That was His strong tower; from this He never wavered, and by this He always conquered. The devil was given to understand food for the body was not the only need for man, and we are given to understand that food for the soul is much more vital to our real existence, for the soul lives on for countless ages after the body lies mouldering in the dust.

But the tempter was not yet through, so he attacked Christ from another angle. He took Christ up to

the pinnacle of the temple and said to Him, "If thou be the Son of God, cast thyself down—" and garbled a little Scripture. "It is written," was the quick response, and, "Thou shalt not tempt the Lord thy God," was the best of reasons why Christ should not yield.

Again the devil tempted Christ from another angle. He took Him to an exceeding high mountain and showed Him all the kingdoms of this world in a moment of time. Certainly He would not turn down this tempting offer: "All these things will I give thee," said he, "if thou wilt fall down and worship me." Depend upon it, man never accepts anything at the hands of Satan or his followers without paying dearly for it. But Christ again speaks out from behind His fortress, "It is written"—a wall which Satan can never pierce, nor scale, nor demolish. For us it is well to remember the command which Jesus quotes: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Results: The devil left Him, completely vanquished; angels came and ministered unto Him; the world has an object-lesson, not only on how the devil works but also on how to overcome him; and our Savior, unconquered and unfettered, began the battle which reached its climax at the Cross, its heavenly authorization at Pentecost, and will end in a complete triumph over sin and death and hell at the judgment bar of God.—K.

Bible Meeting Topic

RULES FOR EVERYDAY LIFE (Jr.).—
Josh. 1:8, 9; Eph. 5:1-10

Topic for January 12

MOTTO

"Walk as children of light."

OUTLINE STUDY

I. Rules for the Heart.

1. Give it to God in prayer and service.—Psa. 55:16, 17; Micah 6:8.
2. Hide God's Word in it.—Psa. 119:11.
3. Let God work in it.—Phil. 2:12, 13.
4. Keep it with all diligence.—Prov. 4:23.
5. Love with a pure heart.—1 Pet. 1:22.

II. Rules for the Body.

1. Present it a living sacrifice.—Rom. 12:1.
2. Glorify God in it.—1 Cor. 6:19, 20, 1 Cor. 10:31.
3. Members of the body as instruments of righteousness.—Rom. 6:12, 13.
4. Bridle it.—Jas. 3:2-13.
5. Keep it in subjection.—1 Cor. 9:25-27.

III. Rules for Associates.

1. Be kind.—Eph. 4:31, 32.
2. Be helpful.—Gal. 6:2.
3. Be lowly in mind.—Phil. 2:1-3.
4. Be pure.—Eph. 5:3-11.
5. Be obedient to elders.—Eph. 6:1-3.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Walk.

2. Memorize a Scripture from the Outline.

3. Describe a Day Well Spent.

For Others.

1. The Need of God's Grace in Daily Life.
2. The Daily Walk with God.

SEED THOUGHTS

A Recipe for a Day

"Take a little dash of water cold,
And a little leaven of prayer,
And a little of morning gold
Dissolved in the morning air.
Add to your meal some merriment,
And a thought for kith and kin,
And then as your prime ingredient
A plenty of love throw in.
But spice it all with the essence of love
And a little whiff of play;
Let a wise old Book and a glance above
Complete the well made day."

—Selected.

PERSONAL THOUGHT

I want to live every day according to the will of God. I need to know His Word and to receive strength from Him that I may do this. So one daily rule should be to prayerfully meditate in His Word and obey His voice to me.

II. The Text. Josh. 1:8, 9, tells how to make our way prosperous and to have good success. It is a good rule for us as well as for Joshua and the Children of Israel.

Eph. 5:1-10 gives a number of hints about how we ought to walk as children of light.

Gospel Herald

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

THURSDAY, JANUARY 2, 1930

Field Notes

Bro. C. K. Lehman of Harrisonburg, Va., spent a week in the vicinity of Springs, Pa., recently, in the service of song.

Bro. S. E. Allgyer of West Liberty, Ohio, spent Sunday, Dec. 22, at the Mennonite mission in Detroit, Mich., in the interests of the Mission at that place.

Last week was spent by the brotherhood of Springs, Pa., in a Bible conference, with Brethren O. N. Johns and A. J. Metzler as instructors.

Bro. Ernest Gehman of Harrisonburg, Va., spent a few days here last week looking after his work as office editor of "Sword and Trumpet." In company with Bro. Ralph Bender, he left Tuesday evening for his home.

Because the monthly financial report of the Mennonite Board of Missions and Charities and a few other items intended for the Mission Supplement came too late for that department of the Gospel Herald, they are taken care of in the regular issue.

Bro. Oscar Burkholder of Breslau, Ont., at the time of this writing, was lending a helping hand to the brotherhood at Hopedale, Ill., in a Bible normal and evangelistic meetings, which had been previously announced for Dec. 26—Jan. 5.

Bro. J. M. Nissley of the Altoona Mission writes us that a series of meetings is to begin at the Mill Run chapel in that vicinity Jan 6, with Bro. A. J. Metzler of Masontown, Pa., in charge. May God add His blessings to the efforts put forth.

Bro. D. J. Fisher of Kalona, Iowa, was ordained a bishop in the East Union congregation on Sunday, Dec. 22, five bishops having a part in the ceremony. May the Holy Spirit direct our dear brother in his responsible calling, and the full-Gospel standard be maintained in the congregation he has been called to serve as overseer.

Bro. Mark Shank, who spent the greater part of the last two years in Texas, is at present visiting with home folks at Annville, Pa. He expects, D. V., to return to Texas in the near future, and would have room to take one or two brethren with him in his auto. Those interested in this way of travel to either Falfurrias or Tuleta, Texas, will please write him immediately, addressing him at Annville, Pa., R. 2.

Correspondence

Amenia, N. Dak.

To the Gospel Herald Readers, Greeting:—We are glad that we have been favored with a fair crop this year. Health has been good.

We are glad to report a number of visitors here this fall. On Tuesday night Oct. 15, Bro. J. J. Yoder, daughter Rachael and Sister Rachael Yoder, all of Surrey, N. Dak., stopped with us on their way to Pennsylvania to spend the winter there. Over Sunday, Oct. 20, Bro. Brubaker and wife accompanied by Sister Phoebe Brubaker, all of Duchess, Alta., visited in the Dan Martin family and took part in the services. The following week Bro. Ed Hartzler and wife of Surrey visited here over night, on their way to Maryland to spend the winter. Sunday, Nov. 10, Bro. John Leichty of Burrismade, N. Dak., worshiped with us, also taking part in the services. While visiting here he told of their need in their community, another Macedonian call to "come over and help us." Nov. 14 Bro. Dan Miller and wife visited here on their way home from Kenmare, N. Dak., to Harper, Kans. The same time Sister Rosa King with her two sons, Samuel and Amos, visited here. Sister Agnes Ogburn of Westover, Md., was with them. We are glad for all these visits. Come again.

On Sunday, Nov. 2, we had a very agreeable communion service, when we were reminded again of a Christ who died for us.

No more families were added to the colony here during the summer, but it looks very favorable for more to come this way during the coming year.

Christmas is coming on, and we like to give something that brings cheer and good will to others. In this

connection let us remember the poor and needy.

No preventing Providence, two of our young sisters are planning to attend the special Bible term at Heston, Kans.

Dec. 14, 1929.

I. S. Mast.

Manheim, Pa.

(Risser's congregation)

Greetings of Love in the dear Master's Name:—We closed our series of meetings last Sunday evening, Dec. 8. Bro. Elmer Martin of Mellinger's congregation having labored with us. He preached the Word night after night in all its purity, with the result that there were 7 confessions and the Church greatly edified. May the Lord help us to put to practice the words taught by our brother.

Saturday, Dec. 14, our sewing circle went to Columbia to help the Mission with their sewing school. It was an inspiring afternoon spent for the Lord. May we all (scholars and teachers) have been greatly blessed by having mingled with one another.

Dec. 16, 1929. Bertha R. Boose.

Roseland, Nebr.

Dear Herald Readers, Greetings:—Truly we are thankful to God for all His benefits toward us.

We had the privilege of having with us, Dec. 11-13, Bro. Joe Zimmerman of Milford, Nebr., and Bro. J. A. Heiser of Fisher, Ill., in Bible conference work. During this time the brethren gave us three sermons and six Bible lessons on the following subjects: "The Incarnation," "The Holy Spirit and His Work," "The Christian Home," "The Authority of the Scripture," "Obedience to God," and "Prayer." These messages were very instructive and much appreciated. The closing message by Bro. Heiser was a special appeal to those who know not Christ as their Savior. Our hearts are saddened for those who do not heed the warning as it is sounded forth. We ask an interest in your prayers for the work at this place.

Dec. 17, 1929. Mabel Gingrich.

Springs, Pa.

Programs are out for a Bible conference to be held here from the evening of Dec. 26 to the afternoon of Jan. 1. Instructors, O. N. Johns of Canton, Ohio, and Abram Metzler of Masontown, Pa. Come and enjoy yourselves with us.

On Sunday, Dec. 15, Bros. Daniel Kauffman of Scottsdale and Joseph Saylor of Johnstown were with us and votes were taken for the office of deacon. There are 5 in the class who were voted for. The ordination will be on Sunday, Dec. 29.

Health in the community good.
Dec. 18, 1929. Cor.

La Junta, Colo.

(East Holbrook congregation)

Dear Readers of the Herald:—On Sunday, Dec. 8, we reorganized our Sunday school with the following officers: Supts., Bro. Fred Neuschwanger, Bro. John Kiser; Chors., Bro. Charles Snyder, Bro. J. T. Zook; Secy., Bro. Jesse Kauffman; Prim. Supts., Bro. Isaac Kulp, Bro. Bert Snyder.

Bro. Earl Showalter was with us on that day and preached a very inspiring sermon.

On Dec. 1 Bro. Allan Erb preached for us.

We praise the Lord for the visits from these brethren and the encouragement we received. May the Lord use them in a special way is our prayer.

We are planning to have a Christmas program with Sister Allie Miller in charge.

Weather is fine and beets are nearly all harvested. We feel to praise the Lord for His goodness towards us this year. May the New Year find us stronger and more active in His service.

Dec. 18, 1929.

Cor.

Sterling, Ill.

Greetings:—In October we organized a teachers' meeting, which meets each Sunday evening before the hour of Y. P. Meeting. While this meeting is in session two other groups have been organized.

The young people's section study a book on "The Building of Christian Character." Verna Graber leads the class. The class made up of the older members is studying "Paul's Prison Letters." Esther Nunemaker is president and the present leader is D. W. Good. The increase in attendance and interest manifested are very encouraging, and we believe it will prove helpful to those who take advantage of this opportunity.

Bro. and Sister Herbert Widmer, who in the past two years spent some time in mission work in Jerusalem, were with us on Thanksgiving day, at which time Bro. Widmer brought us a helpful message, impressing us with the fact that the American people have many things to be grateful for and the Christian life is a happy life in comparison with the wailing Jew.

Sunday, Dec. 15, our Sunday school was reorganized: Adult S. S. Supts., Howard Mellinger and Cleo Steiner; Sec.-treas., Roy Hess and Glen Ebersole; Chors., Ruth Kreider and Lila Good; Junior Supt., Wm. Landis; Prim. Supt., Ada Lapp; Beginners class Supts., Eliza Book and Amelia Wade; Home Department Supt., Mattie Good.

On the evening of the same day our young people's meeting was reor-

ganized. The following were elected as a nominating committee for the year: John Nunemaker, Lloyd Ebersole and Clark Wade. The program committee for the next quarter consists of Chas. Mellinger as chairman, Hazel Long and Menno Long.

Dec. 18, 1929.

Mary Wade.

Petersburg, Ont.

(Geiger congregation)

Greetings in the name of Him who loved us and gave Himself for us.

We enjoyed a spiritual feast during the past week when evangelistic meetings were conducted and one day's Bible conference. The brethren on the program were all present and faithfully expounded the Word of God with power and in such a manner that made us feel more keenly the work God has entrusted to us.

Bro. Oscar Burkholder had charge of the evangelistic meetings Dec. 8-15. We feel sure the brother did not shun to declare the whole Gospel, saints were encouraged and sinners warned of their impending doom. Among the visible results was one confession. Others were counting the cost. We were sorry that our pastor, on account of illness, was not able to take in all of the meetings. But we feel thankful to God that his health is again restored.

We crave an interest in your prayers that the flock here may hold out faithful in the Master's service and that the work may continue to grow.

Dec. 19, 1929.

Louise Groff.

Kalona, Iowa

(East Union congregation)

Greeting of Love to All:—Sunday, Dec. 22, was a day with us long to be remembered: The ordination of a bishop, which we were looking forward to, took place. In addition to Bro. Sanford Yoder, four bishops from the surrounding congregations were present. Bro. Simon Gingerich preached an impressive sermon. The lot fell on Bro. D. J. Fisher, and he was ordained. Bro. Sanford Yoder officiated, assisted by laying on of hands by the brethren, Perry Blosser of South English, John Y. Swartzen-druher of Lower Deer Creek congregation, Abner G. Yoder of West Union congregation, and Simon Gingerich of Wayland. May the Lord richly bless that His work on earth will be carried on. Will you pray for us to this end?

Dec. 23, 1929.

Cor.

Midland, Mich.

Dear Herald Readers, Greetings:—On Christmas morning we have services beginning at ten o'clock. Bro. Albert Wyse having the devotion, and Brethren Eli and Floyd Bontrager will give us the message. Then in the evening we have a program.

Everybody is invited to be with us to spend the day.

On Sunday, Dec. 8, we reorganized our Sunday school and young people's meeting. Supts., Bros. Noble Kauffman and Clarence Yoder; Prim. Supt., Bro. Monroe Wyse, Chors., Sister Leona Schrock, Bro. Ray Bontrager; Secys., Bros. Lester Wyse and Myron Short; Mods., Bros. Monroe Wyse and Clarence Yoder; third member, Bro. Floyd Bontrager.

At present we have cold and icy weather.

On Dec. 19, in the evening, we will have Bro. C. C. Culp of Chief, Mich., with us for a sermon. Bro. Culp coming through here because better connections can be made to get to Fairview, Mich.

Dec. 20, 1929.

Cora Wyse.

Low Point, Ill.

(Metamora congregation)

Season's Greetings to all Herald Readers:—It is with pleasure that we acknowledge the privilege of having Bro. Henry King of Harper, Kans., on the two intervening nights of the close of the revivals at the Roanoke Church and the opening of those at Peoria; namely, Dec. 9 and 10.

Our Sunday school reorganization was held Dec. 22 with the following officers elected: Supts., Bro. Tilman Smith, Bro. Walter Yoder; Chor., Bro. Ralph Imhoff; Secy.-treas., Bro. Paul Schertz and Bro. Emanuel Neuman.

Bro. Walter Yoder was reappointed as Church chorister at our business meeting, which was held the afternoon of Dec. 16.

There is considerable sickness in our community at present. Mrs. Andrew Schrock, Sr., is confined to her home with bronchial pneumonia.

Pray for us all.

Dec. 23, 1929. Madeline Garber.

Falfurrias, Tex.

Dear Herald Readers:—Since the last news sent to Herald readers from this place, we were favored with some visitors and others moving here.

Bro. D. H. Bender of Hesston, Kans., renewed his winter visit with us for a few days, staying over Sunday and breaking the bread of life unto us. Bro. Menno Eby, wife and family of Duchess, Alberta, spent a few days with us on their way to Pennsylvania. We appreciated their and son Elmer, J. G. Nofziger and Milton Schantz, all of Fulton Co., Ohio, spent part of a Sunday with us attending regular services. They were on their way to the Pacific coast from the Rio Grande Valley.

Bro. Amos Schertz and family of Eureka, Ill., moved here recently. The sick members of their family are gaining strength. Sisters Barbara

(Continued on page 816)

Miscellaneous

NEW YEAR REFLECTIONS

By J. S. Shoemaker

For the Gospel Herald.

Another year has taken its flight,
And never shall it return again.
Some days were cloudy and others bright,
Hence various memories with us remain.

Some words may have been harshly spoken,
And certain things thoughtlessly done,
Which may have caused hearts to become
broken,
Or failed to bring cheer to any one.

The wrong things which we have done and
said
May be difficult for us to recall;
But if to penitence we were divinely led,
Christ hath graciously forgiven all.

Though cares and sorrows were not a few,
While traveling in this world of sin,
Yet those who to Jesus were always true,
Have through His grace been able to
win.

The Lord has graciously supplied our need
In times of sickness, trials, and health;
All who His teachings continue to heed,
Have enjoyed His treasures of heavenly
wealth.

If as Christians we are devoted and true,
Ever walking in the King's Highway,
Then we will aim the right thing to do,
And daily continue to "watch and pray."

With one accord we should now decide
To render faithful service this year;
And always in God's love and grace abide,
Serving Him daily with godly fear.
Dakota, Ill.

LET US MOVE ON WITH THE YEARS

By O. D. Yoder

For the Gospel Herald.

Ye have dwelt long enough in this
mount.—Deut. 1:6.

Consider the years.—Deut. 32:7.

As we tread upon the hallowed
sands and embrace the sacred oppor-
tunities of a new year, we are re-
minded afresh of the perpetual loving
kindnesses and endless mercies of
God. With gratitude for the past,
courage for the present, and hope for
the future, we can adapt the words of
the poet in annual garb and sing,

One sweetly solemn thought
Comes to us o'er and o'er;
Nearer our home are we this year,
Than e'er we've been before.

As to the past year, it is checkered
with monuments telling us that many
(perhaps of our own friends) have
been called from time to eternity; it
is beclouded with the thought of
fleeting joys that can never return;
it is presenting its picture that time
(and perhaps eternity) can never
fade; of unused opportunities that are
forever gone. As to the present, its
opportunities are multiplied to us and
amplified as never before. Our rea-
sons for thanksgiving, and our privi-
leges for praising God abound as never
before.

And what about the future? should
it not look more hopeful than it ever

has in the past? Although the past
is blotted with failures, praise God!
the future is not! The future is a
bright, clean sheet that shall not be-
come unduly stained if we let our
God write the history on it.

"Consider the years!" they are con-
tinually coming and going. Is not
the thought of passing years most
solemn and tragic? We survey the
joys and blessings of past years,
those unique bounties of innocent
childhood and the vigorous thrills of
growing youth; but they are past,
never can they come again. Those
lost opportunities of the past year,
and of all our past life, how we com-
pass the utmost realms of thought
and experience to devise some way to
bring them back again; but they are
gone, forever gone from us. No
Samson of all time and eternity can
be found whose strength is sufficient
to carry away the gate that closes
forever from us the abode of lost op-
portunities. No key can e'er be found
that will unlock to us the irrevocable
past. The aged poet that clothed the
opportunities and blessings of his
childhood days, in most sublime po-
etic thought, after all had to close his
last verse with the fatalistic phrase,
"But that shall never be again." Thus
passing years lead us on the "one-
way traffic" of life from childhood to
manhood and old age, and conscious-
ly or unconsciously, swiftly remove
from us our present fleeting joys and
opportunities, placing them in the
sphere of the remote past whence
they shall never return. However,
the past (except that which is cover-
ed by the "blood of Christ") must a-
gain appear before us when we stand
to give an account of our life before
God.

"Consider the years." The fact that
God has added another year to our
lives and to the history of time,
proves to us that He has never plan-
ned, nor intended that our Christian
life and service should be static and
non-progressing. "Let us go on"
(Heb. 6:1) was meant not for time
and years, but for every individual
Christian. "Let us go on;" for that
is God's inevitable plan for our whole
life, and as God tells us that "we have
dwelt long enough" at the "mount"
of 1929, let us by His divine help be
sure that we move on to 1930 in our
spiritual life, as well as in our nat-
ural life.

If we have in 1929 been lingering
at the "mount" where we cannot have
the divine vision of this lost, perish-
ing world for whom Christ died, may
we henceforth follow our Savior and
move on until He can bid us lift up
our eyes to "look on the fields.....
white already to harvest." Certainly
God expects us to move on and have
a greater vision of this lost world in
1930 than ever we have had before.

Perhaps God looks down upon us

and sees us lingering at the "mount"
of indifference, where souls by the
scores are dying before our very eyes
and within the reach of our own
hands, and He is saying, "Ye have
dwelt long enough in this mount,"
yea, by His great love and patience
to us, He tells us by the voice of His
Holy Spirit that we have dwelt here
too long. Fellow-Christian workers!
God has passed us on to another year
in order that we might bring souls to
Him. Are we moving from uncon-
cern to a real definite longing to bring
souls to Christ, and to bring Christ
to souls?

And where does God find us in our
prayer life? Is not God beckoning us
to go on from prayerlessness to "ef-
fectual fervent prayer" (Jas. 5:16)?
God tells us to move away from
"Mount Horeb" (Deut. 1:6) and beck-
ons us to move on to "Mount Car-
mel" where with Elijah of old, we
can call down the "fire of the Lord"
(I Kgs. 18) and further still to the
"mount of transfiguration" where we
can know that "prayer changes
things" just as it changed the coun-
tenance of Christ. (Lu. 9:29).

As God has in mercy added another
year to our life story, may we in re-
turn trust Him fully so that He can
add to our inner spiritual life and ex-
perience, greater Spiritual stature and
power and more extensive labor and
service. May we as a church and as
individuals serve God better this
coming year than ever we could have
served Him before. May our sins be
confessed, and our lives cleansed and
more sanctified for His indwelling
and service.

Hesston, Kans.

FAITHFUL DISCIPLINE

Keeping House in the Church

By Joseph Diller

For the Gospel Herald.

In the Gospel Herald of Dec. 5,
1929, I noticed a request for an ar-
ticle on keeping house in the Church.
I feel pressed to write along this line
as a servant of the Lord (as the re-
quest leaves it open for other servants
besides ministers).

This house-keeping is commended
of God, of Christ, of the Holy Spirit,
of the Bible, of the home, of the
Church. To be brief, let us come to
this conclusion: This is the Lord's
work, and we want faithful house-
keepers. Notice the start—Acts 1:8.
They were to wait until they were
endued with power from on high;
then they were to work, witness, etc.
What wonderful results—so many
added to the Church in a day—and I
believe that if a week before this
these converts would have been ask-
ed, "What think ye of Christ?" most
of them would have had a different
answer from what they had at this

time. But Christ and the Holy Spirit are come to convict the sinner and bring him to repentance. "And they continued stedfastly in the apostles' doctrine" (Acts 2:42).

The aim of this article is to stir up the gift of the Holy Ghost, so that when opportunity presents itself we may give His Word with such confidence that it will bring the results that God wants. See Acts 15:7. When the church conference first convened there was much disputing; but when the resolution was passed (V. 28), they were unanimous in their testimony, "It seemed good to the Holy Ghost and to us." In Acts 13:1,2 we learn that the Church fasted and prayed until the Holy Spirit gave directions.

We sometimes see and hear things that we believe are not of the Holy Ghost. Such expressions as: "They went out of themselves; let them come back if they want back;" or "It makes me cross to see such unbecoming dress;" or, "If they do not want to obey the rules of the Church, let them go where they can do as they please;" or, "We should hate sin to such an extent that the appearance of sin makes us cross," it seems to me, are not the testimony of the Spirit-filled child of God. Let us see if the Holy Spirit prompts us to make expressions of that kind. "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Notice the spirit of love and mercy in Christ concerning the people of Jerusalem. Luke 13:34; 19:41. Did He say, "Let them go?" Did He get cross? Oh no; He wept, and still loved them. Gladly would He have gathered them to Himself as a hen gathers her brood under her wings, had they but permitted it. More than this, where would we be had God chosen to deal with us as we hear of some judging others and saying what should be done with them? Matt. 18:23-35.

Let us examine ourselves and see if the devil does not gain many victories because we lose our patience and are not burdened for souls as we ought to be, failing to go to the right place for power. The devil prompts many to do as they please along the line of pleasure, dressing in the styles of the world, etc. Then certainly they need teaching looking to correction. II Tim. 3:16. Then Satan tries to get bishops, preachers, deacons, teachers, or parents to say things that are not in line with God's Word and Spirit, to add some self-righteous ideas of their own, with the idea of making things better. In this way a minister often spoils it all, failing to give the message in the full power of the Word and of the Spirit. Or the devil may influence the one that is to give the correction to be sinfully liberal and let sympathy get away with good legislation.

Right along this line is where we often lose out, sorrowfully much. Let the servant first see that he is filled with and guided by the Spirit (I Tim. 4:12-16; II Tim. 2:15; I Pet. 5:2; Jno. 21:15-17); then in the power of the Spirit give the Word as though you believe it is God's Word and that he expects the Holy Spirit to convict the world of sin (Jno. 16:8; I Tim. 3:16, 17) and to realize that as a servant of God he will willingly do what God wants him to do. Stephen of old gave a message of correction till they stoned him to death, and he loved them to the end. It made a lasting impression upon Paul, as he tells us in Acts 22:20. Be sure you are right, then give bold and Spirit-filled rebuke and correction, as Peter did in Acts 8:20, 21.

When the disciples wondered, "Why could not we cast him out" (Matt. 17:19) Christ replied, "Because of your unbelief!" I wonder how often that would be the answer now, if we were to get direct answer from Christ every time we murmur and complain and find fault and wonder why it is so bad. But He gave them a way out. He said: "This kind goeth not out but by prayer and fasting."

I believe we still have cases that require fasting and prayer to get things in order, but it is the Lord's work. If the Lord has given us a talent to use, shall we not trust Him for power to use it till He comes to reckon with us? It will not go well with us if we fail to trust the Lord in the use of our God-given powers. See Matt. 25:14-30. Let us be among the faithful ones.

Souderton, Pa.

STOP! LOOK! LISTEN!

By A. A. Kauffman

For the Gospel Herald.

Many a soul has been hurled into eternity; many others have been maimed for life and are dependent upon charitable resources for a living. Still others, after weeks of suffering, have large hospital bills staring them in the face. Family circles have been broken and much sadness, grief, and pain caused. And all this because someone merely failed to stop, look, and listen.

Leaving the temporal things and entering upon spiritual and eternal realities, we find the same situation to be sadly true. I verily believe that more souls are on the downward way because of carelessness than for any other reason—carelessness of individuals, carelessness of parents, carelessness of pastors and teachers—CARELESSNESS. Let us keep that word in our vocabulary, but let us get it out of our Christian lives. Every individual, especially those in authority, need to heed the Divine admonition

of Eph. 5:15 "Walk circumspectly." In other words, we need to stop—literally stop—and look round about us and see the dangers lurking on every hand.

Is it not true that Satan has such a NICE underhanded way of leading us on step by step that before we know it he has us at a dangerous crossing? This is not only true of individuals but also of homes and churches. Without being unduly pessimistic would it not be wise to stop for a while before we cross the next crossing, that one which takes us into 1930? And as we stop let us look around, and also in retrospect. Does God's presence seem nearer to me than it did a year ago? Have I made progress in His will and service? Am I entering upon the New Year with an unselfish purpose? Do I have my mind set "on things above?" Am I "Looking unto Jesus, the author and finisher of our faith?" Am I prepared for the unknown which 1930 holds out for me? And here let us stop and seriously ponder the last question. **WE DO NOT KNOW WHAT IS BEFORE US**, is a fact that should bring us all with humility to our knees before the One who knows all things. Should we welcome the new year with a shout of rapture when it is a perfect stranger to us? We do not know what ills it holds for us. We know not the temptations that may befall us. Should these thoughts not drive us to the "Throne of Grace that we may obtain mercy and find Grace to help in time of need?"

The world is in trouble of every sort. Perhaps as never before Christ is needed to quell the fears and woes of mankind. Millions of souls are starving for a knowledge of Jesus and His saving power. God gives the divine message to a lost world through human instrumentality. Therefore we are responsible for those within our reach. If we do not give them the message, "His blood will I require at thy hand," Will we fail to impart this wonderful message? Dare we fail? Will we let Christianity lag through our carelessness and self-indulgence? Or, will we push ahead and put Christianity to the front and thus hasten the coming of our King in Glory.

In conclusion, let me ask again, regardless of our vocation and walk in life, would it not be good and wise to stop and prayerfully look the situation over? And then, after making sure that we are on the right path and in the narrow way, after making sure we are in the center of His will and headed in the right direction, let us by God's grace redouble our efforts for the advancement of the Kingdom. In this way we can gather in the lost and protect the saved.

Kenmare, N. Dak.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

HISTORY REPEATING ITSELF

By L. J. Heatwole

TEXT: Felix trembled.—Acts 24:24.

Felix and Drusilla

This text records one of the great tragedies of New Testament history, the awakening of a great sinner who it seems never escaped "the gall of bitterness and the bonds of iniquity." It was about the year 60 A. D. when Felix was Roman governor of Judea in which the residence capital was at Caesarea. Drusilla, whom he then claimed as a wife, was a Jewess—a woman doubtless reared in the Hebrew faith which explicitly taught by one of the Ten Commandments: "Thou shalt not commit adultery." History reveals in this connection that Drusilla had been persuaded by Felix to forsake a former husband to live with him as a wife.

Rome Builds Roads

Felix and Drusilla lived in the age when Rome had become a great builder of national roads, when all the cities of the empire were connected by great highways over which chariots are said to have been driven furiously by horses kept in royal stables owned by governors, kings, and emperors of the empire.

Like other public men in high position, Felix had the reputation as governor for being cruel, licentious, and base; with a character saturated with all the iniquity that marked the time when Rome began to die as a nation. It was before a man of such character that Paul appeared as a chained and manacled prisoner, when through the prompting of Drusilla, he was given permission to speak for himself.

The Governor Hears Paul

Led into the presence of the governor cumbered with a clanking chain, Paul was requested that he say something concerning the faith in Christ. The record adds that "when Paul began to reason of righteousness, temperance and judgment to come, Felix trembled." We may easily surmise what were the telling words of the speaker that so moved the governor to such visible agitation. The context is not so presented here, but the Savior's words were doubtless quoted: "Then they shall begin to say to the mountains, Fall on us, and to the hills, cover us" (Luke 23:30), or that other language of prophecy,

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord and the glory of his majesty, when he arises to shake terribly the earth" (Isa. 2:19).

Naturally before such a picture, well might the heathen governor be made to quake and tremble.

A Doomed Nation

When her great men and her mighty men all began to revel in the great sins of the world mentioned in the Ten Commandments, Rome went down speedily to the dust, as Egypt, Babylon, and Persia went down to the dust. History reveals to us that it took Rome 800 years to rise to the pinnacle heights of her power as mistress of the world, but that it took 300 years for her to die. As her great iniquities began to abound, her decline was swift and rapid, compared with her rise.

The same great world-sins that became so conspicuous with her downfall are becoming alarmingly prevalent with most nations of our age and time. Instead of chariot wheels that rolled over the ancient highways, we have the tremendous traffic of automobiles rolling over our modern thoroughfares carrying people in such volume to pleasure resorts in the form of golf-links, theater-plays and swimming-pools.

Are we Going in the Way of Rome?

O no, say some; Rome was in large measure a heathen nation, and naturally went down-grade in moral depravity. Many of the modern nations have the benefit of the moral uplift that comes with good government and the Christian Church. In this light God holds the modern nations all the more responsible. However, in the face of all these things, one is made to blush at the magnitude and size of our divorce lists, and we turn with a face of shame from the attire of modern womanhood. Through the agency of the automobile we have a stronger bid than we have ever had before for social pastime and social impurity.

What modern society needs most to-day is the ministry of an up-to-date Paul to proclaim far and wide what are the judgments of God against a nation, to the point of making people to quake and tremble, for such willful and glaringly impious conduct in His presence and in the presence of His true believers on earth.

Dale Enterprise, Va.

AFTER CHRISTMAS THOUGHTS

By Levi Blauch

Christmas in 1929 is now a thing of the past. God has a record of our thoughts, words, and deeds. How much was Christ honored during our holiday celebrations? Were many thanks given our kind heavenly Father for sending His Son into the world? Many people were busy distributing gifts, even to their rich neighbors. Others were concerned about the poor; so they filled their baskets with eatables and delivered them. This was a deed of kindness, and there is a blessing awaiting the kind givers provided they gave in the fear of the Lord. But they need not wait a year before a second basket is given, for people get hungry between times and need to be supplied the same as at Christmas times. Those who gave in a frivolous manner, or gave hoping to receive a richer gift in return for the one they gave, need not look for a blessing, for there will be none.

Christmas for 1929 is now a matter of history, and soon the same may be said of us; for many who celebrated Christmas day with us a year ago are with us no more. We see many vacant chairs about us. Last year it was they, next year it will be some of us. God alone knows which ones, but to be prepared to go is the most important of all. If those gone before had their robes washed and made white in the blood of the Lamb they are now happy beyond measure in the world of the blest. We who remain, though we may also have had our robes made white in the blood of Jesus can not enjoy ourselves to the full as do our saved friends who have gone on before. But we can after all enjoy ourselves in the service of our Lord, looking forward to a happy end.

Dear reader, let us forget all about gifts and embrace the birth-life and teaching of our dear Lord who remembered us before the Father day after day. Why should we not remember Him day by day, consecrate our all to Him, that no holiday festivities may lead us astray in forbidden pastures? Money wasted on needless gifts is robbing God. Even I question whether Sunday school treats are pleasing in the sight of God.

As we enter the new year let us not forget the birth of Christ and study the wonderful experience those holy shepherds enjoyed. Luke 2:8-20. It seems to me that the life of Christ and His Word treasured in our hearts should mean so much to us that we could hardly take time to join in the follies of this world on holiday or any other occasion. May the power of God come more fully to all our dear brethren and sisters who love the Lord.

Johnstown, Pa.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

Report for November

GENERAL

Forks Cong Ind	\$ 31 60	Lockport SS Ohio	34 60
Goodfield Cong Ill	18 48	Pleasant View SS Okla	23 44
Waldo Cong Ill	28 07	Hesston Col SS Kans	150 00
Beech Cong Ohio	34 62	Spg Valley SS Kans	37 50
A Brother Ohio	10 00	Yoder S Circle Kans	150 00
Plain View SS Ohio	18 00	Blough Cong Pa	30 00
Oak Grove SS Ohio	67 21	Kautman Cong Pa	30 00
S Union SS Ohio	113 61	Pleasant Gr Cong Pa	30 00
Schellsburg Cong Pa	2 00	Stahl Cong Pa	15 00
Scottdale Cong Pa	12 73	Blooming Glen Song	
Spg Valley Cong N Dak	10 00	Service Pa	80 50
Salem SS Alta	39 34	F Mennonite Cong Pa	117 25
Duchess Cong Alta	78 00	Goshen Cong Ind	38 63
Sugar Crk Cong Ia	71 82	Elkhart Cong Ind	45 50
Salem Cong Nebr	24 60		\$1,109 51
Daytonville Cong Ia	15 38		
Sugar Crk Cong Ia	86 33		
E Union Cong Ia	20 04		
Science Ridge Cong			
Thanksgiving Offg Ill	25 68		

\$707 51

INDIA

General

A Bro & Sister Mich	\$ 30 00	Conestoga SS Pa	\$ 3 67
Tri-Co SS Conf O	24 08	Forks S C Ind	72 01
Fairview Cong Ore	20 70	Salem SS Ind	14 97
Sue F Landis	5 00	Fairview SS Mich	40 00
A Bro Ill	30 00	Roanoke SS Birthday Offg	
A Bro Okla	100 00	Mrs Peter D Schertz's	
Winton Cong Calif	6 15	Cl Ill	5 00
Los Angeles Cong Calif	42 20	Fairview SS Offg Ore	63
Harrisburg Cong Ore	38 45	Fairview SS Offg N D	3 32
Zion Cong Ore	33 02	Forks S C Ind	40 49
Bethel Cong Ore	11 15		\$180 09
Sheridan Cong Ore	11 02		
Portland Cong Ore	11 00		
Nampa Cong Ida	16 00		
Filer Cong Ida	6 34		
Manitou Cong Colo	8 10		
Limon Cong Colo	12 00		
Thurman Cong Colo	13 00		
Shickley Cong Nebr	30 31		
A Brother Mich	5 00		
Hopedale Cong Ill	40 00		
Central Cong Ohio	12 50		
LaJunta Cong Colo	10 00		
Bethel & Sycamore Congs			
Mo	28 50		
Mt Zion Cong Mo	2 00		
Blenheim Cong Ont	51 48		
St Jacobs Cong Ont	160 00		
E Zora AM Cong Ont	33 82		
Vineland SS Ont	35 65		
Wanner Cong Ont	9 75		
Elmira Cong Ont	25 32		
Hagey Cong Ont	21 96		
Floradale Cong Ont	11 00		
Geiger Cong Ont	41 06		
Rockhill Cong Pa	126 65		
Spring City Cong Pa	100 00		
L Salford Cong Pa	48 00		
Souderton TM Penna	14 00		
Fairview Cong N Dak	5 00		
Salem SS Alta	68 07		
Pleasant Gr SS Ill	15 25		
Wood River SS Nebr	25 00		
Plum Crk Cong Nebr	14 82		
E Fairview Cong Nebr	53 88		
Zion Cong Ore	4 10		
Poole AM Cong Ont	54 75		
Andrew & Bertha Landis	16 64		
Mrs Jeremiah Moore	10 00		
Landisville SS Pa	42 68		
A Bro & Sister Pa	10 00		
Hopewell Cong Ind	15 00		

\$1,560 40

Missionary

Friends Ohio	\$150 00
Sue F Landis	5 00
Roanoke Cong Ill	150 00
Martins Crk Cong O	22 00

O Gr SS Old SS Cl O 13 00

\$121 00

Teachers

Anna Hoover	\$ 36 00
J P Sommer	60 00
E Union Cong Ia	120 00
A D Snyder	50 00
Waterloo SS Ont	180 00
Landisville SS Girls Cl 7	
Pa	5 00
Elizabethtown SS Clarence	
Lutz Cl Pa	12 00
Bosler SS Boys Bible Cl	
Pa	15 00
Ten Sisters Lanc Pa	42 00
Sev Sisters Landis Valley	
Cong Pa	21 75
A S S Mellinger Cong Pa	10 00
A Sis Lancaster Cong Pa	10 00
A Friend of India Pa	10 00
Blooming Glen SS Wm	
Moyers Pa	30 00

\$601 75

Orphans

Martins Cr SS Cl 6 O	\$ 9 00
Howard-Miami SS Ind	
Mothers Cl	18 00
Bethel & Guilford Congs	
O	18 00
Plainview SS Cl 13 O	9 00
Plainview SS Cl 5 O	10 00
Sue F Landis	5 00
Mr & Mrs Aldus K	
Hertzler	5 00
Alpha SS Minn	18 00
Clinton Br SS Cl 4 Ind	30 00
Yellow Crk SS Ind	10
Mr & Mrs R L Troyer	18 00
Fulton Co S C Ohio	56 00
Berlin SS Ohio Cls	
2, 3, 4, & others	12 00
Peoria Mission SS Ill	11 07
Norristown Mission SS Pa	9 00
J D Hartzler	27 00
Nora Blough	3 00
Hesston SS Pr Dep Kans	48 00
Walnut Crk SS Ohio	
Ura Gerbers Cl 4	16 00
J E Kurtz & family	18 00
Bethel SS Mrs Levi	
Hartzlers Cl Mo	9 00
Elizabethtown SS Pa	
Mrs Loda R Longeneckers Cl	9 00
Henry Kortemier	8 00
Omar & Myrtle Liebig	9 25
Sycamore Gr SS Mo Mary	
Klopfensteins Cl	9 00
Scottdale SS Wom Cl 10	
Pa	22 00
Stahl SS Pa	7 23
Reiffs SS Md	26 00
Forks SS Cls Ind	49 50
W Union Pri Dept Ia	3 23
Plum Cr Nebr Jrs	36 00
L Deer Cr SS Cl 29, 31	
Ia	10 00
Zion SS Cl 14 Ore	32 50
Waterloo SS Ont	38 00
Weber SS Ont	30 00
Weber SS Y M Cl Ont	12 00
M B Bauman SS Cl Ont	4 10
Ananias Shantz SS Cl Ont	8 40
Geo A Weber SS Cl Ont	5 00
Velma Shantz SS Cl Ont	5 00
Rhea Schissler SS Cl Ont	5 00
John Kehl SS Cl Ont	16 00
F Menn SS Jr Sav Ont	11 43
F Menn SS Jr Earn Ont	17 35
Landisville SS Pa Pr Cl 1	9 00
Girls Cl 5	3 00
Elizabethtown SS Pa	
Loda Longeneckers Cl	9 00
Mrs Jacob Shanks Cl	9 00
John Rutt Cl	18 00
S B Landis Cl	18 00
Mr & Mrs E O Brubaker	18 00
Elizabethtown SS Elmer	
Groffs Cl Pa	12 00
A Sister Ill	10 00

Shore SS Indiana 20 32
Percy J Miller 9 00

\$852 48

Widow

Mary Brunk	\$ 5 50
Mr & Mrs Aldus K	
Hertzler	5 50
Mr & Mrs John Nice	5 00
A Millersville SS Cl Pa	2 00
Ed M Yoder	1 50
Bethel SS Mothers Cl O	07
Reif SS Md	2 00
O Gr SS Old Sis Cl	5 50
Portland SS Cl 14 Ore	5 50
Mr & Mrs Isaiah	
Bauman	11 00
Elkhart SS Mothers Cl 20	
Ind	66

\$ 44 23

Medical

A Bro & Sister Ind	\$ 10 00
Biehn & Geiger S C Ont	10 00
Shantz S C Ont	5 00
Waterloo S C Ont	12 00
Martins Crk Cong Ohio	1 88
Anton Wom Miss Soc O	10 00
A Bro & Sister Calif	20 00
Ed M Yoder	8 50
A Sister Ohio	10 00
Franconia Dist Bd	243 82
Kate K Delp (deceased)	100 00
Elza H Hendricks	20 00
M C Cressman SS Cl Ont 6 50	

\$457 70

Primary Village School

Ivan & Nora Groh	\$ 20 00
F K Moyer SS Cl Pa	42 00
Thurman Cong Colo	4 00
Lititz SS Pa	43 00
A Sister Pa	15 00
Elkhart YPS&LA Ind	36 00

\$160 00

Evangelistic

Pleasant Gr SS Ill	\$ 15 75
E A Miller	10 00
Kauffman Cong Pa	42 97
Springs Y'PBM Pa	16 87

\$ 85 59

Personal

Friends Ohio	\$ 25 00
St Jacobs S C Ont	10 30
Chappell S C Nebr	10 00
Ernest H Miller	30 00
Bethel SS Girls O	9 75

\$ 85 05

Lepers

Sue F Landis	\$ 5 00
Mrs Lena Schertz	10 00

\$ 15 00

Guest Room—Dondi

Blenheim S C Ont	\$ 20 00
Strasburg S C Pa	15 00

\$ 35 00

Native Nurse Training

Midland S C Mich	\$ 10 00
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Friesen's Medical Dispensary

L Deer Crk S C Iowa	\$ 12 72
W Union S C Iowa	40 00

\$ 52 72

Ghatula Dispensary

A Strasburg SS teacher	
Pa	\$ 5 00

Nurses Bungalow

Yel Crk Cong Ind	\$ 31 00
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Baby Home

Mary King	\$ 5 00
Total for India	\$6,488 26

SOUTH AMERICA

General

Freeport Cong Ill	\$ 54 55
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Sue F Landis	5 00
Milford AM Cong Nebr	34 43
A Brother Ill	20 00
Elmer R Schrock	4 00
A Brother Okla	25 00
A Brother Mich	5 00
A Sister Va	1 00
Roanoke Cong Ill	15 78
Willow Spgs Cong Ill	15 77
Science Ridge Cong Ill	30 82
Bethel SS Ohio	15 18
Central Cong Ohio	12 50
LaJunta Cong Colo	10 00
Limon Cong Colo	5 46
Mt Zion Cong Mo	1 50
Bethel & Sycamore Congs	28 50
Mo	19 96
Hagey Cong Ont	23 40
Floradale Cong Ont	14 95
Wanner Cong Ont	8 82
Springs SS Pa	14 00
Kaufman Cong Pa	27 00
Georges Run Mission SS	100 00
Md	10 00
Chambersburg SS Pa	35 00
Mrs Lena Schertz	32 28
Fairview Cong N Dak	76 97
Salem SS Alta	26 08
W Union Cong Iowa	36 02
E Fairview Cong Nebr	30 00
L Deer Crk SS Ia	82 00
Weber SS Ont	15 00
Frazer SS Pa	20 00
A Bro & Sister Pa	24 00
Lancaster SS Pa	
Hopewell Cong Ind	

\$879 97

Missionary Support

Western N Y SS Workers	
N Y	\$ 65 00
Sue F Landis	5 00
LaJunta SS & Cong Colo	19 00
Pleas Val SS Kansas	20 00
Hagey Cong Ont	103 25
Blenheim Cong Ont	75 15
Vineland Cong Ont	15 00
E Zora AM Cong Ont	75 00
Souderton TM Pa	37 50
Bossler SS Pa	11 91
Good Cong Pa	18 00

\$444 81

Missionary Children

Fairview SS Ore	\$ 9 11
Lauver SS Pa	112 50

\$121 61

Junior Earnings

Scottdale SS Pa	\$ 4 60
Beech SS Ohio	29 50
LaJunta SS Colo	6 74
SS Cl at Strasburg Pa	9 25
Biehn SS Ont	100 00
Fairview SS Ore	1 00
E Zora SS Ont	16 58
Stauffer SS Md	21 95
Pleas View SS Ohio	3 00
Marion SS Pa	14 25

\$206 87

Junior Savings

Eldora B Hartzler	\$ 10 25
Beech SS Ohio	1 82
Berea SS Mo	5 00
LaJunta SS Colo	30 35
Berlin SS Ohio	14 00
Pleas View SS O	7 17
Marion SS Pa	33 95

\$102 54

Total for Missionary Children

\$431 02

Evangelist

E Union Cong Ia	\$ 50 00
Elkhart SS Good	
Samaritan Cl Ind	4 00
A R Miller	5 00

\$ 59 00

Bible Reader

Waterloo Jr S C Ont	\$ 20 00
Beihn & Geiger SC Ont	4 75

\$ 24 75

Orphan

Peoria Mission SS Ill	\$ 6 25
A Brother & Sister Pa	10 00
Waterloo SS Ont	60 00
F Menn SS Jr Sav Ont	11 42
F Menn SS Jr Earn Ont	17 35
Frazer SS Pr Cls Pa	35 86
Lanc SS Mrs Rohrer's Cl	
Pa	10 00
Mary & Esther Herr	20 00
Susanna C Rohrer	5 00
Yellow Crk Cong Ind	31 00

\$206 88

Bible School

Bethel & Guilford Congs	
Ohio	\$ 28 00
F E Freed	1 80

\$ 29 80

Kindergarten

Berlin SS Ohio	\$ 10 56
Duchess S C Alta	10 00
Bethel Cong Ohio	6 00
Thurman Cong Colo	1 00
A Sister Pa	15 00
Elkhart SS Y Mothers Cl	
Ind	5 00

\$ 47 56

Publication

Mr & Mrs Milton Sitler	\$ 2 75
A Bro & Sister	
Harrisburg Ore	25 00
N Lima SS Ohio	35 52
A Bro & Sister Lanc Pa	10 00
Hershey SS Pa	48 40

\$121 67

Personal

Reading Mission SS Pa	\$ 9 62
Total for S America	\$2,255 08

CITY MISSIONS**Altoona, Pa.**

Kaufman Cong Pa	\$ 14 00
Glade Cong Md	1 00
Springs Cong Pa	1 92
Blough Cong Pa	15 50
Rockton SS Pa	1 50
Scottdale Cong Pa	22 25

\$ 56 17

Canton, Ohio

Sister Mast (Oct)	\$ 2 00
Martins YPM O (Oct)	7 63
Canton SS Ohio (Oct)	3 00
Martins Cong O (Oct)	6 25
Pleasant View SS Ohio	13 00
Beech YPM Ohio	7 22
Martins YPM Ohio	7 00

\$ 46 10

Chicago, Ill.

R Buchanan	\$ 14 00
S M Kanagy	10 00
Mrs Leich	6 00
Samuel Yoder	7 50
L C Hartzler	10 00
Edwin Weaver	13 00
Willow Spgs Cong Ill	7 88
Roanoke Cong Ill	24 07
Freeport Cong Thanks-	
giving Offg Ill	31 85

\$124 30

Detroit, Mich.

Metamora S C Ill	\$ 15 00
Howard-Miami S C Ind	5 00
Hopedale S C Ill	5 00
Bowne Cong Mich (Oct)	8 00

\$ 33 00

Fort Wayne, Ind.

A Sister Ind	\$ 1 00
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Holdeman Cong Ind	27 19
Shore Cong Ind	10 00
A R Miller	5 00

\$ 43 19

K. C. Argentine Improvement Fund

Fred Swartzendruber	\$ 5 00
Edna Bontrager	1 00
White Hall Cong Mo	10 75
C F Summer	10 00
Crown Hill Cong O	116 00
Mrs C D Yoder	5 00
Martha Moyer	5 00
A H Kilmer	1 00
Jet Okla Cong	3 45
A Brother Pa	1 00
Plain SS Cl Ohio	6 00
Alpha Cong Minn	4 00
Protection Cong Kans	15 81
Maude Shellenberger	5 00
Chappell Cong Nebr	7 00
Thurman Cong Colo	6 00
Pryor Cong Colo	8 15
Limon Cong Colo	9 50
Ia-Nebr Dist Treas	108 00
H H Hershey	5 00
Peabody Cong Kans	5 40
W H Lehman	7 20
Crystal Spgs Cong Kans	13 00
Kansas City Cong Kans	43 94

\$402 20

Kansas City, Kans.

Mt Zion Cong Mo	\$ 1 00
E Fairview Cong Nebr	35 47
S C Okla	5 00
Christian Stalter	2 00
Rent	54 00
Spg Valley Cong Kans	41 45
Mollie Schrock	1 00

\$139 92

Lima, Ohio

Crown Hill Cong Ohio	
Y P M	\$ 16 25
Martins Crk YPBM O	10 00

\$ 26 25

Portland, Oreg.

Filer Cong Ore	\$ 18 08
A Brother Okla	25 00
A Bro & Sister Kans	15 00

\$ 58 08

Peoria, Ill.

Hopedale Cong Ill	\$ 30 00
Cullom Cong Ill	1 40
Willow Spgs Cong Ill	7 87

\$ 39 27

Tampa, Fla.

A Bro & Sister Calif	\$ 13 00
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Toronto, Ont.

Blenheim Cong Ont	\$ 19 25
Blenheim SS Ont	19 76
Weber Cong Ont	18 43
Wanner Cong Ont	10 15
Hagey Cong Ont	11 06
Detweiler Cong Ont	7 15

\$ 85 80

Total City Missions \$665 08

CHARITABLE INSTITUTIONS**Children's Home, K. C.**

Kans Cy Telephone Co	\$ 21 00
A Brother Kans	3 00
Mrs Easley	55
D S Brunk	5 00
Special Support	306 25
Milford AM Cong Nebr	12 01
Mt Zion Cong Mo	50
Plum Crk Jrs Nebr	24 80
Wichita SS Jr Sav Kans	27 68

\$400 79

Portland Welfare Work

Filer Cong Idaho	\$ 1 42
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Orphans' Home, Ohio

A Bro Fulton Co Ohio	\$ 2 00
Tri-Co SS Meet Ohio	24 08
Special Support	531 00
Farm Income	8 00
Sue F Landis	5 00
P A Heller	50 00
Schellsburg Cong Pa	2 00
Scottdale Cong Pa	12 73

\$634 81

Junior Earnings

Orie S. Gnagey	\$ 1 50
Weaver SS Va	97 10
E Zora SS Ont	16 59

\$115 19

Junior Savings

Leo SS Ind	\$ 9 43
Total for Orphans Home	
Ohio	\$759 43

Home for Aged—Illinois

Weaver Cong Pa	\$ 7 48
Stahl Cong Pa	10 20
Special Support	617 26
Produce Sold	9 64
Farm Products	18 50
Bessie King SS Cl	7 19
Kate Litwiller	5 00
Enos Schrock	1 00
Chris Grieser	1 00
Cullom Cong Ill	5 31
Maple Gr Cong Pa	45 50
Metamora Cong Ill	37 28
Waldo Cong Ill	31 27
Berea SS Mo Jr Sav	2 00
Total Home for Aged—	
Ill	\$798 63

La Junta Hospital

J F Kauffman	\$ 5 00
Mr & Mrs F A	
Neuschwanger	20 00
Delt Biehn	4 00

\$ 29 00

Children's Home, New Building

A Brother Okla	\$100 00
Milan Val Cong Okla	8 25
White Hall Cong Mo	3 00
Mrs C D Yoder	5 00
Mrs C T Kauffman	5 00
Larned Cong Kans	15 00
Wichita Cong Kans	20 37
E Holbrook Cong Colo	35 81
Dak-Mont Dist Miss	
Meeting	60 00
A Bro Spr Val SS Kans	1 75

\$254 18

Junior Earnings

Milan Valley SS Okla	\$ 11 62
Mt Zion SS Mo	43 75
Spg Val SS Kansas	90 43

\$145 80

Junior Savings

Crystal Virginia Hough	\$ 5 00
Milan Val SS Okla	1 50
Evelyn Ruth Beck	5 16
Berea SS Mo	10 00
Pleasant View SS Okla	40 00
Spg Valley SS Kans	3 75
Leo SS Indiana	9 44

\$ 74 85

Total for Children's Home New Building \$474 83

Total for Charitable Institutions \$2,464 10

OTHER FUNDS**Africa**

Sue F Landis	\$ 5 00
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Missionary Preparation

Metamora Cong Ill	\$ 30 45
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College Endowment

Miriam Schertz	\$ 10 00
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O O Hersherberger	25 00	Crystal Spgs Cong Kans	11 46	E Holbrook SS Colo	5 40	Ira Eberly	5 00
	\$ 35 00	W Liberty Cong Kans	16 10		\$ 42 94	Sugar Crk O O Cong O	379 75
Vineland Mission Building		Mt Zion Cong Mo	1 00	Total Other Funds	\$1,243 42	Mrs M M Hersherberger	50
Liberty Cong Iowa	\$ 11 36	Rockhill Cong Pa	162 65	RELIEF FUNDS		Springdale S C Va	15 00
Colportage & Tracts		Towamencin Cong Pa	22 49			Science Ridge SS Jr Dept	11 85
Leo Cong Ind	\$ 16 64	Boyertown & Hereford	7 00	Russia		Ill	45 55
Elkhart Church House		Congs Pa	20 00	Dr W S Heatwole	\$ 5 70	Science Ridge Cong Ill	119 50
Maple Gr Cong Ind	\$130 00	Kitchener Cong Ont	42 00	A Bro & Sister Ind	1,000 00	Plum Crk Cong Nebr	25 00
Olive Cong Ind	27 66	Ont	21 25	Pigeon River SS Mich	68 35		\$690 65
	\$157 66	Detweiler Cong Ont	16 05	A Bro & Sister Mich	20 00	General	
Rural Evangel		Maple Grove Cong Ind	10 75	Catlin Cong Kans	14 00	Madison Co SS Ohio	\$ 6 50
Middlebury SS Ind	\$ 4 00	Midland Cong Mich	12 00	A Bro & Sister Ill	20 00	Total Relief Funds	\$2,508 07
Hopewell SS Ind	5 00	Clinton Br Cong Ind	36 61	Katy Kauffman	3 00	SUMMARY	
	\$ 9 00	Clinton Fr Cong Ind	10 00	Mary A Martin	5 00	Alta-Sask Dist Bd	\$ 566 34
Rural Missions		Shore Cong Ind	5 03	Several Sisters Ohio	64 00	Dak-Mont Dist Bd	146 10
Nappanee Cong Ind	\$ 30 00	Salem Cong Ind	15 50	Sue F Landis	5 00	Franconia Dist Bd	1,335 28
Howard-Miami Cong Ind	27 12	Illinois Sew Circles	1 00	A Brother Ind	105 25	Illinois Dist Bd	297 74
Holdeman Cong Ind	53 51	Beilm & Geiger S C Ont	1 00	Mt Pleasant SS Va	10 00	Iowa-Nebr Dist Bd	709 52
Shore Cong Ind	11 87	Shantz S C Ont	1 00	Ernest H Miller	10 00	Ind-Mich Dist Bd	795 28
Geiger Cong Ont	10 00		\$660 03	Midland S C Mich	15 00	Lancaster Dist Bd	758 36
Bothwell Cong Ont	6 00	Bible Class Fund		Moses Beachy	50 00	Mo-Kans Dist Bd	725 37
Snyder Cong Ont	20 00	Sara Kratz	\$ 17 08	Linford D Hackman	5 00	Ohio Dist Bd	341 46
Mt Zion Cong Mo	1 00	S. W. S. S. Conf. Mission Fund		Abe H Mast	25 00	Ont Dist Bd—	
	\$159 50	Springs SS Pa	\$ 25 36	Ira A Kurtz	110 75	N M Beringer	1,021 38
S. W. Penna. Conf. Fund		Morrison Cove SS Pa	4 00	Sycamore Gr Cong Mo	200 00	Ont Dist Bd—	
District General		Stahl SS Pa	13 35	Franconia Miss Bd Pa	10 00	M C Cressman	709 55
Casselman Cong Md	\$ 2 35		\$ 42 71	Daniel Miller	10 00	Pacific Coast Dist Bd	40 80
Missison Meeting at		Evangelistic Fund		Mrs Lena Schertz	11 00	S W Penna Dist Bd	448 00
Mattawana Pa	\$ 77 34	Bethel Cong Mo	\$ 6 40	A Bro & Sister Va	33 87	Womens Missionary Soc	157 55
Glade Cong Md	1 19	Mt Zion Cong Mo	5 65	Middlebury Cong Ind	\$1,805 92	Wash Co Pa-Frank Co	138 00
Springs Cong Pa	3 85		\$ 12 05	Near East		Md Bd	8,140 79
Stahl Cong Pa	9 83	Mo.-Kans. Dist. Mission Board		Sue F Landis	\$ 5 00	M B of M & C Inc	\$16,331 52
Pleas Grove Cong Pa	6 50	Palmyra Cong Mo	\$ 7 25	Canadian Russian		India Mission	\$6,488 26
Filer Cong Ida	7 02	Cherry Box Cong Mo	4 75	N J Yoder	\$ 1 00	S America Mission	2,255 08
Hopewell Cong Ore	8 45		\$ 12 00	Katy Kauffman	2 00	Africa	5 00
Nampa Cong Ida	5 83	Hannibal Fund		Freeport Cong Ill	8 00	City Missions	665 08
Spg Val Cong N Dak	10 10	Mt Zion Cong Mo	\$ 29 65	Michael Richard	10 00	Charitable Institutions	2,464 10
Lake Region Cong Minn	2 00	Mo.-Kans. Sunday School Field		Springdale Cong Va	25 00	Gen & Otlter Funds	1,945 93
Red River Val Cong N D	24 00	Worker Fund		Mrs Joseph S Yoder	12 50	Relief Funds	2,508 07
Bethel Cong Mo	10 00	Penna SS Kans	\$ 13 04	Mrs J B Yoder	12 50		\$16,331 52
Wichita Cong Kans	22 25	Wichita SS Kans	6 46	Bessie Hoover	5 00	Respectfully submitted and	
Spg Val Cong Kans	22 12	Pleas Valley SS Kans	2 20	Jonas Eberly	1 00	Gratefully acknowledged,	
Lajunta Cong Colo	1 04	Larned SS Kans	2 08	John Kessler	1 50	V. E. Reiff, Gen. Treas.,	
Pleas Val Cong Kans	11 00	Yoder SS Kans	13 76	Nancy Ne-suanger	2 00	1711 Prairie St.,	
Sycamore Gr Cong Mo	25 62			Daniel Eberly	2 00	Elkhart, Ind.	
				A Sister Dalton O	2 00		
				John Heatwole	1 00		

Married

Noe—Ullrich.—On Dec. 12, 1929, at the home of Bro. Christian Ullrich, Eureka, Ill., occurred the marriage of Bro. Wilbur J. Noe and Sister Reva Ann Ullrich. Bro. Ezra B. Yordy officiated. May God's blessing attend them through life.

Unger—Hartzler.—On Dec. 15, 1929, at the home of the groom's parents, Bro. and Sister J. F. Unger of La Junta, Colo., Bro. Orlando Jacob Unger and Sister Erma Frances Hartzler were united in holy marriage by Bro. Allen H. Erb.

Stauffer—Hershey.—On Dec. 11, 1929, at the home of the bride near Vintage, Pa., Bro. Paul H. Stauffer of the New Providence, Pa., congregation, and Sister Mary E. Hershey of the Mt. Pleasant congregation were united in holy marriage by Bro. C. M. Brackbill.

Wagner—Ullrich.—On Nov. 28, 1929, at the home of the officiating bishop, Bro. Ezra B. Yordy, Eureka, Ill., occurred the marriage of Bro. Ezra Wagner and Sister Lorene Ullrich, both of the Roanoke congregation. May the Lord richly bless them through life.

Wengerd—Custer.—On Dec. 4, 1929, at the home of the officiating minister, Bro. M. B. Miller, near Grantsville, Md., Bro. Logan Wengerd and Sister Anna Custer, both of the Casselman congregation, were united in holy marriage. May the Lord bless them and lead them through this life.

Hershey—Denlinger.—On Nov. 6, 1929, at the home of the bride's parents, Bro. and Sister Benjamin Denlinger, Bro. Sem E. Hershey of the Hershey congregation and Sister Martha K. Denlinger of the Stumptown congregation, were united in holy marriage by Bishop Abram Martin, Gordonville, Pa.

Kolb—Hershey.—On Christmas morning, Dec. 25, 1929, at the home of the officiating bishop, Bro. Noah L. Landis, Neffsville, Pa., occurred the marriage of Bro. John L. Kolb of the Hershey congregation to Sister Anna M. Hershey of the Lititz congregation. May the Lord richly bless them through life.

Diller—Hartman.—On the evening of Dec. 20, 1929, at the home of the officiating bishop, Bro. S. H. Rhodes of near Harrisonburg, Va., occurred the marriage of Bro. Rudy Diller of Elida, Ohio, to Sister Dorothy Hartman of Harrisonburg, Va. May God abundantly bless this union.

Obituary

Propst.—Frances Mae, infant daughter of Bro. Loy and Sister Annie (Shank) Propst, died Dec. 18, 1929; aged 1 m. 2 d. She is survived by her parents and a large number of relatives and friends. Her stay on earth was short, but long enough to greatly endear herself to those about her. Funeral services were conducted at Bank Church near Harrisonburg, Va., by Bro. S. H. Rhodes. Interment in adjoining cemetery.

Martin.—Blandina Bauman was born Nov. 27, 1870; was married to Daniel E. Martin Oct. 20, 1896, with whom she lived a little over 33 years. During the last three years she was afflicted with cancer of the liver from which she died Nov. 1, 1929; aged 58 y. 11 m. 3 d. She leaves a sorrowing husband and three children (Jesse, minister at Waterloo, Ont.; Enoch, and Lucinda, at home). One daughter (Minerva) died in infancy. She united with the Mennonite Church in her youth, and lived a quiet, exemplary life to the end. Funeral services Nov. 3 at the Martins Church near St. Jacobs, Ont., conducted by Bros. Jonas Snider and Moses M. Brubacher. Texts, 11 Cor. 5:1; 11 Tim. 1:12; Heb. 9:27.

Yoder.—Verna Sapp was born July 28, 1903, in Wablaw, Mo.; died in her home, Harper, Kans., Dec. 4, 1929; aged 26 y. 4 m. 6 d. Her father died when she was two years old. Sept. 22, 1926, she was united in marriage to Ivan Yoder. To this union were born three children: twin boys who died in infancy, and Verna Fay, who still lives. At the age of 15 she was converted, and at the time of her death she was a faithful, joyous Christian. To know Verna was to love her. She will be missed among a large circle of friends as well as in the home. She leaves her mother, step-father, four sisters, and an aunt. Funeral services conducted in the M. B. C. Church in Harper, Kans., by A. R. Farley, Pentecostal evangelist.

Lobdell.—Ruby Maude Lobdell was born Jan. 7, 1906, at South Haven, Minn.; died in hospital at Grenora, N. Dak., Dec. 14, 1929; aged 23 y. 11 m. 7 d. Her death, caused by diabetes, was a shock to the community, as she had been ailing but a few days. On Aug. 8, 1921, she was married to Dolba Lobdell of Coalridge, Mont. To this union were born a son (Eugene) and two daughters (Clarice and Lois). She leaves her husband, children, mother (Mrs. J. S. Olsen), two sisters (Mrs. J. E. Grayson and Harriet Olsen), and one brother (Kenneth Olsen), besides other relatives and friends. Her kind and lovable disposition was her outstanding characteristic, her affections unstintingly bestowed upon family and friends. Funeral services were conducted in the home in the presence of many sympathizing friends and neighbors. Interment in cemetery near Coalridge. Services in charge of Bro. L. A. Kauffman.

"Our heavenly Father knoweth best.

His burdens, though hard to bear,

May be for our good in mercy sent,

That we His name might learn to fear."

CORRESPONDENCE

(Continued from page 809)

visit. The brethren J. H. Nofziger Schertz and Grandma Ulrich accompanied them on their trip here, staying for a few weeks. Sister Rhoda Yoder and family of Tuleta, Texas, moved here recently. The children will be glad for regular church and Sunday school services. Two families moved in from Hubbard, Oreg. (Bro. Albert D. Erb and wife, Bro. Clarence I. Kropf and family). We welcome them as well as the rest.

Others are planning to come and spend part of the winter here to escape the rigors of the cold winter climate in the north.

Our regular communion services were held on Dec. 8. This may seem late in the year, but the weather was mild. We were again reminded of Christ, the believer's Passover, being already sacrificed for us.

In our Bible Study Course this winter we study the General Epistles of John. They are very helpful showing us our blessed assurance as the Father's dear children.

The weather has been quite mild in December, until the last few nights we had frosts followed by rain and ice. Some of us had been out every day picking oranges and grapefruit. Some of these compare well in size to the Rocky Ford Canteloupes.

Our spring plowing is now being done and the first week in January some planting will begin.

May God abundantly bless all our brethren in the Lord. "Thanks be unto God for his unspeakable gift."

Dec. 20, 1929. E. S. Hallman.

Millersville, Pa.

(Mennonite Children's Home)

Through the kindness of friends, the children and workers in the Home enjoyed a turkey dinner on Christmas day. Toys, candies, nuts, fruit, cakes and ice cream helped to satisfy the appetites of our hungry family. All this came as contributions, showing us that not only the brotherhood

but other friends and neighbors are interested in these unfortunate (shall we say, "unfortunate"?) children.

Long before the Christmas season, our sisters began to teach the "true spirit" of Christmas, and all who are old enough, learned a recitation as well as a number of Christmas songs. We believe that this seed sown will bear fruit, while the temporary blessings may pass with the using. We again thank all the dear ones for remembering us with these liberal contributions of cash and provisions.

The regular preaching service was held at 2:30 P. M. in the play-room of the Home, with the ministering brethren, Jacob G. Hess, Noah Mack, and John K. Charles in charge. Bro. Charles spoke on the question, "Where is He that is born King of the Jews." May God bless this message and bless the messenger as he labors on in the Master's vineyard; and as these dear children reach the years of accountability, one by one, may this "King" find room in their hearts, is our prayer.

Levi Sauder, Supt.

Reading, Pa.

(1202 Windsor St.)

Greeting in Jesus' Worthy Name: men." Another Christmas day has passed into history. May the blessings of the day be long remembered. Not the festivities, not so much the gifts that we gave or received, but the renewed thoughts of that wonderful gift of love sent from the Father above; and as we think of the Savior coming as a meek and lowly babe, born in Bethlehem's manger, may we also think of His coming again with all power and in great glory, (1) to receive the Church to Himself, and (2) to execute judgment upon all that have not believed on His name. May we be looking for His coming: "In such an hour as ye think not, the Son of man cometh."

Among the Christmas activities was the distribution of baskets of provisions to many of our Sunday school families. We gave out 43 full baskets and a number of smaller packages, making a total of 55 deliveries. This is our fourth year in this work. The first year we gave out 22 baskets.

On Christmas night we had exercises for the children in which many of our Sunday school boys and girls took part. Songs, scriptures, and recitations were given by different groups and by a few individuals. Afterward Bro. J. W. Hess gave a sermon especially adapted for the children, on account of so many children being present. On Christmas morning a group of our young people accompanied by the superintendent went out on the streets to sing Christmas songs.

On Sunday, Dec. 22, there were 155

present in the Sunday school, which is a record attendance for this place.

The following contributions were received for the Christmas work:

Bally and Hereford Cong.	\$20.50
Sister Stultzfus	3.00
G. S. Nice	10.00
Workers, Old People's Home	11.00
E. Seigrist	3.00
Nancy Mast	3.00
Bro. Fuss	5.00
Bowmansville Cong.	17.00
A brother from Morgantown	2.00

Total in Cash \$74.50

Provisions supplied by—Ezra Martin, Bologna; Bally Cong., produce; Conestoga A. M. Cong., produce, poultry; Bowmansville Cong., produce, poultry. Approximate value, \$140.00.

Total in produce and cash, \$214.50.

Many thanks to those who made it possible to carry on this work.

Dec. 27, 1929. J. B. Gehman.

ANNOUNCEMENT

A ministerial meeting of the Southwestern Pa. Conference District is to be held at the Stahl Mennonite Church near Johnstown, Pa., at the close of the Ministers' and Missionaries' week of the Johnstown Bible School, on Friday evening, Jan. 31, and all day Saturday, Feb. 1, 1930. We extend a cordial invitation to all to attend. Programs will be sent upon request.

M. B. Miller, Secy. Conf.,
Grantsville, Md.

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GOSPEL HERALD

MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest."

Published Monthly in the

JANUARY 2, 1930

Interests of our Mission Activities

EDITORIAL

"Show me thy ways, O Lord; teach me thy paths" (Psalm 25:4).

* * * *

If ever there was a class of God's people that needed to pray this prayer from the heart that class is the missionaries of the cross of Christ. In the first place, the ways of the Lord are the only paths that can possibly lead to success in mission work, and in the second place man's wisdom and judgment fall far short of the discretion necessary for the accomplishment of a work so great and so far-reaching as that of spreading the Good News of salvation.

* * * *

The missionary often, perhaps we should say usually, toils in an obscure place, where he cannot see the immediate results of what he is doing, and therefore cannot adapt his methods of work to the needs by what he sees of the effects of the various things he has done. He cannot say, "Now, this has resulted thus, so I must now do so." The temptation is to work on in the beaten track, results or no results, or else to change methods or places of work at every slight discouragement or opposition. Neither of these plans is wise nor successful.

* * * *

The safe way is to depend upon One who knows the whole way, who knows the proper means to produce a given result, who knows the result of each action along the way, and who can communicate to the worker at each step of the way just the right thing to do, just the right plans to put into action, just the right words to say. Hence the need of the prayer at the beginning of this appeal. The Lord does know the end from the beginning, and He will never fail the

worker who places a whole-hearted trust in Him.

* * * *

The weather was cold the other day, and the chains were needed on a few treacherous hills. But we had committed our ways to Him who made the hills and trusted that He might lead. At Steubenville—"How about chains?" "Well, the busses from Canton don't use them." At Carrollton—"How about chains on to Fort Wayne?" "If you've come from Steubenville without them you'll not need them from here on." And so we found it. The ones who had been over the way knew. We did not argue. We took the testimony of those who knew. So many would-be workers try to choose their own paths instead of asking the Lord to show them His paths. Their ability, their surroundings, their opportunities all point to consecrated work and witness in a steel mill; they argue that they'd rather push a pen behind a mahogany desk. The Lord shows them that their work is to "Plow Corn" or "Pick Cotton," but they insist that the "P. C." means "Preach Christ," and forget that a consecrated cotton picker is a far more successful winner of souls than a self-conscious, vainglorious preacher behind a pulpit. The Lord has been over all the way we must go and He knows. We may safely trust His guidance.

* * * *

It is of infinite importance that we keep open our lines of communication with our Leader. When we were crossing the Mediterranean from Alexandria to Italy a few years ago a large number of British soldiers were traveling in our class, going home on furlough from service in the Sudan. One told of a thrilling experience the passengers had as they came on the train from the torrid south toward Egypt. The train was a mixed one.

A number of "goods vans" were in front, the passenger carriages in the rear, last of all the guard van, or conductor's cab. One of the bearings on the freight cars became hot, the grease flamed up, the hot, dry wood of the car and the goods in it soon were aflame and slowly the fire worked backward toward the passenger carriages. The engineer, like a good engine driver, kept "his hand upon the throttle and his eye upon the rail." There was no signal system between the caboose and the engine. There is no means of passing along from coach to coach except along the running board, and this is very dangerous with the train running at fifty miles an hour. The passengers became frantic. The fire was creeping closer and closer. They tried in every way they thought of to call the attention of the driver—but his ears were full of the noise of the train and his eyes were on the rail ahead. Passengers were counting the cost of jumping to the ground rather than burning up alive, when at last the driver saw. Soon the train was stopped and the people were safe. When the Cape to Cairo Railway is fully equipped there will be some way of communication between the guard and the driver. It is not safe to travel by that line until they get that equipment.

* * * *

If that railway journey was dangerous because the conductor could not signal to the engineer—and it was—what do you think of a man trying to lead thousands of souls along the way to heaven when he does not know the way himself and has no means of communication with the only One who can show him the way? Before He went away, Jesus Christ promised that the Holy Spirit, the Comforter and Guide, would come from the Father to abide with the

disciples for ever. The only requisite for our receiving His presence, counsel, and guidance is that we ask for Him in faith, then follow Him in a life of consecrated obedience. The very first qualification for the Christian worker is a right relation with God—"Get right with God," is the familiar way of wording it. This relationship is essential for salvation, and the way of salvation is one way we cannot point out to another unless we are walking in it ourselves. We must know the way by experience if we want to show it to another.

* * * *

It is one thing to be saved but quite another thing to be able to deal in a direct way with lost souls and lead them to Christ. All have the privilege of leading Christian lives and being living examples of what true followers of Christ should be. The first evidence that a person is qualified to be a missionary is that he is a faithful Christian where he is. But that is not all. There are those who are faithful in their personal lives and are useful as Christians in their family and the community, but would be absolute failures in city mission work or in a foreign land. It is no evidence that they are not true Christians that they have not the qualifications that go with the more definite mission work, but that is not their field. If they are in communication with the divine Guide they will recognize their limitations and contentedly, faithfully work in the field, walk in the way, seek out the paths which the Guide points out, and glorify Him by their joy in service.

A LEPER'S TESTIMONY

By P. A. Friesen

For the Gospel Herald.

It was at Sikosa where a group of lepers and other patients had gathered for treatment. Many of them, especially the lepers, had been here before and had helped sing the Gospel songs and listened to the Gospel messages that were given either by the Indian co-workers or by the missionaries. Most of these lepers have been very faithful in attending our services at this place and in taking treatment for leprosy. They are also much interested in what we tell them about the Bible.

This time I had chosen Josh. 24:15 for my text: "If it seems evil unto you to serve Jehovah, choose you this

day whom ye will serve." After I had spoken to them on the subject and had told them that God did not make it compulsory but that He left it entirely for them to decide and to choose and that He wanted them to do it this day before it would be too late, I asked them what they were now going to do about it. Narayan, a leper, who has come to the clinic very regularly, took the lead and gave the following testimony.

"I am tired of the gods of this country. I have done enough for them and they have done nothing for me. I went to bathe in the Jumna and Ganges rivers, I worshiped at Jaganath and other sacred places, but nowhere have I received any help. I AM TIRED OF IT. Since I am coming to Sikosa every week I am receiving great blessings both spiritually and physically. I believe that Jesus alone can help and save and I am ready to do anything that He will demand of me."

Several others expressed themselves in about the same way. We praise God for these testimonies. These men have tested the gods of India and have proved that the Lord is good. They say they are willing to abide by His Word. We solicit your prayers in their behalf.

Jamgaon, via Drug, India.

WHY WE DO NOT GIVE MORE FOR THE LORD'S WORK

II. More Statistics—Something to Think About

By J. B. Epp

For the Gospel Herald.

During the Year 1927 sixty million dollars were given for Evangelical missions. This seems much, and we rejoice over it.

But when divided among 230 million evangelical Christians in the world it comes to—only 25c for the average giver.

This is very, very little, considering the importance of the cause. Missions is the Church's first duty!

If distributed among the 80 millions of the more active Christians, it is still less than a dollar per year.

Does this look like taking the matter at all seriously?

Again, since 5% of all givers contribute 95% of all mission money, then these very best givers give on the average only between 10 and 15 dollars per year.

Thus it must be clear why to-day there are more heathen than there were 25 and 50 years ago, in spite of all the mission work done. Through births in heathen lands and the many relapses in the churches at home, the number of unbelievers increases much faster than the number of converts among the heathen.

Some more interesting, gratifying,

but at the same time very sad, statistics:

Of the 60 million dollars given in 1927, the American Christians, including Canada, gave 35 million—over half.

Much!? When distributed among 50 million givers it amounts to about 75 cents per capita. And if 95% of these donations were given by 5% of the people, it would amount to about \$12 to \$15 for each of the very best givers in rich America, with many Christian millionaires, and very many rich Christians!

England gave 11 millions, one-fifth of the whole sum. That is considerably less than Americans gave per capita, and yet England has a larger percentage of Evangelical Christians than America.

Australian Christians are next, with 1½ millions. Germany, Norway and Sweden, 1 million each. Denmark, Holland, Evangelical South Africa, and New Zealand, ½ million each. Switzerland ¼ million. Finland and France \$100,000 each.

Our General Conference, with only 25,000 members give more than that. And do we much? About \$6 per member, for a whole year.

In Germany, if their total contribution be divided among 40 million Evangelical Christians, it would amount to — 3½ cents per member per year! Less than 1 cent in 3 months.

The Norwegian Christians do better; namely, 50 cents per member. They and the Swedes are doing much for Russia.

But what shall we say to all this? What must **Our Lord** think of this?—His Church!

This should humble us to the dust! How can God still be so merciful to His "rich" Church (Rev. 3:15-18). And what will become of us? if we continue at this poor rate. This is a more pressing question than the one so often asked: What will become of the heathen world?

Does this cause us to think?—and to tremble?

(Next, a few statistics that are more familiar to us.)

Meno, Okla.

RESULTS I MUST EXPECT IF I FAIL TO DO MY DUTY

By Nora Hershey

For the Gospel Herald.

The Scriptures clearly teach if men are to be saved they must be saved through Christ. He alone can deliver them from the power of sin and its penalty. The Word of God sets forth the conditions of salvation.

God has chosen to have these conditions made known thru human agency. The universal capability of men to be benefited by the Gospel

and the ability of Christ to satisfy men of all races and conditions emphasizes the duty of Christians to preach Christ to every creature. The burning question for every Christian then is, Shall hundreds of millions of men now living who need Christ pass away without having even the opportunity to know Him? They all have a claim upon Christian people to tell them of that fact. What a wrong against mankind to keep the knowledge of the mission of Christ to men from two thirds of the race!

Our sense of obligation must be intensified when we ask ourselves the question, If we do not preach Christ where He has not been named, who will?

God committed unto us the word of reconciliation, and from whom shall the heathen now living ever hear the Word if the Christians of the present day fail to discharge the debt? We know their need; we know the only remedy; we have access to them; we are able to go.

The claims of humanity prompt us to make Christ known to those who live in darkness and misery.

The golden rule by which we profess to live impels us to it. The example of Christ should inspire us to go forth with the Word of life to the millions who are wandering in the shadow of death. Ezek. 33:6-8: "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."

"So thou O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word of my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand."

Matt. 28:19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

This command has been given to be obeyed. It is operative until it is repealed. It should put to action all real Christians. If our religion is not true we ought to change it; if it is true we are bound to propagate what we believe to be truth. "Why call ye me Lord, Lord, and do not the things which I say?" "If ye love me ye will keep my commandments."—To know our duty and to do it not is sin.

Continuance in the sin of neglect and disobedience necessarily weakens the life and arrests the growth of the

Church. Who can measure the loss of vitality and power that she has already suffered within our own day from her failure to do all in her power for spreading the Gospel to all nations.

The power of the Holy Spirit was bestowed for the express purpose of equipping Christians for the work of spreading the Gospel to the uttermost parts of the earth beginning at Jerusalem.

If the Church of to-day would have the power of God come mightily upon her she will necessarily receive it while in the pathway of larger obedience to the missionary command. If we do not obey this command, who will?

The Lord will require of us that which is committed to us.

Our ability to go into all the world with the Gospel is much greater than in any preceding generation. This adds to our responsibility.

The present generation is one of unexampled crisis in all parts of the unevangelized world. Missionaries from nearly every land urge that, if the Church fails to do her full duty in our lifetime, not only will multitudes of the present generation pass away without knowing of Christ, but the task of our successors to evangelize their generation will be much more difficult.

The forces of evil are not deferring operations to the next generation. This makes it all the more urgent for the Christians to do all in their power to spread the Gospel of salvation to all men.

We are told by those who have been on the field that when some of the heathen are converted they ask, "Why didn't you come sooner so that my mother, or father or some other near relative might have learned the way of life?"

Because of the infinite need of men without Christ; because of the possibilities of men of every race and condition who take Christ as the Lord of their lives; because of the command of our Lord which acquired force as a result of nineteen centuries of discovery, of opening of doors, of experience of the Christian church; because of the shameful neglect of the past; because of the impending crisis and the urgency of the situation in all parts of the non-Christian world; because of the opportunity for a greatly accelerated movement in the present; because of the danger of neglecting to enter upon a great onward movement; because of the constraining memories of the Cross of Christ and the love wherewith He loved us, it is the solemn duty of the Christians of to-day to do the utmost to evangelize the world.

In the cathedral of Lubec, Germany, is the following inscription:

"Thus speaketh Christ, our Lord to us:

Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you, blame me not."

"God wants your obedience, not your patronage."

"We are leading a crusade, not to take a sepulchre, but to take a world."

"We must preach or perish, teach or tarnish, evangelize or fossilize."

"A man may be a blot or a blessing, but a blank he cannot be."

"Only consistent giving keeps the soul from shrinking."

"Doing nothing for others is the undoing of one's self."

"He is likeliest to Christ who, like Him, holds all the world in his heart."

(Acknowledgments to Jno. R. Mott.)

—Essay read at Gulfport, Miss.

THE PERSONAL ELEMENT IN THE PROPHET'S MESSAGE

By Mabel Groh

For the Gospel Herald.

Moses is familiar to us as the deliverer of the children of Israel out of Egypt, the Law-giver, and writer of the first five books of the Bible, generally known as the books of the Law, or the Pentateuch.

But Moses was the first, and one of the greatest of the prophets, fifteen hundred years before Christ. In Acts 3:22 we read, "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me."

We have recorded a number of prophetic utterances during the early history of Israel in the land of Canaan, but not until Samuel, four hundred years after Moses, do we have another whose life and ministry were clearly of the prophetic order. I Sam. 3:19, 20: "And Samuel grew and the Lord was with him and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord."

Following Samuel two hundred years later we have Elijah and Elisha in Northern Israel during the reign of the wicked Ahab and his successors. Following this period we have an almost unbroken succession of prophets till the close of the Old Testament Canon about four hundred years before Christ.

The prophet, unlike the priest, was ordained of God because of his own particular character and fitness, not because his forefathers were prophets. The prophetic work required men of

intellect and breadth, very often of great personal courage; men of wide sympathies, skill and policy, who as occasion required could be diplomats, kingmakers, historians, or poets. They were the foremost men of Israel, the choice of the nation without regard for tribe or social standing. Daniel was of the seed royal, one of the fairest and noblest of the princes of Judah, while Amos was a herdsman, and Elisha was following the plow when called to the prophetic office.

The prophet's ministry had a double object and purpose. It was first of all for the time in which he lived. He dealt with the moral and religious conditions of Israel and sought to restore the people to purity of faith and worship. The ministry of Elijah and Elisha was especially of this order. Elijah was one of the grandest and most romantic characters that Israel ever produced. He was a man of the wilds, appearing suddenly to proclaim his fierce denunciations, and then disappearing again for a season. He was a prophet of action and judgment, fierce in his zeal but perfectly human in his despondency. Elisha presents the most complete contrast to Elijah. Elisha lived among the people and was a worker of miracles. He possessed a larger measure of spiritual gifts and went up and down the country visiting the schools of the prophets. We have no book from their pen preserved to us, no doubt because of the purely local character of their prophetic ministry.

It was only shortly after their time however that Jonah, Joel, Amos, Hosea, Isaiah, and Micah began their ministries and left to us the prophecies bearing their several names. The messages of these prophets had to do with the rise of the great world powers which were used by God in the warning and chastening of Israel.

There is also the forward prophetic look in expectation of a Deliverer whom Jehovah would raise up. The Messiah and His Kingdom are the central theme of all predictive prophecy. It is defined in I Pet. 1: 10, 11, as "The sufferings of Christ and the glory that should follow, or the two Advents of Christ, the first in humiliation for the suffering of the Cross: the second in triumphant glory for the full establishment of His kingdom.

The prophet was in a very special sense a speaker for God. The original Hebrew word for prophet means, "One who speaks under Divine impulse." Peter tells us that, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21). The writer of Hebrews says that God spoke at sundry times and in divers manners unto the fathers by the prophets. The

prophets themselves constantly affirm that the message they give is God's message and not their own.

This does not mean however that the individuality of the prophet is destroyed. He is not made a mere machine. The power and influence were divine. The action and operation were human. The divine influence used the writers in accordance with their own natural faculties. Divine inspiration acted upon the writers by strengthening and intensifying their natural powers, by guiding and controlling them in selecting and arranging the material used. Room was thus left for the exercise of personal characteristics on the part of the writers, and yet what they wrote was the mind of the Holy Spirit and the Word of God.

Let us study the personality of a few more of the prophets, as revealed to us by their writings. The name Isaiah means, "Salvation of Jehovah." He is often called the evangelical prophet because his message abounds with the good news of salvation thru the coming Savior. But we do not find the entire message of Isaiah full of joy. He thunders forth prophecies of judgment and woe upon the sinning people, but ever sees amongst them a purified remnant, which calls forth the prophecies of restoration and hope. It is significant that he names his firstborn Shear jashub which means, "A remnant shall return." Isaiah's prophecy is marked by a peculiar sublimity and grandeur of style. He is probably the most gifted instrument used by the Spirit of God to pour forth His message upon the world.

Jeremiah, sometimes called the weeping prophet, is naturally of a shy and timid disposition, yet exhibiting undaunted resolution and rare courage. His style reflects the sadness of his mission. Laying aside all unnecessary ornament in the simplest form of words he expresses the painful imagery which interprets his thoughts. The course of his prophetic utterance is often broken by a sudden outburst of prayer or complaint, and the bitter opposition of enemies wrings from him occasionally words of indignation and cries for vengeance.

Amos, the herdsman and tree dresser, is a true child of nature. He speaks of shepherds, lions, and bears; of blasting and mildew, of the king's mowings and the latter growth, the ravages of locusts, and the failure of corn and wine, the plowman and reaper, and the treader of grapes. His entire prophecy is clothed in figures of speech taken from rural life.

We might continue to study the personal characteristics of the different prophets but feel that these illustrations are sufficient to teach us that the personality of the prophets was

not cast into a mould and brought out something different.

God did not create two individuals exactly alike and He has never required an Abraham to become an Enoch, a David to be a Samuel, or Peter to be a John the Baptist. He needs various types of personality to fully reveal and interpret His Word and will.

In the figure of the human body we are taught how the church is composed of every type of member, and yet united in Christ they form a complete whole. "Now there are diversities of gifts but the same Spirit. And there are differences of administrations but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:4-6). "For as we have many members in one body and all members have not the same office, so we being many are one body in Christ, and every one members one of another" (Rom. 12:4, 5). The same great truth applies to the prophets. As they yielded themselves to God the Spirit cleansed and sanctified their whole being, and used each in accordance with His own particular nature and gift. The prophets were just as human as you or I are, and it is not difficult to trace something of the personality of each as we study the messages which God gave them to record for the instruction of succeeding generations.

Preston, Ontario.

WHAT CAN I DO?

By Martha Hershey

For the Gospel Herald.

First, I can help a great deal in spreading the Gospel of Christ, by living an exemplary life. Seemingly to-day as never before, men are reading the lives of the professing Church instead of the Bible. In fact we are the only Bible many people will read.

As our missionaries in the heathen lands speak to the people, of their Christ, in return they watch their lives very closely, so see Christ revealed in them. As the missionaries fail, they lose their power and influence in bringing those yet in darkness to Christ.

The greatest need in our own land is Jesus and men seek Him thru our lives. As we fail Christ fails, as we live Christ lives. Hence it is very necessary that we watch our own lives, that we keep in close touch with God.

Paul realized, if his own life would not correspond with his teachings his efforts in the work of the Lord would be in vain. This is the need of every Christian. We need to be living witnesses for Christ in every phase of life.

We are set to be constantly shining

for Christ. "What would be the value of a lighthouse with the light variable, sometimes shedding its warning beams and sometimes not? No one would be able to depend upon it and ships might well be lost by its uncertainty." We cannot all be lighthouses, but we can be lower lights, or candles just so we shine brightly where we are, and fill our place.

Our business dealings need to be such that Christ can sanction them. We must conduct ourselves in a Christ-like way in our social life. Our home life must be met with God's approval. Livingstone says, "The light that shines farthest, shines brightest at home." We must be week-day Christians as well as on Sunday. We cannot put on a religious cloak on Sunday, if we are ungodly during the remaining six days of the week. Some one has wisely said, "How can I hear what you say when what you are keeps ringing in my ear."

If my life speaks for Christ as it should, a Bible according to me, must bring the message of Jesus to others. People who do not go to church should be able to read it. People who say they do not believe in God should feel its power. Men and women who would not know how to find the 13th chapter of I Corinthians, or love chapter, should feel it. By this (or by love) Christ says, "shall all men know that ye are my disciples."

A certain writer has said, in speaking about our lives as a Bible, "Let's get out a fresh edition of our Bible. Let's make it so attractive and readable that a fresh edition will be called for often. Let's print it so plainly that 'He may run that readeth.' Let's make them believe in our Bible from 'cover to cover,' from dawn to dark, from youth to old age, from Maine to California, at home and away, as long as we live on God's great earth."

Shouldn't we as God's children seriously consider the question, "What do men read in my life?" Is it that of selfishness, greed, strife, hatred, and ungodliness, or the reverse, that of love, loyalty, sacrifice, peace, victory, contentment, and Christ-likeness?

Second—I can help by giving my life, time and money.

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise,
Take my silver and my gold,
Not a mite would I withhold."

Since Christ suffered the cruel death on Calvary for me I owe Him my life. If I expect to accomplish really worth while things for Christ I must give my life unreservedly to Him that He may mold and shape me into a vessel fit for His service. Consecration is a positive command. "I beseech you therefore, brethren, by the mercies of God, that ye present

your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Yield your bodies unto God as those who are alive from the dead and your members as instruments of righteousness unto God." "Ye are not your own but ye are bought with a price, therefore glorify God in your bodies." If I give God full possession of my life He will use me to His honor and glory.

Christ also deserves my time. While He was upon earth He was constantly busy, giving us some good examples in real service. "He tells us to redeem our time because the days are evil," and again in Colossians we read, "Walk in wisdom towards them that are without redeeming the time." There are those about us who need our help. We can help so many ways in serving and lifting fallen humanity, if we heed the opportunities as they come to our door. There is no time to be idle. By serving we are made happier, we are strengthened spiritually, God is pleased, and men and women in need receive help.

Christ should have my money, as it after all belongs to Him. "The silver and the gold are mine saith the Lord." When it comes to helping along with the work of the Lord I must be ready to give willingly. I cannot give grudgingly as "God loveth a cheerful giver." "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully." We may not always have money to give as we would like, but we can give in other ways. Clothing which we cannot use may be worked over for others which will often serve as good as new. We must all eat to live, and many who are in need of food, would appreciate things to eat as well as money.

"I was hungry and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in: naked and ye clothed me: I was sick and ye visited me, I was in prison and ye came unto me.... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In serving and helping our fellowmen we serve Christ and eternity alone will reveal what has been done.

Third—I can work for Christ. No man can keep up physical strength without exercise, neither can we keep up spiritual strength without exercise. As we work to help others, or to bring the message of salvation to the lost, we not only help advance the cause of Christ but we ourselves are strengthened and better prepared to serve our Master.

When Christ was on earth He was always found busy working for others. He says, "I have come not to be ministered unto but to minister." And

again we have these words, "I must work the works of Him that sent me while it is day, for the night cometh when no man can work."

There is work all about us to be done, calls come continually for new workers, not only in mission stations, but in our own homes, churches and communities. As I work love must be my motive of service. Then alone will I accomplish the work which is mine to do and God will receive honor and glory from my labors.

Last but not least comes prayer. I can by God's help, be a praying Christian. I must learn the value and power of intercessory prayer. I must intercede for others if I would help bear the message of salvation to the lost. None of us can become soul winners unless we earnestly pray in their behalf. As we pray, God will meet the need, and men and women will be brought to the knowledge of Christ, which alone will save them.

"Prayer is God's appointed way for obtaining things and the great secret of all lack in our experience, in our life and in our work is neglect of prayer." In James we read: "Ye have not because ye ask not," and in John we have the promise that "if we ask anything in His name, He will give it to us." Prayer occupied a very prominent place and played a very important part in the earthly life of our Lord. It is then very necessary that we are faithful in our prayer life so that we might finish the work which Christ has begun.

How deep must be my spiritual life, if I would serve Christ in bringing the Gospel of salvation to others. How open must be my heart if I would be the channel thru which Christ can pour His love to men. How great must be that divine love in my heart, to reach those whose hearts are hardened by the clutches of Satan. How bright must be my faith, if I would kindle faith in the lives of others. How full must be my Christian experience if I would share it. How unselfish must be my life if I would be given to others. How faithful must be my prayer life, if I would beautify my own life, and lift the fallen and needy ones.

It is then very necessary that I give my best to the Master, and this demands my whole-hearted service.

"There is only one life, it will soon be past,
Only what is done for Jesus will last."

May God help me to be faithful, that I may bring honor and glory to His name, and help bear the message of salvation to the lost of earth.

Gulfport, Miss.

I cannot think of a man who has spent all his life in accumulating money enjoying himself in an eternal world where money has no value.—E. E. Miller.

THE DAWN OF CHINA'S NEW DAY

By George T. B. Davis

For the Gospel Herald.

A new day is dawning in China; and many signs indicate that it will be an era of unparalleled spiritual progress.

One of the most roseate rays of the approaching day is the change of attitude with regard to Communism. Some time ago Bolshevism was sweeping over China like a prairie fire. To-day both civil and military leaders are doing their utmost to stamp it out. The outbreaks in Canton and elsewhere simply show that it is more difficult to quench a conflagration, than it is to kindle the flame.

For months the prayers of God's children in many lands have been focussed upon China, and the present war against Bolshevism by the military leaders, constitutes one of the most remarkable answers to prayer in modern times. Now let us pray that those in authority may realize that the Lord Jesus Christ and the Word of God are the only hope of China.

Another encouraging sign of the new era lies in the fact that the seeming menace of fiery persecution has racked but not wrecked the Church in China. It has purged and purified the true and faithful followers of Christ, and has prepared the way for a great outpouring of the Spirit of God. In some cases the churches have grown and increased even while passing through the fiery furnace of persecution. Mr. K. Wiesinger, a China Inland Missionary from Hunan, writes:

"We had to go through a very fierce persecution. Our mission compound was attacked by a Bolshevik anti-foreign and anti-Christian mob of about 3,000 for more than three hours, but our dear Master did not deliver us into their hands. He saved us in a wonderful way.

"At one of our out-stations the persecution was especially fierce. The evangelist was paraded through the streets, beaten, and imprisoned. The chapel was badly damaged and sealed. Bibles, hymn-books, and tracts were taken out and publicly burned. But praise the Lord, the devil could not destroy the faith in their hearts.

"When I was there a few days ago we had crowded meetings. The people stood inside and outside the chapel and on the street. Amongst them were many of the former persecutors. They listened, and not a few accepted Jesus Christ as their Savior. We have conditions like this thruout the whole district.

"Two years ago I requested 250 Pocket Testaments. But, praise the Lord, since then things have changed.

During the past year the membership of the church in Sinning has been doubled. We should have at least 1,500 Testaments. We have the men to carry and to read them. We are greatly longing for the life-giving Books."

Another indication of the new order of things lies in the desire of the Christians for ecclesiastical independence. But this is the very goal for which the missionaries have been longing and praying for decades past. One Missionary Society has splendidly grasped the new situation. They are turning their churches entirely over to the Chinese; while the missionaries, accompanied by about one hundred evangelists, will do pioneer work in preaching the Gospel in unreached towns and villages.

Still another augury of the new day is seen in the widespread dissatisfaction with intellectual sermons and social service; and a turning back to the simple preaching of the Cross as the only thing that will satisfy the soul, and lead sinners into the Light. A group of Chinese pastors and evangelists have returned to Shanghai after a tour of several weeks in South China. The report of the leader of the party, Mr. C. K. Lee, is as stimulating as an ocean breeze. He tells how both pastors and people are turning away from the husks of subterfuge, and are hungry for the old Gospel. Mr. Lee has a vision of sending flaming evangelists thruout the length and breadth of China to preach Christ and Him crucified.

From North China come similar tidings of a turning back to the old paths. T. Darlington, of the Milton Stewart Evangelistic Fund, tells of three pastors in one gathering that were about to give up their churches and go into secular work. But all three gained a new vision of Christ, and have gone back to preach the simple Gospel in the power of the Spirit. Indeed from far and near in China come encouraging reports. They tell of open and receptive hearts following the recent turmoil. Here in Shanghai some weeks ago I witnessed the remarkable sight of nearly one hundred converts baptized at one time. They were part of the splendid harvest of souls being reaped by "Bethel" conducted by Dr. Mary Stone and Miss Jenny V. Hughes, and by the Oriental Missionary Society.

Another sign of the new era is the readiness of the people to hear the Gospel message. One of the evangelists whom God has most largely used in China in recent years is Mr. Leland Wang. He was converted while serving in the Chinese Navy. He resigned from the Navy to devote his entire time to preaching Christ. He is saturated with the Word of God. He reads thirteen chapters dai-

ly. Recently in Hongkong the largest theatre in the city was crowded out, with hundreds standing, to hear him preach the old Gospel of salvation thru the blood of Christ. Mr. Wang and his associates have used thousands of the pocket Testaments. Recently he sent in a request for 2,000 more copies for use in evangelistic meetings in Foochow his home city.

Yet another hopeful sign is the spiritual quickening that is coming to some of the mission schools in China. Marcus Cheng has been conducting meetings in schools in and near Shanghai with encouraging results, both in attendance and in the interest manifested. In one or more schools daily prayer meetings have been started by the students themselves.

Another harbinger of the new day that is dawning in China is the success which is attending the nationwide distribution of New Testaments in connection with the Million Testaments for China Campaign. In spite of civil war, and lack of transportation facilities, and anti-Christian propaganda, and the absence of so many missionaries, the work of circulating the Testaments has gone steadily forward. Thus far over 600,000 of the life-giving Books have been sent to missionaries, pastors, and other workers for wise and careful distribution. This great victory has been wrought by a great volume of believing prayer on the part of God's children in many lands.

From far and near come tidings of the glorious blessing that is following the presentation of the Testaments. Mr. Hermann Becker of Hunan province previously requested 8,000 Testaments for his large district of a million and a half population. Now he desires 25,000 copies. He writes:

"The first 1,000 Testaments have been given away in this city. The blessing received far exceeds our expectations. The Christians are more than ever reading their Bibles. Our meetings are full of souls who are wanting to learn more about Christ. Many have decided for Christ, and have given their names as inquirers. When we have received more Testaments, we will start at our eleven out-stations.

"When the soldiers had to retreat they forced the people to carry their goods. One of the Christians was taken. He said: 'I am a Christian.' The soldiers said: 'How can you prove it?' He took his small Testament out of his pocket, and the soldiers let him go."

A Chinese worker, Mr. Yien, tells of the remarkable results that came from giving copies of the Testament, to those who were opposed to Christianity. He says: "I received twenty copies of the pocket Testament

and distributed them to twenty men who were anti-Christian. We followed up the work, and now I can tell you that fourteen of these have been converted, and have become Christians."

One of the most enthusiastic of all the hundreds of Chinese pastors and workers who have helped in the distribution of the Testaments is Mr. T. H. Lin, one of the staff of the American Bible Society. During a recent visit to Central China he sent urgent requests for 4,000 of the pocket Testaments. He wrote:

"Everything is quiet, so that many missionaries have already gone back to their old stations. Pocket Testaments are in great demand. Many people are waiting and longing for the Word. Revival fires are being kindled in many places."

One of the most outstanding features of the Million Testaments Campaign has been its timeliness. Rev. Edward H. Smith of Foochow writes:

"The case of 500 Testaments is just at hand, and deeply appreciated. I am sharing them with the entire Mission. We shall seek to use them for the glory of God. Nothing could be more opportune than this entire campaign. God will bless it. Only eternity can measure the spiritual results of this huge seed-sowing. We cease not to pray God for your work."

In Shanghai, a few weeks ago, a wire was received stating that Marshall Feng welcomed back Mr. and Mrs. Sallee and their party of missionaries to the province of Honan. They set off at once, and arrived safely in Kaifeng, the capital. Mr. Sallee now reports that thus far he can discover no trace of anti-foreign feeling; and that the authorities are entirely friendly.

He found their school compound occupied by about a thousand wounded soldiers. They began preaching to them twice daily. On the second Sunday memorable scenes were witnessed. The Church, which seats about six hundred, was packed to the doors. They filled the aisles, the pulpit platform, and the window sills. They drank in the Gospel message. At the close of the service so few left that a second sermon was delivered. Then the men were requested to go, and the building was filled again with women.

Mr. Sallee finds a great eagerness for the Word of God. He says: "Many of the Christians and missionaries are doing personal work in the ward and at the bed sides, and we have never in all our experience seen people so eager to hear the Gospel. They plead with the workers to stop and preach to them, and pray for them, and they beg for Bibles. Last night one man met Mrs. Sallee and Mrs. Tong in the yard and told them he was leaving right away for the

front, and begged for a Bible. They tried to put him off, as they had none to give him, but he would not take no, so Mrs. Sallee came in the house and found one of ours and gave it to him."

In spite of all the missionary effort in China for decades past, many people believe that probably three hundred million people in this land have never yet clearly heard the Gospel message. It has been laid upon the hearts of Mr. and Mrs. Alex. R. Saunders of the China Inland Mission that a great forward movement should be inaugurated to preach "the Gospel to every creature in China." Mr. Saunders says:

"In apostolic days was it not in a time of great affliction that the spread of the Gospel went forward? May not God's time for a great Gospel forward movement in China have arrived? 'To every creature' is our Lord's command, and at least three hundred million in China have not yet heard. It may yet be possible for every creature in China to have at least one opportunity to hear the good news before our Lord comes. Shall it be given them? Already God is setting His seal upon the effort. Before we left America a friend told us he wished to see a movement of 'the Gospel to every creature in China' carried out. He is prepared to finance a scheme to give the Gospel to every creature in one county—why not in all the two thousand counties of China?"

Not the least of all the signs of the new day in China, is the manner in which the Holy Spirit is laying a burden of intercessory prayer for a great spiritual awakening upon the hearts of His children in many lands. Mr. Robert W. Porteous, a missionary to China, who knows the power of prayer to open the windows of heaven, says:

"The prospects for a mighty revival in China were never brighter. 'Behold I will do a new thing—now it shall spring forth.' God's work out here is just beginning. But we need more prevailing intercession. Pray that all China may be moved! Pray believably!"

Shall we not continue to pray earnestly and fervently—if possible setting apart a special period for intercession daily—for the missionaries and pastors and Chinese Christians, for the spread of the Word of God, and for a mighty spiritual awakening, so that these roseate rays of the dawn may speedily be changed into the bright sunlight of a day of unparalleled spiritual progress?

3 Hongkong Road, Shanghai, China.

The Bible, so far as sinners are concerned, contains two classes of scriptures—warnings and promises.—J. R. Baucom.

MISSIONARY NUGGETS

Selected by Orrie D. Yoder

"We cannot think of God, without thinking of Him as a Missionary God."—Speer.

"Here is a field (Missions) for the exercise of the largest abilities possessed by the ablest men of Christendom."—Ellis.

"It seems to me that if a man has something which he thinks is the best and most important thing in the world (salvation)—as a Christian surely does—then he isn't much of a man unless he tries to share that something with everybody else in the world."—Ellis.

"The average person at home simply has no conception of the vastness of heathendom; his missionary maps have been inadequate to represent to him the piled-up and stretched-out spaces of the immensity of heathendom."—Ellis.

"As I have never known a man who has looked into mission work with any degree of thoroughness, who has not become an earnest supporter of it, so too, I have never known one whose devotion could be shaken, who has established it in a definite understanding of things as they are in mission lands."—Ellis.

"Surely now in our present dearth of workers, it is not the time for any one to desert his post."—Mackay.

"Had I ten thousand lives, I think I would willingly offer them up for the sake of one poor negro."—Johnson.

"What an appalling fact! More than thirty-eight thousand dying every day without Christ and without hope."—Selected.

"A million a year are dying in China without God."—Guinness.

"The Master is coming; the day for giving, for toiling, for suffering, and witnessing will soon be over; what account shall we have to render?"—Taylor.

"The missionary enterprise is far from simple and easy; every step into fuller knowledge reveals fresh complications and ramifications."

"Though captained by Jesus Christ, the modern missionary enterprise belongs to the Church. The biggest and oldest board is only the servant of the Church."—Selected.

"Whoever has a word of counsel upon the conduct of missions as a whole, or upon any individual man or station, should receive the most cordial welcome at the centers of administration."

"Let the missionary be the helper of the native Church, and not the native the helper of the missionary."—Ellis.

"Expect great things from God, attempt great things for God."—Cary's Motto.

A MACEDONIAN CALL FROM MEXICO

Mr. L. L. Legters, a traveler in pioneer mission fields, recently returned from a visit to Mexico, and reports an unparalleled opportunity for a nation-wide distribution of New Testaments in that land at the present moment. He says:

"That the doors for the ordinary ways of evangelization in Mexico are closed to missionaries is a fact. They are closed to all ordained foreigners, Protestant and Catholic alike. The doors are wide open to any ordained native who will comply with the law and register. All native Protestants have done that. The Catholics have refused. Hence there are no regular services in the Catholic churches.

"The result is a growing hunger. In Mexico the priest has been believed to be the mediator between God and man. To-day devout Catholics are praying, beating their breasts, —'Oh, God! must our children be damned because the Government has taken away our only means of approach? Must they be lost because we have no mediator between Thee and us here upon earth?'

"There is also a new awakening among and for the Indians. For the first time in its history, Mexico is feeling her responsibility for the more than two million Indians who speak no Spanish. A large industrial school has been started, where young Indian men from each tribe are gathered and trained. Rural schools have been begun among the Indians. An unheard of thing has happened. The children not only come willingly, but at night the fathers come, with the child's book and a candle, to study and to learn to read. The mind is awaking. True, nothing of religion of any form may be taught; the Government aim is purely social, and for material uplift and betterment.

"In many Indian centers one can easily find socialistic teachers, teaching every shade of thought, from labor agitation to Russian Sovietism. Because of the new liberalism it is possible to propagate the Gospel as never before. To-day Mexico is open for a great broadcasting of the Word of God, without the usual hindrances."

From material supplied by Mr. Legters, Miss A. M. Vandever of the Pioneer Mission Agency gives the following graphic picture of the power of God's Word:

"Eight or nine years ago, an Indian, while traveling in Guatemala, heard the marvelous message of salvation. He went to the missionary and bought a Book that told the story. He carried it home with him. He himself could not read it; he was an old Mam Indian.

"He had a young nephew who had

learned to read a little Spanish. He took the lad to his home and had him read the Gospel. It was an amazing thing to him and, in astonishment, he led the lad with the Book to a neighbor, that the neighbor might hear the wonderful story. Thus, day after day, he would go from home to home, having the young lad read the story of the Savior and sharing with the other Indians the marvelous Gospel truths.

"When the old man died, the young boy, having grown to manhood, continued the work, the Indians paying him the money he would naturally earn in other work that he might read the Bible to them and preach to them. To-day more than half the village are Christians.

"A church has been organized and they have erected their own building. Three times they have torn out the end to lengthen it. I am told that the home congregation has about 375 members, while there are 25 organized groups of believers with this church as a center."—Bulletin of the Million Testaments Campaign.

TIME, DEATH AND ETERNITY

Reader: Thy time on earth is short. The closing year, each setting sun, each tick of the clock is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to GOD. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever—for ETERNITY.

Today thy feet stand on Time's sinking sand; Tomorrow the footprints remain, but thou art gone—where? Into ETERNITY.

Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. Tomorrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to ETERNITY. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of ETERNITY. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered ETERNITY.

And reader, thine own turn to enter ETERNITY will shortly come. Ask thyself honestly, "Am I prepared for ETERNITY?" Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it

speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine Eternal dwelling place, and today is the time to make thy choice. Tomorrow may be too late—one day behind time. Which art thou living for? Which art thou traveling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed, and the crown of glory. No, never!

EXCEPT A MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD.

Reader, hast thou been born again? If so well; but if not, the horrors of an Eternal Hell are awaiting thee, and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads. Turn ye, why will ye die?—Selected.

THE TRAGEDY OF THE WAILING WALL

When we left the Holy Land only a few months ago, all seemed well. It is of course true that the triumph of Zionism meant to many Arabs the supersession of their culture and civilization by an altogether different one. They saw clearly that Zionism involved a new economic system with which they could not hope to compete. But Arabs are usually an accommodating people and can adjust themselves to any relationship that will promise enough food and shelter.

Underlying Cause of the Outbreak

Arabs and Jews were making friends with one another; many were learning to speak Hebrew. At the time of the disastrous earthquake Jews and Moslems helped each other like brothers. The common people were beginning to see some of the practical benefits of having large numbers of Jews in their midst. The scale of living had risen, wages were higher, opportunities greater, and economic movements swifter. The only opposition remaining seemed to be that of the effendies, or upper class, who had maintained a sort of feudalism over the fellahin of the villages. This can be partially explained in the fact that the working class were better off with Zionism than without it. Zionism was destroying the feudal system.

These rich Arabs were on the alert and ready to make capital out of the slightest error on the part of the Jews. They always found willing allies in some of the fanatical Moslem sheikhs and oriental Christian priests who

were ready to stir up their followers on the slightest provocation, real or fanciful.

The clash began not by a controversy between unbelieving Zionists and Arabs, but between orthodox believing Jews and fanatical Mahammedans. It was over religion and not politics.

Whatever may be said by the man ignorant of God's divine plan for Israel's divine right to Palestine, it must be conceded that Jews have remained in sole possession of this little scrap of their past almost without intermission all through their long exile, with the exception of about 200 years when the Romans did not allow Jews in Jerusalem. Hence it was a grave mistake on the part of the British authorities to permit the cunning encroachments of Islam to be made upon the traditional and inalienable rights of orthodox Jews without their taking severe measures for their protection.

History of the "Wailing Wall"

The west wall of the ancient Temple of Israel, designated **kauthal ma arbe** (the west wall), and called by the non-Jewish world the wailing wall, the immediate but not the chief cause of the trouble today, is one of the most ancient and authentic sites in the whole of Jerusalem. It is reached by going through the Jaffa Gate and entering the main street leading to the so-called Mosque of Omar, whose proper name is the Dome of the Rock, built on the site of Solomon's Temple. By a couple of narrow turns on the left one soon comes upon the scene of the old wall situated in the miserable quarters of the Mughrebin Arabs (Moslems from northwest Africa).

The celebrated wall which bears the name "wailing wall," is fifty-two yards in length and fifty-nine in height, with some fifty feet below the surface of the present paving. The nine lowest courses of stone consist of huge blocks, among these is one sixteen and one-half feet long and thirteen feet wide.

As far back as the Roman days the Jews were allowed to venture here and engage in religious devotions. At this place Constantine, the emperor, allowed the Jews to come once a year for special prayer. Jerome makes a touching allusion to the remnant of mourners who, in his day, bribed the Roman soldiers so that they might go unhindered and weep over the ruins of the Holy City.

During the Middle Ages, under Moslem and Christian regimes, Jews were in the habit of repairing hither to bewail the downfall of Jerusalem.

The Chaliph Omar in the seventh century, when he built the Dome of the Rock over the old stone of sacri-

fice, allowed the Jews to worship at the wailing wall which adjoined the mosque he built.

About ninety years ago, through the instrumentality of the late Sir Moses Montefiore, the sultan of Turkey, again gave the Jews of Jerusalem the sole right to occupy the space before the wall for religious services and they have maintained this right unhindered till recent months.

A Touching Slight

The wailing wall presents one of the most touching sights in the Jerusalem of today. At any time of any day, Jewish figures can be seen leaning against the weather-beaten wall, kissing the stones and weeping. The men often sit here for hours at a time, reading their well-worn and much-used Hebrew prayer-books or psalters. Here all types of orthodox Jews from all parts of the world can be seen, and a special service is held every Friday evening at sunset.

At this time a special litany is chanted. The leader prays:

"For the palaces that lie desolate;

"For the Temple that is destroyed;

"For the walls that are overthrown;

"For our majesty that is departed;

"For our great men who lie dead;

"For the precious stones that are burned;

"For the priests who have sinned;

"For our kings who have despised Him."

After every petition the congregation responds,

"We sit in solitude and mourn."

Another form of service used is as follows:

"We pray Thee, have mercy on Zion!"

Response: "Gather the children of Jerusalem."

"Haste, haste, Redeemer of Zion!"

Response: "Speak to the heart of Jerusalem."

"May beauty and majesty surround Zion!"

Response: "Ah! turn Thyself mercifully to Jerusalem."

"May the kingdom soon return to Zion!"

Response: "Comfort those who mourn over Jerusalem."

"May peace and joy abide in Zion!"

Response: "And the branch of Jesse spring up at Jerusalem."

The type of Jew frequenting the wailing wall was the deeply spiritual, who stood aloof from the efforts of modern Zionism, who daily prayed and expected a personal Messiah.

The Zionist likewise had little in common with these sincere and spiritually-minded Jews. His hope was not in the coming of a personal Messiah but in the hope and glory of political realization; he trusted in the arm of flesh.

I shall never forget an experience I once had at the wailing wall a few years ago, when witnessing the efforts of the late saintly David Baron as he stood by the wall leading an old Jew to the feet of Jesus.

The heart of evangelical Christendom will go out in sympathy to these orthodox Jews in the hour of their trial and suffering.

By Elias Newman, in Moody Bible Institute Monthly.

WRONG DIRECTIONS

"Blind Leaders of the Blind"

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. . . . The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they **were wrong**.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong

directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23.)—Our Hope.

A LABEL THAT IS A LIBEL

It is a well-known fact that the attitude of Moslems to the Christian message is undergoing a great change. The political upheavals since the war, the rise of nationalism, reform movements in social life, and most of all a desire for higher ethical standards, have caused changes in the world of thought and life that are startling. Formerly, for example, the Koran was read in Arabic, but translations were not welcomed and in many countries forbidden. In Turkey no less than seven translations of the Koran have appeared in recent years, and Albania, one of the most progressive lands in the Balkans, has also its new Koran translation.

As early as 1921 the progressive Moslems issued a translation in their own vernacular, based not on the Arabic original, but on Sale's English translation. The book was printed in Roumania, is dedicated to the Albanian immigrants of North America, and the Latin character is used throughout, instead of the usual Arabic character. The book is apparently for popular sale.

On the cover and in the text we find two illustrations, one of the Kaaba at Mecca, with its thousands of worshippers, and the other reproduced in Egypt. This latter picture is a startling appropriation of one of the old Bible pictures without permission. It is a case of Plagiarism that speaks volumes. The title given with the picture may be translated as follows: "The Prophet Mohammed on his way to Medina, accompanied by Khalid and AbuBekr." Needless to say this familiar wood cut represents Christ and the two disciples on their way to Emmaus. Even as the editor of this Albanian Koran, desirous of glorifying Mohammed, draws him in colors taken from a Christian paint box, so the Moslem world today is unconsciously appropriating Christ. The leading poet of Cairo, Shauky Bey, in his nationalist poetry, reverts again and again to the life and character of our Saviour.

The Azhar University itself has purchased and is using hundreds of copies of the Bible for the study of comparative religion.

The Albanian Koran is another illustration that Christ cannot be hid, that Islam is moving, and that now is the time for us to press our advantage

and preach Christ and Him crucified to the world of Islam.

Intensive Sunday School work covering leadership, preparation of literature and promotion, is carried on by the World's Sunday School Association, 216 Metropolitan Tower, New York City, in both Egypt and Bible Lands, which includes Syria and Palestine. Rev. Stephen van R. Trowbridge is Field Secretary in Egypt, and is assisted by Sheikh Metry S. Dewairy. Rev. George H. Scherer is Secretary of the Bible Lands Sunday School Union, which will hold its Convention at Baalbek in April.—World Wide Sunday School News.

REJOICING, PRAYING, THANKSGIVING

We are definitely told that the will of God for every believer is to "rejoice always; pray without ceasing; in everything give thanks" (1 Thes. 5: 16-18).

Christians need have no doubt as to what God's will for them is, for we have this plain statement from His Word. These three things go together: "Rejoicing, praying, thanksgiving;" they are inseparable; they compose one sentence in the revised version; they constitute the perfect will of God for His people. Happy is the man that doeth His will; he "abideth for ever" (1 John 2:17).

But how is it possible to "pray without ceasing?" How can one constantly be in a spirit of prayer? With so many things to distract his thoughts, and disturb his heart, and demand his time, how can a Christian fulfill this expressed will of God? Dr. J. O. Buswell, President of Wheaton College, in his book on "Problems in the Prayer Life" says: "The continuous nature of prayer may well be illustrated by the conversation of intimate friends. Words are not constantly exchanged, but fellowship is not interrupted. We must not only have regular and frequent times of prayer, but whenever there is a break in the occupation of our minds, we ought to revert to conscious communion with God just as involuntarily as we should continue in conversation with a friend near at hand."

Furthermore, it should be borne in mind that in addition to our petitions, there is to be constant rejoicing and thanksgiving as a part of our communion with God. Making our requests known is only part of a life of prayer; it is just as important to rejoice in the Lord and praise Him for what He is and what He is doing. This will open the door into the prayer room of our hearts. It matters not what may happen, at any place, from any source, if only we take it as permitted by God for His glory and our

good, thank Him for it, and continue to rejoice in the Lord, we will then find our hearts going out to God in worship, praise and supplication.

On the other hand, if we begin to murmur and complain, criticise and find fault, question and doubt, the door into the prayer room of our hearts will involuntarily close. We will soon find ourselves unable to pray. The Holy Spirit will be grieved and quenched. In order to pray without ceasing, it is necessary to be continually happy in the Lord. Our spirits must rejoice in God our Saviour.

Notice how often praise and thanksgiving are associated with prayer:—"Continue in prayer and watch in the same with thanksgiving." "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Again, "I THANK MY GOD upon every remembrance of you, always in every prayer of mine for you all making request WITH JOY." And again, "We give thanks to God always for you all, making mention of you in our prayers."

But is it possible to rejoice always down here in this vale of tears, disappointments, distresses, afflictions, sorrow and death? Yes, David said: "I will bless the Lord AT ALL TIMES; His praise shall CONTINUALLY be in my mouth." It was a matter of his will and not of his feelings. Paul said: "Rejoice in the Lord always, and again I say rejoice." And again, "Let us offer the SACRIFICE OF PRAISE to God CONTINUALLY, that is, the fruit of our lips, GIVING THANKS to His name."

It is not a question of circumstances. God is far above all our circumstances, surroundings and perplexities. Therefore we can always rejoice and say with the prophet of old: "For the Lord God will help me; therefore shall I not be confounded, therefore have I set my face like a flint, and I know I shall not be ashamed." Paul learned to "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." The quickest way out of any difficulty or trouble is to praise God for it. That is the way Paul and Silas got out of prison. That is the way the twelve apostles escaped from their enemies: "rejoicing that they were counted worthy to suffer shame for His name." Such rejoicing and thanksgiving stimulate prayer and supplication, even for those who are against us.

Take heed, therefore, that nothing robs you of that joy which the Lord bequeathed to His own (John 15:11), and without which you will be hindered in prayer. If you are not able to rejoice in the Lord and be grateful for all His benefits, endeavor to find the cause and quickly remove it. It

will generally be found in unbelief or in unconfessed sin. Either of these will dispel your joy. "Now the God of peace fill you with all joy and peace in believing," we read in Romans 15:13. Therefore it is necessary to meditate much upon the promises of God; for "faith cometh by hearing, and hearing by the Word of God." To neglect your Bible is to lose your joy.

The apostle John wrote his first epistle in order that "your joy might be full," and again that "ye sin not." In this way only can we maintain fellowship with the Father and with the Son. This fellowship can easily be marred by the darkness of sin, and then we are unable to rejoice in the Lord. Let us quickly confess every known sin, with a purpose to forsake it, plead the blood of Christ, believe the promise of God (1 John 1:6-9) and then we will be able to pray in the Spirit with joy in our hearts.

If we find nothing that interferes with our joy, then we should thank God for His love, His grace, His forgiveness, His patience, His faithfulness, His goodness, His gentleness, His power and for all His benefits (Psalm 103:2). "Name them one by one," and soon we will be in the spirit of prayer again. By rejoicing in everything and being thankful for anything, we can "pray without ceasing" anywhere. And "this is the will of God in Christ Jesus concerning YOU" and every member of the body of Christ.—Great Commission Prayer League Bulletin.

HOW TO GET THE GOSPEL TO THE BUSINESS MAN

By T. K. Hershey

For the Gospel Herald.

I am sure that we all have realized that to awaken business men to an interest in the Gospel is by no means an easy task. We have however some convictions on the subject.

Create the Desire for it:—

Robert E. Speer's definition for a missionary call comes to me at this time. "The need, the need known and the ability to meet that need constitutes a missionary call." That is, a knowledge of a need creates the desire to help. That is a call. So it is with the question before us. We must create the desire for the Gospel by giving the business man a knowledge of it. The following are some of the ways of doing this.

1. Make an effort to get thoroughly acquainted with the man you desire to win. Learn the names of his children, and try to converse with him on topics in which he is interested, about his business, his problems, and difficulties in business, trying always to get his viewpoint, from

which you should try to lead him out, gradually and in a way unconscious to him. One can find an illustration in the Word of God that is applicable to most any business man's problems. For instance:—

1. Should you converse with a representative of the Municipality, about beautifying the city, justice, taxes, false systems, etc., one could indirectly speak of the false systems in the time of Christ, using Zacchaeus and others as illustrations.

2. Architect: The man to whom you want to bring the Gospel might be a builder. You could speak of the need of a sure foundation, using as an illustration, "The sand or rock foundation," "counting the cost," etc., that is business and he will listen.

3. A lawyer: The individual in whom you are interested might be a lawyer. The rich young ruler might well be your point of contact.

4. Riches: Your business man might be a wealthy citizen of your town. Your conversation might lead on lines of money. An illustration would be "Rich young Ruler," "Money is the root of all evil" and other teachings on riches.

5. Poor: Justice to the poor, could be well illustrated by the "Good Samaritan," the "Rich man and Lazarus," "The Unjust Steward," and the like, as well as individual texts on the poor.

6. Labour: Here is a live subject, one which often comes up. For a point of contact, an illustration you could use is the Parable of the Labourers, recorded in Matt. 20.

In short we must make our application so gradual that the business man may not catch on that we are really anxious to bring the Gospel to him. It is true that, to some, one can come right out and let him know your real purpose, but in this country where we are to some extent placed in the same category as the priests, we need to be wise in our manner of approach.

CHRIST: In applying these truths to the business man and his problems, one naturally will have to speak about Christ. Let us never be ashamed of Him, or make apology for referring to Him. We need to present Him as the only solution to all economic problems. That He is the way out of all our difficulties and worries in the business world as He is in the things pertaining to religion. He paid His taxes, proved Himself loyal to the government under which He lived, and was always master of the situation.

Be wise, in your dealing with the business man. Study him, and as you observe that you dare, let him know in the course of time of the birth, life, death, resurrection, and ascension of our Lord, but most especially that He is to return again. The plan of salvation as it is revealed in Him, will thus

be made known to the man to whom you are anxious to bring the Gospel.

Use judgment, do not rush the business man. We are anxious but usually he is not, and therefore time will be needed. Remember we are doing all we can to create the desire, and judgment is needed in our reference to Christ and His teaching that our illustrations and truths presented do not become repugnant to him.

BE FRANK, WISE, AND HONEST: Now if you feel the time is ripe, invite your business man to church, explain to him your mission in this country. Sweep aside all prejudiced notions about your being in the country, and tell him frankly why you are here. Be honest with him. Recognize the good in him. All men have some good qualities that one might do well to observe, but letting them know at the same time that these qualities will not suffice; something higher, grander, and nobler is yet lacking. Don't be dogmatic or irksome. Don't force your spiritual teaching upon him. Make him hungry for it. Then as you feel the desire is being created and confidence is inspired, you can offer to visit him outside of business hours, when and where you desire to talk further with him.

When once you can get that far with a business man, then you can deal with him as to his personal relation to his Maker. Get him to love you, and then, in the words of Moody, "you can tell him anything, and he will not get mad." The desire having now been created, get him now to read some of your good books in your church libraries, and especially the New Testament. Then pray that God may illuminate the pages of His Book to saving of your business man's soul. Pray for and with him when the latter is deemed wise. This will go a great way toward saving the soul of the man you have learned to love.

My answer then to the question, "How to get the Gospel to the business man?" is, create the desire for it, and to do this you must handle wisely the man you desire to lead to Christ, as well as pray unceasingly in his behalf. "Be wise as serpents and harmless as doves."

Trenque Lauquen,
F. C. O., Argentina.

When we once see the need of a lost world we will think more about winning souls than about methods.—G. J. Lapp.

If we want to get a vision of what we really are we must get a vision of the purity and holiness of God.—Norman Bauman.

You can not always keep bad thoughts from coming to your mind, but you can keep from lingering and meditating over them.—E. E. Miller.

FROM OUR MISSION STATIONS

Cottage City, Md., Brentwood, P. O.

Greetings to all our readers:— Things are moving on about as usual, except for the added work in preparing for a Christmas program by the children, and preparing a few gifts for them. The interest in the children's meetings seems to be increasing, for which considerable credit is due Sisters Histan and Mosemann, whose efforts among us are quite commendable.

Jan. 1, 1930, is the time set for the beginning of an evangelistic campaign, to be conducted for at least two weeks, by Bro. John F. Bressler, of Lancaster, Pa. We would ask that you remember this work in fervent prayer, that sinners may be converted, and the Church strengthened. If you have friends or loved ones, in or about Washington, whose spiritual life is not what it ought to be, drop us a line telling us who and where they are, and we will do our best to locate them, and try to help them.

A much better plan might be to come to Washington yourself, and help us find them, since they may be more or less reluctant to even come out to services, on the invitation of one who is a stranger to them.

A few things to remember in locating our meeting house: (1) It is not in Washington, D. C. (2) It is in Cottage City, Md., and can easily be seen from the "Washington-Baltimore Boulevard." (3) Neither our Chapel nor any of our members are located in Brentwood. Look for the sign, "MENNONITE CHURCH," which sign is located at the intersection of the Washington-Baltimore Boulevard, and Logan St., Cottage City, Md., about one half mile from the District of Columbia line.

You can either help, or hinder the Lord's work in this place. Many have come here in the past; some have looked us up, worshiped with us, and have thereby been a source of help and encouragement to us, while others have not seen fit to worship with us, some having even gone so far as to encourage some of our own little number to stay away from services, in order to go sight-seeing with their visitors, or simply spend the time visiting with them at home. "My brethren, these things ought not so to be."

To those who will gladly come and worship with us, we hereby extend a hearty invitation, "Come over and help us."

Yours for the extension of Christ's Cause,

Dec. 20, 1929.

R. J. Shenk.

Chicago, Ill.

Sunday, Dec. 29, completes the brief history of the Grace Mennonite Church, Chicago, for the period of nine months. In looking back over

this brief period, we see how our kind heavenly Father has been leading us all the way, and has blessed us keeping the work going under His own guidance. With these continued blessings we are now ready to move forward into the New Year with renewed purpose that He shall lead, and we shall follow. We feel we are ready for the New Year with all its possibilities and hard work.

Mrs. Clara Steiner who was spending the winter with us passed to her reward, thus ending her labors here on earth. She will be missed in our home as well as the many friends who met her at the Church.

A Christmas supper was held at our place of worship in connection with our monthly Vesper Services. All enjoyed the hour of fellowship.

Our services during the month of January will be evangelistic, and the claims of Christ will be presented to the lost and wayward. Will you join us in prayer that God may send His convicting power on the services and that the power of God may rest on the message.

Sincerely yours,

A. H. Leaman.

4216 Greenview, Chicago.

KANSAS CITY MISSION LETTER

Believing that you are really interested in the work that the Lord is doing through the Mennonite Gospel Missions in Kansas City, I take pleasure in passing on to you some information direct from the field.

1. The Why of the Kansas City Missions

Greater Kansas City has a population of about 530,000. Think of the many divorces; think of the vast army of homeless children, deserted mothers, and Christless homes; think of the environment in which these children grow up; think of the commonness of murder; think of the frequent hold-ups and robberies; think of the multiplied thousands thronging our theaters, not only week days but Sundays as well; think of the dance, the brothel, the dens of vice, and the mighty whirlpool of iniquity which is carrying with it an awful army of hell-bound souls; think of the many thousands who have sowed to the wind and are reaping the whirlwind.

Think of the secret lodges for men and women that Satan uses to break up the home life of Kansas City; think of the accursed use to which the modern automobile is put; think of the utter disregard for the Lord's Day; think of the coldness, the worldliness, the apostasy of the modern Protestant city church with its hireling minister.

Think of God's passionate concern

for the salvation of city dwellers, as manifested in both the Old and New Testaments. Recall Jonah as a missionary to Nineveh and remember Paul as laboring in such cities as Rome, Ephesus, Corinth, Philippi, Colosse, and Thessalonica. A greater than these, even Jesus, "was moved with compassion" when in the cities he saw the multitudes "as sheep without a shepherd."

Picture these conditions: let these truths get hold of you, and you will understand that we cannot close our eyes to these facts and expect to stand before God "pure from the blood of all men."

2. The Gospel in Action

It is our aim to bring the Gospel to the largest number of persons possible. Below are mentioned some ways in which we attempted to carry out this aim during the past year.

Summer Bible School at Midway. This phase of work has now been continued for three summers. No one with a heaven-born love for souls can see the need of these poor, neglected children in Midway without being touched.

House to house visitation work. I received a call to the bedside of a dying man. While there another telephone call came from a distant section of the city; here the daughter, a member of our congregation, could not stand to see her father die unsaved. We often have more calls than we can take care of. Frequent visits are made to the sick and poor in various hospitals here. We much appreciate the kind assistance of Bro. and Sister W. M. Smith and others in this work.

The country visitors, who are many, are made to feel welcome with us. The K. C. Mission "under God" owes its origin and most of its financial support to the brotherhood in the country. It is only fair, reasonable, and right that the country visitor should be treated with utmost courtesy.

Special evangelistic meetings were held at both Midway and Argentine stations with gratifying results. It should be remembered however that we are not dependent upon, nor waiting for such meetings in order to witness God's working among us in the salvation of souls.

Looking after country members in the city. It may be that they come to K. C. to get away from restraint; possibly to get higher wages; another time it is a country member who had a surgical operation in one of the many hospitals; again it may be a young couple of ex-Mennonites whose country relatives inform us of their being in the city.

The care of homeless and dependent children in connection with our Children's Home has received not a

little of the time and attention of the writer and his wife during the recent past. Just lately we had the joy of seeing a deserted mother, whose children are in the care of the Home, yield herself to the Lord in our home.

Midweek prayer meetings and Bible classes are held regularly with warm interest and good attendance.

Our Sunday Program is a full one and usually is as follows:

Argentine

9:30 a.m. Sunday school

10:30 a. m. Preaching.

Midway

2:15 p. m. Sunday school.

3:15 p. m. Preaching.

7:30 p. m. Children's meeting followed by Y. P. M. or preaching or both at Midway and at Argentine.

Midweek Preaching service at Midway has been continued much of the time since this work is opened. We pay \$35.00 per month rent for this building. Two Midway converts are used as S. S. teachers; one of these is also a teacher in our Week Day Bible School. The largest crowd at our Midway hall during the year was on the occasion of Brother Joe Jones' funeral. Brother Jones, though formerly a great sinner, died looking to Jesus as his Savior. Does mission work pay?

Quarterly members' meetings are held where we aim to enlist as much as possible the coöperation of our entire local congregation which numbers about 80. Among the encouraging features of the work here is the willingness of faithful members to assist in whatever way they can. Bro. R. P. Horst is assistant pastor. Brethren Chris Miller and W. M. Smith are S. S. superintendents at Argentine and Midway respectively.

The Week Day Bible School which was opened five years ago with an enrollment of 47, is enjoying a healthy growth. Present enrollment is 200. Because we have these children for a longer period of time, and because of the intensive preparation on the part of the teachers, we feel that better work is done here than in the Sunday school. During a series of revival meetings some of our W. D. B. S. children confessed Christ and one young lad has since been received into church fellowship by water baptism.

Teacher Training Work. Each of our six W. D. B. S. teachers and one other of our faithful workers have been taking teacher training work at a recognized training school which gives credits for satisfactory work done.

"Helping together by prayer." II Cor. 1:11. So many requests for prayer are received here both from in and outside the city that in order to be worthy of the confidence thus

placed in us, considerable time is needed for the ministry of intercession.

"The poor ye have with you always." How true are these words of our precious Lord. Winter with its usual unemployment, added demands for clothing and fuel is upon us. Only as we receive help from others can we help those who call upon us for temporal aid. Last year charity expense account was \$363.11.

Victory Leaflets setting forth the beauty, possibility, and need of victorious Christian living have been published and distributed unstintingly. The blessing of God is resting upon this work in a marked way.

Gospel work outside K. C. Through the enabling grace of God, the writer has had the privilege of accepting some calls for help in Gospel work outside of Kansas City. God has graciously condescended to own and bless these efforts in many ways. Incidentally also "the tie that binds" the K. C. Missions to our country churches was thus strengthened.

Correspondence, writing articles for church periodicals, and bookkeeping for both our Kansas City institutions requires considerable time and is a pleasurable task.

Housework at a city mission with its many comers and goers requires no little time and labor. It is a real asset to have coworkers who are not only faithful and able as teachers, but model housekeepers as well. We often praise God for the faithful work of Sisters Lois Diller and Mary Stalter, who are "workers together" with our Ruth, Sister Miner, and the writer.

3. The Present Need

The approximate annual budget to carry on the work is \$2500. The K. C. Missions have no endowment fund. The expenses are being met solely by the free-will offerings of God's people. To help feed the hungry, our country friends have at the Christmas season in recent years sent cash instead of eatables. In this way waste, delays, and transportation charges were avoided. We have also the advantage of buying at wholesale.

Our present urgent needs frankly stated are prayers and means for current expenses. Few things so encourage a worker as to have the assurance that he is backed by the prayerful support of God's faithful. The last years we were enabled to close our accounts without a deficit. We are working hard and praying earnestly that this may be done again this year. Our accounts at present are considerably overdrawn, and the end of the fiscal year is approaching. Our eyes are "unto Him" for these as well as for all our needs. *Psa. 62:5.* He is faithful that has promised.

Will you join us in prayer then, not

only that funds for above needs will be forthcoming, but much more that our lives as workers may be as completely surrendered in the hands of the Lord, as were the loaves and fishes in the hands of our blessed Master.

Contributions may be sent either to V. E. Reiff, Gen. Treas., Elkhart, Ind., or to the undersigned.

Assuring you that we have thoroughly appreciated your confidence and coöperation in times past and earnestly striving to merit a continuation of same, I remain,

Yours in Gospel bonds,

J. D. Miner.

MISSIONARY NUGGETS

Selected by Orrie D. Yoder

One bishop of London asked his clergy to preach twenty missionary sermons each year.

"Foremost among the means of instructing and inspiring the people in this great work of God (missions) are the pulpit and its ministrations."—Mott.

"The preacher must feel that missions is in his domain," and not a side-line subject.—Mott.

"If...for fifteen years the young people of Christendom could be interested and properly instructed in missions, the whole church would become filled with the missionary spirit."—Mott.

"If the pastors are on fire with the missionary passion, the churches will be kindled."—Mott.

"In presenting Missions we should do it wholly in a truthful manner. We dare not beg people to do mission work by making it easy; nothing is gained by sugar-coating the task."—Ellis.

"Christian men are willing to keep on fighting in His (Christ's) war until Gabriel's trumpet sounds. Such devotion is no mere campaign excitement, it is a deep life-purpose that strikes down to the very roots of manhood and religion."—Ellis.

Modernists in the home-land deny Christ and the supernatural but the "heathen converted abroad knows that only the power of a living Christ has redeemed him."—Ellis.

All clever rationalism is nullified by one convert who has left heathenism and has taken on the marks of a New Testament disciple.—Ellis.

"If Christianity is false, we ought to suppress it; if Christianity is true, we are bound to propagate it."—Whately.

"Missions work both ways; they save the world, and they save the saviour (the Church) from the world and from itself."—Ellis.

"Somebody—doubtless assisted by Satan—invented the terms 'Home Missions' and 'Foreign Missions'. Who can draw a plain line between

SEWING CIRCLE CORNER

NOTES

"In all thy ways acknowledge him, and he shall direct thy paths."

* * * *

It is a comfort to realize that we may trust the Father when we feel our lack of wisdom as life's tasks come to us.

* * * *

Several members of the General Sewing Circle Committee met at Goshen, Indiana, December 13, and worked over some of the problems that need to be met. We praise God for the privilege of talking over matters, for this often helps to clear up difficulties.

* * * *

Work on the Prayer Booklet seems to be coming on nicely. Sister Roth has worked hard gathering material and we feel sure that the Booklet will be a very much worth-while source of information and inspiration in our missionary and sewing circle work. We hope every home may have a copy.

NOTES FROM THE FIELD

A letter of inquiry in regard to the sewing circle work all over the Church was sent out recently. Now we would like to share with you some of the information the replies contained. Of course we can give only a very small part, but we believe what we can give will be of interest.

A Virginia sister writes:—"We are a very busy circle. So far we have found plenty of work near home. There are three or four mission Sunday schools in the mountains not so far away, and there is plenty to do to help to keep the Sunday school children interested and prepared to go to Sunday school."

A sister from Portland, Oregon, writes:—"We have used the Prayer Booklets and like them very much. They help to keep us in touch with the various mission stations."

A sister from Lancaster county, Pa., writes:—"Our work is very interesting and we are very glad to be able to help some of the Lord's needy ones. I am glad we can all be workers together with God, even tho our work is in different parts of His field." Another from the same county writes:—"The associated sewing circles of our Lancaster County Conference District, 47 in number, which include a number of sewing circles in adjacent counties, have a semi-annual meeting in the interests of the work. These meetings are well attended and give opportunity for the distribution of work so that there is not so much overlapping in the field. We work under the direction and with the full co-operation of our conference and mission board."

A sister from New Wilmington, Pa., writes:—"Our great need is work in our home community. We are trying to get more of our sisters to see the need of helping in this way. We are supporting Sister Minnie Kanagy in India."

From the Johnstown, Pa., district a sister writes:—"Our greatest need is more Spirit-filled workers. If we have solved the problem of finding these we have solved most of the other problems too. Our attendance is fairly good but there are still many who do not take part in our work."

This is from a sister in Canada:—"The greatest need, according to my mind, is the foreign field. The home work might be easily taken care of but the medical work in India has a very strong appeal to some of our people. We are hoping to do more along the line of helping the hospital work. If we can acquaint the sisters with the needs they are usually willing to help."

Here are a few thoughts from Nebraska:—"I think it is a great work our sisters are doing. We are living in an age in which every talent can be used for the Lord. Just at present the great need of our Russian brethren appeals to us. When we think of the awful suffering of those of our own precious faith, it should make us willing to do all we can for them. We praise the Lord for the interest and help given by our conference."

Here is an extract from an Ohio letter: "I am connected with the work among the girls. It is a problem to keep girls' circles interesting when the girls are going to school. We have not solved the problem fully, but we think when we can get our sisters to feel more responsibility in praying for the mission fields all lines of work will be strengthened. We are so glad we may have the Booklet of Prayer again. We are glad for the help our conference has been to us."

And so the letters go on. We might give you much more. But to the Committee, who are studying the needs of the field, these letters from such widely separated places, yet all a part of our own dear Church, mean much. May we have your co-operation and suggestions and plans and then may we have your regular attendance at the circles and meetings, so that we may feel that each one is doing her part.

WORK FOR WOMEN

There are numbers of consecrated women in our Church whose hearts are given to Christ and are longing to give a fuller service to Him if they can but find channels thru which to do it. The cause of Christ needs all of

such service. We are glad that there is some way in which to enlist these lives so that the largest possible gain may be made for His kingdom and the most glory brought to His name.

Some of our sisters go to the foreign mission field; others teach religious education in our public schools; many are active in Sunday school work, sewing circles, nursing, and day school teaching. All of these avenues present opportunities of activity and service and to many of us they are the means of training and preparation for future service.

The fact that comparatively few enter the foreign mission work should not discourage those who cannot go, for work at home may in a very definite way be not only training for the one doing the work but is a means of strengthening the home base and preparing for work farther away.

It is wonderful how fields of usefulness open up to us when we begin to do as the Master commanded, to lift up our eyes and look on the fields. Many a minister's wife looks longingly toward the tasks that she sees might be done to help her husband in pastoral work, while often her hands are tied with home duties so that she cannot do many of the things she longs to. How gladly she would welcome a thoughtful, loving sister who could in a sympathetic way help her so that she might be free to go, or volunteer to look after some of the tasks herself.

It is not necessary to wait for a title or diploma in order to find avenues for useful service. A consecrated young sister with talent and real devotion can be a wonderful help among the young people of a community. Perhaps we as older ones make a mistake in failing to recognize the efforts of some of our younger sisters along these lines. Girls' mission study classes are a wonderful opportunity for the young people of our Church. If there is no young sister in the neighborhood who is able to assume all the leadership, one or two or more faithful, devoted Christian members of such a class can do fully as much as the teacher in keeping up the interest in the study.

Our young people, and our older ones as well, are willing to serve, they are even eager to do it, but in so many places they are hungering for some one to show them the way, some one to take the lead and advise. I believe the young people of our Church everywhere, who have dedicated their all to Christ, can be used more and more to extend our work on the home base.

(Acknowledgments to an article in The Missionary Visitor by Mrs. Naomi Royer Will).

the two? God's ocean should not divide God's work."

"Every form of home mission effort should be vitalized by the return influence of the Christ carried abroad."—Ellis.

"The missionary enterprise is primarily and essentially and finally Spiritual....No study of missions in any aspect is adequate which does not definitely confront the student with the truth that this is a Spiritual work, and that it can be wrought only by Spiritual means."

"Only the divine power of the Omnipotent Jehovah is equal to bringing this missionary service to a successful issue.....None but the self-emptying and Spirit-filled man is equal to the task."—Ellis.

"I tell you, a man can't stand the pressure in a heathen land even if he is a missionary, unless he gives close and constant attention to the cultivation of his own inner spiritual life."—(From the testimony of a man in Korea).

"It is impossible for unaided man to change the heathen heart into a Christian heart. Only a Divine Christ can break the heathen heart into contrition and conversion."—Ellis.

In Missions, "let the church beware of substituting men's applause for God's favor."—Ellis.

"The program is altogether Divine, and so it is impossible to carry it out except by Divine power."—Conant.

To a foreign missionary, it was said, "Aren't you afraid you'll die?" He answered, "I died (to Christ) before I went."

John Scudder, an influential preacher and pioneer medical missionary to India was influenced to give his life for missions, by means of a tract.

At a conference of bishops, Lambeth, Eng., 1897, it was declared "that missions constitute the primary work of the Church, the work which the Church was commissioned by our Lord."

"Missionary information is indispensable to insure proper giving.... knowledge of the facts of missions calls forth the right kind of praying....Much prayer is valueless because of ignorance."—Mott.

"Each church needs something to live for, apart from itself, and its own local work."—Mott.

"The Christian world-crusade was to begin, not by a going, but by a waiting."—Acts 1, 2.

"Advance upon your knees."—Nesima.

"As you trace the missionary movement step by step, you can see that every forward movement was ushered in by the prayer of faith."—Montgomery.

The missionary should do much believing, much laboring, and much praying.—Oscar Burkholder.

INTERCESSORY PRAYER

"The weary one had rest, the sad had joy
That day, and wondered 'How?'
A plowman, singing at his work, had praise,
'Lord, help them now.'

"Away in foreign lands they wondered
'How'
Their simple words had power?
At home, the Christians, two or three, had met
To pray an hour!

"Yes, we are always wondering, wondering
'How,'
Because we do not see
Someone, unknown perhaps, and far away
On bended knee."—Selected.

NONCONFORMITY TO THE WORLD

By Harvey Spangler

For the Gospel Herald.

This is a subject that I think we as a Mennonite Church ought to teach more than we do. It is not confined to dress only. In Peter we read: "As obedient children, not fashioning yourselves according to the former lust in your ignorance" (1:14). I think we as young people ought not to go after worldly things as some do. We can not go after worldly things and be right with God at the same time. We as young people ought to try to come up to the order of the church. I believe that God does not like to see His people following after the world. We as young men should come up to the order of the church and I believe that young sisters would be better in order.

James said: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members" (4:1)? The Jewish belief was too much war and fighting inward. I believe it is too much of that in us. In I Pet. 2:9 we read: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people. That ye should shew forth the praise of him who called you out of darkness into that marvellous light." Are we young people separated from the world, or are we following after the world? Peter said that we are "a peculiar people." Therefore let us not go after sin as do others, but let us be a light to the world. For Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Harrisonburg, Va.

GLEANINGS

Won by a Gospel Portion

Does it pay to go hither and yon, preaching the Gospel and distributing tracts in broadcast fashion? Rev. Gordon K. Chapman, of Asahigawa, Japan, asks

this question and then answers it by telling the following story: "A young man of his own accord started to attend church and soon purchased a Bible, and it was not long until he was showing a deep interest in finding Christ as his Savior. When the missionary asked him what had led him to come to a Christian church, he said, 'Soon after my parents died, I happened to be walking along the street and a worker gave me a copy of a gospel. When I read it, I knew that at last I had found the thing for which my heart longed, and God led me to this church.' He was baptized last summer, immediately undertook definite Christian service and is living an open and consistent Christian life among the railway men. He soon led his younger brother to Christ and he, too, has begun an active Christian life."

Consecrated Coconut Trees

The story of a Filipino Christian is thus told by Mrs. Charles N. Magill, of the American Presbyterian mission in Tayaba: "When one church was in arrears to its pastor, owing to shortage of crops and to having built a chapel, an elder of the church volunteered to pay the whole amount. This man entered a homestead nine years ago, cleared the forest, and planted it to coconut trees; he has added other land and trees, until now he has five thousand, many of which are bearing well. Four years ago he heard the Gospel for the first time, and was wonderfully converted. Now he is an elder and a very zealous worker. He has no children, and he and his wife are spending their surplus income in the promotion of the Lord's work. He told us the other day that he expects when all his trees are bearing to help especially in the erection of better chapels for all the poor churches."

Finds Christ While in Prison

A Presbyterian missionary in Chungju, Korea, writes: "One of the most interesting students in our Men's Bible Conference for the whole field this year was a young man who had recently completed a seven years' sentence in jail. As he became an expert in weaving willow ware, he was sent to the far north to teach his art in a prison. There he came in contact with Christians, who had been sent to jail for political offenses, and was led to the faith by them. He wrote to his mother of his newfound peace and urged her to become a Christian. She began attending a church three miles' walk from her home and is now baptized. His wife also attends and is learning to read her Bible and hymn book. He holds meetings, and a Sunday school for the village children, in his father's house. Pray that his father may find the faith and that they may build up a strong church in their neighborhood."

Bibles for Moslem Theologues

Through a friend on the staff of the (Mohammedan) theological faculty of the University of Stamboul, the agent of the American Bible Society was given the op-

portunity of furnishing Bibles in useful languages for the students' reference library. Not only was the gift welcomed, but the suggestion came back that the members of the teaching staff would be glad each to possess a copy of the Turkish Bible. Such a request coming from a quarter which one is accustomed to regard as the home of religious pride and exclusiveness was most encouraging. A nicely bound Bible in Turkish or Arabic, each bearing the good wishes of the American Bible Society, is now the property of every professor in this the only Mohammedan school of higher religious instruction in Turkey.

Vacation Bible Schools in India

Though the Daily Vacation Bible School movement is well established in China, it is within a comparatively short time that it has taken hold in India. The world association which directs this interdenominational movement, working through the national Christian councils and church federations in many countries, quotes as follows a recent letter from India: "Our work is progressing slowly but surely and this vacation we hope to arrange for no fewer than 100 schools in South India all managed by college students. It is a new feature of rural service for which we are enlisting volunteers."

There is a kinship between students teaching in these schools wherever they are located. Indian students recently sent this message to Chinese students working in vacation Bible schools:

Tell them we love them, and our love travels through the midst of distance and time, travels unchecked towards them with all the fire and fervor of good will. Tell them we mark their progress with loving interests and shall do the same for many a coming year. Tell them only this, and nothing more—that India sends her love to them.

Railway but No Gospel

Following the liberation of slaves and the opening of a commodious hospital in Nepal has come the inauguration of the first passenger railway in the country. This took place with great pomp and ceremonial on February 16th. The line has been constructed from Raxaul, on the border of British India, to Amlekhganj, twenty-four miles distant. The Indian Witness comments:

We regret that the enlightened men who are now at the helm of State in Nepal have not yet seen fit to open their country freely to ministers of the Gospel of Christ. . . . The Church in India could not desire a more challenging foreign missionary task than to carry the Gospel into this most exclusive kingdom as soon as the way is opened.

High-Castes Buy Bibles

The Bombay Auxiliary of the Bible Society quotes in its latest report the following incident told by a missionary who is responsible for the management of a Bible depot in his town: "This Bible depot has been the means of opening up work among the high-caste people as no other agency has. We have sold a large number of

English Bibles and gospels to high-caste Hindus. Early one morning a Hindu gentleman came to the depot and asked the evangelist, 'Who is this Jesus who is mentioned in the tract you gave me yesterday? I have read and reread the tract four times and I could not sleep last night. Do you have any books telling more about Jesus?' The evangelist gladly told him concerning the New Testament, and the high-caste Hindu gentleman agreed to purchase one for eight annas. But he could not take it from the hand of the evangelist for fear of breaking his caste. So the New Testament was placed on the floor of the shop and the Hindu took it away with great joy."

A Moslem Invites Christians

Miss Phebe Emery, a Methodist missionary who does evangelistic work in many villages outside of Budaun, United Provinces, writes of an interesting experience: "In one village we were invited by a wealthy Mohammedan to bring our Christians and hold the meeting in his dooryard. Thinking that he did not understand just what was involved in a Christian service, and that he might object especially to the prayers, I hesitated at first about accepting the invitation, explaining as tactfully as I could that we wished to hold a full Christian service for the benefit of these believers, and that he, as a good Mohammedan, might take exception to some of the things we said. He assured me, however, that he was ready not only to listen, but also to take part as far as possible in the service, so we accepted his invitation and soon were seated under a large tree in his courtyard with an audience of about fifty Mohammedan men seated around us. I have never had a more respectful or reverent audience, even among Christians, and our host himself set the example by bowing his head as we did when we prayed. He accepted a Bible portion from me very gratefully and invited us to hold our services in his house each time that we came to that village."

India Hears from Tuskegee

Dr. Robert Moton, principal of Tuskegee Institute, who has recently returned from a world tour, visited the Madura Mission of the American Board while he was in India. The missionaries report that his visit served two important ends, in that he not only showed the Indian people what the well-educated American Negro is like, but he gave support to the idea that literary education in India should be supplemented by trade and business training. This is a thing which educators are trying to impress upon Indian students, and Dr. Moton emphasized the connection between hand and brain, which Tuskegee has always stressed. The Congregationalist quotes:

When the question-period came, the Hindu and Christian men who were listening to Dr. Moton put their consciousness of their own problems under a ruling race of different color together with their slight knowledge of the Negro in America, and bombarded him with questions. He was

quite equal to them. Typical queries were as follows: "Do the Negroes have to study in English, or may they use their vernaculars?" "Are Negroes allowed in high government positions?" "Is there a Negro press?" "Does every student at Tuskegee learn a trade?" "Do you have trouble with interracial marriage?"

Waning Influence of Gandhi

Gandhi is a spent force, women are taking a significant place in politics, and sentiment is growing against strong drink, are features of the survey of India in the 90th annual report of the Presbyterian Board of Foreign Missions, presented to the General Assembly in San Francisco, May 26th—June 1st. On the first of these three points the report states:

Politically, Mr. Gandhi seems to be a spent force. Nevertheless, no man in this generation has made such an impression on India, and the verdict of the future will probably sustain the impression of the present. In his doctrine of non-resistance and patient suffering he has reminded many a Hindu and Moslem of Jesus Christ. Having been himself so profoundly influenced by the life and teachings of Jesus, it is not strange that the Indian press has recently raised the question, "Is he a Christian in disguise?" This seems to have been due primarily to the fact that Mr. Gandhi has, at the request of his students, been teaching the Bible in Gujrat National College.

Selling Bibles to Bandits

One of the colporteurs employed by Otto Braskamp, of the American Presbyterian Mission in Ichowfu, Shantung Province, met in his recent travels eight different bands of robbers. One of the band leaders asked him, "What is your business?" He replied, "I am working for Jesus, spreading His Gospel. I tell people good news of great joy and the way to happiness." The bandit spoke up and said, "Well, what do you think I am doing and what business am I engaged in?" The colporteur replied, "I cannot guess." He replied, "I am a true robber. We kill the rich in order to help the poor." This motto, with the following ones, were written on their red flags with white characters. "Practice righteousness as a substitute for God." "Dark and gloomy world, blue sky." These bandits inquire from the poor peasant farmers where the rich people live and how much property and money they possess and then kidnap them. Practically all the well-to-do people have left their homes and property and live in walled cities.

WESTERN ASIA

Is Islam Retreating

Mustapha Kemal is said to have concluded that "the doctrine of Islam is incompatible with reform." Among the steps taken to reduce its influence may be mentioned the abolition of the caliphate, secularization of education, adoption of monogamy, of the Swiss civil code and the Italian penal code; of the Gregorian calendar and of the Latin alphabet. To-day each mosque has but one imam, nominated by the government and receiving from Ankara the text of his sermons.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"But my God shall supply all your need according to his riches in glory by Christ Jesus."

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

In other words, it is not mighty works that we may have done, but a simple faith in a mighty God which puts us in line for eternal salvation. And even then it is necessary to keep this body under, that the Spirit and not the flesh may rule, if we are to maintain our standing before God.

Next week is the regular time for our quarterly Doctrinal Supplement. But this time we will depart from our rule in that the Supplement will consist of a message to our preachers. Every minister of the Gospel wants to read that number, and those not ordained ministers will find in it a message worth the time it takes to read and devour it.

Holding a church together covers only part of the subject—and not the most important part. Holding the Church together on a whole-Gospel platform, with Father, Son, Holy Ghost, and the Gospel of Christ in its fullness is the only thing that interests the people of God who are truly loyal to the faith of Christ when it comes to the matter of Christian unity. Let our prayers, testimony, discipline, and labors be directed constantly to this end.

Lesson Systems.—A number of years ago strenuous efforts were made to supplant or at least supplement the Uniform lesson series with Graded Lessons, especially in the beginners, primary, and intermediate departments in the Sunday school.

Some churches and schools took to it readily, others stood against it, others tried it awhile and then turned back to the Uniform. Gradually the interest wore off and for the past few years we have heard comparatively little about it. The following editorial discussion, taken from the "Reformed Church Messenger," official organ in a church that did at least not oppose the introduction of the Graded Lessons, will be read with interest by wide-awake Sunday school teachers:

THE UNIFORM LESSONS

"Sometimes we are asked how many of our Church Schools are now using Graded Lessons instead of the International Uniform Lesson system. It is undoubtedly true that the Graded Lessons have been increasingly introduced in recent years through persistent agitation and in conformity to the more specialized projects of modern religious educators. But it is at best a rather slow process to bring about such changes. A great many Sunday Schools continue to use the Uniform Lessons in every department, and it is perhaps safe to say that at least 75% of the Sunday Schools of the land continue to use the Improved Uniform Lessons in departments above the elementary grades.

"In his book on the Sunday School Movement, the late Dr. Edwin Wilbur Rice, one of the best known and most beloved Sunday School leaders America has produced, stated the case for the International Uniform Lesson System in these words: 'The advantages far outweighed the defects, for it was claimed that instruction was made vastly easier; teachers' meetings were possible; unity of instruction was promoted; a mass of fresh Biblical literature of great value was developed by it; and, best of all, that the wide use of the Uniform Lessons was a great object lesson and argument for the unity of Christianity, besides widening and deepening its spirituality and power.'

"Those who have studied the Uniform Lessons during the last few years must certainly have noted the tremendous improvement in the selection of material, as well as in the comprehensive and well-considered plans for the years ahead. The Sunday School Times, for example, believes that 'the Uniform Lessons offer the best opportunities available for Sunday School study.'"

A glance at our correspondence page reminds us that the Christmas holidays proved a time of great activity in many of our congregations. While the holidays are past, the year is still with us. Let us make the most of our opportunities.

FIT FOR THE LORD

I. Physically

God has done so much for us that we can never hope to pay Him back: But we can at least show our gratitude by doing our best for Him. And to do our best we need to keep ourselves in the best possible condition for effective service. This includes body, mind, and soul.

Most of our constituency are farmers. Already plans are being made for the summer, and for some people this includes arrangements for hired help. What kind of help are you looking for? Somebody who is weak and sickly, scarcely able to get around? No; you are looking for somebody who is robust, strong in body, wide-awake, full of life and vigor. Of course, if you happen to get some one who is frail and sickly on your hands, you will make the best of the circumstances, just as God does with some of us poor sticks who at times are scarcely able to do anything because of physical ailments. But such conditions are something to be endured, not something to be cherished. And you feel more like firing a man when you know he might keep himself fit physically but through negligence or abuse he is unfitted for efficient service.

Even so God expects us to keep fit for active service, physically as well as otherwise. It is not always possible for us to remain that way, even with the best of care for our health, but we owe it as a duty to God and man to keep as healthy as we can. "Feeling fine" is more than a privilege and a satisfaction; it is a duty. "Be strong in the Lord" includes physical as well as spiritual strength—as many faithful servants of God have realized, both in sickness and in health. Other things being equal, the more vigorous and healthful your body, the more you can accomplish for the Lord.

And there are a number of things that we may do, and ought to do, to

keep our bodies fit for active service. Let us name a few:

1. "Every man that striveth for the mastery is temperate in all things." Temperance has been defined as "total abstinence for everything harmful, and the moderate use of all things permissible." It includes abstinence from strong drink, from overmuch eating, from the use of tobacco and other narcotics, from the use of things that do not agree with the digestive apparatus, from violent exercise. In all these things we need to say with Paul, "I keep under my body, and bring it into subjection." Common sense, as well as the laws of health, decrees that we deny ourselves of all things harmful to the body and detrimental to the health. If the consumption of candy and table dainties generally were reduced by three-fourths, stimulants and narcotics stricken off our diet list, and the amount of food we eat regulated to supply the needs of the body, it would materially lessen our living expenses, divide our doctor bills by three or four, increase our happiness, and multiply our efficiency in useful service.

2. "Keep thyself pure." Impure thoughts and habits have much to do in the way of undermining the health. The records of our hospitals show that those whose lives have been absolutely pure—clean from strong drink, tobacco, and sexual abuses—make the most rapid recovery from sickness or from operations.

3. Regular habits have much to do in the maintenance of health and vigor. What we need, as far as possible, is to have regular times for our meals, regular times for retiring at nights and getting up in the morning, regular habits in working and resting, regular habits in everything. We recognize, of course, that there are times when it is impossible to do all these things at the regular time, just as the call of service at times moved Christ to deny Himself of needed rest. But regularity should be our rule, the exceptions being dictated by a sense of duty and call for service and not by the desire of the flesh.

4. Plenty of sleep and plenty of wholesome food are further contributors to a healthy, vigorous body. The body, like every other machine, needs rest, needs to be kept in repair. The human body, like that of lower animals, needs to be fed that it may have strength to function properly. And, unless there are good and special reasons for doing otherwise, night time is the proper time for sleep and regular meal-time is the proper time for taking the food. Irregular eating and sleeping will, in time, undermine the health of the most robust bodies.

5. Another essential to health and vigor is that of diligent and wholesome exercise. Idleness is a curse,

in more ways than one. One of the worst things that can happen a boy is to have him grow up without work. The same is true also after he becomes a man. There is nothing that can take the place of honest toil as a builder of muscle, brain, and character.

There are a number of reasons why we should do our best to keep in fit physical shape for service. It means comfort and happiness, comparative freedom from pain, less expensive living, and greater usefulness. But the one point we wish to emphasize in this message is that God requires it of us that we may be in the best possible shape for effective service. As said before, the best that we can do is no recompense to God for what He has done for us, and none of us should be so ungrateful to God as to neglect "the temple of the Holy Ghost" in which temple God has admonished us that we should glorify Him. I Cor. 6:20. Our attitude toward God should be that of "a workman that needeth not to be ashamed."

TWO PENALTIES ON SIN

The Penalty that Forgiveness Removes, and the Penalty it Does Not Remove

It is sometimes overlooked that there are two kinds of penalties on sin: that the sinner can be forgiven and one of these penalties will be remitted, but that forgiveness does not remove the other penalty. Failure to observe this leaves the door open for temptation to go back into the same sin again. We speak of forgiveness being so complete that the sinner is just as good as if he never had sinned. This is true of his standing before God. The penal consequence of sin is death, the second death, and forgiveness annuls that penalty; but there are natural consequences of sin that forgiveness does not annul, and the sinner lives to reap the dire consequences of his sin in this life.

A Bible Example

The case of Adam and Eve is a good example of how these penalties are incurred in every sin, and how forgiveness removes one, but does not change the other. God gave to them the free privileges of the Garden in Eden, placing a prohibition on the eating of the tree of the knowledge of good and evil.

They disobeyed God and incurred the penalty of death, but through the merits of the Lamb of God already slain in the provisions of God, they found forgiveness, as we may well believe from the fact that the death penalty was not at once inflicted, though they did die spiritually, and were only restored to favor with God by His forgiveness. They obtained forgiveness, we say, but they did not

receive the privileges of the Garden back again. That consequence of their sin remained through their natural lives, and none of their posterity has been restored to what they lost in that beautiful home. Forgiveness removed the penal consequences of their sin, but it did not remove the natural consequences. Death was arrested in their spirits, but it was not arrested in their bodies, and they eventually succumbed to await the resurrection before all penalties and consequences are removed.

Another Bible Example

David, the King of Israel, committed a grievous sin. When condemned by the prophet Nathan he confessed his sin, and the prophet announced, "The Lord also hath put away thy sin." But the natural penalty of that sin was not annulled, what Nathan had already announced, "the sword shall never depart from thine house." Throughout the remainder of his reign, David reaped the natural consequences of his sin. Even the man who was a king after God's own heart, when he stepped aside found no favoritism with God. The laws of God know no favorites, but run their unhappy course throughout the natural life of the one who dares to break them.

An Example from Life

This can be brought closer home perhaps by a supposed case, which is not unlike many things frequently happening. A man might, contrary to his known duty, drink himself drunk, and while in a tipsy condition undertake to steal a ride on a freight train. Losing his grip he falls under the wheels and loses a leg. This man can obtain forgiveness for his drunkenness and stealing, but this forgiveness will not put his leg back in place. He will carry through life the mark of that penalty for his sin, as a constant reminder of what sin has cost him, and it will serve as a restraint on himself and others from doing what he has done. Only the resurrection can remove the marks of that penalty.

Why These Two Penalties

Undoubtedly God has wisely arranged the working of these two penalties. If He had so arranged things that forgiveness would have restored Adam and Eve to the Garden at once; would have restored David to all the peace he had before; and put the drunken man's leg on again, temptation to sin would have been much increased. Human nature is so constituted that it must have a restraint in the nature of fear put upon it to keep it out of sin. Even as God has arranged it, sinners are converted and backsliding all the time. When a revival meeting is held, nearly all the seekers have been saved at some

previous time according to their own testimony. What would be the condition of things if a trip to the altar and a prayer of confession made everything just like it was before?

It is a wise provision of God that natural consequences ever stare the forgiven one in the face, and that he can ne'er forget the wormwood and the gall of sin's natural consequences. The visible effects of sin, too, on the victims thereof restrain others from following in their tracks.

Two Views of Hell

There are people who believe that all the hell people will ever have is in this life. They consider that their sufferings here are sufficient to punish all the sins they have ever done. They fail to see that the punishment received in this life only has to do with the natural consequences of sin. There remain yet the penal consequences of sin that are not administered in this life. Natural consequences come in this life and are not removed by forgiveness: they follow whether the person is forgiven or not. Penal consequences are reserved for the life to come, but forgiveness removes them completely. The results of all sin will be removed in the resurrection in the case of those who are saved, but punishment becomes eternal to those who are unsaved.

In view of these things, while exalting the great grace of God in Christ, it is well to shun sin of every form, for the touch of it will leave its consequences. No matter what sin a man may do, he cannot, in this life, be just as he would have been had he not sinned. Some unfortunate result will follow through life as a natural consequence.

—The Gospel Minister.

MODEST APPAREL

By S. B. Wenger

For the Gospel Herald.

With many people the truth, no matter how forcibly presented, if it is out of line with inclinations and in line of popularity, rolls off like water off a duck's back and leaves no impression.

The nonconformity principles of the Bible mean more than individual problems alone. They should appeal to human decency, sobriety, and intelligence. It is indeed surprising to see what a grip and firm hold the worldly fashions have gotten on some of the once plain churches. It makes our hearts bleed to see the plain Gospel principles our pious mothers and fathers stood for, ignored and trampled under foot. The Bible in those days taught modest apparel. **It teaches the same to-day.**

There is no salvation in plain dress alone, but the modest apparel which the Bible teaches carries with it a

principle that means much to the Christian world and the cause of Christ, and it has its influence on the outside world. Every one admires a neat, plain dress, and it commands a respect and credit that is far reaching. There are instances where these principles have extended far reaching credits and sustained life to God's people; they have had their influence with the rulers of nations of the world.

As the Church drifts out into the currents of worldly fashions she loses power with the world. Modest appearance of Christian people may be sneered at, but after all they are respected if the wearers are loyal to their convictions. Inconsistencies are what bring reproach.

Many fashions of to-day are said to originate from the lowest characters of humanity but are readily picked up by Christian professors. Would to God we had more people who have the courage of their convictions and stand true to the principles of Christ's teaching. It is discouraging when we see the once plain churches allowing the modern fashions to destroy their sacred principles that characterized the churches of the last generation.

Oh, for a return of the good old days when the dresses reached from the neck to the ankles and from the shoulders to the wrist and the neat sunbonnet, the most beautiful of all head apparel, covers the long hair which was a glory to the women of Mennonite, Quaker, and Church of the Brethren churches; and that these churches might still be standing together in maintaining these God-given principles.

There is nothing more certain than the fact that man will be held accountable for the exercise of his better judgment in all matters of life and conduct. "If ye know these things, happy are ye if ye do them," applies to every known duty.

South English, Iowa.

A WORD ABOUT DRESS

By Florence Replogle

For the Gospel Herald.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.—1 Pet. 3: 3, 4.

If each sister would take this verse as a guide, instead of the latest styles, what a great problem would be lifted from the church. We all know that the Bible teaches modest apparel, and that our church upholds it and our preachers preach it. Let us each one keep in line, or if we have stepped

out, let us get back to our places again and help to lift this problem from the Church. We are setting an example too for some one; are we setting the right example?

Oh, let us not put rims on our bonnets and ruffle them up as though we were ashamed to wear a plain one; or wear an unnecessary gold pin or brooch. But let us be obedient; for it pleases God to see His children obey through love. Let us not take a piece off our coat or make a wider hem in our dress because they look a little longer than some one else's. It gives one a sad feeling to see the Church—not the Church really, but a good part of her members—lay away their plainness. Let us not do it. It weakens the Church. But turn around and do a little more to please the Lord and not so much our own selfish desires.

Whenever I see a sister putting a little more on her dress from year to year the thought usually comes to me, "that is all the more reason for me to keep plain," instead of following in the same footsteps. I think the illustration that is given about the man that wanted to hire a boy to drive his carriage, would apply very well in this case. He asked each boy how close he could drive to the precipice and not go over. The one that said that if he would keep close to the bank on the other side he knew he wouldn't go over, was the one he hired. Let us keep close to the Lord and the Church, and we know we are safe.

The Good Book says that if we measure ourselves among ourselves we are not wise.

Are you a stumbling block keeping some one out of the kingdom? Am I? Schellsburg, Pa.

BELIEVERS' TESTS

Not only are tests inevitable, but they are replete with the possibilities of **spiritual enrichment**. With their revelation of Satanic malice and craftiness, of human weakness and personal need, they also set out in **fairest light God's tender patience and all-sufficient power**. At the same time, a determination to bear whatever Divine wisdom permits to touch us through human ill or thoughtlessness, will never point out to us an easy path, but it will give us a new vision of Christ, bringing into our lives a degree of consecrated back-bone and spiritual wholesomeness that will cause our witness to His power to be irrefutable. To endure to the end is to discover the purpose and value of each testing circumstance, and receive a larger equipment for the work and influence of life.

—By Gordon B. Watt, in "The Christian," Dec. 13, 1928.

WAR IRREDEEMABLY EVIL

"It is high time the Christian Churches washed their hands clean of this war business."

"I am against the next war now, before I know what it is going to be about—I do know that it will not be about what they will say it is about. There will be, as before, a falsification of war aims.

"There can not be a just war. The war that is fought for the finest cause is in itself atrociously unjust. You may go to war for a high ideal, but the ideal goes to pieces long before the war is over.

"We can not have war without moral degradation. And one book like 'All Quiet on the Western Front' blows all academic and armchair discussions to the winds, and leaves me resolute in non-compromising opposition.

"Duty to my country? Any country that would ask its citizens to support it by such devilry ought to be destroyed. This is not rhetoric or fireworks.

"War is always a form of insanity, but the next war, which is the war we are concerned with, would be the bankruptcy of all rational mentality."

—T. Rhondda Williams, president of the Congregation Union of England and Wales.

WHO IS GOD?

By Harriet Castor

For the Gospel Herald.

Nowhere in Scripture do we have a definition of God. Jesus Christ came to reveal God to man.

"God is a Spirit;

and they that worship him, must worship him in Spirit and in truth."

—Jno. 4:24.

"God is Light,

and in him is no darkness at all."

I Jno. 1:5.

"God is Love;

and he that dwelleth in love dwelleth in God, and God in him."

I Jno. 4:16.

"God our Father" is "the Father of our Lord Jesus Christ" (Col. 1:2, 3).

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—Jas. 1:17.

Father, Love, Light, Spirit—I am glad that we do not have a cumbersome definition of God, but only four simple words which the smallest child can understand.

Jasper, Mo.

The points of the compass have not changed, and the pole star is still shining. It is well to remember this when we think of this rapidly changing modern world.—Noah Oyer.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Tampa, Fla.

(1513 Thirtieth Ave.)

Dear Herald Readers:—More good news from Tampa. Bro. John H. Mellinger of Lancaster Co., Pa., arrived here last Monday. Number present in Sunday school last Sunday, 83. Number present in cottage meeting last Wednesday night, 39. Number present in cottage meeting the previous Wednesday night, 40. Number of applicants here for church membership, 9. Praise the Lord.

Dec. 27, 1929.

C. B. Byer.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—We heartily thank the brethren and sisters who contributed to the work of the Christmas season. A few over a hundred families were supplied with a box of groceries and other eatables. Over a hundred Scripture mottoes were also given to as many homes. We were especially solicitous of this, because of the great amount of good that these mottoes may do as they hang on the wall of many a home, sheltering unsaved people, being a constant reminder of better things. Provisions came from Paradise, Frazer, Spring City, Doylestown, and Line Lexington congregations. A number of individuals also sent provisions. Brethren and sisters were also liberal with cash donations. This was very acceptable. Groceries were bought with this fund. Times are rather hard with many just now, and so we had a number of calls for Christmas baskets. That which was left from the Christmas work can well be used for relief work after Christmas, as we are looking for quite a lot of demands along this line for the next few months.

Bro. A. S. Horst is scheduled to preach here next Sunday, Jan. 5. The following Sunday, Jan. 12, marks the beginning of a week's evangelistic meetings by Bro. A. A. Landis. They will continue at least until the 19th. Each evening of the meetings about twenty minutes will be devoted to the study of the subject, "The Holy Spirit in the Book of Acts." This has been the topic in our cottage meetings for the last number of weeks, and we have decided to repeat this study in connection with the evangelistic meetings.

In His service,

Jan. 1, 1930.

J. Paul Graybill.

Lima, Ohio

(825 N. Jefferson St.)

Dear Gospel Herald Readers:—"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High." We are especially grateful to our heavenly Father for the many blessings we are enjoying. Health has been good in general, but at present there are a few who have been kept at home. Our attendance has been good. Our prayer meetings have been well attended, and all could say, "It was good for us to be here." The comments and testimonies prove to us that the Spirit of God is calling us all to a deeper consecration.

On Dec. 8, Bro. S. E. Allgyer was with us and held our communion services. Peace with God and the Church was expressed by all. Four souls—a father, mother, and their two sons, were reclaimed. Pray for them that they may continue to trust in God.

On Sunday morning, Dec. 22, our Christmas treat was given to an eager group of boys and girls. This is always a happy time for the children. The Christmas story is always new to them. Sister Zelia Graber and her Sunday school class from Fulton Co., Ohio, made it possible to give a very nice treat including a small motto for each child. We thank them for their help, and we are sure that God will richly repay them. Those who have been in city mission work know that we could not get along without the interest and encouragement of our country friends. On the same evening a short program was rendered by the children and young people. They gave us recitations and songs about the birth of Jesus. A few of the older ones gave talks after which Brother O'Connell gave us a short sermon. The house was well filled, both morning and evening.

Our Sunday school election for the coming year was held with the following results: Supts., Bro. Harry Lusk, Bro. Sam Blosser; Prim. Supt., Bro. Frank Hartman; Chors., Sister Fanny Hartman, Bro. John Huber; Secy., Cor. Secy., and S. S. Conference delegate, Sister Iva Sommers; Bro. Sam Blosser and Bro. Frank Hartman, ushers.

Pray for the Lima Mission, that the coming year may be a prosperous one, and that souls might find the way of salvation.

Dec. 28, 1929.

I. S.

Columbia, Pa.

(Columbia and Marietta Missions)

We wish to extend hearty thanks to all the people who have so liberally contributed provisions for the Christmas baskets that were distributed to

the poor and needy at Columbia and Marietta. About 320 homes were served with baskets, many hearts were made happy, and good will has been manifested in a general way. We again pray that this may open up avenues whereby the Gospel will be brought to souls. We also wish to thank those who so willingly helped to fill the baskets and deliver them.

The work at Marietta is still growing. At present we have seven applicants for membership. We ask an interest in your prayers in behalf of these souls as well as us as workers.

Till Jesus comes,

Jan. 2, 1930. David B. Groff.

Altoona, Pa.

(2504-Fourth Ave.)

We wish you all a happy New Year. Thanksgiving services were held at Mill Run Chapel in the evening. There was a good attendance. An opportunity was given to give testimony of thanksgiving during the year. A number responded, followed by a sermon by Bro. Nissley.

Sunday, Dec. 1, we held missionary services at Altoona. In the morning services Sister Annie Harshberger gave some of her experience and work of the Orphans' Home, West Liberty, Ohio, to the Sunday school, followed by a mission sermon. In the Sunday school at Mill Run, Sister Mary Lauver gave a mission story. In the evening, at Altoona, a mission program was given in the Y. P. meeting, followed by a mission sermon. The offering during the day was taken for the Orphans' Home, West Liberty, Ohio. Amount, \$11.72.

Sunday, Dec. 8, Bro. Isaac Metzler and family of Martinsburg spent the day with us in absence of Bro. Nissley who was in Lancaster County. Bro. Metzler preached at Altoona morning and evening services, and at Mill Run in the afternoon.

The holiday seasons have come and gone again. It is always a season of rejoicing, though it brings added labor. It is a pleasure to see the mail man leave at the Mission the Christmas greetings and letters with greenbacks and checks, the parcel post man leave the larger packages of provisions and clothing; then the express man with the cartons and barrels with cookies, chickens and vegetables to be given out to the needy for a Christmas dinner. It is interesting to open up these packages and make up an assortment to be given to each family. We were glad for the assistance of Bro. Charles LeFever of Lancaster who came in his auto with Sisters Thelma and Naomi McConnell, and Mary Serbe who allowed themselves to be used in helping to get things ready and to take part in the services—also Sisters Lizzie Martin and Lydia Hess of Chambersburg, and

Sister Annie M. Stehman of Mount Joy.

The Belleville, Allensville, Weavers, and Martinsburg congregations supplied provisions for the baskets. Ezra Martin of Lancaster sent some of "the garden spot bolognas." Wish you could have been along to deliver the baskets to see the expression of appreciation for the same.

Christmas morning the Sunday school gathered together at Altoona. A Christmas story was given to the Sunday school by Sister Annie Harshberger, followed by a short sermon by Bro. Nissley. In the evening the Sunday school gathered at Mill Run Chapel, where a scripture program was given by the children followed by a sermon to a fair-sized audience. The junior sisters sewing circle of Mattawana congregation presented the boys and girls under nine years of age with a doll baby to the girls and a ball to the boys, which were much appreciated.

Saturday, the 28th, the congregation had an experience of sadness. Sister Troutman, who recently was received into church fellowship, died Christmas morning. Funeral held on Saturday.

The last evening of the year the congregation gathered together for church services from 8 P. M. till 12 A. M. An old and New Year program was given, including a sermon (Backward and Forward Look). It was an impressive service, especially the privilege of being in prayer at midnight.

The Lord willing, evangelistic services will start at Mill Run Chapel Jan. 5 with Bro. A. J. Metzler, Mason-town, in charge of the services. We beg an interest in your prayers in behalf of these meetings.

Cash Contributions during December

S. West Conf. District	\$56.17
Belleville S. S.	20.00
No. —	50.00
J. Y. Smucker	12.00
	<hr/> \$138.17

Cash for Christmas Provisions

W. E. Replogle	\$ 3.00
J. G. Brubaker	10.00
Mable Shertzer	3.00
Banks Weaver	5.00
Rebecca Provins	1.00
Weavers Cong.	3.00
Allensville Cong.	2.00
G. S. Nice	10.00
Moses Hershey & Family	4.00
Edith Alluino	1.00
	<hr/> \$42.00

No. —

5.00

\$47.00

Cash Value of Clothing

Thomas S. C.	\$16.11
Blough S. C.	9.64
East Petersburg S. C.	4.50
Beech S. C.	10.00
Rohrerstown S. C.	6.50
Mattawana S. C.	8.12
Cross Road & Lauvers S. C.	8.00
Belleville & Allensville	10.85

Landis Valley S. C.	5.20
Martinsburg S. C.	8.00
Lititz S. C.	5.00
Paradise S. C.	4.00
	<hr/> \$95.92

Many thanks for your support. We beg a continued interest and prayers this year.

Jan. 2, 1930. Jos. M. Nissley.

West Liberty, Ohio

(Mennonite Orphans' Home)

Dear Herald Readers:—That joyous time of the year has come and gone once more. Especially at a Children's Home one would expect features of joy and gladness at Christmas time. Regardless of all the improper and vain motives which prompt so many actions at this time; we should deeply rejoice for the message. "For unto you is born.....a Savior."

The Orphans' Home has now had her thirtieth Christmas season at West Liberty, Ohio. The Home was very well supplied, and not only supplied, but many presents, gifts, and remembrances were sent to the children from ten different states. Eatables and clothing, and gifts in many other forms were sent in, not only from relatives of the children, but also abundantly from Sunday schools, Sunday school classes, sewing circles, and individuals. We feel confident that these various offerings were made in the spirit of helpfulness, and with the attitude of Christian fellowship toward the benevolent work. We also trust that each individual contributor will be blessed, and find still greater blessings in His service. The Oak Grove and Bethel congregations of West Liberty, Ohio, prepared an abundant Christmas dinner which was presented, and thankfully enjoyed while fifty-one persons dined together. We take this opportunity to say "Many Thanks."

We close the record of another year with appreciation to the many friends of the Home, and with thankfulness to God. And enter upon the duties of the new year, looking to you for your help and your prayers, and depending on the Lord for sustaining grace.

Yours for the little people,
L. L. Swartzentruber.

Jan. 2, 1930.

TURKEY AND CHRISTMAS

In some unaccountable way turkey and Christmas have become very closely associated. This may be because, as some one has said, "The easiest way to reach a man's heart is by way of his stomach." But notice how carnal such thoughts are. But with all this, some will be so influenced by these carnal means that they become entrapped in matters which will affect them for evil, not only for time but for eternity. Eat, yes eat turkey if you have opportunity, but never let that draw you away from the real spirit of Christmas.—J. S. Hartzler.

Family Circle

As for me and my house: we will serve the Lord.—Joshua 24:15

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thy house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord: for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2

THE NEW YEAR AND FAMILY ALTARS

We are wondering how many of the Herald family will start the new year around family altars. If you do not already have one there will never be a better time to erect one than right now. Children reared around the family altar may wander far from home and God, but the influences of that altar will never be entirely erased from the memory.—Herald of Light and Zion's Watchman.

PHYSICAL CULTURE IN THE HOME

A girl can get all kinds of exercises at a gymnasium, but so she can at home.

Throw open the windows and shutters in the morning and breathe enough fresh air to keep you amiable and good-natured all day.

After breakfast wash the dishes. Arms, fingers, and wrists will be more supple by this means. Scrubbing is also a fine arm and wrist developer, although like lawn tennis, for example—it is rather violent and at first as severe on the lower limbs as rowing is on the arms.

Bed-making can not be too highly recommended. With the folding of every counterpane, blanket and sheet, the arms are stretched as far as they will go. Then, standing perfectly erect, the chest is thrown out, the hands are quickly brought together again, and the sheet is folded double. Incidentally the forearms get a little valuable exercise, as well as the shoulders and neck.—Selected.

SEEKING THE SON

By Silvanus Yoder

For the Gospel Herald.

How is it that ye sought me? Wist ye not that I must be about my Father's business?—Luke 2:49.

The divine and loving rebuke with which Jesus answered his mother's care and anxiety for her son presents at once to every parent a most sublime problem. The father who told his little boy to run and play when he sought his father's intimacy, like the son who refused to answer his son's puzzling questions, will have a hard time to win his son's confi-

dence in later years. Acquaint yourself with your son in infancy and in childhood, and the task of admonition in youth and manhood will be a delight. Why should the father's and the son's interest be independent of each other?

I have often wondered when reading this narrative of Christ in the Temple at the age of 12 why His parents sought Him. To me it seems that He could have been found without even an attempt of searching. The Savior suggests this in that divine rebuke, "How is it that ye sought me?" Had they failed to properly know and identify Jesus as one who was intensely interested in the worship of God and sought the teaching and prophecies of Holy Writ? Why is it that they failed to proceed at once, without any delay, to the Temple and avoid the painstaking anxiety of a fumbling search? The earnest seeker of God has often been loath to leave the house of God. His desire to know the import of the sermon and the mysteries of God has often induced him to tarry behind. The dinner that was awaiting his return had lost its fascination. "Oh, how love I thy law." Yes, we know where to find that son.

Dear brother, when at the close of the day you gather your family around the altar and you find that one is missing, have you that intimate acquaintance to know where to find him? In a large measure you should. Should your son tarry behind when you leave Chicago, will you go to the Moody Bible Institute or to the theater to look for him? Will you find him in the dens of idleness loafing or in institutions of industry and learning, or will you be compelled to make a fumbling search?

"Come and see my new top spin," Charlie says to his father. "I have no time now. I have some important business to look after," is the abrupt reply. That evening, as father comes in Charlie climbs upon his knees. "Run and play, child. Daddy is very tired." Reluctantly Charlie withdraws, murmuring as he goes, "Daddy never has time for me." Fifteen years later, and the tide has turned. The father feels his grip on Charlie slipping and seeks a closer acquaintance. He has sought many occasions for a fatherly interview with Charlie, but failed. One evening, when Charlie is up in his room getting ready for a social occasion the father is in wait for him to pass through the room to leave. "Sit down, Charlie, let's have a talk." "I'm sorry, father, no time now. I have a date." In the bitter remorse of the father he realizes at once the vague gap between him and his son. His grip has slipped. Even the whereabouts of the date is to him an obscure factor.

Goshen, Ind.

IDEALS FOR OUR YOUNG PEOPLE

By a Young Sister

For the Gospel Herald.

An ideal is a picture in the mind, of things as we would like to have them. Every one has ideals, and as none can rise higher than his ideals, it is very necessary that we set before us good and pure ideals. These will lead us to strive for something higher than we have yet obtained.

We will take Christ as our Ideal to follow. He said, "If any man come after me, let him deny himself, and take up his cross, and follow me." Our first step should be to give our hearts to Jesus, be washed clean in the blood that was shed for the remission of our sins, yield our lives fully to Him. Then we can obtain the grace and guidance of the Holy Spirit to live the ideals set before us by our pattern, Jesus Christ.

Christ gives us an ideal in Matt. 5:16: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Many are the opportunities we have in the schoolroom, in the factory, and among our associates, to let our lights shine. When we come in contact with things we believe are wrong, do we let our lights shine? Or are we ashamed to stand for what we know is right? We may be tried among our own people. Are we afraid to stand alone for what we know is right? Or do we think that because all the rest indulge in it, and profess to be Christians it won't harm us more than them? Perhaps if we would stand for the right it would be the means of helping others also, and we would go with a clear conscience, and say with Paul in Acts 24:16: "Herein do I exercise myself to have always a conscience void of offence toward God and toward men." It takes courage to be loyal to ideals and stand alone, if need be.

Dare to be a Daniel.

Dare to stand alone;

Dare to have a purpose firm.

Dare to make it known."

Another ideal worth striving for is found in I Thes. 5:22: "Abstain from all appearance of evil." There are things in which we may see no harm, and which may not be harmful in themselves; but the very appearance may not be good and may cause a weaker brother to fall. Could it be said of us as it was of D. L. Moody by one of his co-workers ("of all the men I ever knew I think he was the most careful to keep himself from every appearance of evil")? "Let not your good be evil spoken of" by any appearance of evil.

This ideal is found in I Tim. 5:22: "Keep thyself pure." I Cor. 3:16, 17: "Our bodies are the temple of God."

(Continued on page 846)

SUNDAY SCHOOL LESSON

Lesson for Jan. 19, 1930—Matt.
4:17-25

JESUS BEGINS HIS MINISTRY

Golden Text.—Repent: for the kingdom of heaven is at hand.—Matt. 4:17.

Introductory.—This lesson is an appropriate one to follow the lesson of a week ago. Having overcome the enemy of souls, it is but reasonable that He should begin at once the work of enlightening the multitudes, choosing and instructing His disciples, and organizing the work of rescuing souls from the power of darkness after He had paid the price for their deliverance. Finding the situation at Nazareth unfavorable for the propagation of the faith and because of the unbelief and opposition there, Jesus moved to Capernaum and continued His work. It was here that His first recorded public message was delivered.

The Preaching of Repentance (17).—Jesus began His public ministry in precisely the same way as did John the Baptist: "Repent, for the kingdom of heaven is at hand." Considering the fact that "The whole world lieth in wickedness," we regard repentance as the world's greatest need. Christ says expressly that He laid down His life, and rose again the third day, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The apostles likewise preached repentance, and to-day the Gospel message is incomplete unless repentance forms a prominent part of it. Not willingness to unite with the Church, but "godly sorrow for sin," turning away from it, and making restitution for sins committed should form the vital part of the Gospel message. Since "all have sinned, and come short of the glory of God," there can be no such thing as any one getting back to God without repentance because of committed sins.

Choosing of Disciples (18-22).—Walking by the sea of Galilee, Jesus saw two brothers, Peter and Andrew, casting their net into the sea. "Follow me," He said to them, "and I will make you fishers of men." Immediately they responded to His call, left their nets, and followed Him. Going a little farther, He saw two other brothers, James and John the sons of Zebedee, in a ship with their father, mending their nets. These He also called, and these also obeyed promptly, left their nets, and followed Jesus. Comparing this narrative with that found in the first chapter of John, it is probable that these four had been disciples before this, and that the call herein recorded was a special call to be the first among the twelve under instruction and training,

who were afterwards ordained to the apostleship. But whatever our conclusion on this point, we should not overlook the promptness with which they obeyed the voice of Jesus. It is an example to the faithful that they should pattern after. We do not understand that they permanently and fully forsook their occupation as fishermen—in fact, we have evidence that they did some fishing afterwards, with the Lord's approval—but we do understand that they allowed nothing to stand between them and the Master's command, "Follow me," no matter what that would mean under the circumstances. Neither occupation, family connections, social ties, nor anything else earthly should be allowed to stand between us and Christian duty and loyalty to Jesus Christ our Lord. Let it be true of us, as it was of these four faithful disciples, that we left all and followed Him.

A Successful Ministry (23-25).—“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of diseases among the people.” Three things are here mentioned as vital to His great success: activity, enlightening instruction, power. Part of this, we understand, belongs only to the Son of God, the Infinite one. But we are constrained to believe, also, that some

of this success was due to the faithfulness and loyalty of those whom He called as His immediate disciples. The power of God was manifest on every hand. The fact that He was no fakir is evident from the fact that He healed “all manner of disease.” Here is a vital difference between Him and modern extremists who pose as “divine healers.” With Him there was no such thing as failure, in any case; which is not true of any man or woman of to-day with a shingle out as a professional healer. It was the beginning of what we often speak of as “the year of popularity.” We are told that “His fame went throughout all Syria;” that “there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.” It is important that we follow Him closely through the varying stages of His career in the ministry, for in this narrative we have not only a description of the public ministry of Jesus but also a graphic pen-picture of the struggle between the forces of righteousness and sin. As we become more familiar with the success of and consequent opposition to the ministry of Jesus, it will help us to get a clearer idea of the battle of the cross as it is being waged by the people of God at the present time. Human nature is the same to-day that it was in the days when Jesus was here among men.—K.

Bible Meeting Topic

TRUE TO CHRIST IN SCHOOL.—
Col. 3:12-25

Topic for January 19

MOTTO

“Ye serve the Lord Christ.”

OUTLINE STUDY

- I. In Conduct towards Teachers.
 1. In heeding regulations.—Prov. 10:8, 9:8.
 2. Attentive to lessons.—Prov. 8:33.
 3. Earnest in application of truths learned.—Prov. 1:5; 8:34.
- II. Faithful to Study.
 1. Diligent.—Prov. 22:29; 6:6-11.
 2. Patient in waiting for results.—Gal. 6:9.
 3. Making use of talents.—Matt. 25:14-30.
- III. In Recreation Time.
 1. Fairness in games.—II Tim. 2:5.
 2. Kindness to associates.—Eph. 4:32.
- IV. In Examination.
 1. Honesty.—Rom. 12:17.
 2. Calmness of mind.—Phil. 4:6, 7.
 3. Orderliness.—I Cor. 14:40.
- V. In Society.
 1. Purity.—II Tim. 2:22.
 2. Courtesy.—I Pet. 3:8.
 3. Sobriety.—I Thess. 5:5, 6.
 4. Impartiality.—Jas. 3:17.
 5. Unselfishness.—Phil. 2:3, 4.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, True.
2. Commit a Passage from the Outline.
3. Living for Jesus at School.

For Young People.

1. Doing all as unto Christ.
2. Christ Our Helper in the Work.
3. Our Helper in Temptations.

For Older People.

1. Representing Christ in School.
2. Meeting Falsehood with Truth.

SEED THOUGHTS

“Count not that thou hast lived that day, in which thou hast not lived with God.”—Fuller.

“Jesus, Master, I am Thine;
Keep me faithful, keep me near;
Let Thy presence in me shine
All my homeward way to cheer.
Jesus at Thy feet I fall,
Oh, be Thou my All in All.”
—F. R. Havergal.

“But let the love of Jesus become the master-principle of our hearts, and there will be no halting or irresolution; no parleying with temptation; no seeking to explain away duty under the color of deliberating to discover what it is; no looking one way and walking another, but with undivided souls, and with enthusiastic devotion, we shall do only and always the will of Him who loved us, and gave Himself for us.”—Taylor.

“Your salvation is His business; make His service your business and delight.”—Fuller.

PERSONAL THOUGHT

Christian Young People in school have as large an opportunity for the exercise of the Christ life as any one.

Gospel Herald

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THURSDAY, JANUARY 9, 1930

Field Notes

For lack of room in this issue, much of the material which we would like to have published this week will be held over to the next.

Bro. Amos B. Stoltzfus filled the regular appointment for the congregation at Oyster Point, Va., on Sunday, Dec. 29. M.

Bro. W. E. Haning is the newly ordained deacon in the Springs, Pa., congregation. May the Lord bless our dear brother, and the congregation he has been called to serve.

Baptismal services were held at the home of Bro. Christian Hunsperger near Baden, Ont., recently by Bro. Manasseh Hallman, when three sisters were received into church fellowship. S.

Sunday, Jan. 5, was the time set for the ordination of a minister at the Kauffman Church, in the Johnstown, Pa., district. The ordination was to have been by lot, from among three brethren.

Saturday and Sunday, Dec. 28 and 29, was the time set apart by the Holly Grove congregation near Westover, Md., for a Bible conference, with Bro. Elmer Moyer of Souderton, Pa., as the principal instructor. M.

The old folks' singing, an annual affair at Weavers Church near Harrisonburg, Va., was held on New Year's day with ideal weather conditions for old people to attend. An interesting article on this subject, by Bro. Francis Bechtel, will appear in print next week, the Lord willing.

Bro. Otis N. Johns, secretary of the Mennonite Publication Board, spent a few hours at the Publishing House on Thursday of last week. He was on his way home from Springs, Pa., where he and Bro. A. J. Metzler had served as instructors in Bible conference.

Bro. C. B. Byer of Tampa, Fla., writes: "Please inform the Herald readers that when writing or sending packages to be sure to mention avenue and not street, as 30th St. is in another part of the city, and there is no such number on 30th St." Correct address of Bro. Byer: 1513 30th Ave., Tampa, Fla.

Bro. J. S. Shoemaker writes us from Dakota, Ill., that his wife is getting along fairly well since she is being moved about in her wheel chair. She being a shut-in, they greatly appreciate the many tokens they received in the form of Christmas cards and take this way of thanking their many friends for thus remembering them.

A letter from Fairview, Mich., dated Dec. 27, says: "Bible conference is being held at Fairview Church. Instructors, C. C. Culp and S. J. Miller. The Lord is blessing the work. Souls are confessing Christ. Members are being strengthened in the faith. May the good work go on." Amen. We praise the Lord.

According to latest statistics now being gathered for the Mennonite Year Book and Directory (soon to be published), the total membership of Mennonites in America (all branches) exceeds 100,000. Of these the Mennonite church (main body of American Mennonites) numbers 46,803, a net gain of 451 during the past year.

If previous arrangements were carried out, Bro. D. D. Miller, President of the Mennonite Board of Missions and Charities, spent the last week with the brotherhood at La Junta, Colo., and Pryor, Okla., in the interests of the work of our General Mission Board. He expected to be back before Friday, Jan. 10, at which time the Executive Committee of the Board is to have a meeting at Elkhart, Ind.

During his recent visit in Indiana, Bro. A. J. Metzler, Masontown, Pa., spent a night with Bro. D. J. Johns. Upon being informed that Bro. Metzler was to serve as coworker in a Bible conference at Springs, Pa., during the holiday season with Bro. Otis, son of Bro. D. J. Johns, the elder Johns opened his diary and informed Bro. Metzler that just twelve years previous to this, Bro. D. J. Johns and

Bro. Abram Metzler, fathers to the two younger brethren now active in the service, served the Springs congregation in a similar capacity. It is a worthy way for sons to follow in the footsteps of their fathers.

"Seven souls made the good confession," is one of the things said of the Bible conference held at West Liberty, Ohio, during the holiday week. Bro. J. F. Bressler, one of the instructors, returned to his home at Lancaster, Pa., on Monday evening, Dec. 30, expecting to begin a series of meetings at Washington, D. C. on Wednesday evening, Jan. 1.

"Good attendance, good interest, good results," are some of the good things we hear from the Bible conference held during holiday week at Crown Hill Church near Marshallville, Ohio, with Brethren A. D. Wenger and B. B. King as instructors. Bro. King remained for a season to continue the meetings after Bible conference. Our last reports tell of a number of young people coming out on the side of the Lord, with others counting the cost.

Correspondence

Nampa, Idaho

Dear Herald Readers:—On Dec. 9 Bro. Milo Kauffman came into our midst for revival meetings. He was with us until Dec. 19, during which time the Gospel was presented in a powerful way. There were fourteen confessions, the majority being reconsecrations. May God help each one to yield fully to Him.

On Sunday, Dec. 29, we were privileged to have with us Bro. and Sister Ernest Garber and two sons of Filer. Bro. Garber preached for us both morning and evening. They were accompanied by Bro. Garber's two brothers, John and Marvin of Minnesota, who are en route to California. We enjoyed their presence with us very much.

Sunday afternoon our quarterly Sunday school meeting was held. Many good thoughts were given on the last Quarter's lessons.

Remember the work at this place in your prayers.

Matilda Miller.

Filer, Idaho

Dear Readers of the Gospel Herald:—On Sunday, Nov. 17, we enjoyed the privilege of partaking of the communion.

On Thanksgiving day we had a very inspiring service. In the evening Bro. Milo Kauffman of Chicago was with us and started a series of meetings which lasted until Dec. 8. The

Gospel was preached with power, which was an inspiration to all. As a result four renewed their covenant with God, ten confessed Christ as their Savior, and the Church in general was strengthened.

Sunday, Dec. 22, we reorganized our Sunday school as follows: Supts., Bros. Lewis Garber and J. E. Slatter; Chors., Barbara Garber and Esther Shank. In the evening a Christmas program was enjoyed by all present.

We have not had much cold this winter, having our first snow last week. Remember the work at this place in your prayers.

Dec. 23, 1929. Mrs. J. S. Slatter.

Bowdill, Ohio

(Pleasant View congregation)

Greetings to all Herald Readers:—Bible conference work will begin at the Pleasant View Church Friday morning, Jan. 10, and continue until Jan. 22, D. V. This work will include a subject each forenoon and revival services each evening, with Bro. J. S. Hartzler of Elkhart, Ind., conducting them.

We have just recently finished a series of lessons in the Book of Revelation conducted by Bro. J. A. Liechty.

Our Sunday school has been reorganized for the coming year, as follows: Supts., D. L. Senger, Bennet Geiser; Chors., Eunice Eschliman, M. L. Hollinger; Secys., Paul Ressler, Esther Eshleman. The joint Y. P. B. M. of Pleasant View and Martins congregation was also reorganized as follows: Supts., D. J. Hooley, Andy Burkhart; Committee members, Ralph Eberly, David Kornhaus, George Eschliman; Chors., Stanford Mumaw, Eunice Eschliman; Sec., Mildred Hostetler; Treas., Bennet Geiser.

Dec. 26, 1929. Cor.

Halifax, Va.

(Wolf Trap congregation)

There is a special tie of love among children who love the same church, the same faith, and the same Lord. Therefore we send greetings of love to the Herald readers. We praise His name for bringing this love and unity to us.

On Nov. 24 Bro. S. H. Brunk preached two helpful sermons. From the text, "How readeest thou?" we were shown very plainly how responsible we are how we read, and our own personal responsibility to God. We were so thankful for Sister Brunk and the three children on this trip too.

On Dec. 21 Bro. S. H. Brunk and two sons and Bro. Abram Wenger, all of Fentress, came and filled the fourth Sunday appointment. We were taught the possessive and progressive religion. On Sunday night, for the opening service, there was a question

box. It was so well handled that it was both interesting and very instructive. Being Christmas time, we were also given some beautiful thoughts along this line. The Star was used as a type, illustrating our conscience leading us to Christ. We appreciated Bro. Wenger's help in Sunday school and church work.

As we are about to step into a New Year, may each one of us live a nobler, purer life than before.

Dec. 26, 1929. L. S. H.

Lititz, Pa.

(Erb's congregation)

On Saturday forenoon, Nov. 9, preparatory services were held here with Brethren Isaac Brubaker and Jos. Boll, Sr. and Jr., in charge. The next day we held our communion, with these ministering brethren in charge. On Saturday, Nov. 16, an interesting all day meeting was held. Revival meetings started the same evening, with Brethren John W. Weaver and John S. Hess in charge. Meetings closed Dec. 1 with 13 public confessions. Pray for these dear souls, and for the many more who did not come. They preached the Word with power. The Church was strengthened, sinners were warned, many confessed their need of Him but were not willing to yield. May the seed sown find sufficient soil to spring up and bear fruit. May those who confessed their Savior remain true to Him who promised never to leave nor forsake them.

On Sunday, Dec. 8, Bros. Samuel Lehman, William Heisey, and Jos. Boll, Jr., preached for us, and on Sunday evening, Dec. 22, Bros. Jos. Boll, Jr., and Samuel Lehman preached. The prayers of God's people are desired for the work in our district, for a bishop, the Lord willing. Our bishop, Bro. Isaac Brubaker is getting along quite well.

Saturday evening, Dec. 21, revival meetings were begun at Hernley's Church, in charge of Bro. John S. Hess. Pray for the work.

Dec. 27, 1929. Cor.

Wolford, N. Dak.

(Lakeview congregation)

Dear Readers of the Gospel Herald:—Since our last letter to the Herald we have passed another anniversary of the birth of Christ. We had a Christmas program, which was well attended. Weather has been cold, but is milder at this writing. Health in general is fair.

We have had no preaching the past two Sundays, because our minister, Bro. Eli Hochstetler, has been in the hospital. He is at home now, getting along well. We are hoping to receive our soul-building messages again soon.

Pray for us at this place, that we

may press onward toward the mark of the high calling.

Dec. 27, 1929. Minnie Stoll.

Duchess, Alta.

Dear Herald Readers, Greetings:—Another Christmas day has passed, but we are glad that we may retain that Christmas spirit in our lives throughout every day of the year.

On Christmas day our regular minister, Bro. H. B. Ramer, preached an appropriate sermon.

Since our last writing Bro. Clarence Ramer has left again for awhile to attend school at Harrisonburg, Va.

Sister Fannie Hostettler plans on leaving to-day for Portland, Oreg., her former home.

Sister Pauline Hartman, who has been visiting her sister here this summer, also left this place several weeks ago, to visit relatives in Ohio.

We thank God that He sends new associates and friends to our midst. But we feel sorry to have them leave us again so soon. But we know God can use them in His great vineyard wherever they go.

Health is good in general.

We are expecting Bro. M. D. Stutzman of Tofield to be with us some time in January. We request that the readers pray for the work at this place.

To everyone who reads this we wish a happy and successful life for the New Year.

Dec. 27, 1929. Anna Brubaker.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers:—On Dec. 15 our Sunday school was reorganized and the following officers were elected: Supts., O. W. King, Owen Emmert; Secys., Beulah Shank, Cora Bond; Chors., Mary Wolfer, Norma King; Treas., Russel Wolfer; Libr., Frank Shank.

On the evening of Dec. 27 our annual business meeting was held with the following workers in office: Trustee for three years, O. W. King; Secy., Frank Shank; Treas., James Bond; Chor., Florence King, Mrs. J. W. Bond; Cor., Nancy Bond; Ushers, Charles Bond, D. W. Hershberger; Children's Meeting Com., Mary Wolfer, Florence King, Nancy Bond; Y. P. M. Com., Frank Shank, O. W. King, Russel Wolfer. May we remember these in prayer who are taking up new responsibilities in the Lord's work.

Bro. Milo Kauffman is holding revival meetings in our neighboring congregations. His messages are greatly enjoyed by the children of God and are full of warning for the sinner. Bro. N. A. Lind of Albany is assisting Bro. Milo Kauffman in Bible conference.

(Continued on page 844)

Miscellaneous

TO A BACKSLIDER

By Henry Mueller

For the Gospel Herald.

Scenis I hear the Master calling,
"Dear Backslider, dost thou hear?
Go and be a living witness
For thy Savior loves you dear!

"Put away thy stubborn spirit
And thy proud, rebellious heart;
Come and kneel in deep contrition,
Do it all—and not in part.

"Long ago thou didst confess me
As your Savior and your Lord.
But since then, thou didst neglect me—
Thou didst love the fashion more.

"Oh, why do you think it worth while
Just to please your vanity,
When I look not on the outside
But the innermost of thee?

"Come again to the Mission,
Fill your place now as of yore.
I will keep thee, and will bless thee
In the service of the Lord.

"Do not think this idle chatter;
It's a warning sent from God,
For I bought thee and redeemed thee
With thy Savior's precious blood."

Oh, listen to the gentle pleading
To the Voice that's from above.
Do not falter, do not tarry,
Oh, accept the Savior's love.

At this blessed Christmas season,
When the world is filled with joy,
Let new hope be born within thee,
Pure as gold without alloy.

And we'll join thee, and give praises
To Him who gives you victory;
If you'll only yield completely
And let Him have His way with thee.

Hear our prayers, Heavenly Father,
For this dear one we do plead;
That at this holy Christmas season
Thy family may be complete.

Lima, Ohio.

INTEGRITY IN BUYING AND SELLING

By C. J. Gingerich

For the Gospel Herald.

We need not look about us very far until we see the need of sound teaching along the line of honesty, soundness, oneness, in retaining our integrity, and that we live in a crooked and perverse nation where greed for gain and selfish motives in buying and selling not only are found among the world but are making their inroads among professed followers of the Lord. A certain banker of our home talent of late remarked that years ago an Amish man's word was as good as a note, but not so any more. We see no reason why it should not be said of every Christian for as much as He was faithful, neither was there any error or fault found in Him. Dan. 6:4. The sin of not retaining our integrity like Job of old might be compared to the sin of

covetousness. With shrewd methods and well equipped with the wisdom of this world, people get by with it for some time and appear right before man, but not with God.

Buying and selling is at its high water mark. Never was there a greater stampede among men in buying and selling of various stocks, bonds, insurances, trusts. Look at the Board of Trade, the buying and selling of the great mail-order houses, and various departments. Some are possibly strictly honest, others a gamble.

But how about us who have had plain Gospel teaching—character-study from the Old and New Testaments, who had their failures and success? Do we profit by their mistakes, or do we justify ourselves and lose our integrity by little deeds of dishonesty—possibly selling seed corn, or seed oats that we would not risk for ourselves; a tricky horse for sale; large eggs on the top tray, or large pears and apples on top and small ones underneath; clean seed in sample sack and dirt in the others; doping hogs before selling to get the weight; a car that is in excellent running order until sold and then never does work right; and last but not least, everything so high that we buy and cheap that we sell? Isn't this about the general run in human nature? How many of us exercise integrity, honesty, oneness, soundness? I believe we must say that we all have room for improvement.

If we find a crooked stick, do we cut another just as crooked and lay it down beside the first, or do we cut a straight one and lay it down? We find in Esau an example of lost integrity and selfish motives for selling his birthright. In the case of the brethren of Joseph, deception and impurity were first practised by selling Joseph to the Midianites. And oh how the big, peevish, weak-kneed Ahab and his wife with all the subtlety of the devil plotted, planned and schemed to unlawfully buy Naboth's vineyard, and they finally succeeded in getting men to falsely accuse Naboth of blaspheming the king and God, and caused the death of Naboth. Ananias and Sapphira appeared before men as doing good, but lied to the Holy Ghost and were carried out dead because a pure motive and integrity were ignored. The money changers were driven out of the temple, possibly not because it was so wrong to buy and sell but because they were at the wrong place.

Sometimes we have business to transact in time of service. Then the things of this world are uppermost in our minds and integrity for God is lost. Acts 2:45 tells us of the early activities in the Church. We believe a just motive was at stake. They possessed as though they possessed

not. I Cor. 7:30. Would to God that we might have this attitude toward our possessions, for then a great part of this subject would be solved.

Why retain integrity? Why is it important, or necessary? "Blessed are the pure in heart, for they shall see God" (Matt. 5:8). The impure and dishonest will never see God, much less enter heaven, unless they repent.

Again, it is well worth while to be honest. Psa. 1:4 teaches that the upright shall prosper in that whatsoever he doeth. Not only in spiritual life, but much, very much suffering and dissipation might be avoided if integrity, wholeness, soundness, purity and honesty were observed. I Cor. 10:31.

Parnell, Iowa.

USING OUR BLESSINGS

We should not fail to ask ourselves again and again what we are doing with our blessings. We think of our talents very rightly as gifts which should be wisely employed that others may gain thereby. But are not our blessings too often kept for our own satisfaction? Sharing our blessings often means giving a little bit of that which is nearest and dearest to us. It calls for service of a most unselfish and devoted nature. With some of us it might even suggest a surrender of all the established habits of one's life.

When Paul saw the vision on the Damascus road he decided to leave all. Home ties, business engagements, and ambition were allowed to lapse with no prospect that they would be resumed. His was a surrender that laid every blessing as well as each talent at the feet of his Lord. It was his willingness to do just this with his blessing that enabled God to use him so mightily.

The next time we are thanking God for our blessings, let us stop for a bit and think how we are using those blessings. There is only one way that we can use them. If our lives are to be filled with the spirit of the Lord that way is to bring those very blessings with all else that we have and lay them all as an offering at his feet.—Sel. by Peter Zehr.

WHERE SHALL I SPEND ETERNITY?

By Florence N. Harkman

For the Gospel Herald.

My Friend:—If you have not as yet accepted Jesus Christ as your personal Savior, stop a moment, as you pursue after pleasure, honor, or wealth, and ask yourself this one great question: "If I die as I am, how can I meet God?" O, death! so sure to come; O eternity! so long. "Where shall I spend eternity?"

It must be in sorrow or joy, in heaven or hell. You may turn away from this thought now: but time will come when your heart will cease to beat, your brain will cease to think, and your eyes will close to scenes below.

Prepare to go into the presence of God now, for you have no promise of to-morrow in the Bible. Did it ever occur to you that there are millions sleeping underneath the sod to-day who little dreamed that they would shed their life-blood upon the battlefields of Europe, or be the victims of the dreaded plague known as the Spanish influenza, or perhaps be among the millions of starving in the famine-stricken countries of the world?

All these, and many others, have passed out of time and are awaiting the resurrection—"some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2).

But you, dear readers, have been spared. Yet all these warnings may be unheeded. But let us remember: "He that, being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1).

You may have many excuses, and shift the blame for not being a child of God on some one else; or, perhaps, try to account for the things of God in some natural way. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, for they are not spiritually discerned" (I Cor. 2:14).

"To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). But in order to be spiritually minded it is necessary to be "born of the Spirit" (Jno. 3:5).

May this be the means of causing us to stop and think seriously about our eternal destiny, which depends upon our own choice. We may choose honor, wealth, pleasure, and eventually open our eyes in hell; or we may choose the way which God has laid out for us and spend an eternity of bliss and happiness.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Denver, Pa.

OTHERS MAY, YOU CANNOT

If God has called you to be really like Jesus He will draw you into a life of crucifixion and humility, and put upon you such demands of obedience, that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good

people do things which He will not let you do.

Seemingly religious and useful men may push themselves, pull wires and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor, because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit of it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign; and has a right to do as He pleases with His own. He may not explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love slave, He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of Heaven.—Living Waters. Sel. by a Sister.

FROM DARKNESS TO LIGHT

By M. B. Dombach

For the Gospel Herald

We believe this subject can be explained in a very simple way. Any person may be able to understand what glorious effects this change has upon all who are willing to accept Christ as their Savior and submit to His ways. The emotion is so marvelous that it is beyond our expression. However, to have it proven, do as quoted in Psa. 37:5,6: "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass: and he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

Many of us have our homes in communities where electricity is available. The majority of the homes are lighted by electric lights, as well as many of the streets and main highways. We may have the use of these for quite a long period before an interruption occurs. When this is true it is but natural that we begin to forget and do not seem to consider them as great an asset as we did when they were installed.

We forget all about the blessings we have received and by whom they were given. "Bless the Lord, O my soul, and forget not all his benefits" (Psa. 103:2). How frequently we forget by whom the blessings we receive are sent, just because there are no interruptions. Brilliant and wonderful is the light we receive from electricity. The light seems to be continuous, waiting at our command, always ready at the push of the button. So it continues until people forget all about the Giver. However, this does not last. Sometimes it occurs as quoted in Matt. 7:25: "And the rain descended, and the floods came, and the winds blew." Sometimes the electric wires are broken and poles blown down. Villages and homes receiving light from this source are then left in darkness. This is the moment people begin to realize what a blessing they had when the lights were still shining. They may now begin to think of the Holy Power that made it possible for them to be there. Everything becomes dark and gloomy. Many people not prepared to meet the conditions are left in darkness. They must discontinue their work. Interruptions are numerous in all ways.

People do not prepare for the future. They are not ready to meet all obligations at all times. They may be likened to the ten virgins in Matt. 25: some are wise and some are foolish. Be prepared to let the Light shine into your hearts if you are in darkness. Wonderful will the moment be when such occurs.

So far we have endeavored to explain the subject in a concrete form,

trying to clear the idea and impress upon the mind of each one how much greater the pleasure is to the one who accepts Christ as his Savior. All darkness disappears and the brightest of all lights enters his heart and soul. The one who has accepted Christ will surely be able and glad to tell his experiences as he passed from darkness to light. It appears at conversion that the time is so short that it is almost impossible to complete the work required for us to do. The thought of worldliness or darkness could not enter the mind. The light or the Holy Spirit had taken possession and all things appeared to the converted person as the most brilliant and glorious display. The scene is so brilliant that it is impossible to explain it so that the person

in sin or darkness can comprehend the pleasure and delight accompanied with this wonderful change that takes place any time that the person is willing to submit to God's will and accept Christ as his Savior.

This pleasure may be had by every human being. If you have not accepted Christ as your salvation yet, do so immediately, for now is the time. To-morrow may be too late. Wondrous pleasure and happiness will be awaiting you at the moment you make the change. Darkness will pass away and light will appear. You will be ready to sing unto the Lord, as quoted in Isa. 12:2: "Behold, God is my salvation: for the Lord Jehovah is my strength and my song; he also is become my salvation."

Lancaster, Pa.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

LOST YEARS RESTORED

By J. S. Shoemaker

for the Gospel Herald.

TEXT: I will restore to you the years that the locust hath eaten.—Joel 2:25.

Because of the faithfulness of Abraham, God had graciously blessed him and his posterity. Nevertheless when Israel drifted into idolatry and forsook the Law which God had so graciously and impressively given upon Mount Sinai, they were punished for their sins, God having permitted heathen nations to rise up against them and lead them into captivity. He also punished them because of their disobedience by sending great armies of insects—such as locusts, cankerworms, caterpillars, and palmerworms—to destroy their crops of grain, fruits, and vegetables. The most destructive of these pests were the locusts. Because of their wings they were migratory in their work of destruction. Moses, speaking of the curses that should befall Israel because of disobedience, said: "Thou shalt carry much seed out into the field, and shalt gather but little in, for the locust shall consume it" (Deut. 28:38).

The Prophet Joel was commissioned of the Lord to call Israel's attention to the fact that because of their disobedience to His laws He sent these destructive insect armies among them to destroy their various products. (See Joel 1:4). The prophet nevertheless pleads with them to repent of their sins, to rend their hearts

and not their garments; also to turn to the Lord for pardon that they might be partakers of His mercy and His saving grace. (2:12,13) If they would turn to the Lord and forsake their sins He would do "great things" for them, making a full restoration of their past temporal and spiritual losses, even restoring "the years that the locust hath eaten." The Lord did not mean to say that the literal years should be restored to them, but that the great blessings He would shower upon them in the future, because of an unconditional surrender to Him, would be so abundant that in reality the products of those sad years would be restored, and all should live in plenty and be satisfied. Then should Israel be constrained to praise the Lord who had dealt so wondrously with them.

This message was to Israel a message of good news the value of which could not be estimated by the human mind. It meant perfect restoration to Israel of all they had lost through their disobedience to God's commandments, and they were assured of His abiding presence with them, on condition of an obedient life.

The encouraging promises made by the Lord through Joel to those of backslidden Israel who would become truly penitent before God are typical of the Gospel message brought to a lost world through the plan of redemption through Jesus Christ our Lord; also of restoring the fruits and spiritual blessings which had been devoured by the ravages of sin during the days and years of the past. The

locusts referred to are a type of the various destructive agencies of sin.

Those literal years could not be restored. Neither can past words and actions be obliterated from the pages of the past on which they have been recorded. Nor will lost opportunities of doing good return to those who have neglected to take advantage of them as they presented themselves to each individual. But all who turn unconditionally to the Lord in the spirit of true repentance and faith in His saving and sustaining grace, to them the **lost years** will be restored in the reaping of more bountiful harvests, and more fruitful seasons will be given in the Master's service. This fact has been demonstrated in the lives of Mary Magdalena, of Paul, and of many others of whom we have read and heard; also in the lives of many whom we have personally known.

The locusts of sin are indeed a great counteracting force against genuine fruit-bearing. We shall endeavor to present a picture of present day locusts that are working havoc in the hearts and lives of many professed Christians:

1. The locust of doubt has destroyed faith and its fruits in the lives of multitudes. Through its satanic influences men and women are led to doubt the Deity of Christ and His virgin birth, also the infallibility of God's Word. Therefore they are led to doubt His promises of sustaining grace and His abiding presence.

Having been "saved by grace.... through faith" (Eph. 2:8), the Christian needs to be equipped with "the breastplate of faith" (I Thes. 5:8) to guard against the encroachments of faith-destroying locusts of doubt, and thus be enabled to overcome said soul-destroying agency by fighting "the good fight of faith" (I Tim. 6:12). Thus the believer will continue to "stand by faith" (I Cor. 1:24), "walk by faith" (II Cor. 5:7), "live by faith" (Gal. 3:11). All such shall be in possession of the threefold blessing: "justified by faith" (Rom. 5:1), "purified by faith" (Acts 15:9), and "sanctified by faith" (Acts 15:9, 18). Such also are "kept by the power of God through faith" (I Pet. 1:5).

(To be continued)

Dakota, Ill.

CORRESPONDENCE

(Continued from page 841)

Health in general is fair.

So far we have had no snow or cold freezing weather.

Pray for the work at this place, that the new year may bring with it many new resolutions which will not soon be shaken off.

Dec. 28, 1929.

Nancy Bond.

Westover, Md.

New Year Greetings to all in our Dear Master's Name:—This happy, holy season is drawing to a close, but we can put something into each day that will keep warm and bright the memory that will help to carry the Christmas spirit throughout the entire year.

Our Bible instruction meeting closed Sunday evening, Dec. 29. Bro. Elmer B. Moyer of Souderton, Pa., was instructor and we much appreciated his earnest efforts to further open to us the Holy Scriptures. Other brethren who accompanied him to this place were Bros. Amos Stoltzfus of Gap, Elias Landis of Harleysville, Isaac Kratz and Clayton Godshall of Souderton. We enjoyed the association and help of these brethren and welcome them back.

Bro. Vernon Detweiler and Sister Sara Kurtz, both of whom are working in Lancaster City, were visiting at their respective parental homes over Sunday. Sister Agnes Ogburn, who has been working in North Dakota for nearly two years, has returned home.

Bro. Ira M. Zook received the sad news of an auto accident in which his brother, Bro. Leo P. Zook, was seriously injured and his wife killed. They have as yet heard none of the particulars concerning the accident. We sympathize with them in their sudden bereavement.

Bro. Aaron Mast left to-day, Dec. 30, for Pigeon, Mich., to hold evangelistic meetings. He expects to stay about two weeks. May the Lord bless his efforts, and those of every evangelist on the field, and give them souls for their hire.

We wish you all a glad, prosperous New Year.

In His name,
Dec. 30, 1929. Mary Miller.

Alpha, Minn.

Herald Readers, Greeting in Jesus, Name:—Another year just about to be written only as history. The opportunities not used are gone forever.

May His servants the coming season be busily engaged with using each opportunity He assigns us to strengthen our account to Him.

We lately enjoyed some very good sermons by Bro. Silas Weldy of Waukarusa. Our prayer is that this service may prove a blessing to the cause here and strengthening of the believers. May the Lord also bless those who faithfully preach the Word.

We reorganized our Sunday school. Following are the officers: Supts., D. F. Lehman, Jim Bute; Chor., Nettie Garber; Sec.-treas., Irene Garber; Ethel Landis, Asst. Chor.

We have had and are enjoying such lovely weather. Had quite a bounti-

ful season in 1929. May we praise Him for it and use these blessings for the good of His cause, ever desiring to answer the purpose of our calling. Pray for us.

Any one passing by or near here, please call on us.

Best wishes to you all for the New Year.

Dec. 30, 1929. C. J. Garber.

Dalton, Ohio

(Martins congregation)

We praise our God for the blessings of the past year.

On Thanksgiving day Bro. I. W. Royer was with us and gave us an interesting talk on Thanksgiving. Our Sunday school was reorganized with Bros. Daniel Hostetler and Stanford Mumaw as superintendents and Bro. Ivan Falb as chorister. Martins and Pleasant View Y. P. M. organized together, with Bros. David Hooley and Andrew Burkhardt Supts. and Bro. Stanford Mumaw and Sister Eunice Eschliman as choristers.

May we all do our part to make the year one of good will and peace.

Dec. 30, 1929. Myrtle Gregory.

Harper, Kans.

(Pleasant Valley congregation)

Dear Herald Readers, Greetings:—Bro. J. B. Smith and four students, from Hesston, Kans., were with us on Saturday evening and Sunday, Dec. 7 and 8. On Saturday evening, Dec. 7, the four young people gave us a program. They gave us four talks on the subject "Power." On Sunday, Dec. 8, Bro. Smith gave us the Biblical, historical and practical teaching on dress. These meetings proved to be instructive as well as helpful.

Monday evening, Dec. 9, marked the beginning of our evangelistic meetings conducted by Bro. Protus Brubaker of Carver, Mo. They continued till Dec. 19. There were eight confessions; also the brotherhood was strengthened and inspired to go on in the Lord's work.

Dec. 30, 1929. Cor.

Waterloo, Ont.

(St. Jacobs congregation)

Dear Herald Readers, Greetings:—On Sunday, Dec. 29, Bro. J. B. Smith was with us and gave us a much appreciated message on the subject, "The Purpose of the Incarnation." He is visiting his mother for a few days. She is nearly 89 years old and has been very feeble the last few weeks, but has improved a little the last few days.

Our Sunday school has been reorganized for 1930: Supts., Enoch B. Martin, Clayton M. Bauman; Chors., C. M. Bauman, Abner Martin; Secy., Lorne Shantz; Treas., Noah Bru-

bacher; Prim. Supt., Abner Good; Secy., Stanley Good.

We have had much cold and snow the last few weeks. Health is fair.

Our days and years pass swiftly by,
Do we store treasures up on high?
And when our earthly race is run,
Will Jesus say, My child, Well done?

That which we give is what we own,
For that is laid up at God's throne;
From what we keep we soon must sever,
And then it's ours no more forever.

May heaven's rich blessings rest upon all God's people, and may their New Year's resolutions not be wishes only, but real victories.

Menno M. Brubacher.

Dec. 31, 1929.

Chambersburg, Pa.

(Marion congregation)

Dear Herald Readers:—On Dec. 22 five young people, ranging in age from 10 to 19 years, were added to the brotherhood here by baptism, Bro. J. S. Burkholder officiating. These souls confessed Christ during the recent meetings held by Bro. Aaron Mast. We believe some of them responded to the first call. An added responsibility is given the Church to make practical Jesus' injunction, "Feed my lambs." Another young man confessed during the meetings, but was not willing to make the full surrender.

The Y. P. B. M. program committee for 1930 was elected on Dec. 29 as follows: J. Ira Eshleman, James Appleby, and Clarence S. Shank.

The combined Singing-Bible Study meeting has been in progress since early fall, meeting each Tuesday evening. At this week's meeting Bro. Walter Lehman of the Pleasant View congregation was chosen as Bible teacher in the absence of the regular teacher, Bro. J. Irvin Lehman, who will be engaged in Bible school work at Johnstown for seven weeks. The prayers of the brotherhood here accompany Bro. Irvin as he goes to Johnstown. Bro. Paul Shank of this place expects to attend the Bible school as a regular student. A few others may attend for a short time.

Jan. 1, 1930. J. E. Martin.

Berlin, Ohio

We reorganized our Sunday school, Dec. 29, as follows: Supts., Fred G. Miller and John H. Miller; Secy., Sherman Wengert; Treas., A. J. Miller; Chor., Ida Lenhart. We are having Sunday school every two weeks; also preaching at the time, by Calvin Mast or Simon Sommer. Remember us in your prayers, that more may be done for the Master at this place. We also have Bible reading every two weeks.

Jan. 2, 1930.

Cor.

IDEALS FOR YOUNG PEOPLE

(Continued from page 838)

If any man defile the temple of God, him shall God destroy." Keep our thoughts pure, this will lead to right speaking and right doing. May we be pure in our conversation, and may we pray to God for grace and the guidance of the Holy Spirit to keep His temple free from social impurities. Although these sins can be forgiven, it is a reproach which will never be wiped out; one that you will feel guilty of all your life, and yet we find it the cause of the downfall of many nations. Oh for grace to stand against all things that lead to impurities. Evil men are waxing worse and worse. Let us not get weaker because the sin is so heavy on all sides, but become more resolute and stand more firmly for the right.

Another ideal is success. Say with the apostle Paul: "Forgetting those things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Success is obtained through a God approved goal in life. We may think we have not the talent to do great things or meet with success. It takes daily practise of living our best and trying by the help of God to find our work to make a success. We should not be discouraged in the vocation wherein we are called, but with God's grace finish it.

What miserable creatures we would be if Christ had not finished the task He began. It was partially finished when He was nailed to the cross. Not until He drank the bitter cup (shed His blood, died on the cross) was His purpose finished.

NEWS NOTES FROM OUR SCHOOLS

EASTERN MENNONITE SCHOOL

The first public occasion which suggested the approach of the Christmas season was the public literary of December 6, the theme of which was Christmas. First the Christmas story from Luke was given from memory. Talks were given on the following subjects: "The Unseen Hand of God in the World," "Good Tidings of Great Joy," and "The Herald of Peace." An especially attractive number on the program was the reciting by Bro. M. T. Brackbill of a part of Dickens' "Christmas Carol." Music was given by the Ariel Quartet, a mixed quartet, and Ladies' Chorus.

A Christmas music program was given Saturday evening, Dec. 16, by all the choruses of the school. Some quartet selections were interspersed.

Since our last report a chapel talk on "Companionship of Books" was given by Leonora Harkins. She showed the enjoyment to be gained from good books, recommending a library of a few choice

Another ideal is to have friends. "He that hath friends must show himself friendly." A good way to have friends is to practise the Golden Rule ("Do unto others as you would have them do to you") and have the love of God shed abroad in our hearts. Speak a kind word to the lonely or friendless, send a letter to the sick or discouraged. When a stranger comes into our midst, instead of only staring at him and wondering who he is, extend to him a friendly hand and give him a greeting of welcome. Have no respect of persons, but remember they are all precious in the sight of God.

Above all, we should honor father and mother. None cares or does more for us than they. Many are the prayers that ascend to the throne of grace. Were it not for them and the teachings given by them, how much harder would we find the way of life. We may not always think as they do, but as we grow older we will see they had right in most cases. Give them the flowers now and do not wait to strew them on their graves.

Our supreme ideal should be to some day reach heaven. Let us read our Bible and pray daily so we may by the power of God stay on the straight and narrow way which leads to heaven. 'Tis only then that we can have our ideals realized to perfection. Here on earth we can have right and pure ideals. But we often come short of doing them. But when we come into His presence we shall be like Him, for we shall see Him as He is.

"In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6).

New Dundee, Ont.

books rather than of a large number of those of a mediocre type. The Bible as "the most companionable of books" was emphasized.

Bro. J. L. Stauffer spoke at the last meeting of the Mennonite Historical Society Dec. 18 on "The Anabaptist Movement."

Most of our students spent the Christmas holidays at their homes. Some were at the homes of friends. Three students and two faculty members spent the vacation at the dormitory.

School reopened Jan. 1, with the addition of 91 members to our school family for six weeks. Three more have enrolled since then, making our present total of Short Bible Term students 94. Bro. Mack gave the opening chapel address in which he emphasized aims and purposes in life.

The spirit of the get-acquainted meeting on Wednesday evening was one of general sociability between regular and special students.

Jan. 2, 1930. Dorothy C. Kenrer.

Married

Hallman—Ruppert.—George Hallman of Co-detta, Sask., and Minnie Ruppert of Guernsey, Sask., were united in marriage Dec. 1, 1929, at the home of the officiating minister, Bro. M. H. Schmitt. May a long and happy life be theirs.

Martin—Weldy.—At the home of the officiating minister, Bro. Silas Weldy, Wakarusa, Ind., Bro. George Martin of the Olive congregation and Sister Bernice Weldy of the Holde-man congregation were united in holy wedlock. May the joy of the Lord be their constant portion through a long and happy life.

Zook—Kennel.—On Nov. 28, 1929 (Thanksgiving Day), Bro. Leroy K. Zook and Sister Marian E. Kennel of Atglen, Pa., were united in the holy bonds of matrimony by Bro. John A. Kennel, uncle of the bride. May God's richest blessings attend them through life.

Bender—Burkholder.—On Dec. 25, 1929, at the home of the bride's parents, Bro. and Sister J. D. Burkholder, Harrisonburg, Va., Bro. Paul Bender of Hesston, Kans., and Sister Bertha Burkholder of Harrisonburg, Va., were united in holy marriage by Bro. S. H. Rhodes.

Kauffman—Yoder.—On Dec. 24, 1929, Bro. Irvin J. Kauffman and Sister Dorcas Yoder, both of West Liberty, Ohio, were united in the bonds of holy matrimony at the home of the officiating minister, Bro. N. E. Troyer of Cable, Ohio. May Christ be their pilot through life's warfare.

Burkholder—Landis.—On Nov. 21, 1929, Bro. John Martin Burkholder and Sister Marie Elizabeth Landis, both of Chambersburg, Pa., were united in holy marriage at the home of the bride, Bro. J. H. Hershey, uncle of the bride, officiating. May God's richest blessings attend them through life.

Eberly—Frey.—On Jan. 1, 1930, Bro. Harry E. Eberly of Landis Valley congregation and Sister Bertha C. Frey of the Elizabethtown congregation were united in holy marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker of near Manheim, Pa. May God's blessings attend them through life.

Bowman—Good.—Bro. Alfred Bowman and Sister Myrl Good, both of Sharon congregation, were united in marriage Dec. 25, 1929, at the home of the bride's parents, Bro. and Sister Noah Good, Guernsey, Sask., Bro. M. H. Schmitt officiating. May the Lord abundantly bless them in their new relations.

Westenberger—Snaveley.—On Dec. 26, 1929, Bro. Henry L. Westenberger of Elizabethtown congregation and Sister Sarah B. Snaveley of the Gantz and Hernley congregation, were united in marriage at the home of the officiating bishop, Bro. Isaac H. Brubaker of near Manheim, Pa. May the rich blessings of God attend them through life.

Glick—Smoker.—Bro. Jacob A., son of Isaac N. Glick, and Sister Katie, daughter of Bro. and Sister Daniel Smoker, both of Lancaster Co., Pa., were united in holy matrimony Nov. 28, 1929, at the home of the bride's parents, by Bro. John A. Stoltzfus. May they ever prove faithful in their united efforts in the Master's service.

Kauffman—Smoker.—Bro. Christian, son of Bro. and Sister Amos L. Kauffman, and Sister Savilla, daughter of Bro. and Sister Isaac Smoker, were united in the bonds of matrimony at the home of the bride's parents near Intercourse, Pa., on Tuesday, Nov. 26, 1929, by Bishop John A. Stoltzfus. May the Holy Spirit guide and direct them through a happy Christian life.

Schmitt—Rosenberger.—On Dec. 12, 1929, at the home of the bride's parents, Bro. and Sister I. S. Rosenberger of Guernsey, Sask., Bro. Leighton Schmitt and Sister Leona Rosenberger, both of the Sharon congregation, were united in marriage by Bro. M. H. Schmitt. May the rich blessings of God rest upon them through life.

Graybill—Resh.—Bro. William J. Graybill and Sister Mildred I. Resh, both of the Freeport, Ill., congregation, were united in marriage at the home of the officiating bishop, Bro. J. S. Shoemaker, in the evening of Dec. 21, 1929. May the rich blessings of God rest upon them constantly while making their pilgrimage together here on earth.

Cressman—Toman.—On Dec. 18, 1929, at the home of the bride's parents, Bro. and Sister Manassch Toman, Guernsey, Sask., Bro. Allen Cressman of Sibbald, Alta., and Sister Mary Toman of the Sharon congregation were united in marriage by Bro. M. H. Schmitt. May a happy and prosperous life be theirs, through the blessing of God.

Obituary

Barkley.—Edward, son of George and Martha Barkley, was born in Stark Co., Ohio, Aug. 8, 1878; died very suddenly at the home of his parents in Scottdale, Pa., Dec. 29, 1929; aged 51 y. 5 m. 21 d. His sudden calling away is a loud call to the living to get ready for the great change that is sure to come. He leaves his sorrowing parents and a number of other relatives and friends. Funeral services at the Scottdale Mennonite Church on Wednesday, Jan. 1, in charge of the home ministers. Text, Rom. 8:28. Interment in Alverton cemetery.

Caufman.—Bro. Martin Caufman died at his home near Chambersburg, Pa., Dec. 21, 1929, after a lingering illness; aged 83 y. 2 m. 3 d. He died on the farm on which he was born. He is survived by his wife, 9 children, a number of grandchildren and great-grandchildren, one daughter having preceded him to the spirit world. He was a brother of the late Sister Durr, second wife of Bishop J. N. Durr, Martinsburg, Pa. Funeral services were held Dec. 24, conducted by D. E. Kuhns, H. E. Shank, and J. S. Burkholder at the Chambersburg Church. Text, Luke 2:29, 30. Burial in cemetery adjoining the church.

Emenheiser.—Sister Barbara S., wife of Bro. Reuben Emenheiser, was born Feb. 11, 1876; died Dec. 18, 1929; aged 53 y. 10 m. 7 d. She leaves her sorrowing husband, 1 son, and 2 grandchildren. She was a member of the Mennonite Church, worshipping with the believers at Risers, where she will be missed; also in the community as a neighbor, and in the home as mother, companion, and grandmother. Funeral services were held from her late home at Rheems, Pa., and at the Mt. Pleasant Church on Dec. 21. Services were conducted by Bro. Noah W. Risser and Bro. Christ Moyer. Text (selected by family), Prov. 31:10-12.

Lawver.—Susan, daughter of George and Celesta Bricker, was born near Sugarcreek, Ohio, Oct. 29, 1864; died Dec. 18, 1929; aged 65 y. 1 m. 19 d. She was united in marriage with Frank Lawver, May 4, 1891. To this union was born one son (Joseph), who preceded his mother in death. Sister Lawver had been a member of the Mennonite Church for more than thirty years; to which faith she held until death. She leaves her husband, four brothers (Jesse, Elmer, Joe, and David), four sisters (Mrs. Lizzie Ditto, Mrs. Sarah Lawver, Mrs. Phoebe Horrisberger, and Mrs. Nancy Shear), besides many other relatives and friends. Funeral services were held at the Union Hill Church, near Sugarcreek, Dec. 20, 1929, conducted by Edward Sheper, D. M.

Friedt, and — Smith. Burial in adjoining cemetery.

Lawver.—Mary (Stover) Lawver was born in Juniata Co., Pa., Nov. 9, 1889; died Dec. 8, 1929; aged 40 y. 29 d. At the age of 17 she confessed and accepted Christ as her Savior. She was baptized April 20, 1907, united with the Mennonite Church, to which she remained faithful until called home. On Nov. 26, 1912, she was united in marriage to Amos B. Lawver. To this union were born 2 daughters and 1 son. The son and 1 daughter died in infancy. There remain to mourn their loss, her husband and one daughter (Mae), her father, 2 brothers, and 2 sisters. Funeral services were held in the Delaware Church near Thompsonstown, Pa., Dec. 11, conducted by Banks Weaver and A. G. Brubaker. Text, I Thess. 4:13-17. Burial in the cemetery adjoining the Delaware Church. A friend.

Hernley.—Sister Mary H., wife of Deacon Ephraim Hernley, was born June 20, 1858; died Dec. 10, 1929; aged 71 y. 5 m. 20 d. Sister Hernley had been in feeble health for a few years, bearing her affliction patiently, having a desire to depart and be with Christ. We as a church where her companion and she so faithfully labored, also the family and friends, humbly bow to His will and say, "Thy will be done." She is survived by husband, one son (Paul), one daughter, some grandchildren, and a few great-grandchildren. One daughter and two sons preceded her in death. Funeral services were held from her late home and at the Elizabethtown, Pa., Church, Dec. 13, by Bros. John Ebersole, Noah W. Risser, Samuel Fry, and Ben Keener. Text (selected by family), II Tim. 4:6-8. Burial in Kraybill's cemetery.

Must.—Jemima Must was born in Somerset Co., Pa., April 14, 1852; died at Los Animas, Colo., Dec. 23, 1929; aged 77 y. 8 m. 9 d. She was united in marriage to Samuel Must July 11, 1871. To this union were born six children, one daughter (Nova Bell) and her husband preceding her in death. She is survived by a son (Elmer) and four daughters (Mrs. L. F. Lantz, Mrs. S. D. Helmutz, Mrs. A. F. Burkston, and Mrs. Elmer Moek), 23 grandchildren, and 7 great-grandchildren. She died at the home of her daughter, Mrs. H. F. Lantz, near Los Animas, Colo. She confessed Christ as her Savior in early life and united with the Mennonite Church of which she was a faithful member when she died. Funeral services were held at Bethel Church near Garden City, Mo., conducted by Joe C. Driver and W. E. Helmutz.

Rheinheimer.—Nettie (Miller) Rheinheimer was born in Elkhart Co., Ind., Jan. 5, 1874; died Dec. 27, 1929; aged 55 y. 11 m. 22 d. She was married to Christian Rheinheimer on May 15, 1890. To this union were born 12 children, 7 surviving her. She leaves a husband, 4 sons, 3 daughters, and 15 grandchildren; also one brother and one sister, as well as many friends. She was a member of the Mennonite Church at the Forks for a number of years. She had suffered for several years from gall stones and her last sickness was this and a number of other complications. She bore her sufferings with much patience and expressed a readiness and desire to depart and be with Jesus and the loved ones who preceded her to the glory world. Funeral services at Forks Church, Dec. 30, by Amos Nusbaum and D. D. Miller.

"Loving friends, weep not for me,
I long to be at rest;
How happy, happy I shall be
When pillowed on my Savior's breast!"

Overs.—Anna Mary Overs, daughter of Christian and Elizabeth Penchey, was born near West Liberty, Ohio, Aug. 23, 1901. On Aug. 20, 1926, she was united in marriage to Norman H. Overs. This union was blessed with two daughters (Thelma Christine and Baby Wilma Jean). On Nov. 30, 1929, she was

stricken with pneumonia and when after four days of illness on Wednesday, Dec. 4, she in her weakened condition was unable to conquer (although all was done for her by her friends, physician and nurse to keep the spark of life burning), she passed peacefully away into that long sleep that knows no awakening here. She was aged 28 y. 3 m. 12 d. She confessed Christ in her girlhood days and united with the Bethel Mennonite Church, remaining faithful until her marriage when she with her husband transferred their membership to the United Brethren Church. Besides her husband and two children, she leaves her mother (Mrs. Elizabeth Peachey), two sisters (Maude, at home, and Mrs. Luther Landis), four brothers (Elmer, Roy, Charles, and Clarence), to mourn her departure. Her father, one brother (Uriel), and one sister (Nannie), preceded her in death. Funeral services were conducted by ——— Weary at the house and at the Bethel church by Dale Dutton, assisted by J. Y. King. Burial in the South Union cemetery.

Hoover.—Homer, youngest son of Joel and Mary Hoover (deceased), was born in Haldimand Co., Ont., Oct. 29, 1888. With his parents he removed to the vicinity of Clarence Centre, N. Y., in 1897, residing there until after their death, when he made his home with his sisters in his former home in Ontario. At the age of twenty-five he became ill and incapacitated, suffering from arthritis. His usual activity gradually decreased until he became almost helpless. He espoused the faith of his fathers, and united with the Mennonite Church, found great comfort in his Christian life, and appreciated the truth of the Gospel. He endured patiently his infirmity and suffering and many friends were won to him by his happy and kind disposition during all the years of his affliction. Kindly hands and hearts ministered to him, whose reward was appreciative gratitude here and the blessings of the Lord in the life to come. He passed away Dec. 21, 1929, as a result of acute Bright's disease, at the home of Jewett Hoffman, Williamsville, N. Y., who were warm friends of the family. Funeral services were held at the home of his brother, Vernon Hoover, at Clarence Centre, N. Y., Dec. 24, conducted by Bro. S. F. Coffman. Text, Jno. 11:25. The body was laid to rest in the Clarence Centre cemetery by the side of his parents.

Miller.—Anni Miller (nee Bontrager), daughter of John E. and Barbara Mishler, was born in La Grange Co., Ind., July 13, 1878; died near Norfolk, Va., Dec. 15, 1929; aged 51 y. 5 m. 2 d. She was united in marriage to Jonas Miller Jan. 13, 1901. She leaves her sorrowing husband, 2 adopted children (Edwin and Edith), her aged father, six brothers and two sisters (Katie, wife of David J. L. Miller; Eli, Menno, and David; Polly, wife of Fernandis Miller; Joe, John, and Levi). She united with the Amish Mennonite Church in her young days and remained faithful until death. She commenced failing in health about 3 years ago, due to tuberculosis. On Sept. 25, 1929, they left home for Norfolk, Va., to spend the winter or see if she might be benefited in health. But everything seemed to be in vain, and God saw best to call her home. By her request she was anointed about two weeks before her death. She had a desire to leave for her better home, and patiently awaited her end. Funeral services were held at the Kempsville Church on the afternoon of the 16th, conducted by Bros. Wm. Yoder and U. J. Swartzendruber from John 5: 24-30, after which the remains were shipped to Shipshewanna, Ind., for burial. Funeral services were again held at her home on Saturday, Dec. 21, preached by Bros. Albert Graber and Moses M. Miller. She was laid to rest in the Bontrager cemetery.

"Oh, dear friends, weep not for me.
As I am now so you must be;
As you are now, so once was I;
Remember you must also die."

By her niece.

ITEMS AND COMMENTS

A census of state and federal prisons reveals that the largest number of criminals comes from cities of from 25,000 to 100,000 inhabitants.

Latest official estimates of the population of the United States (not including its island possessions) places the total at 119,306,000, an average increase during the last twenty years of about a million a year. As the official census of the country is to be taken in a few months, we shall soon see how accurate the present estimate is.

The Methodist Episcopal Church of the United States is planning to raise \$10,000,000 for missionary purposes during the coming year. Considering the entire membership of the Methodist Church, this means about half as much per capita as that raised annually by the Mennonite Church for similar purposes during the past ten years or more.

The Hymn Society, a national association of hymn writers and composers, announces a prize of \$100 for the best hymn on peace. The conviction back of this remarkable offer is that expressed by Benjamin S. Winchester, president of the organization, that "Christianity and war are not compatible." If there is any doubt in any one's mind on this point, let him read Matt. 5:38-45; 26:52; Jno. 18:36; Rom. 12:17-20, and similar scriptures.

Under the influence of Ghandi, the recent meeting of the Hindu National Congress composed of 300,000 delegates from all parts of India, declared for independence from the sovereignty of Great Britain. The first instrument of warfare to be resorted to is that of the boycott. It is one of the many rumblings in different parts of the world that indicate that the era of universal peace is not yet as near at hand as some seem to think that it is. While there is much talk of peace, the causes of war are still with us.

One of the absorbing themes now holding the attention of the public is that of prohibition enforcement. When that issue was up during the last general election, the very decisive vote cast for the "dry" candidate for President led many to believe that for once the political question was eliminated from the issue. But liquor men have not changed their tactics, even though strong drink as a beverage is outlawed. In this connection it is well to bear in mind that there never was a law passed for the regulation of the liquor evil that liquor men did not treat with contempt. One of the most damaging mixtures of the present time is that of mixed liquor and politics. In the meantime let every individual reflect that "every one that striveth for the mastery is temperate in all things." Whatever you may say about law or law enforcement, the Christian attitude toward strong drink for beverage purposes is that of total abstinence.

The year 1930 started in with at least ordinary prospects for the immediate future, and some events of outstanding importance casting their shadow before them. In this list of events is the forthcoming conference in London, between delegates representing England, the United States, and several other leading nations, on the matter of arms limitations. Upon the outcome of that meeting will depend, to a large extent, the security (or lack of security) of world peace. In America the industrial leaders have planned an ambitious program of expansion for the year, which will probably be carried out if not

interfered with by "too much politics." Prohibition enforcement occupies a large place in the public eye just at this time, with the end of the controversy not yet in sight. With the world active in the work of promoting world affairs, the Church has an object-lesson that ought to spur us on in a consecrated effort to do more and greater things for God.

The Christian Monitor

For 1930

Will contain among other things the following features:

An enlarged **Young People's Meeting Department** with special articles for each topic and Junior Adaptations for all regular topics. A series of articles on **The Work of the Young People's Meeting**, by J. Irvin Lehman will continue for a number of months.

A **Sunday School Department** with articles to supplement the Sunday school lessons for the year. Bro. Geo. J. Lapp will conduct **Studies in the Book of Matthew** during the first six months. The **General Sunday School Committee** will furnish a series of articles dealing with various phases of Sunday-school work. These will begin in the February number.

A live **Mission Department** which opens the year with a series of articles on **Work among the Lepers in India**, by Dr. C. D. Esch. Other interesting missionary articles will appear in each number.

A **Christian Life Department** which will deal with matters of vital interest to young people in their Christian lives. The **Young People's Problems Committee** will furnish a number of articles during the year.

An interesting serial story, **The Unequal Yoke**, which will continue during the most of the year. It teaches very valuable and practical lessons concerning present-day tendencies in religious and educational circles.

Travel Sketches describing interesting places in both America and Europe.

Articles on Mennonite History from the pen of Bro. John Horsch will appear regularly during the year.

World News in the Light of God's Word is a new department conducted by Bro. C. F. Derstine.

Articles dealing with the **Home and Farm** will be given a prominent place.

Bible Studies will appear this year as in the past. Bro. S. F. Coffman is the editor.

Short stories with a purpose, by various writers, will appear regularly.

Editorials will deal with practical and timely subjects.

The **Christian Monitor** will have some good things for you during the year. Will you help us to increase the subscription? For five new subscribers at the regular rate we will send you a copy of **Feeding the Hungry**, valued at \$2.00. Young People's Meeting organizations and Sunday schools should order the Monitor in clubs. Ten or more to separate addresses, 75 cents each; to a single address, 50 cents each.

Send for sample copies.

Christian Monitor
Scottsdale, Pa.

ANNOUNCEMENT

A ministerial meeting of the Southwestern Pa. Conference District is to be held at the Stahl Mennonite Church near Johnstown, Pa., at the close of the Ministers' and Missionaries' week of the Johnstown Bible School, on Friday evening, Jan. 31, and all day Saturday, Feb. 1, 1930. We extend a cordial invitation to all to attend. Programs will be sent upon request.

M. B. Miller, Secy. Conf.,
Grantsville, Md.

King.—Jacob Amandus, second son of Levi and Nancy King, was born in Logan Co., Ohio, Feb. 28, 1866; peacefully passed away, while at his work in his grocery, at his home in Urbana, Ohio, Dec. 9, 1929; aged 63 y. 9 m. 11 d. He had been in his usual health until early Monday morning, when he had a heart attack which later caused his death. He united with the Mennonite Church in his youth. He was united in marriage to Fannie M. Detweiler, of Wayne Co., Ohio, Feb. 25, 1896. He leaves a loyal companion, six sons, three daughters (Chauncey D., Archie L., Raymond W., Bertha M. Zhouk, Saloma A. Arbogast, Robert L., Leroy, Mary, and Glenn). Two brothers (John B. and Joe R.), 4 sisters (Mary A. Yohn, Nannie J. King, Emma R. Mast, and Mattie R. King), besides many other relatives and friends, survive. Funeral services were held at South Union Church, in charge of S. E. Allgyer and A. I. Yoder. Burial in South Union cemetery.

"I'd like to think when life is done
That I had filled a needed past,
That here and there I'd paid my fare
With more than idle talk and boast;
That I had taken gifts divine,
The breath of life and manhood fine,
And tried to use them now and then
In service to my fellowmen."

Ruppert.—Amanda, daughter of Pre. Jacob and Lydia Stauffer Hershey and beloved wife of Reuben Henry Ruppert, was born in York Co., Pa., March 25, 1865; died at her home in York, Pa., aged 64 y. 7 m. 15 d. This union was blessed with sixteen children, nine of whom survive (Jacob A., Isaac H., Mrs. Edwin Atland, Mrs. Paul Benzel, Paul, Leroy M., Mrs. Horace Adams, Mrs. Ralph Hoover, and Lewis H.); also 25 grandchildren and 3 great-grandchildren. The following sisters and brother survive: Mrs. Lucy Roth, Marie Hershey, Lizzie Hershey, Mrs. Lewis Weigle, Jacob Hershey, Jr. The cause of her death was chronic Bright's disease. She suffered much but bore it patiently and often expressed a desire to go and be with Jesus whom she accepted as her personal Savior when young. She was a member of the Mennonite Church, to which she remained faithful until death. Funeral services were held at the late home by Bros. N. H. Mack and H. H. Loose, and at Stony Brook Church by Bros. Mack, Walter Gable, and John Hess. Text, Rev. 14:13. Interment in Stony Brook cemetery.

By her husband and children.

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GOSPEL HERALD

"In defence and confirmation of the Gospel"

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth)
Established 1864

SCOTSDALE, PA., THURSDAY, JAN. 16, 1930

(Gospel Witness)
Established 1901

No. 42

EDITORIAL

"If thine enemy hunger, feed him; if he thirst, give him drink."

This is a sure cure for war. Though all Christian people were obedient to this command, there would still be persecutions and oppression; but under such circumstances there could be no war, so far as Christian people are concerned, for there can be no war where strife is all on the one side.

For illustration, the only semblance of war, at the time of Christ's arrest and crucifixion, was the time when His disciple (Peter) took the sword and smote off Malchus' ear; but no sooner did Christ command Peter to put up his sword, reminding him that "all they that take the sword shall perish with the sword," than every semblance of war ceased though Christ was shamefully persecuted and put to death.

There being no war, there could be no defeat—but there was a glorious victory. Mightier than any victory ever won on the field of battle was our Savior's victory on the Cross—at which time His life blood flowed freely and millions of souls were rescued from the bondage of sin and death and hell. And this reminds us of what Paul wrote in II Cor. 10:4, "The weapons of our warfare are not carnal, but mighty through God." Thank God, we may pull down the strongholds of sin without resorting to human butchery to win victories.

We desire to call the attention of our readers to the very excellent article (which appears elsewhere in this issue) on "What God Hath Joined." It was clipped from the "Calgary (Alta.) Daily Herald" by Bro. E. W. Bricker and sent in for publication. It sets forth a standard for the home which all home-makers should strive to reach. We often speak of the responsibilities of home-makers. There is not only responsibility connected

with family life but also opportunity of the highest order. May the Lord help us to make the most of our home opportunities.

John F. Funk.—Word reaches us that Bro. John F. Funk of Elkhart, Ind., passed to his eternal reward during the early hours of Wednesday morning, Jan. 8, at the ripe old age of 94.

Bro. Funk was perhaps the most widely known and certainly one of the most influential men that has figured in the history of the Mennonite Church in America during the past century. The "Elkhart (Ind.) Truth" sums up his life work as follows:

"....a farmer's boy for 18 years, a rural school teacher for 3, a lumber merchant for 10 years, an editor of a religious paper which he established for 44 years, a preacher for 62 years, and in active public service for three-quarters of a century."

As a pioneer in a number of activities now prominent in the work of the Mennonite Church, Bro. Funk became a leader of pronounced ability early in the work of his ministry. But he is best known for his work as a publisher. Conceiving the idea of starting a religious periodical for the Mennonites, he founded the Herald of Truth in Chicago in 1864. Three years later the printing plant was moved to Elkhart, Ind., where it grew into the Mennonite Publishing Company and for many years exerted a commanding influence in the work of the Church. In the Spring of 1908 the Herald of Truth was merged with the Gospel Witness published at Scottdale; and as the Gospel Herald has since paid its weekly visits to an ever-growing family of readers.

But this is not intended as a sketch of his life. Later (perhaps next week) we hope to be able to print a more extended sketch. May God's comforting grace abide with the bereaved family, and the Church in whose interests our departed brother spent his long life continue to "contend earnestly for the faith which was once delivered unto the saints."

FIT FOR THE LORD

II. Intellectually

As with the body, so with the mind, our duty toward it is three-fold: Develop it, make use of it, keep it upon the altar. This suggests three lines of thought:

1. Intellectual Development.

Our intelligence (or lack of it) depends upon (1) heredity, (2) effort. Since the first is beyond our control, it is the second only that needs our attention. We do not all have the same start in life. Some infants are born to poor families, others to rich ones; some come from brainy families, others are not so well favored; some weigh ten or twelve pounds at birth, others about half that much; and it is not long until a difference in mind capacity is noticeable.

But whether our mental caliber be great or small, it lies within our power to increase its capacity. It is not always the most highly favored child that makes the most shining mark in life; not always the brainiest school boy or girl that develops into the most intellectual man or woman. Two children, apparently about equal in native endowment, start out in life together. One is allowed to grow up wild, with little or no culture or training, the other is taught to develop all God-given powers, trained in thought-life and personal application to the problems before us. It is not difficult to tell which of these, at maturity, is best fitted to fight the battles of life. Two young people, about the same age and apparently equal in native endowment, are taken into the Church at the same time. One drifts with the times, is a member only in name, devotes very little time and thought to the serious things of life; while the other one is diligent in faith and service, spending much time in prayer, in Bible reading, in active service, in meditation upon the opportunities and problems of life. It is not hard to say which of these occupies the biggest place in the Church. Not what

we are by the accident of birth, but what we are by the grace of God, the reality of the second birth, and the development of our God-given powers is what determines our standing before God and usefulness in His service.

2. Intellectual Common Sense.

We have known some very brainy men who in the race of life were outstripped by men of mediocre minds. Where they lacked was not in intellectual power but in a common sense application of the powers they did have. Some of the men of brightest intellect and most scholarly attainments are in the penitentiary—not through lack of intellectual development, not because they have been unjustly put there for righteousness' sake, but through failure to apply themselves to right and noble purposes their lives are misspent and talents wasted. "Come now, and let us reason together, saith the Lord." But many who are otherwise bright enough have become so blinded by "the god of this world" that they either neglect or refuse to reason. It is but simple common sense to invest our talents in a way and in a cause where they will yield most for God and man and where our opportunities are improved to best advantage. We are fit for the Lord intellectually when our minds, along with the rest of our being, are on the altar of service, to be used as God may direct. This leads us to the third and last of our subdivisions; namely,

3. Intellectual Consecration.

Ananias was a man of some means, who having sold his possessions pretended to bring all the proceeds from the sale and lay his money down at the apostles' feet. But he made the fatal mistake of keeping back some and losing all. Many make a similar mistake when they pretend to give their all to God, yet the world has more of their minds than the Lord has. Pretending to have surrendered their all to God, there is more of their minds devoted to the affairs of this life than to the things pertaining to the life to come. Of more than ordinary intelligence, there is so little of this intelligence available for God's service that in the sight of God they are as spiritual idiots when it comes to Christian service.

Paul was an intellectual giant, both before and after his conversion; but it was not until his intellect was upon the altar that he became a giant for God. But whether giants or pigmies, we can lay claims to fitness for the Lord only when our whole mind, large or small, is at the disposal of the Lord, subject to His directions. We are in an intellectual age. What a wonderful revival there would be if all the mighty genius of man, now so much in evidence, were suddenly

made available for the Lord to use without reserve in a world-wide effort to win the world for God.

THE GOOD SAMARITAN

By Jacob H. Mellinger

For the Gospel Herald.

The parables of Jesus are of various kinds and teach different truths. Some teach of God's love and mercy; others of the awfulness of sin and the need of watchfulness and prayer. Again there are those which foretell future events, and still others that teach activity in the Christian life, or practical everyday duties.

The Parable of the Good Samaritan belongs to the last named class. The story is a beautiful one, and after reading it we are likely indignant against the priest and the Levite for their heartless indifference even though they may have been going about necessary duties, while we are filled with admiration for the despised Samaritan who belonged to a race which Jesus Himself declared knew not what they worshiped, but who nevertheless performed a manly deed. We are likely to think that had we been in that position we would have been like the Good Samaritan, and would have gained the approbation of the Master and of all right-thinking men. Perhaps so. But it is altogether possible that in that place we would have fallen short like the priest and the Levite did. Let us notice some of the lessons this parable teaches.

In the first place, it teaches us to improve every opportunity for helping our fellow man—not only the opportunities forced upon our notice, but also to look for opportunities to do good—"Wayside ministry," J. R. Miller calls it. We do not have to look far to find need. How many there are who are stricken with sickness, or bereavement, or poverty or trouble or discouragement, or reverses of some other kind, and who sorely need help that we can give. Are we looking for such, and are we willing to render help when we find them?

"Oh the world is full of sighs,
Full of sad and weeping eyes;
Help your fallen brother rise,
While the days are going by."

We can all do something to help others. God has distributed His talents among His people. Wealth; physical, mental, or spiritual strength; a cheerful disposition or some other talent is given to all of us, which if given to the Master can, like the lad's loaves and fishes, grow mightily and become a power for good. In the strength of the Master we can "bear one another's burdens, and so fulfill the law of Christ." Jesus said, "It is more blessed to give than to receive." And He also promised that the giving

of a cup of cold water should not lose its reward.

Any one in need has a claim upon us if we are in a position to help them. In the parable Jesus does not say who the wounded man was; whether he was a Jew or a Gentile, a Greek or a Samaritan, or what he was. Only he was a man in need, and as such he had a claim upon the passersby. For some of us it is hard work helping some one we do not like; especially if we have to get too close to him. It isn't so hard to give him a little something at arm's length, throw him a quarter, or inform someone who has charge of relief work. But to get down beside him, and sacrifice self, helping him, that is something else. In the apostles' labors the Philippian jailer, the Ethiopian eunuch, the Ephesian soothsayers, the Samaritans, and those of Caesar's household, as well as the Jews, all accepted the Gospel in the same way and received the same treatment. And when we are willing to give the helping hand to all, regardless of race, creed, or nationality, we are learning one of the lessons taught by this parable. A certain brother once said (in substance): "We become enthused over the idea of sending missionaries to the Negro of Africa, but would not rub elbows with one of his race in a trolley car." We dare not lose sight of the fact that God has "made of one blood all nations of men." And in this life neither money, birth, breeding, class, creed, or color gives one the advantage over another in the sight of God.

Another thought to consider is what it costs to be a neighbor. It is not likely that when this Samaritan left home he had planned for the happenings of the day. Neither do we, as a rule, plan for anything of the kind when we begin the day. As a rule we do not leave home expecting to meet what this Samaritan did. Perhaps we are on a business trip, very important, and can ill afford to lose time helping some one else. Or we may be going on a visit and to stop awhile will cause a lot of inconvenience. Or we may be going to a religious meeting where we expect to hear some able speakers, and we think we need the inspiration we expect to receive there. Or we may not leave home at all, but may there meet those needing our help, and we may need to change our plans to give the help we believe God expects us to give, and to spend time helping others, which we had expected to use for ourselves.

And then this cost the Samaritan money, as well as time and inconvenience. According to Matt. 20, the two pence represented two days' wages, which he cheerfully gave, and promised as much more as was need-

ed to have the wounded man fully restored to health. Are we willing to take money we would like to spend on ourselves and our families, and spend it on others who are in need? This is perhaps one of the hardest lessons for us to learn in connection with this parable. Money has such a strange hard hold upon us, against which we need by the grace of God to fortify ourselves.

Another thought to consider is the danger which this man faced. He did not know how near the robbers were, or how soon he might be a victim. He went about his work of mercy regardless of the risk he ran. How much do we risk for the Master or His cause, or for the good of our fellow man? Would we not rather think in this case that it was no affair of ours, and the state police or some other officers ought to be notified (which might be the best under circumstances), or the man may have been drinking, or may be diseased, and we could not afford to take any risks? All these things may be true, but what would Jesus do?

Again, this is an out and out missionary parable. With our present opportunities for earning money, for printing the Word and for travel, it is the bounden duty of the Church of Christ to send the Gospel everywhere. All men are our brothers by creation. All men need salvation, which can be had only through Christ. And the church is the agency commissioned by Christ Himself to carry the glad news everywhere. There is great danger that the Church with its great wealth may get into the condition of the Laodicean church, which was rich and increased with goods and had need of nothing, and which because of her lukewarmness God said He would spue out of His mouth unless they repented. We do not think the Church as a body has reached that place yet, but we know man's weakness along this line; and it is our duty as individual Christians to be actively engaged in the Master's work in His way, that the Church as a body may attain to the high mark God has set for her. Healthy life of any kind can be sustained only through exercise, and exercise is perfectly natural to the healthy body. Bearing this fact in mind, it stands to reason that the Church must exercise along spiritual lines in order to remain healthy; and if she is healthy she will have a desire to exercise as God commands; and all her powers—spiritual, mental, and physical—used in the Master's service in a spirit of love to God and man, will undoubtedly bring abundant blessings along every line even as the Jews of old received blessings because of obedience.

In this parable Jesus asks no impossibilities of us. The work of the

Good Samaritan is simply a picture of what He Himself was doing, and what He asks His followers in all ages to do. Our fellow men of all classes everywhere need all the kindness and the assistance we can give them. And if we follow the injunction of Peter to "follow his steps," we can not refrain from lending a helping hand, like the Master, whenever, wherever and however circumstances afford.

Soudersburg, Pa.

HOLY LIVING

By Martha Stoltzfus

For the Gospel Herald.

The following paragraphs are taken from a volume entitled "A Serious Call to a Devout and Holy Life" by William Law; they are so pointed, quaint and practical that I could not refrain from passing them on to the readers of the Herald. The book was first published in 1728.

"Now the common cause of swearing is this; it is because men have not so much as the intention to please God in all their actions, for let a man but have so much piety as to intend to please God in all his actions, as the happiest and best thing in the world, and then he will never swear more. It will be as impossible for him to swear whilst he feels this intention within himself, as it is impossible for a man that intends to please his prince, to go up and abuse him to his face.

"It seems a small and necessary part of piety to have such a sincere intention as this; and that he has no reason to look upon himself as a disciple of Christ who is not thus far advanced in piety. And yet it is purely for want of this degree of piety that you see such a mixture of sin and folly in the lives even of the better sort of people. It is for want of this intention that you see men that profess religion, yet live in swearing and sensuality; that you see clergymen given to pride and covetousness and worldly enjoyments. It is for want of this intention that you see women who profess devotion, yet living in all the folly and vanity of dress, wasting their time in idleness and pleasures and in all such instances of state and equipage as their estates will reach. For let but a woman feel her heart full of this intention and she will find it as impossible to patch or paint as to curse or swear. ('Patch' was an old-fashioned 'beauty' aid for the face.) She will no more desire to shine at balls or assemblies or make a figure amongst those that are most finely dressed, than she will desire to dance upon a rope to please spectators: she will know that the one is as far from the wisdom and excellency of the Christian spirit as the other.

"It was this general intention that made the primitive Christians such eminent instances of piety, and made the goodly fellowship of the saints, and all the glorious army of martyrs and confessors. And if you will here stop, and ask yourselves why you are not as pious as the primitive Christians were, your own heart will tell you that it is neither through ignorance nor inability, but purely because you never thoroughly intended it. You observe the same Sunday worship that they did; and you are strict in it because it is your full intention to be so. And when you fully intend to be like them in your common everyday life, when you intend to please God in all your actions you will find it as

possible as to be strictly exact in the service of the church. And when you have this intention to please God in all your actions, as the happiest and best thing in the world, you will find in you as great an aversion to everything that is vain or impertinent in common life, whether of business or pleasure, as you now have to anything that is profane. You will be as fearful of living in any foolish way, either of spending your time, or your fortune, as you are now fearful of neglecting the public worship."

It is refreshing to note how the writer supposes professing Christians to be diligent in attending regular church services at least. How different is the case to-day! What would certainly be attention-compelling in our day would be a real revival of the old-time religion and old-time Christian living.

Martinsburg, Pa.

COMFORT FOR SUFFERERS

Extract from "The Dynamic of all Prayer" by G. G. Fleming

It is a marvelous thing that the Lord should suffer His own to be at the mercy of men of no principle.

Sensitive flesh and blood can suffer much, and the fine delicately-moulded spirit can have its fibres strained to the breaking-point.

Yet He allows all this, and the world looks, and asks why He does not interfere.

He will do so one day. All this will stop.

But now He enters into the inner life and gives grace to bear.

He is one in the inner life with the sufferer, and pours the oil of His grace over the gaping wounds.

Thus a deeper sense of dependence on Him grows in the heart, and along with this comes a feeling of independence of the outer.

—Copied Nov. 16, 1928, by Ralph D. Smith. Probably copyrighted.

If we take the Bible way of solving problems, there is not a single problem in all the universe that can not be solved by this method.—Oscar Burkholder.

THE NEW YEAR

A glad New Year or a sad New Year,

Oh, which shall the New Year be?

I can not tell what it hath in store;

I would that I might foresee

But God knows well, and I need no more.

Is that not enough for me?

A glad New Year or a sad New Year,

What matters if dark or light?

The cloudy pillar will guide by day,

The pillar of fire by night.

With these to lead me upon my way,

How can I but walk aright?

A glad New Year or a sad New Year,

'Twill be as the Lord thinks best;

The times and seasons are all His own,

Obeys His high behest;

He ruleth all from His loving throne,

And so is my heart at rest.

—R. M. Offord.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15

FROM OUR MISSION STATIONS

For the Gospel Herald.

Tampa, Fla.
(1317-32d Ave.)

Dear Herald Readers:—Sisters Mary Habacker and Ellen Garber of Mount Joy, Pa., Bro. Clarence Lefever, the writer and his wife, left Kinzers, Pa., Dec. 2 about noon for Florida by auto. Driving all afternoon through snow and rain, we arrived at Cottage City, Md., in time for a short visit with Bro. Shenks, before having services in the church-house built last year. On account of the inclement weather the audience was small in number but attentive. Next morning, leaving Cottage City and the brethren, we passed through Washington, the capital of our vast country, with its millions spent in its buildings, and locked up in the vaults of the Treasury. It is wonderful, how from one center can emanate the vast amount of money required to finance so great a country as ours. From the capital of the United States we went to Richmond, the capital of the Confederate States, for a brief time, thence to Petersburg, Va., on to Raleigh, N. C., where we found lodging for the night and board in Wooster's Hotel, a good place with congenial attendants. Here in bidding the lady of the house goodbye, we said, "If we never meet here again we hope we will meet in a better place"—which caused the tears to flow, showing that there was a tender spot in her heart.

Leaving Raleigh, we passed through Fayetteville, Lumberton, Florence, and on to Charleston, S. C.; thence to Walterboro, where we found lodgment in the home of Mrs. W. H. Saunders. She is a member of the Baptist church, and as we would leave in the morning before she would arise, she bade us goodbye before going out to prayer meeting in the evening. From Walterboro we went to Savannah and Brunswick, Ga., on to Jacksonville, Fla., Deltona Beach, to Sanford, a section of Florida devoted to the cultivation of celery, lettuce, cabbage, etc.; thence to Orlando, the beginning of the great citrus fruit belt; on to Kissimmee, Haines City, Lakeland, to Plant City, the greatest strawberry shipping point in the United States—the first strawberries of the season now being gathered and selling from 50c to \$1.00 per box. Thence we traveled on to

Tampa, where we arrived Friday, 3:30 P. M. This route, the Coastal Highway, we can recommend to all tourists coming from the north to Florida.

We are now staying at 1317-32d Ave., Tampa, Fla., where all communications for us may be addressed.

Services at the church on Ida Street are well attended by the Spanish people, of whom there are at present 9 applicants for church membership. Present indications are that it is not best to have the Spanish and English-speaking people worship together at present. This, however, is likely to be different in the next generation, as the young people all go to English schools, some already being able to read English and not Spanish.

We invite all who come to Florida to call on us in our home and at the church. Remember the work and workers at Tampa, Fla.

Dec. 19, 1929. John B. Senger.

Knoxville, Tenn.
(1308 W. 4th Ave.)

Dear Herald Readers, Greeting:—Another year has passed and 1930 has been ushered in. At this season we have many reasons to praise the Lord, to "remember His marvelous works that He hath done." We feel to say with David: "Bless the Lord, O my soul; and all that is within me, bless His holy name."

The Christmas season was a very busy but enjoyable time for the workers here. Many were the faces that brightened among young and old as they received their box or basket of clothing and eatables.

On Sunday, Dec. 22, Bro. Wm. Jennings preached a very appropriate sermon on "The Birth of Jesus," taken from Lk. 2:1-11. The following Monday night we had our Christmas program, the children rendering the greater part of the service, after which the Sunday school was treated.

At this time we wish to express our thanks and appreciation to those in Virginia and elsewhere who so generously contributed to this part of the work. May the Lord abundantly bless you in your further efforts for Him.

Bro. Ivan Dowling and Sister Minnie Wells spent the Christmas vacation in their homes here.

Ivan and Joseph Jennings left Dec. 31 for Harrisonburg, Va.; Ivan to continue his school work at the E. M. S. and Joseph to attend the Short Bible Term.

Sister Nannie Wells plans to leave to-morrow to continue her work near Souderton, Pa.

On Dec. 4 Bro. and Sister Elias Groff and Bro. and Sister Amos Rauck of Lancaster, Pa., gave us a short visit. They were traveling South. Their interest was much ap-

preciated. To those who are passing through we wish to say that the little mission in Tennessee extends a hearty welcome to "come and see."

Health in general is good. There is much work to be done.

Pray for us that we may be true and faithful; that His will be done here, and the work prosper this year.

In His service,
Jan. 2, 1930. Beulah I. Good.

Lancaster, Pa.
(112 Vine St.)

Dear Readers of the Gospel Herald:—We truly have great reason to praise the Lord for His abundant provision in supplying the wherewithal for the baskets distributed among needy families over the Christmas season. "O give thanks unto the Lord. His mercy is everlasting. His truth endureth to all generations."

We take this opportunity to thank those who have contributed so liberally to this cause, as well as all that is done at any and all times of the year. May God richly bless His faithful ones who have His cause at heart. We desire your prayers and intercessions that we may be faithful witnesses of the Lord and point lost ones to the only way of salvation.

We have received several liberal donations for the mission building site, although the funds raised are not sufficient to cover the debt. We are grateful to all the donors and hope to have this paid off by spring. Send all contributions to this fund to Henry F. Garber, Mt. Joy, Pa.

In His Service,
Jan. 6, 1930. D. S. Krady.

Chicago, Ill.
(1907 S. Union Ave.)

Dear Herald Readers, Greetings in Jesus' Name:—Another interesting as well as busy Christmas season has passed. Through the kindness of the brotherhood in the surrounding districts we were again able to give our annual Christmas dinner to the children of this community. The day (Dec. 19) was a very stormy one, about fourteen inches of snow were added to a greater amount that had fallen the day before. So streets were blocked and traffic almost at a standstill. However, the ones who so loyally help us each year managed to get here, and by four o'clock, when the dinner was ready to be served, the children were here also. There were more than four hundred twenty-five people present—about one hundred less than we would have expected, had the weather been more favorable.

On Friday we had the pleasure of filling about seventy-five baskets for poor families and for children who could not be here because of illness.

The help that we have been able to give to needy ones in this way, and also by giving clothing has brought cheer to many homes.

Many people are out of employment this winter. It is reported that out of 4,000 men who sought employment at the Post Office during the Christmas rush, 1,400 were employed, leaving almost 3,000 without work. That of course, represents only a small part of the unemployed.

On Dec. 15 the Mission Chorus sang the Cantata entitled, "His Natal Day," and on the 22nd the children gave a program. We trust that as the glad Christmas message has again been sung and spoken and preached, many hearts were cheered. We are praying too that those who do not have a definite experience with the Lord may know the joy and peace that come to those who surrender their lives to Him.

Bro. S. M. Kanagy has gone to Hesston, Kans., where he will be engaged in teaching during the Special Bible Term. Bro. G. J. Lapp will preach for us the first three Sundays in January, after which the pulpit will be supplied by some of the ministering brethren from out of the City.

Will you pray that God may bless our efforts at this place?

In His Name,

Jan. 3, 1930. Emma Oyer.

OUR INDIA LETTER

For the Gospel Herald.

Everything about the place is joy, cheer, hustle, and bustle. Why? The missionary party arrived safely and are busy getting settled. They bring to us cheer, fresh vigor, new vim and courage to go on with the heavy work that is resting on each one. They form a strong link that draws us again back to our dear homes, friends, and Church; and what a satisfaction to hear directly about children, parents, brothers, sisters, and the brotherhood and activities of the Church in general. We look to them to help answer the many calls and meet the great need about us. We thank and praise God for bringing them safely to this place.

Christmas is fast drawing nigh and this is the day of all days that brings cheer to our Indian people. It also means much planning and working to make the day a real happy one for the many who turn their faces toward the Mission that day.

Annual business meeting begins in 6 more days. Reports must be ready, addresses prepared, feeding and lodging arranged; so there is plenty to do in this connection. We all look forward to the hours of devotion and fellowship we enjoy at this time.

The children too have a happy time playing together and even the

cooks look forward to being together. They forget the long hard hours of work and have a good time.

Nov. 17 a class of fifteen were received into the Sundarganj Church by water baptism. Among these were Waldo, our son; a village woman; a crippled girl and twelve boys. Another class is being organized for instruction. These too will be baptized when ready. We rejoice with those who decided to make Christ their choice and ask you to pray for them.

In four more days all the missionary children will have returned home from school and the mission family is again complete. The joy connected with these home comings must be experienced, it can not be told. There are also hours and days of anxiety. On these we do not care to dwell.

At present a panther and his mate are doing a lot of damage. They wandered away from their jungle home and are roaming around here in near by villages. Several people have been wounded, some killed, and cattle also have been killed. Two of the English school teachers, Mr. Nathan and Mr. Paul, killed the male a few days ago. In their effort to do so both were hurt—the first one not badly, the second one more seriously. Mr. Paul is a very sick man at present with a very swollen hand and arm, suffering much pain and high fever. The panther was very angry when he attacked Mr. Paul, making the bite more serious.

Many people are trying to kill the other panther but have not succeeded yet.

Problems arise in the building up of a strong Church, which also cause anxieties and there rolls upon us the burden of the millions in India who do not know Christ as their Savior. Our strength and time are limited and the need and burden weigh more heavily each day. What the missionary can not get done worries him more than the work he does.

May the New Year draw us all closer to our Master and make us a greater blessing than ever before.

With the Season's Greetings,
Lydia Lehman.

CHOOSING THE MILK MAN

By Geo. H. Beare

For the Gospel Herald.

Many of the Herald readers are not concerned very much about the milk man but to those who live in cities the milk man presents a real problem. But then all you do is to select a dairy from which you know you will get good, clean milk at the time you want it. You pay by the quart or pint.

Here it is somewhat different. Our milk man must take care of our cows as well as milk them. He is paid

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.—Titus 3:9

Should we understand, according to Rom. 16:1, 2, that Phoebe was ordained a minister of the Gospel? L. B.

All that we understand from that scripture is that she was "a servant of the Church"—a faithful servant, worthy to be commended, worthy of sympathetic support on the part of the Church. The rest is mere guess-work.

by the month or year, either in money or rice. At the village bungalow we pay our raut (milk man) in unhulled rice. Our contract with him is verbal, given before two or three men. For the village Christians the choosing and contract is the same but the wages are different. If a man is milking buffaloes he takes the milk every fourth day, if he is milking cows he takes the milk every third day, in this way he receives his pay from the village Christians. In Balodgahan each raut takes care of the cows belonging to about 50 farmers. For the Hindu the contract with his raut is a religious ceremony.

The Hindu village farmers gather, each bringing a supa (a bamboo article in the shape of a scoop shovel without a handle) of rice to the stone god in the road over which the cows pass going and coming from the jungle. After placing the rice some time is spent in telling the newly chosen raut what he can and cannot do. After this one chief farmer for each newly chosen milk man along with the milk man sit in the center of the circle. When the rauts come each one brings a cocoanut, some ghi (clarified butter), a little milk, and some liquor.

First a little light is lit, then they make a fire of chow chips, then the farmers place a little ghi upon the fire after which the raut does likewise. After this the milk man breaks the cocoanut on the stone god, then gives it away. Then they sprinkle milk over the god and also over as many soupas of rice as there are new rauts chosen. Following this the chosen farmer sprinkles liquor over the rice, after which ceremony the farmers and the milk men rise. Then the chosen farmers give the rice to the newly chosen raut and he returns it to the farmer. This is done seven times, then they sit down. Then the farmers drink the remaining liquor and the new rauts shake hands with every one and the contract is complete. After this is done no Hindu farmer can discharge his raut without giving a year's pay.

Balodgahan, C. P. India.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Honour, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

HIS NAME

"His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace" (Isa. 9:6).

His Name is "Wonderful" and Fair,
And "Marvelous" as well,
His Name is "Secret"—God is He,
Who can His glories tell?
The glory of His worth is seen,
The glory of His death,
The glory of His saving grace,
And Spirit's Living Breath.

His Name is "Counsellor" and Guide,
His Word directs our way,
He counsels by His loving Voice,
And leads us all the day.
He guides us when the path is dark,
And holds us by the hand,
Within the wilderness He keeps,
And brings to Promised Land.

His Name is "Mighty God," the Lord,
All might is found in Him,
No power can stand before His might,
No cause He cannot win.
His mighty Love will kill all ill,
His power will keep from self.
His mighty grace will grace the life,
And give eternal wealth.

"The Everlasting Father" too,
Is Christ, the Lord Divine,
He was, He is, and is to be,
Himself the Living Shrine.
He cares for all, He cares for each,
He knows our every need,
And so we trust our wants to Him,
For He will surely feed.

"The Prince of Peace," His Name so true
With Him all war must cease,
His Blood on Cross of Sacrifice,
The price He paid for peace.
The peace with God, how great a boon,
The peace of God how real,
The God of Peace is with His own,
Who have the Spirit's seal.

—F. E. Marsh in European Harvest Field.

"WHAT GOD HATH JOINED"

One of the greatest events in history is the creation of a home. Since the first was established the home has undergone many changes, but it has come to its noblest and best in the true Christian home of our day, where parents dwell with children in permanent union, and in the fellowship and atmosphere of happy domestic life.

In Christ's day there was a tragic laxity regarding marriage in Rome, and that laxity extended to Palestine, where the monarch of the country was one of the most flagrant offenders. It is inspiring to know that, in the face of all this, Christ set forth

the institution of marriage on a firm basis, and made clear His thought regarding its permanence. He touched that which is the foundation of a virtuous, abiding marriage when He said "What God Hath Joined Together."

We know that every house is not a home. It takes more than spacious rooms, fine furniture and luxurious apartments to make a home. A home is a matter of fellowships, of atmosphere and spirit. If these are right, it can be hallowed no matter how ever humble. Devoid of these, it remains only a house, however luxuriant. We should never look upon marriage and home, as matters of eating and sleeping, of mating and reproducing, without any sacramental values to life. We should rather think of high and noble fellowships, and a life in which the spirit of God enters all the varied domestic experiences.

One guiding principle which would be indicative that the matrimonial union is such as "What God hath joined," is that of love and trustworthiness. Young people should be sure before reaching the marriage altar, that love is the motive directing their footsteps to the place of sacred vows. Marriage calls for a love that is large and free, patient and generous. Married life has its hardships in the best of homes. There are often difficult situations, yet it is possible through these very situations for personality to achieve some of its greatest victories. Love, and especially Christian love, "seeketh not her own." It does not think so much of personal rights as it does of the law of duty. The imperfections of wives do not release husbands from loving consideration. St. Paul said "Husbands, love your wives, even as Christ also loved the Church." The Church is made up of faulty, imperfect Christians, who must often grieve the Great Head of the Church. Still His love remains the same. So the love of husband should reveal itself in the home.

The sacred writer also calls upon the wife's devotion to correspond in some degree at least with the devotion of the Church for Christ. Possessing the spirit of Christian subjection, and ever ready to bear patiently with the faults of the husband. Where such love reigns in the home, it is an indication of a God-sanctioned union.

"What God hath Joined" will carry with it the atmosphere of reverence for personality and purity of life and thought. Our Lord had a holy reverence for human life. No life to Him was cheap or worthless. Every soul is of incalculable worth to Him. We must put the same deep recognition on the value of personality, if the house is to truly become a home. To

disregard this principle is to lose reverence and purity and gradually but surely descend to low ideals where woman becomes a chattel, where children are unwanted and abandoned, and ultimately leading to prostitution, polygamy and easy divorce.

If a home is of God's ordaining it should not neglect its religious life. This is a very vital thing for permanent happiness. It will not do everything for the home, of course. There should be given some thought to intellectual and cultural affinity as well as to religious outlook. It is generally conceded, however, that nothing will bring a finer spirit to the home than a sincere wholesome religious atmosphere. When people are willing to pray together, they become open-minded and in a mood to amicably solve their differences in the spirit of Christ.

Should one neglect the religious life, what can take its place? To substitute sport, pleasure, business or social life would be tragic. Where are our young girls to get their spiritual vision, their ideals of life and their moral standards if they do not discover them in the home? Where will our young men get their moral fibre, their inspiration for clean living and noble thinking if it is not provided in the home? If parents feel it deeply important to give every heed to the physical and mental development of the children in the interests of happiness and good citizenship, how much more important it is to give a primary place to the spiritual culture of our youth. It costs, but it is worth the price, and the homes established on the basis of "What God hath joined" will surely contain these guiding principles, and from such homes will flow forth fountains of influence which will purify and strengthen the streams of our national life.—Sel. by E. W. Bricker.

CAME NOT TO BE MINISTERED UNTO

Pure religion and undefiled is "ministering," not the other thing—"being ministered unto." It is handing over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm chair or sofa corner for one who is weary. It is "moving up" in the pew to let the newcomer sit down by the entrance. It is rising from your place to draw the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving up your own comfort and convenience every time for the comfort and convenience of another. This is at once true courtesy and real Christianity.—Selected.

SUNDAY SCHOOL LESSON

Lesson for Jan. 26, 1930—Matt.
5:3-9, 17-20, 43-48

STANDARDS OF THE KINGDOM

Golden Text.—Blessed are the pure in heart: for they shall see God.—Matt. 5:8.

Introductory.—The lesson before us is a continuation of the last one. The work of choosing disciples, and of preaching "the gospel of the kingdom," went right on. The twelve were finally chosen and ordained. They must be indoctrinated in the new order of things, for their great Leader was not to remain with them long. This new covenant which Christ came to establish must of necessity be sealed with His blood. But the disciples were not to be left leaderless, as "another Comforter" would be sent to be their Guide after the Son of God had paid the price for our atonement and gone to the right hand of the Father. In the meantime, the disciples must be taught, trained, prepared for the great work before them. What the Ten Commandments are to the Levitical Law, the Sermon on the Mount is to the law of grace in our dispensation. You might call this Sermon on the Mount a dedication or perhaps an ordination sermon. Whatever you call it, don't forget to study it, and obey it. In the lesson before us we have but a few of the Christian standards set forth in the Sermon, but probably these will be more than we will get through with in a half-hour recitation.

The Beatitudes (3-9).—The characteristics of the ideal Christian are here set forth in heavenly clearness and power. They are not the qualities that one hears mentioned when one man sounds the praises of some other man, but they are decidedly the qualities that one should look for in the ideal Christian. Here they are: "poor in spirit...they that mourn...the meek...they which do hunger and thirst after righteousness...the merciful...the pure in heart...the peacemakers...they which are persecuted for righteousness' sake." While salvation is promised to none of these people on the basis of human merit, yet these are the qualities which one may look for in a life that is "hid with Christ in God."

Fulfilling the Law (17-20).—You will notice the expression frequently used in the Sermon on the Mount: "It has been said by them of old time...but I say unto you..." That some one might torture this to mean that Christ set Himself up as a revolutionist who was bent on overthrowing the existing order of affairs, He is careful to note that He came to

fulfill rather than to destroy. The new covenant is not antagonistic to the old, but rather a fulfillment of it, a changed order of affairs under changed order of circumstances. As an illustration, take the sacrifices offered under the old covenant, in type foreshadowing the great Sacrifice offered up once for all under the dispensation of grace. The relationship between the new and the old covenants, the Law and the Gospel, is graphically described in Paul's letter to the Hebrews. The ceremonial Law was "nailed to the cross" in that it was fulfilled in Christ. While we, in this dispensation, look to the Gospel of Christ rather than the ceremonial Law as our rule in life, we recognize both as having come from God are therefore worthy of equal reverence. Even "from the foundation of the world" both had a place in the plan of God for the government and care of His people.

And yet the Gospel takes us a step farther than did the Law of Moses. Paul says that "The law was our schoolmaster to bring us to Christ." It was God's plan for the care of His people until conditions were ready for the "better covenant" of which Paul speaks. With our added advantages under the Gospel we are not surprised to hear our Savior say, "Ex-

cept your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Read Rom. 10:3 for light on wherein the scribes and Pharisees fell short.

The Standard of Love (43-48).—As an example of changed conditions under the new covenant, let us look at our Savior's teaching on nonresistance, beginning with verse 38. The six cities of refuge under the Law did indeed typify the grace of God as it is found in the Gospel of Christ; but they did not spare the offender who was caught before he reached one of these cities or who was found to be criminally guilty after he reached it. Under grace it is different. We recognize that "the weapons of our warfare are not carnal," though "mighty through God." We are commanded to pray for those who despitefully use us, to love our enemies, to do good to them that hate us, to "overcome evil with good," never to avenge ourselves. Ours is "the second mile religion." It puts us into the spirit that prompted our heavenly Father to send His Son into a sin-cursed world, that prompted the Son to lay down His life for His enemies, and for the same reason "we ought to lay down our lives for the brethren." Ours is a love that reaches both friends and foe, that climbs to the pinnacle of the perfect love.—K.

Bible Meeting Topic

THE HOLY TRINITY.—I Jno. 5:7,
Rev. 1:4-6

Topic for January 26

MOTTO

"These three are one."

OUTLINE STUDY

- I. What is the Trinity?
 1. One God.—Deut. 6:4; 1 Cor. 8:4; Gal. 3:20.
 2. Three personalities in one Godhead.—1 Jno. 5:7.
 - a. The Father.—1 Cor. 8:6.
 - b. The Son, Lord Jesus Christ.—1 Cor. 8:6.
 - c. The Holy Spirit.—11 Cor. 13:14.
- II. The Manifestations of God in Three Persons.
 1. God, the Father.—Jno. 1:14, 18.
 2. God, the Son.—Jno. 10:30; 11eb. 1:8.
 3. God, the Holy Spirit.—Acts 5:3, 4.
- III. The Harmonious Working of the Trinity.
 1. God's love is manifested through the Son.—1 Jno. 4:8, 9.
 2. God's love dwells in us by the Spirit.—1 Jno. 4:12, 13.
 3. The divine love of the Spirit goes out from one Christian to another.—1 Jno. 3:14-17.
 4. Acknowledged in water baptism.—Matt. 28:19.
 5. Cooperating in prayer and in fellowship.—Rom. 8:26, 27; Jude 20.
 - a. The Spirit in us.—Jno. 14:15-23.
 - b. The Son our Redeemer.—1 Pet. 1:18, 19.
 - c. The Father petitioned.—Jno. 16:23-27.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textwords, Father, Son, Spirit.
2. Memorize a Passage with "Father, Son, and Holy Ghost" in it.

For Young People.

1. The Godlikeness of Father, Son, and Holy Ghost.
2. Three in One and One in Three.

For Older People.

1. God in Us, Christ in Us, the Spirit in Us, One Experience.
2. How Realize the Blessings of the Trinity.

SEED THOUGHTS

"The New Testament sets forth:
A Father who is God.—Rom. 1:7.
A Son who is God.—Heb. 1:8.
A Holy Spirit who is God.—Acts 5:3, 4.

The whole is summed up in the words of Boardman: "The Father is all the fullness of the Godhead invisible (Jno. 1:18); the Son is all the fullness of the Godhead manifested (Jno. 1:14-18); the Spirit is all the fullness of the Godhead acting immediately upon the creature. 1 Cor. 2:9, 10!"—Evans.

"Thou Blessed God, Thou Holy Trinity! Thou who art the Creator and Preserver of all things; the King of kings, and Lord of lords, the Ruler of heaven and earth, the Three in One and One in Three; may all the world stand in awe before Thee, beholding the 'goodness and severity of God' even in this life, and offer the gratitude of their hearts as the sacrifice most acceptable to Thee, 'Holy (Father), Holy (Son), Holy (Ghost), Lord God Almighty.'"—J. S. Hartzler.

Gospel Herald

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

THURSDAY, JANUARY 16, 1930

Field Notes

The Executive Committee of the Mennonite Board of Missions and Charities held its monthly meeting at Elkhart, Ind., on Friday, Jan. 10.

Bro. E. C. Shank and wife of Canton, Ohio, Mission were brief callers at the Publishing House one day last week. They were on their return home from a visit to Sister Shank's former home in the vicinity of Davidsville, Pa.

A Christian Workers Conference will be held January 29th at the Stahl Mennonite Church in connection with Minister's Week of the Johnstown Bible School. S.

Bro. A. J. Metzler of Masontown, Pa., dropped in at this office last week while on his way to Altoona, Pa., where he began a series of meetings at Mill Run Chapel on Monday night, Jan. 6.

Bro. H. S. Bender of Goshen, Ind., spent a few hours in the Publishing House recently. He was on his way home from points farther east, where he had been in the interests of Russian colonization.

Bro. J. L. Horst of this office spent Sunday, Jan. 5, with the brotherhood in his former home community, Chambersburg, Pa., preaching for the congregation worshipping at Chambersburg in the evening.

A glance at the news notes sent in from our various congregations reveals that more than an ordinary number of ministers are being ordained. Wednesday, Jan. 8, was the time

set for the ordination of a minister at Reiff's Church near Hagerstown, Md. The name of the brother chosen had not been received at this office as the paper was closed for the press.

Bro. J. B. Smith of Hesston, Kans., was called to his former home near St. Jacobs, Ont., by the death of his mother, who passed to her eternal reward Jan. 5. Her last audible words were the singing of two stanzas from the hymn, "Asleep in Jesus." It was Bro. Smith's plan to leave for his work in Hesston College soon after his mother's burial.

Sunday afternoon, Jan. 16, was the time appointed for the opening of a new Sunday school at Sunnyside, near Lancaster, Pa., the Sunday school hour to be followed by a Gospel message by Bro. John W. Weaver. May the Lord abundantly bless this new effort to further the cause of Christ in this community.

An Order for Calendars, Mottoes, and Post Cards mailed at Lebanon, Pa., December 1, with One Dollar in Currency and 30 cents in stamps enclosed is being held by the book department for want of the name of the sender. This notice has been delayed thru an error in handling this mail. The order will have due attention on receipt of the information needed.

Bible Reading.—Have you noticed the "List of Bible Readers" in the Words of Cheer? Up to the present time 26 children have reported reading the New Testament through before the age of twelve, and 27 have reported reading the entire Bible through before the age of sixteen. As the work has just begun we look for a more rapid increase from now on. One bright pupil said, "But this does not mean that I shall stop reading now!"

Correspondence

Topeka, Ind.

(Maple Grove Mennonite)

Dear Readers, Greeting in the Master's Name:—We have been having spiritual blessings at this place during the last two weeks. Bro. A. J. Metzler of Masontown, Pa., conducted a series of meetings, Dec. 11-17. The storm prevented them from continuing two weeks, as had been arranged for. The church as a union was built up and souls were won to Christ in the few meetings we were privileged to have. Nine young people made their choice to follow Christ. They need the prayers of God's people in their young and tender years, that they might ever be strong and faithful to Him and the

Church. We as a church also need the ever ready guidance of Him who is ready to help that we may continue to grow spiritually.

Also on account of weather conditions the Christmas exercises were postponed until Sunday, Dec. 29. Though some of the children were unable to get to the services, a good program was rendered and the birth of Christ celebrated by song and recitation from the younger children of the Sunday school.

We cannot thank God enough for the many blessings He has bestowed upon us in the past year, but we hope that we can go forth in the coming year with a new vigor and interest for the work of the Church and S. S.

Dec. 30, 1929. Cor.

Kokomo, Ind.

Greetings in the Master's name:—On Nov. 28 we had an all day Sunday school meeting. Bro. David Yoder was one of the main speakers for the day; that same evening he started a revival meeting, and continued until Dec. 8. The visible results were several confessions and a strengthening of the Church in general to go on in His service and be more faithful to Him who shed His blood for us.

On Dec. 26 we held our business meeting for the year, and reorganized our Sunday school. The electing of officers resulted as follows: Supts., Bro. Paul Myers, John Horner; Sec-treas., Chester Osborn, Laura Martin; Chor., Levi King; insurance director, N. W. King.

Jan. 1, 1930. J. E. Troyer.

Elida, Ohio

(Pike and Salem congregation)

A Happy New Year, and greeting in the Name of Jesus:—Bro. James Bucher of Montgomery, Ind., stopped at Elida recently and preached two inspiring sermons at the Pike church.

Brethren E. F. Hartzler of Marshallville, O., E. L. and J. C. Frey of Fulton Co., O., were called to Elida recently to assist in some special work in the church.

Bro. Perry Brunk is still confined to his home, but, glad to say, is slowly improving.

Bro. Hiram Hoover was kept at home for several weeks suffering from rheumatism, but at this writing his condition has considerably improved.

Our aged Bro. Isaac Stemen has not been able to attend services at the church for several weeks.

Two of our aged sisters, Anna Good and Elizabeth Huber, have for a number of months not been able to get to the church.

Bro. J. B. Smith spent a few days of his vacation at his home near Elida.

Our annual business meeting was held recently and officers elected for

this year are as follows: Church trustees, Crist Good and Simeon Huber; Church Treas., S. M. Brunk; Salem Church Chor., Robert Ross; Pike Church Chor., William Hartman.

Sunday schools: Salem Supts., Sherman Swartz, Jesse Good; Chor., Barbara Diller; Treas., J. A. Brenneman. Pike Supts., John Good, Robert Ross; Treas., Reuben Brunk; Chor., Kenneth Good. Y. P. B. M. Com., Norman Smith, Clyde Swartz, Samuel Brenneman.

Jan. 1, 1930. M. S. Shenk.

Chappell, Nebr.

Dear Herald Readers, Greetings:—On Sunday, Dec. 22, we reorganized our Sunday school as follows: Supts., Bros. A. Oswald and J. P. Yoder; Secy.-treas., Bro. Frank Stutzman; Cor., Lela Stutzman.

Christmas evening we had our Christmas program which was enjoyed by all who were present.

Then Friday evening, Dec. 27 this congregation had the pleasure of listening to a program given by the Male Quartet from the Hesston College, the attendance was quite good and the program was very much enjoyed by all present. We hope that they may be with us again sometime.

We are enjoying ideal winter weather. The last snow we had was on Thanksgiving day.

We ask an interest in your prayers for the work at this place.

Jan. 1, 1930. Lela Stutzman.

McPherson, Kans.

(West Liberty congregation)

A New Year's Greeting to Readers of the Gospel Herald:—As the 1929 books are closed and a new year opens, a solemn and sacred feeling comes over us as we look back to the failures and successes of the past, and hopefully forward, looking to God for wisdom and needed grace.

The holidays have been filled with activities of different kinds—wish that all might have been to the glory of God.

Christmas songs were sung by a group of young people in the early morning, to the aged, the sick and others.

At 10:30 A. M., Bro. Irvin Burkhart of Hesston gave us a talk on "The spirit manifested by the different characters who came in contact with the babe of Bethlehem."

In the evening we endeavored to continue the worship in song.

On Sunday, the 29th, our bishop, Bro. J. G. Hartzler, spoke from the last clause of Josh. 3:4. He gave us many good thoughts to meditate on and inspire us to new courage and faithfulness as we look forward to new duties.

Health is fair, except Sister Mary-

ann Troyer, who has been afflicted for several weeks.

We earnestly ask for the prayers of God's people for the work at this place, and wish all a happy New Year.

Minnie V. Coopridner.

Jan. 1, 1930.

Creston, Mont.

In the Nov. 7, 1929, issue of the Gospel Herald appeared an appeal from here for contributions for our church building.

While the goal is not yet reached, we gladly report the following:

John B. Senger, Kinzer, Pa.	\$15.00
Ben Martin, Minot, N. Dak.	10.00
Salem Cong., Tofield, Alta.	
(plus exchange)	25.35
Geo. A. Davis, Kalispell, Mont.	5.00
Henry Birkey, Parnell, Iowa	5.00
Duchess Cong., Duchess, Alta.	35.26
Mount View Cong., High River, Alta. (plus exchange)	16.35
Floyd Whitaker and Wife, Albany, Ore.	10.00

Total \$121.96

We wish to thank all the donors for their much appreciated help. May the Lord richly reward you all.

Any additional contributions received will be reported later.

Yours in His service,

Jan. 2, 1930. J. G. Hochstetler.

Manson, Iowa

Greetings to all Herald Readers:—Dec. 11 Bro. Simon Gingerich of Wayland, Ia., was again in our midst. He officiated at the communion services and feet washing which was observed that day. He also officiated at baptismal services where 3 were received into church fellowship. Pray for them that they may remain true to their vow. Council meeting was held the preceding evening, at which time 2 persons reunited with us. We pray that the Lord may bless Bro. Gingerich in his labors for His cause.

A very interesting program was rendered by the Sunday school on Christmas evening to a large and appreciative audience.

On Dec. 29 our 60th quarterly meeting was held.

On Jan. 1 our annual business meeting was held.

Remember us in your prayers.

Jan. 2, 1930. Freda Zehr.

Elida, Ohio

(Central congregation)

Dear Herald Readers, Greetings:—We again feel grateful to our heavenly Father that we have been privileged to see the dawning of another year. On Dec. 22 we had with us Bro. J. I. Good of Bremen, who preached an inspiring sermon at the morning service. On Dec. 29 Sunday school was reorganized with the following officers in charge: Supts., A.

N. Brenneman and Hershel Brenneman; Sec.-treas., Ralph Moore; Chor., Timothy Brenneman.

In the evening of the same day the children rendered a Christmas program to a large audience, after which Y. P. B. M. was reorganized as follows: Program committee, R. R. Brenneman, Timothy Brenneman, and Mary G. Brenneman; Chor., C. B. Brenneman.

On New Year's day a business meeting was held, at which J. M. Brenneman was elected Church chorister and Lena Culp correspondent. Our prayer is that the Lord's work may be greatly prospered during the coming year—not only at this place but among all His followers; and that our efforts may be increased for the advancement of His Cause.

Jan. 3, 1930. Cor.

Aurora, Oreg.

(Bethel congregation)

Greetings to all Herald Readers:—On Dec. 15 the Sunday school was reorganized, and officers were as follows: Supts., Sam Schrock, Milo Schultz; Chors., Mary Schrock, Menno Snyder; Sec.-treas., Alvin Rogie; Libr., Julius Schultz.

The revival meetings started a few days earlier than we expected. Bro. Milo Kauffman arrived Dec. 21 and held meetings until the 31st.

We also had Bible conference. Bro. Lind of Albany had one topic in the forenoon and one at 7 P. M. Bro. K. also had one in the forenoon. These meetings were very good and inspiring, also were well attended. Saints were revived and encouraged, but no souls accepted Christ.

The weather has been real nice. Farmers are busy plowing.

Health has been fair.

We ask an interest in your prayers for the work at this place.

Jan. 3, 1930. Cor.

Jet, Okla.

Dear Herald Readers, Greetings:—Another year has dawned and may we strive to make it a better, fuller year for God.

On Dec. 22 and 23 we were privileged to have in our midst the volunteer band from Hesston College. We enjoyed their being here very much and hope we may be privileged to have them again sometime. Bro. Menno Troyer preached for us while they were here. May God bless the work the band is doing.

We were also privileged to have in our midst Bro. Roy Troyer and family of Hesston Kans., over the holidays.

We are always glad to have folks visit here and urge any one going this way to stop and see our part of the country.

(Continued on page 860)

Miscellaneous

HOW SHALL WE GIVE THE MESSAGE OF CHRISTMAS TO THE WORLD

By Mary B. Wolfer

For the Gospel Herald.

Men saw a dear little baby,
Who was born in a manger of hay,
To save a world of sinners
For God had ordained it that way.

The Savior had bowed in submission
To God who had wrought out this plan;
Altho it meant sorrow and suffering,
He was willing to die for man.

Then as the years were accomplished
That all things should be fulfilled
Concerning this blessed Savior
As His dear Father had willed,

They led Him up Calvary's mountain,
And there to the cruel cross
They nailed the blessed Savior,
Who suffered and died for the lost.

And then He ascended to glory
To be at the Father's right hand,
And ever we are before Him
While journeying thru this land.

Can we, while He is beholding,
Mock Him, the lowly and mild,
By acting out His coming
To earth as a little Christ child?

And then when this life is ended
Pass on to Him undefiled
And hear the blessed greeting
"Thou hast well done, my child?"

But they say they don't mean to mock
Him,
They only mean to make plain
The plan of God's redemption
For wicked and sinful men.

Think of a scene so costly,
So sacred, so holy, so true,
Being acted out in His presence
By sinful mortals like me, like you.

When God sent forth this message
By the angels to the earth below,
D'ld He say all men must see Christ
That they might believe and know?

Oh no, He sent the angels
Down here to a faithful few,
And they gave out the message
That a Savior is brot to you.

"Go tell, go preach, go warn,"
Is the bidding we have to-day,
That those who in darkness roam
Might find the heavenly way.

Christ never said, "Act the message,
Or show it to men on earth
By acting out on Christmas
The little Lord Jesus' birth."

But a blessing is pronounced upon those
Who have not seen, yet believe;
And into their life and service
The dear Lord Jesus receive.
Woodburn, Oreg.

FEAST ON NEW YEAR'S DAY

By Francis Bechtel

For the Gospel Herald.

It has been the custom for more
than twenty years to have an old
folks singing on New Year's day at

the Weaver's church house in Rockingham Co., Va.

This year health and weather conditions were ideal for old folks. A good representation from this and adjoining counties, of folks from 60 to 80 years of age who are familiar with the old Harmonia Sacra hymn book, were present and had one of the most inspirational singings ever held. Younger folks assembled with these old people, so much so that the church house was full to the doors.

The music was just wonderful, and the sentiment of the hymns, so soul-stirring that people were moved to tears, some possibly tears of joy, others probably tears of penitence.

A few very effective hymns were:
"Broad is the Road that Leads to Death."

"Oh Come and Let Us Worship."

"Home, Sweet Home."

"The Orphan's Prayer."

"Sister, Thou Wast Mild and Lovely."

There is indeed no better way to spend the first day of a new year. No doubt many resolutions were made to live nearer to the will of God the Creator of music.

Harrisonburg, Va.

MY PURPOSE—AM I FULFILLING IT?

By Martha Burkholder

For the Gospel Herald.

God has placed us here, and we have a purpose to fulfill. Am I doing my duty, fulfilling the purpose God has intended me to? My life may not be of seeming importance, and I may have no noticeable place to fill—it may be merely a small corner, or a place which no one would think it worth while to notice. But God sees it, and knows every unobserved place or deed. He notes the fall of every sparrow, and how much more He notes His children. No deed is passed by, no matter how small. He calls each one to some duty; it may be but to give a cup of cold water to a needy one. It may be to tell some one of a kind, loving Savior. Maybe some discouraged soul just needs a smile or a handshake or a few words of encouragement. Let us be used just as He would have us. Maybe our duty is to leave home, loved ones, and go somewhere to help the needy—some who may not know of Jesus. Perhaps it is to teach a Sunday school class in some small school where there are a few of God's children working.

Have we like Daniel purposed in our hearts to do God's will?—not to defile ourselves with selfishness, choice of place, worldly lusts, pleasures; but to follow in the steps of our blessed Lord Jesus, to go about doing good? Christ spent His time

in doing good for others, not for Himself. As He went about weary in body He did not stop, but administered to the sick, raised the dead, fed the hungry, and at every opportunity He helped others.

Our calling may be in other lines, but it is God's work, however small or unimportant it may seem. It is not all the same for all people. "He gave to some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Eph. 4: 11). My calling may be very different from others. Some are called to foreign fields; another's duty is right in the home or neighborhood; others in some other ways; but where or what, we should do all as unto the Lord. However small or unnoticeable my place may be, or how unimportant, God knows the motive. Man sees but the outward appearance.

Are we fulfilling our purpose if we just pick our places or look to have more praise? May God help us to have a far higher aim than the praise of man. Am I fulfilling my purpose if I do not let God lead in my life?

Am I fulfilling my purpose if I turn a deaf ear to the call of the Church, and refuse to be used as a teacher in Sunday school, or to read and pray for certain occasions, or to sing for some sad and lonely one? Will I fulfill my purpose in the Lord if I live for worldly lust and pleasure, only for self and sin, or even refusing to obey in seeming small things that do not count to some people?

God forbid that my life should be any other than just what and where He has planned for me; and may I, in all my ways acknowledge Him, and He will direct my paths. (Prov. 3:6.)

Chambersburg, Pa.

HIS MERCY ENDURETH

When others are unkind to us so many times we become tired of showing them mercy. We do not like to be troubled with them, do we? This shows that we do not know how weak and failing we ourselves are.

Well, there is one whose mercy never ends. We read in His Word that "His mercy endureth forever" (Psa. 136). If we wanted to tell you in which verse of the Psalm these words are found we should have to tell you to read the whole Psalm. There are twenty-six verses in this Psalm and every verse ends with the words "For His mercy endureth forever."

If we are told so many times in one Psalm that the Lord's mercy endureth forever, should we not be very sure that we believe it? Yes, just think, there is no end to His mercy. He will never cease to show His mercy upon us because there is no end to it.

How sweet and precious to have such a merciful Friend and Savior! He is so kind and loving toward us that we should never want to go away from Him. When we take our own way we are going away from Him. Did you ever think of that? Let us be very careful that we always obey Him and not do as we please. Our own way will cause us awful sorrow and shame.—Sel. by Peter Zehr.

EVERY DAY RELIGION

By Luke M. Eby

For the Gospel Herald.

(In Heart and Appearance)

Man looketh on the outward appearance, but the Lord looketh on the heart.—1 Sam. 16:7.

The Samaritans thought Samaria was the place where men should worship, and the Jews believed Jerusalem was the place where that should be done. But Jesus told the Samaritan woman that "the hour is coming and now is, when ye will neither worship in the holy mount of Samaria or in Jerusalem, for God seeketh such to worship him" that worship in spirit and truth. Jesus was teaching this woman that just to worship on the Sabbath day, or at some particular place or occasion, and then live in sin the rest of the time was not accepted of God, for God seeketh such to worship Him that worship Him "in spirit and in truth." Jesus teaches us that closet-prayer or real heart-prayer has its necessary place in every Christian's life. These prayers will not be prayed only on the Sabbath day or when one is sick, but will be mixed through all circumstances of life. "Man looketh on the outward appearance, but the Lord looketh on the heart."

Since man cannot look on the heart he must look on the outward appearance. So we are admonished to "abstain from all appearance of evil" and to keep ourselves "unspotted from the world;" also to be a separate people. Our Church has recognized the teaching of the scripture in reference to our apparel, and has very wisely and practicably made regulations for us which every member submitting to will receive strength and blessing. It does not only give us opportunity "to give a reason of the hope that is in us," as in 1 Pet. 3:15, but is a protection for us in time of temptation.

If we would undertake to go to many places of the world or partake of their evil deeds having on our uniform, they would point the finger of scorn at us and wonder what we were doing there. This is the reason for many having a Church uniform for use on Sunday and Christian gatherings and worldly dress for other occasions as business and keeping company with those who are not spiritually minded. A brother once gave his

reason for not wearing his Church uniform in city business. He didn't have time. He wouldn't get anything done but explain to the people his belief in the Bible. Praise the Lord for such an opportunity. "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15).

"Man looketh on the outward appearance but God looketh on the heart." We need our uniform most

when out in the world. Those who have been enlightened on these things and do not recognize them in their own lives show something lacking in heart. "From the abundance of the heart" there are outward manifestations. We should be glad at all times to testify for Christ. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first and also to the Greek" (Rom. 1:16).

Brentwood, Md.

NEWS NOTES FROM OUR SCHOOLS

GOSHEN COLLEGE

School closed on Friday, Dec. 20, at noon, for the Christmas recess and resumed on Friday, Jan. 3. Attendance was almost at par. On Sunday, Jan. 5, the attendance at the Sunday school service was unusually large. The total was 284, the largest recorded in recent years. The offering was \$17.55, also a new high amount. We are grateful for this evidence of interest in the work here.

Since not all of our readers may be aware of the fact that our students do considerable extension work—that is, go out to neighboring churches to give programs—we take this opportunity of publishing the programs given this fall. We may add that our students enjoy this privilege of going out to meet the members of surrounding congregations. The programs follow:

Oct. 1, at Clinton Brick

Leader, Ora Keiser.
Chorister, Willard Smith.
General Subject: What the Church expects of Us?

1. As Young People, Lucile Kreider.
 2. As Students, Lester Litwiller.
 3. As Laymen, Bessie Moyer.
- Music by a male quartette: Keiser, Litwiller, Smith, and Weaver.

Nov. 3, at Emma

Leader, Ora Keiser.
Chorister, Walter Zehr.
General Subject: What does the Church expect of Us?

1. As Young People, Estella Yoder.
 2. As Students, Ellis Hostetter.
 3. As Laymen, Bessie Moyer.
- Children's exercises, conducted by Katie Smucker.
Music by a Male Quartette: Ora Keiser, Walter Zehr, Ellis Hostetter, Edwin Weaver.

Nov. 10, at Yellow Creek

Leader, Ora Keiser.
Chorister, Alta Brenneman.
General Subject: The Bible, the Book for all Ages.

1. Harmony of the Divine Plan in all Dispensations, Lester Litwiller.
 2. The Profitableness and Inspiration of all Scripture, Ezra Beachy.
 3. How to use the Bible with Profit, Pearl Detweiler.
- Music by a mixed quartette: Ora Keiser, Pearl Detweiler, Alta Brenneman, Ellis Hostetter.

Nov. 24, at Fort Wayne (A Missionary Program)

- Leader, Ezra Beachy.
Chorister, Irene Lehman.
1. Talk to Children, Sarah Esch.
 2. Quartette in Hindi.

3. Life of Missionary Children At Home, David Esch.
- At School, Russell Kaufman.
4. Why I want to be a Foreign Missionary, Irene Lehman.
5. The True Missionary, Selena Gamber.
6. Our Response to the Call of Christ, William Jennings.
7. Mixed Quartette: David Esch, Sarah Esch, Irene Lehman, Russell Kaufman.

On Sunday, Dec. 15, the last Sunday before vacation, Bro. J. A. Ressler was the speaker at a regular vesper service. His theme was the story of the beginning of our mission work in India. Many of us had never heard before, the tale of how the land was secured on which the Mission was built. In the words of the speaker: "The hand of God was in it."

On Sunday, Jan. 5, Bro. J. S. Hartzler was the speaker at our vesper service. He spoke on Improvement through Knowledge and urged his listeners to train their thought capacity for a more useful life in order better to recommend Jesus to others. His thoughtful message was very helpful to us.

At the time of writing there are 25 students registered for the Short Bible Term. Bro. I. W. Royer is here as instructor.
Jan. 6, 1930. J. B. Cressman.

1930.—From one of our exchanges we copy the following:

"The end of 1930 is sure to find you beaten, and disheartened unless you arouse yourself to the fact of the fight to the death struggle that is on in the spiritual world."

Well said. But we thank God that we are still in the beginning of the year; that the promise of God that He will never leave nor forsake His own is here to encourage and to cheer us on; that if we are faithful to present duty the power of God is strong enough, the grace of God is great enough, to sustain us in every effort for the furtherance of His cause and to enable us to make an acceptable record in His service.

What shall be our record for 1930? God knows—and we know that if we are faithful our labor "is not in vain in the Lord." Begin now to wage in earnest "the good fight of faith."

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

LOST YEARS RESTORED

By J. S. Shoemaker

For the Gospel Herald.

TEXT: I will restore to you the years
that the locust hath eaten.—Joel
2:25.

(Continued from last week)

2. The locust of indifference, with its enticing appearance, has counteracted the fruit of real Christian zeal in the lives of many present day church members. In its alluring attacks it undermines and destroys Christian fervency and earnestness, causing the same to take wings and fly away, leaving the individual in a state of lukewarmness and indifference which often results in apostasy. This seductive sin causes many who have solemnly vowed to be true to God, to frequently neglect to attend services at the house of the Lord and thus be deprived of the reviving influences of Gospel messages. It also leads to a neglect in reading the Bible and other soul-inspiring literature. Furthermore, the key of prayer is seldom used to unlock God's storehouse of mercy, grace, and keeping power; hence the fruit of true Christian zeal is often completely destroyed, and the divine command to be "fervent in spirit, serving the Lord" (Rom. 12:11) is in many instances completely neglected.

3. The locust of hate frequently makes inroads into the hearts of believers and devours the spirit of love. Christians are divinely commanded to "love one another with a pure heart fervently" (I Pet. 1:22), to love one another as Christ loved us. Jno. 15:12. Our love is to be "without dissimulation;" that is, not simply pretended or of a hypocritical nature. We are commanded not only to love the brethren, but even our enemies. Matt. 5:44. "Love is the fulfilling of the law" (Rom. 14:10). On the other hand, "whosoever hateth his brother is (in God's sight) a murderer" (I Jno. 3:15). The sin of hatred is indeed a very destructive locust, causing "the love of many to wax cold" through its drastic methods of quenching and destroying Christian love. If Christian love is destroyed, or is lacking in the hearts and lives of individuals, then all other Christian virtues and graces will take their flight and the great army of destruc-

tive locusts will cause the lives of all such to be completely barren and unfruitful. All who follow God's restoration recipe shall have the fruits of those barren years restored.

4. Frequently the locust of revenge is allowed to come into the heart and devour the spirit of forgiveness. Our blessed Lord has made it clear that if we forgive not men their trespasses, neither will He forgive us. (See Matt. 6:14-16.) The spirit of revenge is anti-Christian, and very destructive to the fruits of love, forbearance, and forgiveness. God says through Paul, "Dearly beloved, avenge not yourselves.....for it is written, Vengeance is mine, I will repay, saith the Lord" (Rom. 12:17-19). The love of many has waxed cold because the spirit of revenge has been allowed to cross the threshold of their hearts and soon the spirit of forgiveness had vanished. This destructive enemy may speedily be overcome by obeying the divine command to "overcome evil with good" (Rom. 12:22).

5. Impatience is a very destructive locust. It enters the portals of many homes and communities and counteracts patience, forbearance, and kindness. Many domestic circles and even church organizations have been stripped of the three graces above mentioned, simply because certain persons have failed to guard against the locust of impatience and proved disobedient to the divine requirement. "Let patience have her perfect work" (Jas. 1:4). The unfavorable conditions which frequently exist in communities, in domestic affiliations and other associations, are often caused by those who are disposed to be quick-tempered and easily irritated. The peace-destroying agency of impatience is causing untold sorrow, misery, heartaches and mental distress among many classes of people. We need to guard vigilantly against the encroachment of this peace-destroying locust of impatience and at all times "let patience have her perfect work," neglecting not to add to "patience, godliness" (II Pet. 1:6).

6. Avarice, more generally known as covetousness, is another very prevalent species of locusts which has wrought great devastation to the Christian grace of liberality in Christian giving. As God's stewards we should be faithful in contributing to

religious and charitable purposes. Our Lord and Master hath said, "It is more blessed to give than to receive" (Acts 20:35); also, "Freely ye have received, freely give" (Matt. 10:8). Paul assures us that "God loveth a cheerful giver" (II Cor. 9:7). Those who permit the locust of avarice to prevent them from giving for the feeding of the hungry, clothing the naked, and support of the mission and charitable work of the Church shall eventually be called hence empty-handed. Having sown sparingly, they shall also reap sparingly. But they who sow bountifully shall reap bountifully. II Cor. 9:6; Mal. 3:19. Avarice leads one to practice extortion in his trading with fellow men, and the Bible tells us that no extortioner shall inherit the kingdom of heaven. "The love of money is the root of all evil" (II Tim. 6:10). Money in itself is not sinful; but to love it and hoard it up for selfish purposes, making a god out of it, is decidedly sinful. Some one has defined money as "an article of exchange used to purchase anything but happiness, and used as a passport to any country but heaven." By putting to flight the locust of avarice and by faithfully exercising the Christian grace of liberal giving to worthy causes will mean a glorious inheritance in heaven. See Matt. 25:34-40.

7. Pride is another soul-destroying locust. It has been causing the gracious virtue of humility to be forced into the background in the lives of multitudes, some professing Christians. It is manifested in egotism, selfishness, honor-seeking, vanity in dress, elaborate display in many things. "God resisteth the proud, but giveth grace to the humble" (Jas. 4:6; I Pet. 5:5). "It is written, 'Pride goeth before destruction, and an haughty spirit before a fall'" (Prov. 16:18). As Christians we need to beware of the vain, egotistic appearing of this deadly locust. It has been very destructive, not only belittling humility but also banishing it from the hearts and lives of unnumbered thousands who profess to be followers of the meek and lowly Jesus. "Humble yourselves therefore under the mighty hand of God, and he shall exalt you in due time" (I Pet. 5:6). This antidote to pride is divinely given, bearing with it the promise of exaltation "in due time."

(Concluded in next issue)

Dakota, Ill.

CORRESPONDENCE

(Continued from page 857)

Sister S. C. Miller is quite well again at this writing.

Jan. 3, 1930.

Cor.

Martinsburg, Pa.

Dear Herald Readers:—On Dec. 26 we began a three-day Bible con-

ference, with H. B. Keener, Harrisonburg, Va., and J. F. Grove, Greencastle, Pa., as instructors. Bro. Clarence Ramer of Duchess, Alta., was also with us and took part in the meetings. Bro. Grove's talks were along doctrinal lines, while Bro. Keener spoke on "The Inspired Hymn Book and Hymn Interpretation." We had just purchased the new Church Hymnal in our church, and it was quite a privilege to have Bro. Keener introduce the new book to us. We can only appreciate the deep spiritual message in these great hymns as we have these same experiences in our own lives. May the Lord raise up more men who are able to lead us into a deeper fellowship with Him through the right interpretation of hymns.

Jan. 5, 1930.

D. D. S.

Canton, Kans.

(Spring Valley congregation)

Greeting of Love to All:—The first part of December Bro. David Miller of Protection, Kans., was here and held a series of meetings. We were so glad for his inspiring messages which God gave to him for us. We can say he certainly preached the whole Gospel. Each evening before the sermon he also gave us Bible teaching on such topics as: Marriage, The Christian Home, Prayer Head Covering, and other very interesting subjects. These services will help us all to know more of God's plans for our daily life and duties. Many were under conviction, but only 2 yielded. May they fully give their lives into God's hands, and others accept Him soon.

Sunday evening Bro. Irvin Burkhardt preached for us after our usual Bible reading. He preached to us about the "True Worship," of which we read in His Word.

Bro. Jesse Hartzler of Hesston is conducting a singing class twice a week. The children enjoy this so much, and it is a big help to those who are older. May we all learn to sing God's praise more perfectly, is our prayer. Still pray for us that we might do His will at all times.

Jan. 3, 1930.

Mildred Loucks.

Birch Tree, Mo.

Dear Herald Readers, Greetings:—Another year is before us. May our lives bear more and better fruit this coming year for the Master than ever before.

Bro. Andrew Shenk, our bishop, was with us over Sunday, Dec. 22. We appreciated the messages he brought to us.

We reorganized Sunday school, Sunday, Dec. 29, with the following officers: Supts., Bros. Samuel Detwiler and Le Roy Cowan; Secys.,

Sisters Anna Johnson and Mary Cowan; Chor., Bro. John Detwiler; Libr., Ruth Cowan; Cor., Mae Cowan. We need your prayers. The attendance at Sunday school has been rather small the last few weeks. There is considerable sickness in our neighborhood at present. Sister Anna Johnson is bedfast at this time. The Lord has blessed us here in many ways.

We are glad for a Savior who gave Himself in humbleness and love to cleanse the world from sin, and for His blood that will wash away our sins if we only come under its cleansing power. We are glad our God is a God of power.

May the Lord bless all Herald readers.

Jan. 6, 1930.

Mae Cowan.

Coatesville, Pa.

A Sunday school has been organized at this place by the Millwood and Maple Grove Churches. There is an enrollment of 66 children—61 city children, most of whom do not attend any Sunday school at all. The city is located on the Lincoln Highway, about 28 miles east of Lancaster City. It has about 16,000 people. The churches there do not reach nearly all the children, and it is the purpose of this Sunday school to reach and teach the children not attending Sunday school, the Word of God.

A mission study class has been formed, meeting one half hour before the Sunday school period. An open invitation is extended to all lovers of church extension to visit, any Sunday at 2 P. M. The Sunday school is held in Luken's Workman Store, 2nd floor.

The Lord willing, announcement of officials of the organization will appear later.

Jan. 6, 1930.

Cor.

Rio Grande, N. J.

Dear Herald Readers:—A few lines from this place may be of interest. We can truly say the Lord has been very good to us, which makes our hearts rejoice. We are having very interesting children's meetings in our home with some of our neighbors' children in attendance.

One of the dairymen of this community has inquired of us whether we knew of any Mennonite family which he could get for helpers. It would be a good chance for some one who would be interested in changing locations on account of their health, as the salt air climate has been a great benefit to the writer and many others. I would be glad to hear from someone, as this country is very much in need of those who will set an example of the Christ-life. We ask an interest in your prayers for the work at this place.

Jan. 6, 1930.

C. H. Eshleman.

Wadsworth, Ohio

(Bethel and Guilford congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We have been permitted again to see the dawning of a new year. And with the new year come new duties, new responsibilities.

On New Year's day we held our annual business meeting at the Bethel Church. The following officers were elected: For Church Cor., Elta Kilmer; Chors., Mabel Lytle, Adelia Kreider; Trustee, C. S. Kreider; Assessor, Isaac Hunsberger; Treas., L. S. Kreider. For Bethel S. S.; Supts., Arthur Kreider, Ira Newcomer; Sec-treas., Paul Rohrer; Chors., Elta Kilmer, Adelia Kreider. For Guilford S. S.; Supts., Henry Kilmer, David Kilmer; Secy., Hilda Kreider; Chors., Melvin Rohrer, Martha Kreider. For Y. P. B. M.; Supt., L. S. Kreider; Program Committee, Mollie Graber, Martha Kreider, Earl Kreider, E. E. Graber.

We have had real nice winter weather so far. Health is good.

Three of our young people are attending Short Term Bible School at the E. M. S. this winter.

Pray that we may continue in the faith once delivered to the saints.

Jan. 6, 1930.

Cor.

Parnell, Iowa

(West Union congregation)

Happy New Year Greetings to all Herald Readers:—On Jan. 1, our annual business meeting was held. A number of reports were given. The following officers were elected: G. G. Marner Trustee, Omer Yoder Treas., C. J. Gingerich Sec. and Cor., E. Rodgers Member of Mission Board, McKinley Edwards Janitor. Steps were taken in regard to purchasing the new song book or continuing with the old hymnal.

The brethren, W. S. Guengerich
(Continued on page 864)

RELIEF NOTES

By Levi Mumaw

From the Gospel Herald

A recent cable from Germany states that about 3500 of the refugees from Russia are Mennonites. Their present problem is to find another suitable country for colonization. During this time, they must have food and shelter which is being provided through the sympathy and help extended to them. The Mennonite Central Committee is using its best efforts to ascertain what has and is being done for them by the Red Cross of Germany and other charitable organizations of that country, and will give further aid as the needs become apparent and the funds are available. According to present outlook, there will be a definite opportunity for relief for our organization.

No information has reached us at this date of the many who were compelled to

return from Moscow to their homes in Russia. It is quite apparent that many are enduring serious hardships and possibly starvation is doing its work, but there is no immediate prospect of getting aid to them. Certain investigations are being made and further announcements may be possible later.

The committee appointed to study the Colonization problem, at the recent meeting of the associated relief organizations in Chicago has been engaged in its task and definite action is now pending. We hope to have a final report for publication within a short time. The report will be governed largely by early developments along the line of immigration to Canada. It has been learned definitely that small groups will be leaving for Canada soon and are possibly on the way at this time. We understand that those having relatives in Canada will be given preference in arranging for the groups.

While our attention is being drawn largely to the needs of the refugees in Germany, we ought not lose sight of the fact that there are those in Canada who have come earlier who need special support. This will also be true no doubt of those who may be permitted to reach Canada in the next few months. Recent shipments of clothing sent by the churches in America are being held at Winnipeg and Rosthern to be distributed to the needy as they reach these centers. In addition to these preparations, funds will be needed in many cases for temporary care until they can provide for themselves.

Scottsdale, Pa.

January 9, 1930.

SPECIAL MEETINGS

Lancaster, Pa.

Report of New Year's meeting held at East Chestnut Street Church, Lancaster, Pa., Dec. 31 and Jan. 1.

Devotional by Isaac Metzler, Martinsburg, Pa.

Soul winning in the Sunday School, by Ira Landis, Neffsville, Pa.

Remarks: WATCH, WORK, PRAY.

Evangelistic Sermon, by S. G. Shetler, Johnstown, Pa. Theme, Lost; Text, Matt. 16:26 also Luke 15.

New Year's Sermon by Noah Landis, Neffsville, Pa. Text, Ex. 12:34.

The Aim of the Sunday School, by Martin Metzler, Mt. Joy, Pa. Text, Dan. 2:3. Points: (1) Only one aim, to win souls for Christ. (2) We must teach Christ and the Cross. (3) Aim high and hard with no uncertain sound.

How deepen the spiritual life of the young Christian, by S. G. Shetler. Texts, I Thes. 1:3; I Pet. 2:2; Heb. 5:13, 14; Eph. 4:13-15; I Thes. 4:1.

Devotional, by Amos Myers. Psal. 46. Value of Consecration in the Sunday School Worker, by John Grove.

Going to church is not consecration. The life of consecration is obedience and service. Saved for service. The outcome of consecration is Joy. The power of consecration is the Holy Ghost. The end of consecration is glory.

Our Sunday School children the Hope of the future Church, by S. G. Shetler. Psal. 127:3; 128:3; Gen. 33:1-5; Matt. 19:14; 18:3; Gen. 47:22.

The Signs of the Times. By Isaac R. Herr. False theory is like a wall built on

the sand. It cannot stand but the church will stand. Read Ezek. 13.

Short talks by Isaac Metzler, Martinsburg, Pa., and Christ Martin, Columbia, Pa.

Devotional, John W. Weaver, Union Grove, Pa.

Quietness and Reverence for God's House, by C. K. Lehman. Do people miss anything when not quiet? We must be in divine order to receive the blessing.

The Work of the Holy Spirit, by John Grove. Text, John 16:13, 14.

Evangelistic sermon, by S. G. Shetler. Text, Jer. 5:31. What will you do in the end thereof? We put the end off too far. Secretary.

New Wilmington, Pa.

Report of the annual Sunday school meeting held at the Maple Grove. A. M. Church on Thanksgiving day, Nov. 28, 1929.

Program: Devotional (Psa. 136), J. H. Lantz; Thanksgiving Sermon, H. N. Troyer; Practical Ways of Expressing Thanksgiving, Ida Hartzler; How Promote Greater Interest in Mission Work, E. F. Zook; Bible Methods of Giving Our Means, Alvin Brenner; Devotional, Alvin Brenner; Children's Hour, Mary Lapp and Mary Kurtz; How can a Teacher Make a Pupil Feel at Home, Harry Kauffman; The Mission of the Sunday School, Chancy Kauffman; The Mission of the Sunday School, Chancy Kauffman and Elmer Detweiler; My Duty to the Sunday School, Phoebe Byler and John Kurtz.

Organization.—Mod., E. J. Zook; Chor., Ira Hartzler; Secys., Florence Hartzler and Herbert Zook.

A Few Thoughts Presented.—"In everything give thanks." We should thank God before we ask for more. There are missions at our home door as well as in the foreign field. We must have Christ as our chief corner stone. Each teacher should feel that he must give an account of his work to God. The Sunday school is a place where souls are brought to Christ and nourished. There is great need for more Bible teaching.

Secretaries.

Rohrerstown, Pa.

Report of a two-day Bible meeting at Rohrerstown Mennonite Church, Dec. 28, 29, 1929.

Organization.—Mod., Ira D. Landis; Secys., David Ranck and Jacob Shaub; Chors., Mahlon Hollinger and Milton Swarr; Instructors, J. H. Mosemann, J. C. Clemens, Elias Kulp, John Gochenauer.

Topics Considered: Whence Cometh Your Religion, God Manifested in Christ, Book Study—Jude, How Discern the Leading of the Spirit, Dangers and Advantages of a Higher Education, Power of Satan Vs. Power of God, Nonresistance, Value of Bible Study—Public and Private.

A Few Thoughts Presented.—God would not only separate us from sin but also from a love of sin. Satan has power only to the extent that God permits it. Christ came not to destroy men's lives but to save them. We should study the Bible, that we may know what God says to us. Our first duty to God is obedience. Christ in the flesh revealed the nature of God. If we would educate our children, let us first put Christ into their hearts.

Secretaries.

REPORT OF MENNONITE HOME, LANCASTER, PA.

Oct., Nov., Dec., 1929

The following contributed to the Home catables and wearing apparel: Bro. and Sister Amos Kauffman, Bro. and Sister Paul Martin, Bro. and Sister Aaron Groff,

Bro. and Sister Kurtz, Bro. John Metzler, Bro. Ezra Martin, Bro. John Hostetter, Bro. Chris Herr, Jacob Hershey, H. L. Shank, Barbara Miller, Bro. John Mosemann, Bro. John B. Senger, Gunzenhauser Baking Co., Singing Class of Hess and Litz Churches.

The following sisters helped to clean house one day: Gertrude Lefever, Mary A. Brubaker, Anna Huber, Martha Harnish, Ella Breneman, of the Strasburg and Brick Churches; Minnie Musser, Ada Metzler, Bessie Erb, Fannie Ebersole of Frisman and Manheim churches.

The following cash contributions were made: Moses Hershey \$10.00, Gertrude Lefever 1.00, Mrs. George Shantz 2.00, Harris Sager 1.00, John Baker 1.00, John Hostetter 5.00, Susan A. Strite 1.00, Lydia Hershey 3.00, Annual Meeting friends 3.50, Abraham Brenner 1.00, Henry Hershey 1.00, Frank Smith 2.00, Katie Hertzler 1.00. Contribution box 15.75.

Services.—Oct. 13. Regular services were conducted this afternoon by Bros. Jacob Mellinger and Jacob Harnish. Text, Psal. 84:11, 12.

Oct. 27.—Regular services were conducted this afternoon by Brethren Abraham Risser, Aaron Wenger, John Snavely, Henry Heagy, and D. S. Metzler. Bro. Risser used for text, Rev. 21:4.

Nov. 10.—This was the day for services, but the minister did not come, so Bro. Amos G. Kauffman, the deacon, read II Cor. 3, gave a few words of consolation, and had prayer.

Nov. 24.—Regular services were conducted this afternoon by the brethren, Chr's. Brubaker, Jacob Harnish, John Keener, and Aaron Groff. Bro. Brubaker took for text, Jno. 15:33.

Dec. 7.—This evening preparatory services were held. Bro. Frank Kreider used for text, Acts 2:46.

Dec. 8.—This afternoon communion services were held by Bro. Noah Landis, Frank Kreider, William Heagy, Amos Kauffman, and D. S. Metzler.

Dec. 22.—Regular services were conducted this afternoon by Bros. Geo. Good, Amos G. Kauffman, and S. D. Martin. Bro. Good chose for text, Isa. 9:6, 7.

Dec. 27.—Funeral services were held for Mary Ann Shenk, who died on Christmas morning. Aged 81 y. 6 m. 4 d. Bro. Simon Garber spoke from I Thes. 4:13-18.

Dec. 28.—Funeral services were held over the remains of Sister Susan Kreider, who was the oldest inmate at the Home. Aged 95 y. 11 m. 10 d. She died sometime after midnight, Dec. 26. Services were in charge of Bro. David Landis at the home and at the Mellinger's Mennonite Church.

This ends another year in the great work, and God only knows where we failed in our weakness to do all we could; but we are also glad that He noted the good that we did. We thank Him for the good health we enjoyed. We lost by death this year, fourteen. The oldest was almost 96 years old and the youngest 54. We thank God for the many blessings we enjoyed. We believe the many prayers that were sent to the Throne were answered. Continue to pray for us.

Gratefully acknowledged,

T. E. Moyer.

Married

Miller—Miller.—On Sept. 15, 1929, at the home of Bro. Ezra Miller near Kalona, Iowa, Bro. Omer F. Miller and Sister Laura Miller were united in holy marriage by Bro. Edwin Hershberger.

Ropp—Yoder.—On Dec. 8, 1929, at the home of Bro. Wm. Hersberger near Kalona, Iowa, Bro. Joe Ropp and Sister Mary Yoder were united in marriage by Bro. Edwin Hersberger.

Vanpelt—Witmer.—On Dec. 17, 1929, Bro. Charles Vanpelt and Sister Iva Witmer, both of Columbiana, Ohio, were united in the holy bonds of matrimony at the home of the bride's parents, Bro. Moses G. Horst officiating. May the rich blessings of God attend them through life.

Weaver—Martin.—The marriage of Bro. Joseph Weaver of Weaverland congregation to Sister Etta Martin of White Horse congregation occurred at the bride's home near Limeville, Pa., Bishop A. L. Martin officiating. May their walk in life be blessed.

Burkholder—Rutt.—On Jan. 2, 1930, at the home of Bro. Harry Rutt, Ephrata, Pa., occurred the marriage of Bro. Clayton Burkholder and Sister Lena Rutt, Bro. Joseph Hostetter officiating. May God's blessing attend them through life.

Helmuth—Oesch.—On Jan. 1, 1930, Bro. Atlee Helmuth of Aurora, Ohio, and Sister Naomi Oesch of Kent, Ohio, were united in holy marriage at the home of the officiating bishop, Bro. E. B. Stoltzfus of Hudson, Ohio. May the blessings of God attend them through life.

Sommers—Garber.—On Dec. 24, 1929, Bro. Albert Sommers and Sister Julia Garber, both of Kokomo, Ind., were united in holy matrimony at the bride's home, Bro. J. S. Horner officiating. May the Lord bless them through life.

Shupe—Overholt.—On the evening of Dec. 24, 1929, at the home of the officiating bishop, Bro. A. O. Hestand of Doylestown, Pa., occurred the marriage of Bro. Raymond E. Shupe of near Doylestown, Pa., to Sister Naomi M. Overholt of Doylestown. May the Lord bless them and lead them through life.

Landis—Hershey.—On New Year's morning, Jan. 1, 1930, at the home of the officiating bishop, Bro. N. L. Landis of Neffsville, Pa., occurred the marriage of Bro. A. R. Landis of the Ephrata congregation and Sister Clara L. Hershey of the Lititz congregation. May the Lord richly bless them through life.

Martin—Hershey.—On Nov. 12, 1929, Bro. Frank Martin of Weaverland congregation and Sister Elva Hershey of Hershey's congregation were united in holy marriage at the home of the officiating bishop, Bro. Abram Martin of near Intercourse, Pa. May they enjoy the favor of a kind heavenly Father.

Delp—Clemens.—On Jan. 1, 1930, at the home of the officiating bishop, Bro. Arthur D. Ruth of Line Lexington, Pa., occurred the marriage of Bro. Paul M. Delp of the Line Lexington congregation and sister Eva L. Clemens of the Salford congregation. May God's blessing attend them through life.

Springer—Unzieker.—On Dec. 26, 1929, Bro. Elmer Springer and Sister Clara Unzieker, both of the East Bend congregation near Fisher, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister William Unzieker, Bro. J. A. Heiser officiating. May the Lord's blessings attend them through life.

Rutt—Burkholder.—On Dec. 24, 1929, at the home of the bride's parents, Bro. and Sister Elam Burkholder, Bro. John Rutt of the Groffdale congregation and Sister Lydia Burkholder of the Weaverland congregation were united in holy marriage by Bro. Joseph Hostetter, Ephrata, Pa. May the Lord richly bless them through life.

Eberly—Hilty.—On the evening of Dec. 24, 1929, at the home of the bride's parents, Bro. Ralph Eymann Eberly of Dalton, O., and Sister Fannie Mae Hilty of Marshallville, O., were united in marriage, Bro. Noah Hilty officiating. May the rich blessings of God attend them through life.

Obituary

Stonerook.—Lloyd Irvin Stonerook died Dec. 27, 1929, aged 2 y. 8 m. 14 d. Lloyd suffered from a leaking heart from infancy. The family was much attached to their little boy, but they know they have one little darling in the glory world. Funeral services were held on Dec. 29 from the home and from the Pleasant Grove Church, near Martinsburg, Pa., conducted by J. F. Grove. Interment in the Kauffman cemetery.

Mast.—Nora Jackson Mast, daughter of Mr. and Mrs. J. Jackson, was born at McCook, Neb., June 31, 1897; died at her home in Nappanee, Ind., Dec. 15, 1929; aged 32 y. 5 m. 14 d. She was united in marriage to Amos Mast on Dec. 25, 1918. To this union were born 4 girls and 4 boys. Two twin boys preceded her in death. She leaves her husband, 4 girls, 2 boys and a number of other relatives and friends. Funeral services were held at the North Main St. Mennonite Church, Nappanee, Ind., Dec. 17, 1929, conducted by H. F. North. Interment in the South Union Cemetery.

Jennings.—Carl Ervin Jennings came to add happiness to the home of Bro. and Sister Ervin B. Jennings on Dec. 16, 1929 at Sacramento, Calif. But six days only was the stay of this jewel, departing for the Spirit world Dec. 22. Not many friendships had been formed but many fond anticipations for future joy have suddenly ceased. Those mourning the loss of this little jewel are the parents and one sister (Lois) besides the grandparents, (Bro. and Sister Wm. Jennings, and Bro. and Sister Jonas Groff), and other relatives and a host of sympathizing friends. Short funeral services were conducted by Bro. J. A. Smeltzer at Sacramento, Calif.

Zook.—Sarah Schrock was born in Miami Co., Ind., July 25, 1857; died Jan. 1, 1930; aged 72 y. 5 m. 7 d. She was united in marriage to Lewis W. Zook in 1877, who preceded her in death. To this union were born nine children, eight of whom are living—three daughters (Millie Berg, Fern Hersberger, and Mertle Zook); five sons (Scott, Charles, Louis, Clem, and Claud); one son (Otto), preceded her in death. There are also ten grandchildren and one great grandson. In early life she became a member of the Methodist Church, and later united with the Mennonite Church, remaining in this faith until death. Funeral services were held at the Shore Mennonite Church near Shipshewana, Ind., conducted by Y. C. Miller and O. S. Hostetter.

Short.—Amos, son of Christ P. and Jacobena Short, was born near Archbold, Ohio, Dec. 28, 1866; died Dec. 7, 1929; aged 62 y. 11 m. 9 d. He accepted Christ as his Savior, was baptized Nov. 4, 1888, and received into the Mennonite Church. He was united in marriage to Rosa Graber April 18, 1889. To this union were born 3 sons and 1 daughter (Oliver D. Mrs. Adam J. Short, Forest E., and one son who died in infancy). He leaves his sorrowing wife, three children, four grandchildren, four brothers, one sister, and a large circle of relatives and friends. He was a faithful son, husband, father, and member of his church. He was one who had the welfare of his family and the Church at heart. He will be greatly missed by all. He was waiting and watching for the coming of Christ, and when God called him to go, his last words were, "All is well, I am going." Funeral services

were held at the Lockport Church near Stryker, Ohio, Dec. 11, conducted by E. B. Frey, assisted by S. D. Griesser. Text, II Tim. 4:6-8. Burial at Lockport cemetery.

"So far with me, no farther now,
Our journey all so brief is done.
Thou goest on thine unseen way,
And I must tread my path alone."

Mishler.—Truman, son of Enos and Lovina Mishler, was born in LaGrange Co., Ind., April 27, 1898; died Dec. 20, 1929; aged 31 y. 8 m. 3 d. On Sept. 29, 1917, he was united in marriage to Nona, daughter of Wallace and Sarah Yoder, of near Shipshewana, Ind. To this happy union were born one son (Ernest G.) and four daughters (Mildred Marie, Jannica Louise, Laureta Florence, and Vera Pauline). In his early life he accepted Christ as his Savior and united with the Mennonite Church, being a member with the Forks congregation near Middlebury, Ind. In this service he endeavored to be faithful until the end of his life. While Bro. Mishler with his life companion held their membership with the Forks congregation, having in the latest years lived closer to the Topeka and Emma congregations they gave much of their valuable service to the interest of the work in these congregations. He leaves his loving companion, his five children, father, mother, two brothers, seven sisters, and many other relatives and friends. He was dearly loved by his family (his companion knowing him only as a faithful husband, his children as a real father, always being desirous that together they might please their Maker).

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Funeral services were conducted by D. D. Miller and O. S. Hostetter at the Shore Mennonite Church, where many people gathered together to pay their tribute of respect.

Kauffman.—Leah H., youngest daughter of Bishop Michael and Sister Juliana (Staybrook) Yoder, was born near Mattawana, Pa., Nov. 26, 1875; died at her home near Aurora, Oreg., Dec. 28, 1929; aged 54 y. 1 m. 2 d. On Nov. 21, 1900, she was married to David H. Kauffman of Logan Co., Ohio. This union was blessed with seven children: Fred S., Florence M. (Mrs. Menno M. Troyer), Jacob M., Julia S., Vernon L., and Margaret V., who with the husband and father, and two sisters (Mrs. John E. Kauffman and Miss Hannah M. Yoder), remain to mourn her departure. One son (David Mark), father, mother, two brothers, and three sisters preceded her to the glory world. She accepted Christ as her Savior and united with the Church in early youth and remained devoted and loyal to the end. In March, 1901, she with her husband located at Nampa, Idaho. In November, 1907, they moved to Corning, Calif., and five years later to Oregon, which has since been their home. Laid low by ill health in November, 1928, her life was despaired of for several months; but the heavenly Father graciously restored her to her family for one short summer. In the latter part of August she suffered from an attack of neuritis, which settled upon her heart. Other complications set in and all that medical skill or loving hands could do was of no avail. In love the Father reached out His hand and called the spirit higher, taking a mother from the home, a loving, sympathetic friend and neighbor from the church and community. "Not she the one to shrink or falter, but her's the part of loving, willing service." Although submissive to the Father's will, she felt her work was not yet finished and would gladly have remained to serve a little longer. We who are left know that her work is not finished, but neither has it ceased—"Her works do follow her"—and "She being dead, yet speaketh." Funeral services in charge of F. J. Gingerich, assisted by N. A. Lind, A. P. Troyer, and Milo Kauffman. Text, Jno. 14:1. Interment in the Zion cemetery. "Her children rise up, and call her blessed."

CORRESPONDENCE

(Continued from page 861)

and Edward Diener, were engaged in the Lord's service with the Liberty congregation, near South English, during holiday week, the former on Bible Doctrines, and the latter on Book Study. Bro. A. G. Yoder at the same time was holding meetings near Versailles, Mo.

Wallace Bender met with a painful accident while playing in school. Both of his arms were broken.

Brethren Louis Gingerich, Alpheus King, and Orrville Kinsinger are back from the hospital and we hope on the way to recovery.

Bro. Jeremiah Gingerich is attending Short Bible Term at Hesston, Kans.

Bro. Eli Zehr's of St. Agatha, Ont., worshiped with us on Christmas day.

The grist mill and contents of Bro. John M. Yoder were destroyed by fire.

Health is fair in general. Weather has been warm the past two weeks, but this morning the thermometer registers eight below zero.

Jan. 6, 1930.

Cor.

Midland, Mich.

Dear Herald Readers, Greeting:—We were very sorry that because of weather conditions Bro. C. C. Culp of Chief, Mich., could not preach for us at the time appointed. It was so icy, followed by a snow storm, that we decided to postpone the meetings.

Dec. 30 we held our annual business meeting. The following officers were elected: Trustee for three years, Bro. Roy Bontrager; Libr., Sister Dora Wyse; Church Chors., Bros. Ray and Ernest Bontrager; Cor. Sec., Sister Dora Wyse.

We are having rain at present. Health is fair. We ask each reader of the Gospel Herald to breathe a prayer for the work at this place.

Jan. 6, 1930.

Cora Wyse.

Tuleta, Texas

Greeting in Jesus' Name:—We have great reasons to praise God for the beautiful spring-like weather that we are having. The week before Christmas was one of little snow and sleet for a day, after which it began to thaw. This community, however, had a green Christmas. Pray for us that we few members remain strong to know God's holy words better rather than those of the weather bureau who are able to discern the sky.

On Sunday, Dec. 29, Bro. H. F. Reist—accompanied by his wife and son Robert, and Sister H. J. Yoder, all of Falfurrias, Texas—filled his morning and afternoon appointments. Then on Thursday, Jan. 2, Bro. and Sister Amos Gregory with their two children, spent the night and one-half day at the home of the writer's parents while on a tour through Texas

from Flint, Mich. We are thankful that our state looks good to them. Bro. A. W. Zook, of Larned, Kans., is also in the community, having arrived Saturday.

Jan. 7, 1930.

Amos Unzicker.

Johnstown, Pa.

On Jan. 5 ordination services were held at the Kaufman Church. Bro. Hiram Wingard brought the Gospel message with spiritual power, after which the lot was cast. Of the three brethren chosen, the lot fell on Bro. Irvin Holsopple, who was ordained by Bro. James Saylor. May heaven's blessing abide with our dear young brother that he may win many souls into the kingdom and may become a pillar in the Church. This can only be brought about through the avenue of prayer by our brother and those who know the value of prayer.

Jan. 7, 1930.

Levi Blanch.

Waterloo, Ont.

(Waterloo congregation)

Greetings of Love to All:—On Dec. 1 our Y. P. B. Meetings were reorganized with the following results: Advisory Pres., Bro. Jesse Martin; Pres., Bro. Oscar Gingerich; Sec., Bro. Herb B. Snyder; fourth member, Sister Hannah Snider; fifth member, Sister N. Weber.

Dec. 22 our Sunday school was reorganized with the following officers elected: Supts., Bro. Deldon Snider, Bro. Oscar Gingerich; Prim. Supts., Bro. J. H. Weber, Sister N. Weber; Chors. Bro. J. S. Weber, Bro. Moses Hunsberger; Sec., Bro. Albert Hunsberger; Treas., Bro. Milton Good; Librs., Sisters Eva Weber, and Florence Shantz.

In the afternoon of the same day we had a special occasion to rejoice when eleven young souls were received into Church by water baptism, with our home bishop, Bro. Jonas Snider, officiating. May the Lord keep them true in His service and in their new experience in life just begun.

On Christmas morning the children rendered their program and also received their rewards for their faithfulness during the past year.

We expect to have Bro. S. F. Coffman to give us lectures, one night each week, during the Bible Study term which will start on Jan. 6.

May the New Year be loaded with Christian service and deeds of love, for every thought, word, deed, of 1930 will await us over there.

Jan. 7, 1930.

D. Snider.

Clarence, N. Y.

(Sand Hill congregation)

Dear Readers of the Gospel Herald, Greetings:—We reorganized our Sunday school on Thanksgiving day with Bros. Jacob Birky Supt., and John Yonsey assistant. All new officers

took their places the first Sunday in the new year. All officers and teachers were present the first Sunday. Hope we can continue this throughout the whole year. Bro. Richard Wideman is Supt. of our young people's Bible meeting.

Bro. Fretz of Vineland, Ont., our S. S. field worker, was with us Dec. 1 and had a special meeting for the teachers, which was not so well attended because of weather conditions, but was good for those that could be there. He put special emphasis on our young people reading their Bibles, and encouraging the children to read the Bible through the coming year.

On Dec. 15 Bro. Moses Shantz was with us again and preached both morning and evening. Weather is mild, with much rain. We hope you will join us in our prayers that the body of believers at this place may prosper and abound unto all good works and be willing to live up to the light we have received.

Jan. 8, 1930.

A Sister.

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Christian Doctrine

A Quarterly Supplement to the Gospel Herald

"All Scripture is given
by inspiration of God."

JANUARY 16, 1930

"Adorn the doctrine of God
our Saviour in all things."

EDITORIAL

Editor's Note.—This number of the Supplement being intended for the message-bearer rather than for the message he is expected to bring to his people, is devoted wholly to the **CHRISTIAN MINISTRY** rather than to an exposition of Christian doctrine. Perhaps a more appropriate heading should have been chosen for this number, but it was thought best to let the regular head stand. This explanation will prepare the reader at once for the idea that this entire message is intended for the minister of the Gospel. And while intended especially for ministers, we believe that all other wide-awake workers for God will likewise receive help by reading the many pointed messages appearing in this number of the Supplement.

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Thus did Paul write to Timothy—and to every one else upon whom the hands of the presbytery have been laid. Notice the three words: "reprove, rebuke, exhort." They suggest three other words: faithfulness, earnestness, truth.

And this suggests three more things: (1) The preacher's main business in life, and the main thing in his message, is to "PREACH THE WORD." (2) Preaching the Word, "in this present evil world," must of necessity mean the preaching of repentance. (3) And this preaching of repentance should not be in a censorious, fault-finding way, but rather (as becomes the messenger of the Gospel which we are assured is "full of grace and truth") "with all longsuffering and doctrine."

To preach the Word, intelligently, requires a knowledge of the Word that we are to preach. Every efficient workman in the pulpit knows his Bible. To preach it **forcefully** requires deep convictions. The message must come from the heart as well as from the brain, if it is to reach the hearts of the hearers and stir them to action. To preach it **effectively** requires that the messenger know his people as well as his Bible. It is the man who himself has had a taste of the same problems with which his hearers have been wrestling, who knows their struggles and is acquainted with their needs, that is most capable of handing out the pulpit food that strengthens their lives and grips their hearts.

But preaching is not the only business of the preacher. Associated with this foremost among his duties is the pastoral relation which makes his preaching effective. To-

gether with the admonition to "feed the flock of God" is the companion duty of "taking the oversight thereof." Our responsibility is suggested in the words, "They watch for your souls, as they that must give account." After all, our preaching is only a part of the foremost work of every shepherd, that of caring for the members of the flock. It is as a watchman that the minister's responsibility lies—in his preaching, in his care of the flock, in his leadership, in his visitation work, in his manner of living—a responsibility that should be faithfully met. A watchman asleep or indifferent or untrue means a flock exposed to the ravages of ravening wolves.

We might continue indefinitely to point out the various phases of the minister's life and duties, but we shall content ourselves by naming just one more; namely, that of exemplary living. The minister being recognized as a leader, it depends wholly upon the kind of a life that he lives as to what his leadership means for the congregation. That was a weighty admonition that Paul gave to his son in the faith Timothy when he said, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity;" for you never saw a congregation that was not influenced, for good or otherwise, by the character and life of its overseers.

"Be thou an example of the believers" means more than correct ministerial ethics. Not because he is a preacher, but because he is a disciple of Christ, a child of God, and one seasoned in the faith and service of Jesus Christ, should the minister stand out before his congregation as an example. The idea that a person should maintain a standard of life—clothing, speech, piety, etc.—because he is a preacher, different from what he would do if he were not a preacher, is a mischievous idea. Let the minister get on the same plane with his congregation, as far as possible having a taste of the problems with which the average member of his congregation is called to wrestle, and show them by the power of example how to meet the issues of life and how to live in the midst of the ordinary affairs of life, and his example is worth more to his congregation than if he simply made it a point to shine professionally. It is as a model Christian, not a model preacher, that he is to be an example. What our churches need in the way of leadership is that of common men having an uncommon experience in Christian life and holiness.

A Supported Ministry.—Two articles on this subject appear elsewhere in this issue. A glance at these articles will reveal two things: (1) careful study on the part of each writer; (2) different viewpoints in looking at the subject. We have allowed each writer to state his own views in his own way, having heard both viewpoints ven-

tilated among our people during the past few years. If these two articles, or either of them, raise any questions in your mind that you consider worth noticing, write to the writer of the article that raises the questions. There are several phases of this subject, however, that we feel constrained to notice editorially:

1. Years ago we heard Bro. J. S. Coffman say, in substance: "We believe in a supported ministry, but not in a hireling ministry or a neglected ministry." In this he voiced the attitude of the Church on the question. In whatever respects any of our people have come short of this standard—either in the direction of salaryism or of failure to properly support—they were not in harmony with the position of the Church on this question.

2. It is the position of the Mennonite Church that when the Church calls for a man's time to the extent that it is impossible for him to support himself or his family, the Church is in duty bound to make such support possible. Consistent with this position is the record of the Church in the support of evangelists, missionaries, and others giving full or part time service to God and the Church.

3. It is the teaching of God's Word that all the people of God (ministers and all others) should "abound in this grace (the grace of giving) also." This "giving" includes service, time, and money, and should be contributed as freely as did Christ in the offering of Himself for the salvation of men.

4. There is no scriptural evidence that either the apostles or any others of God's ministers worked for salary. There is abundance of reason, however, that such remuneration would not have been in harmony with the spirit of self-sacrificing service rendered by the servants of our Lord during apostolic times. They who become enthusiastic over the word "wages," which Paul on a certain occasion said that he accepted from hospitable churches, are not quite so enthusiastic when it comes to the word "robbed," used in the same sentence.

5. The scriptures abundantly teach that we should support the needy, whatever the cause of their needs. And when we remember that with all the servants of God (especially ministers) the work of the Lord comes first, we see readily that ministers, missionaries, and others who are directed by the Lord and by the Church to labor in the direct work of the Gospel should be among those whose needs are supplied by the Church that calls for

their services.

6. The idea that the apostles, at the time the seven deacons were ordained, revolutionized the church polity in the matter of support is rather far-fetched. The instances cited where the disciples sold their possessions and laid the money at the apostles' feet occurred before this event, and never once is anything like that mentioned afterwards.

7. Salaryism is no cure for the neglect of Gospel work. History is proof for this assertion. On the other hand, the world's greatest revivals have occurred during times of great financial stress, when sacrifice and free service rather than financial remuneration for service rendered was the rule. Revivals invariably come as results of consecration, fervent prayer, and self-sacrificing devotion to the cause of Christ and the Church.

8. "Bear ye one another's burdens, and so fulfill the law of Christ." The law of love is also the law of mutual burden-bearing. Where the whole brotherhood is knit together in love, loving "one another with a pure heart fervently," most of the tension which has made the question of ministerial support—in all churches, whether they have a salaried or an unsalaried ministry—has disappeared.

What is your program for the future?

When the "gift" was bestowed upon you at the "laving on of the hands of the presbytery" you became the chosen of God to "watch for the souls" of those under your charge. Not only are the members of your congregation included, but also the "other sheep" whom the Lord has called but who are not yet gathered in. What are your plans for the future, immediate or remote, by means of which the cause of Christ and the Church (especially your own congregation) is to be advanced?

There are a number of things involved in these plans. For instance, your study of the Bible, your way of encouraging the whole congregation to do its best for the Lord, your way of supporting and encouraging each member in a position of responsibility in the Church, your methods of keeping the spirit of evangelism evergreen in your congregation, your way of keeping the whole congregation enlightened concerning its dangers and opportunities. These and other things are involved in your plans to accomplish most for the Lord. Having planned your work, all that is left is to cling to the Throne for wisdom and power, to the Cross for humility and grace, and to "work your plan."

THE WORKMAN APPROVED OF GOD

By J. D. Mininger

For the Gospel Herald.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—1 Tim. 2:15.

There is a quartette of danger signals given by the Holy Spirit in the New Testament which are especially directed to preachers. The minister desiring to be used of God to the greatest degree possible will welcome these messages of divine inspiration, remembering that they "are for his good always."

I. Take Heed to THYSELF

"Take heed therefore unto yourselves" (Acts 20:28).

"Take heed unto thyself" (1 Tim. 4:16).

Paul was unique in this that he "kept back nothing that was profitable" to his fellow-ministers. A word of encouragement, warning, instruction, or reproof would not be withheld by him if he knew it would be profitable to his co-workers. With this thought in mind let us look at the first "Take Heed" he gave to preachers. It was at a memorable

farewell meeting, when he gave his parting message to the Ephesian elders, that among other things, he said, "Take heed therefore unto YOURSELVES."

The twentieth century preacher cannot afford to ignore this red-light danger-signal provided by the Lord Himself through His servant Paul. The workman who has the approval of God has his life and lips to tell the same story. His walk and word agree. Of a well-known and mightily used minister it is said that he did not live "cream away from home and skim milk at home." One of the reasons for Paul's wonderful power with

God and man was because he could say, "Those things which ye have both learned, and received and heard and seen in me, do, and the God of peace shall be with you" (Phil. 4:9). Can we as ministers say that to our families? to our congregations? When Lot warned his sons-in-law to flee from Sodom before it was going to be destroyed by fire, he seemed as one that mocked to his sons-in-law" (Gen. 19:14). And why? Was it not because of his former conduct? "Be thou an example of the believers."

"A Saint at Church but a Devil at Home"

Two preachers' sons were entreated to accept Christ in a series of meetings, when a worker remarked, "Boys, with such a saintly father as you have, you should certainly serve the same God as he does." One of the sons remarked, "Father may be a saint at church here, but he is a devil at home." Did he take heed to himself?

A certain congregation, knowing that their earnest preacher was laboring under a financial handicap, certain members were considering the matter of relieving him of this burden. In the meantime, this minister went into debt still deeper for such things as others regarded luxurious and the matter of giving the help spoken of was dropped. Did he take heed to himself?

One of our well-known bishops, personally would have preferred a certain grade of a car, but out of consideration for the poorer members of his congregation, he uses a less expensive one. He takes heed unto himself.

Two preachers tolerate certain things in their conduct which becomes a grievance to their brethren. Each of these two men are kindly entreated and reminded of the things which are a hindrance to their greatest usefulness. One of them answers, "I did this when I was baptized and also when I was ordained to the ministry, and I would not now change for anybody." The other says that he was not conscious of him being an offense to any one, thanks the brother for his kindness in coming to him and removes the cause for offense. Suppose you wanted to call some one to pray for you at your death-bed, which of these two brethren would you send for?

Paul said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). But a GREATER THAN PAUL said, "Notwithstanding, lest we should offend, go thou... find a piece of money: that take, and give unto them for me and thee" (Matt. 17:27).

If Paul and even Christ Himself regarded this divine signal, "Take

heed unto yourselves," let us not be deceived into thinking that we can ignore it without serious loss both to ourselves and to the cause.

II. Take Heed unto the DOCTRINE

"Take heed... unto the doctrine" (I Tim. 4:16).

"Be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9).

"Adorn the doctrine of God and our Saviour in all things" (Tit. 2:10).

In order that the minister may take heed unto the doctrine, it is necessary for him to

1. **Know the doctrine.** Before one can qualify as a day school teacher or physician, for instance, he must first have certain knowledge. To be able to convince and exhort others with sound doctrine, he must first know the sound doctrine. He who would be a workman "unashamed" must "study" (II Tim. 2:15). As an excellent help in becoming armed with sound doctrine, may I recommend the new book on *Doctrines of the Bible*, published and for sale by the Mennonite Publishing House. Not only is it necessary to know the doctrines but also to

2. **Love the doctrines or teachings of the Book of God.** The one who most effectively takes heed to the doctrines, will really love them, and like the Roman brethren "obey from the heart that form of sound doctrine delivered unto them." In so doing, he will not only take heed, and obey "from the heart" but also adorn, exemplify, and successfully champion the teaching of divine inspiration.

Example: Stephen took heed to himself and to the doctrine, adorned it, exemplified it; and certainly he was a "workman approved of God," for he "saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55).

"Neither count I my life dear unto myself, so that I might finish... my ministry, which I have received of the Lord Jesus" (Acts 20:24).

"Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (Col. 4:17).

"Woe is me, if I preach not the gospel."

"I am pure from the blood of all men. For I have not shunned to declare all the counsel of God" (Acts 20:26, 27).

III. Take Heed to thy MINISTRY

The above is the burning language of a man who took heed to his ministry, magnified his office, and made full proof of his ministry.

"When God calls a man to the work of the ministry, He means business." One of our bishops told his congregation soon after he was called to that important office, that while he was a farmer, he was also their servant, and that he was not so busy farming but that he would be willing to drop that work, if his services were needed by them. He took heed to

his ministry. Another minister is to have said, "I will not allow the work of the ministry to interfere with my farming." Heaven pity him.

"Where God guides, God also provides."

"Ten thousand per cent here, with persecutions, now in this time, and in the world to come eternal life," is what the Lord Jesus promised to a minister who forsook all for His sake and the Gospel's. (Mark 10:29, 30). That promise of our Lord's is in force to-day. Why not then, like Peter, "forsake all for His sake and the Gospel's," take heed to the ministry received of the Lord, and claim the promise which is surer than an earthly promise. Other promises which have stimulated God's servants to faithfulness are these:

"The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Psa. 84:11).

"They that sow in tears shall reap in joy."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5, 6).

"Fear not, for they that be with us are more than they that be with them" (II Chron. 20:16).

The largeness—the many-sidedness of the work of the ministry is reflected in the many different titles given him in God's Word. We have time and space to note only a few here: "The workman approved of God."

1. As a **PREACHER**, he proclaims the message of God's Word.

2. As a **SERVANT** of the Lord, he will not strive; but is "gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves."

3. As a **VESSEL**, he will be "empty, clean, and close at hand."

4. As an **AMBASSADOR**, he will creditably represent the country by whom he is sent. Just as "Uncle Sam's" ambassadors are backed by all his power on land, sea, and in the air, so the ambassador for Christ, banks on Mark 10:29, 30, Matt. 28:20 etc.

5. As a **FLAME OF FIRE**—"He maketh his ministers a flame of fire." This is a characteristic of the minister seemingly forgotten in some sections. Fire warms, illuminates, spreads, generates steam and hence power. How much like a flame of fire were the early ministers?

6. As a **SOLDIER**, he is not a weakling. During the recent World War, the soldiers were sometimes referred to as "cannon fodder," intimating that the cause for which they fought was of much greater value and importance than the lives of the soldiers. If that is true of carnal warfare, how much more true is that of spiritual warfare. For that reason, Paul and many other faithful soldiers of the cross did not count their lives dear unto themselves. Another thing

about a soldier: he must be willing to accept and obey orders from superior officers; also he dare not be ashamed of his uniform. This applies to "the workman approved of God" to-day.

7. As an INTERCESSOR, like Epaphras, "always laboring fervently for you in prayers that ye may stand perfect and complete in all the will of God" (Col. 4:12).

IV. Take Heed unto...the FLOCK

"Take heed therefore unto.....all the flock over the which the Holy Ghost hath made you overseers, to feed the church of

always was that, (as God says), "Them that honor Me, I will honor" (I Sam. 2:30).

The "workman approved of God" who thus honors God, will be honored of the Lord in times of temptation, in times of testing, in times of trial, in times of need, in time of death (should our Lord tarry) and in the world to come, he will have fulfilled to him the promise, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:4).

Kansas City, Kans.

PAUL TO THE ELDERS OF EPHESUS

Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.—Acts 20:28.

God, which he hath purchased with his own blood" (Acts 20:28).

This fourth and last "take heed" brings to our minds especially, the work of the minister as a "Shepherd." As such, he, like the Lord Jesus

1. Loves the sheep.
2. Leads them. Some one has said: "To be a good leader it is necessary to be able to keep ahead, to know the way and to draw others after him."
3. Feeds them. What an honored privilege to "feed the flock of God," the "bride of Christ." A Practical Question: Can any one ever leave church services after my preaching and truthfully say, "that shepherd gave me no food for my soul?"
4. Knows the sheep. Jesus said: "I know My sheep."
5. Is known of his sheep. Jesus said: "I am known of mine." Easy to be entreated. Meek and lowly in heart. Willing to condescend to "men of low estate."
6. Guards them carefully, lest the wolves enter the flock and devour them.
7. Takes special pains with the weak, the sickly, and the lambs.
8. Leaves the ninety and nine which are safe in the fold and goes after the lost.

In Conclusion

can you call to mind any congregation where the preachers took heed to themselves, to the doctrine, to the ministry and to the flock, where the blessing of God was not in evidence?

Clearly then, the minister of the Gospel who "magnifies his office," "makes full proof of his ministry," and honors God by taking heed to himself, to his doctrine, to his ministry, to his flock, will be honored by the Lord. For it is true to-day as it

CHEAP SENSATIONALISM

The following, taken from "The Christian Fundamentalist," is worthy of several readings. No matter whether these "prophetic" profiteers pose as Fundamentalists or as Modernists, their craft is doubly reprehensible in that they make merchandise of the Gospel. If Christ were here in person He would have an even more strenuous time than He had in His day to drive the money-changers out of the temple.—Ed'tor.

There is a craze at the present moment for cheap sensationalism. The world has lived on jazz music and attended jazz theatres until it has lost its taste for everything except the jazzy. This fact seems to have been found out by a good many self-promoters, who pose as prophets, but who plan especially profits instead.

They appear in a town in a blare of trumpets. Their ad in the newspaper exceeds six times over anything that the steady going church can afford. They tell the people that the speaker is one of the greatest theologians living; that he knows the whole realm of science from A to Z; that he is a Billy Sunday for popularity, and a second William Jennings Bryan for eloquence. If ever we felt sorry for any two men, those two are William Sunday and William Jennings Bryan. They have the Billy Sunday of Japan, the Billy Sunday of South America, the Billy Sunday of Ireland; in fact, Billy has multiplied so many times that he would not recognize himself if he met the other Billy Sunday on the street, i. e. to say, he wouldn't know which one he was seeing. And as for William Jennings Bryan, his name is legion. We have the Bryan of Kansas, the Bryan of New York, the Bryan of Florida, the Bryan of Canada; in fact, the Bryans seem to grow on bushes, and since William Jennings Bryan was a fundamentalist, they all are.

But this is not the worst feature. If men want to claim equality with Bryan in eloquence, we have no objection whatever, although we think few of them qualify, but we would like to defend this dead brother from behavior so unlike his gracious self. The last time we saw Bryan in the flesh was the Memphis, Tennessee, convention. He had given to the World's Christian Fundamentals Convention a few days of his time, and had promised us to go to Dayton, Tennessee, and back up the local attorneys against the imported Malones and Darrows. As we were bidding him good-bye, he offered him a liberal check for his services. He refused to touch it saying:

Now, it is not possible for all men to do as William Jennings Bryan did in this matter, for many of the Lord's servants are poor, but it is absolutely amazing how many promotion schemes there are in the name of world-wide missions, which are nothing more than world-wide travel trips; in the name of countries almost unknown at times to those who make appeal for them; in the name of all sorts of personal organizations and so on. The godly people of America, desiring to stand for the faith once delivered, are easily deceived on these matters, and they will give to men who make an account to nobody; who are their own organization, who elect their wives as treasurers, and their brothers as board of directors, and make the children their secretaries; who, in fact, conduce a first class family affair from the financial standpoint.

It will be a good time for fundamentalism, when every man who takes one dollar in the name of Jesus Christ, will have to make at least an annual account of what he has done with it, and prove to the public that it is not a self compensation scheme. The great true causes of the world are so many that fake enterprises should not be permitted to take anything from them. Christianity is so needful a thing, that its counterfeit ought to be made more difficult.

BLESSED TO BE A BLESSING

By B. B. King

For the Gospel Herald.

In our meditations on this subject, our minds go back to the promises of God to Abraham, when He said: "I will bless thee and make thy name great; and thou shalt be a blessing; and in thee shall all the families of the earth be blessed" (Gen. 12:2,3). We may not fully realize the depth of the meaning of these words and the far reaching effect they had on the life of Abraham—to be blessed and to be a blessing.

The greatest blessing came when he met God, and in obedience learned

to obey Him. Thus in Abraham's case, "The glory of the Lord appeared unto him," and for what purpose? To set before his soul visions of his earthly and spiritual blessings. Hence we read: "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance obeyed, and he went out, not knowing whither he went."

These blessings of Abraham were of a two-fold nature. There were natural blessings, such as are necessary to the natural needs in life. He received earthly blessings that he could look to the North, East, South, and West, and all and more than he could see belonged to him. But the spiritual blessings were far greater, and had a much more far-reaching effect, for it was through the blessings of God to him, that all the spiritual posterity and blessings of God came to the world—having its final culmination in the life, death, resurrection, ascension, and future glory of the Lord Jesus Christ. It was in this that he was blessed of God and became a blessing, for his life of faith, faithfulness, and obedience to God that all the families of the earth were blessed by him.

The New Testament teachings are very striking in this respect, and we might pause to look at a few of them. "Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). The portion of the saints of this dispensation consists of spiritual blessings in earthly places.

Israel's portion under the Law was the latter. Thus in Deut. 28:3-5 we read: "Blessed shalt thou be in the city, and blessed shalt thou be in the field, blessed shalt thou be in the fruit of the body, and in the fruit of thy ground, and in the fruit of the cattle, and the increase of thy kine, blessed shalt thou be in thy basket and in thy store."

Spiritual blessings do not appeal to the natural man. He very much prefers the temporal, which to him seem so much more than tangible and practical. He can understand real estate, city blocks, farms, cattle, stocks, and bank accounts; but to him spiritual blessings are vague and heavenly places are some unknown region. They will do to talk about on Sunday, but for him he says, "Give me temporal blessings in earthly places." But all these are so fleeting. No sooner are we well secured, than life is over and we leave them. Death is dreaded as the greatest horror as it snatches away the only hope he has.

What a contrast with that promised the child of God for his obedience, faithfulness and sacrificial life he needs to spend to become the greatest blessing in the world. Let

us see just a few of the outstanding promises: "Being enriched in every thing" (II Cor. 9:11); "Blessed with all spiritual blessings" (Eph. 1:3); "That in every thing ye are enriched by him" (I Cor. 1:5). Why are these blessings? "That ye might be to the praise of his glory who first trusted in Christ." These blessings in heavenly places are not for our selfish enjoyment, neither can they be secured that way.

The greatest joy and blessings come through service to others. The only time it is spoken of that there is more joy in heaven was when souls that were lost returned to the Lord.

The same fact is so beautifully pictured in the life of Paul, in his life of sacrifice and service for the Thessalonian Church, when he spoke these words: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Thus Paul was blessed of God with grace sufficient to endure all kinds of trials and hardships, even though at times he despaired of life. The blessings and joy of seeing men blessed of God caused him to say, "I count not my life dear unto myself." It was a life blessed to be a blessing.

There is nothing that dispels the dark trials of this earthly life, or brings greater joy to the life of any one, than the blessings of God given for your life of service and labors for the lost.

We dare not overlook the subject of being blessed to be a blessing in its relation to giving. Let us look at a few portions of the Word: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you

us that our life may be a far greater blessing. So there is no end of it to the child of God resting on the promises. He gives the Lord His due portion, and in return the Lord gives more bountifully that he may give more, to be a still greater blessing.

Fort Wayne, Ind.

A SUPPORTED MINISTRY

By John Thut

For the Gospel Herald

This is a subject to which the writer had given no thought until recently. The position of the Church on this question had always been acceptable. Several reasons have eventually influenced me to study it. Personal experience, observations, and inquiries from others have finally induced me to investigate what the Bible teaches on the subject. The Scriptures have more to say about it than I realized.

The statement, "Freely ye have received, freely give," and the statement that Paul labored at his craft as tent-maker for his support seems to justify the position that a minister must render his spiritual service free.

But let us study these texts with some others bearing on this matter. "Freely ye have received, freely give" (Matt. 10:8) is quoted frequently to prove that a minister should preach the Gospel without being chargeable even to Christian believers. It must be noticed, however, that the instructions in this chapter were given to the twelve apostles for this special occasion. They were not to go to the Gentiles but only to the house of Israel (5,6). If these instructions had always been strictly adhered to the Gentiles would to-day be deprived of

PAUL TO A YOUNG BISHOP

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.....Give attendance to reading, to exhortation, to doctrine.
—I Tim. 4:12, 13.

out a blessing that there shall not be room enough to receive it." And again: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom, for with the same measure that ye mete withal it shall be measured to you again."

In the first place, all our temporal blessings came from the Lord, of which we are commanded to bring a portion to the storehouse of God and give to those in need; that the Lord may open the windows of heaven to

the Gospel. When the message of salvation was extended to them the methods of propagating it were modified to changed conditions. But granting this statement to apply to the Gospel ministry, it could hardly mean that the ministry, as also in the case of the apostles, is not to receive any compensation whatever. In V. 10 provision is made for their needs in the statement, "The workman is worthy of his meat." They were told not to take with them any gold, silver, or brass in their purse; nor scrip, nor two coats, nor shoes. Since they had

no money with them with which to buy anything, the instructions clearly imply that their necessities—their food, at least—would be supplied by the people among whom they labored. They certainly did not procure their needs by plundering and pilfering. Israel was taught to tithe to support her priests. And being thus taught, the people would voluntarily supply the needs of the traveling preachers who proclaimed the principles of the kingdom of heaven.

Paul expresses himself on this subject a number of times, considered first in I Cor. 9:7-19. In V. 7 he asks several questions the answers to which are self-evident. A soldier does not go to war on his own expense; the government supports him. The husbandman and the shepherd partake of the fruit and increase of their labors. V. 9 refers to the provision in the law of Moses, that the ox which treadeth out the corn should not be muzzled. The inference plainly is that if God makes such provisions for the laboring oxen, He has also made provisions for the temporal needs of His servants who are laboring in His Kingdom. The priests in their ministrations under the Old Dispensation were supported, as stated in V. 13, and the conclusion is plainly expressed in V. 14 that "they which preach the gospel should live of the gospel," that is, the preacher should reap some material benefit as a result of his labors.

Man is always inclined to emphasize the material and minimize the spiritual. This is especially so at the present time. In V. 11 Paul reminds the Corinthians to correct this tendency. The material—"carnal" things, he calls them,—contributed towards his physical needs are a comparatively poor compensation for the spiritual benefits derived from the services of a faithful minister. This truth is a splendid antidote to covetousness. What a basic spiritual fact for this materialistic, covetous age to consider!

While Paul states this principle as the divine plan for the support of the ministry, he himself did not always avail himself of the privilege or benefit, as stated in Vv. 12 and 15. He sometimes, for short periods, labored at his occupation to partly at least support himself. This, however, was not the rule for ministerial support; it was the exception. The wisdom of reversing this order, and making the exception the rule, as some do, for ministerial support, which in practice dwindles to non-support and even neglect, may be questioned.

In II Cor. 8 and 9 Paul discusses the subject of Christian giving in a general way. It is well to study these two chapters in this connection, even though there is no direct statement

in them regarding the support of the ministry.

There is a pertinent passage on the subject in II Cor. 11:7-9. Notice here that he preached the Gospel to the Corinthians freely; that is, without charge. The passage shows how he was enabled to do this. The churches at other places, especially those in Macedonia, supplied his necessities. It seems to have been the rule with him not to be burdensome or chargeable to the people where he was starting a new church. He depended upon established churches to supply his needs in new fields. We shall see directly that the apostle John followed the same rule.

In V. 8 we have the direct statement that Paul received "wages" for preaching the Gospel. The word as used here signifies a soldier's allowance, a mere pittance, no doubt; not sufficient to permit him to live in ease, yet enough to grant him freedom from the weariness of daily toil and enable him to devote his time and energies to propagating the faith. The reference here to a soldier's wages will recall what he asks in I Cor. 9:7: "Who goeth a warfare any time at his own charges?" Both the soldier and the preacher live lives of hardship and self-sacrifice. The government supports the soldier; the Church should make provision for the temporal needs of the ministry.

It was at Corinth that Paul labored temporarily at his craft as a tent-maker (Acts 18:1-3), the only place in the book of Acts that it is stated that he so labored. With the wages thus earned and the wages received from other churches he was enabled to preach among the Corinthians. He does not approve of nor justify their lack of liberality or negligence in supporting him, which compelled him to labor at his craft for a short time, thus preventing him to some extent to do full service in the Lord's work. In his letters to the Corinthians he devotes two whole chapters and parts of two others in teaching them their duty in supporting the cause of the Lord.

While some have been quick to notice that Paul labored at his craft in Corinth, it is just as important to notice that there was a brother and his wife there who temporarily gave him work. Even here Paul was not obliged to go job-hunting. Neither was it necessary for him to put himself into the employ of ungodly men or worldly business obligations, entailing all the disadvantages, inconveniences, and obstacles to preaching the Gospel that such employment forces upon a preacher. If a church can give a minister no support, or only meager support financially, could she not arrange to give him employment among the brotherhood, even as Aquila and Priscilla did to Paul, which arrangement

would not require him to find employment among men and organizations who have no interest in the cause of Christ, and which privilege would grant him the liberty to preach the Gospel whenever he has a call to do so? The first duty of the preacher is to preach the Gospel and all his other duties should be subservient to this. The radical position of no support, or insufficient support, which compels a minister to secure employment among ungodly men or organizations has no scriptural precedent.

Paul was also supported in his work when at Thessalonica. Phil. 4:10-19. It is evident from this passage, especially Vv. 11 and 12, that his support ("wages") was barely sufficient to raise him above want, which, as we have seen, was also the case at Corinth.

He states the reason in V. 17 why he desired this support. They were encouraged to do this, not to profit Paul personally but that they might be benefited spiritually, develop a generous Christian spirit free from discontent—"desire fruit that may abound to your account." The Corinthian brethren had been taught to be liberal for the same reason that they might "abound in this grace also"—that is, the grace of liberality. II Cor. 8:7.

Verse 19 is sometimes quoted to encourage ministers and missionaries, proving that God will supply their needs. Paul, however, does not apply it to ministers and missionaries—a church that has been properly taught will voluntarily support them. He says: "Your needs;" that is, the needs of those who are faithful in contributing offerings and making acceptable sacrifices to those directly engaged in advancing the cause of Christ. It is the needs of such people that will be well supplied according to their riches in glory by Christ Jesus. It is a blessing that follows when conditions in V. 18 are complied with. Paul says in a more beautiful and sympathetic way what the prophet Malachi (3:10) bluntly expresses.

The third epistle of John has some teaching on this subject, though the statements are not so clear and direct as are those in the writings of Paul. It is evident, however, that Gaius (V. 1) was a brother blessed with considerable possessions, and that he contributed much towards charity (V. 6) to which the brethren and strangers (V. 5) gave testimony. His generosity enabled the brethren (and no doubt the apostle John) to go forth, "taking nothing of the Gentiles" (V. 7), teaching and preaching the Word. We have already seen that Paul had adopted the same principle of not being chargeable to the unbelieving Gentiles among whom he labored. The apostles taught and expected the believers to support the Lord's cause

liberally that the Gospel might be preached among the unbelieving people without charge. It is in this sense that the Gospel is "free."

We will refer to a change in church polity made by the apostles when the question of a ministration to the needs of some disciples arose. Acts 6:1-4. Evidently the apostles supervised the ministration to the needs of these believers personally, but requiring much of their time they said: "It is not reason that we should leave the word of God and serve tables." To do this work the deacons were ordained, the apostles devoting their time "continually to prayer and the ministry of the word." In the light of this decision is it probable that Andrew, Peter, James, and John returned to their boats and nets to fish, thus eking out a living while preaching? Is it probable that Matthew returned to his custom seat to collect taxes to support himself while on his preaching tours? Is it not more probable, more reasonable to conclude that the disciples supported the apostles, permitting them to devote all their time to prayer and preaching?

What the apostles refused to do is now under changed ministerial standards considered a perfectly legitimate duty of a minister, it matters not whether he receives adequate support or no support. Because of a lack of support many ministers are compelled to enter various occupations and professions, requiring their time and energies, often becoming too wearied in body and fatigued in mind to devote much time and energy to prayer and the study of God's Word. In too many cases the supported (salaried) ministry has become the Church's administrator of her religious, political, social, business, and recreational life; the superintendent of her clubs, societies, drives, fairs, suppers, and entertainments. Is it conceivable that the apostles would have left their ambassadorship for Christ, calling men to a reconciliation with God, to become the promoters of such organizations and institutions, ministering to the physical and carnal interests of the people? that they would have prostituted the divine work of the ministry to the performance of such humanitarian functions? that they preached the Gospel at such leisure times only when they were not otherwise engaged at their regular occupations or professions such as fishing, tax-gathering, etc.?

The change in Church government which privileged the apostles to devote all their time to prayer and preaching resulted in a wonderful revival and a great manifestation of divine power. Might not the modern Church—it matters not whether they have a supported or unsupported ministry—be greatly benefited and experience a similar demonstration of

divine power and influence by discarding her "latest" methods and machinery and returning to the apostolic decision and Church polity? Might not the Church now experience a great awakening by abandoning her modern ministerial standards and by the return of the ministry to a life fully consecrated, both in time and talent, to a service of prayer and evangelism? So successful were the apostles in their work that Paul could write to the Colossian Church that the Gospel had been preached "to all the world" (1:6)—in Europe, Asia, Africa, as far as the world was then known. This amazing amount of work had been accomplished within less than fifty years after Christ's ascension. Had the apostles been unsupported financially it would have been impossible of accomplishment.

It might be said that I merely **suppose** or assume that the apostles were liberally supported; that I infer too much along that line from the statement that they gave themselves "continually to prayer and the ministry of the word." The disciples in the Church at Jerusalem voluntarily sold their possessions and "brought the price of the things that were sold and laid it down at the apostles' feet," leaving the disposal of it to the discretion of the apostles. See Acts 2:44,45. Unstinted generosity—limited only by the value of the possessions! This was the way the believers at Jerusalem exemplified the text, "Freely ye have received, freely give." They did not expect the apostles to labor for their individual support and render their spiritual services to the saints "free" to the unconverted in Jerusalem, Judea, Samaria, and the Gentile world—as we have already seen that both Paul and John did. With great power did the apostles testify of Christ's atoning work and resurrection. The result was that good will, joy, and great grace prevailed among them, "and the Lord added unto the church daily such as should be saved."

This great liberality of the Church at Jerusalem made the saints there so poor that it was necessary for Paul later to take up offerings among the Gentile churches to assist them (Rom. 15:26; I Cor. 16:3); but Paul says that if the Gentiles have been made partakers of these spiritual things, their duty is to minister unto them in carnal things. Rom. 15:27. It started a stream of spiritual blessings, a river of living waters which in its continuous flow increases in depth and width, in influence and power, bringing sustenance and life to the nations and peoples languishing in and famishing in the deserts of sin, awakening them to a new hope and new vision of responsibilities and duties whose fullness of blessing eternally alone can reveal.

But is not this principle of ministerial support capable of perversion? Moses by direction of God provided for the priesthood in Israel by tithing; but in her subsequent history there were priests who flagrantly perverted this principle. But that is no evidence that tithing is wrong. There are those who misconstrue baptism and also the communion and other scriptural ordinances and doctrines; but that is no reason why baptism and communion should not be observed under proper conditions. Because the scriptural provision for a supported ministry is perverted by some is no reason why the ministry should not receive financial support, or only insufficient support.

There are many factors that enter into this question of abuse of ministerial support, but we will consider only one. The scriptures make provision for ministerial support; so the principle must be right. It is not primarily the supported ministry that is at fault, but to this supported ministry there has attached itself a highly organized ecclesiastical machine. The scriptures authorize the ordination of deacons, ministers, bishops, elders, etc., but make no provision to organize these into a powerful organization. In the apostolic Church this organized ecclesiasticism was unknown, and when its organization was effected in post-apostolic times its influence and power were at first negligible but gradually grew until in mediaeval and modern Church polity the two seem to be inseparable. This union of a supported ministry and organization gained great political power and influence, became rich and, at times, in some countries, securely entrenched in extensive landed possessions. It is the exactions, extortions, machinations, persecutions, and inquisitions of these proud, haughty, domineering, covetous, tyrannous ecclesiastical organizations, both Catholic and Protestant bodies, that make Church history such distressing reading.

Harper, Kans.

THE SPIRIT OF SUPPORTING THE MINISTRY

By J. R. Shank

For the Gospel Herald

For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mark 9:41.

I have shewed you all things how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said It is more blessed to give than to receive.—Acts 20:35.

God has always taken care of His servants. He has always had a plan to keep them and to provide what is needful for their welfare. To those

who first seek the kingdom of God and His righteousness the promise is sure, whether that servant is a minister of the Gospel or an ordinary wage-earner or one whose physical powers are so weakened that he or she can only serve by words of encouragement or by intercession. But in all ages there have been misuses and abuses made of the very plans God has designed to be a blessing to both the ministry and the laity. However, God's true servants have ever been jealous to keep their hands clean from the defilement of "filthy lucre," strongly testifying against anything which makes "merchandise" of the service of God's house. Because Eli's sons did this, they were severely rebuked and the ministry was taken from the house of Eli. (I Sam. 2:12-17; 3:11-14.) When Samuel's sons perverted the high calling of their office for gain, they were rebuked by the consequent rebellion of Israel. (I Sam. 8:1-3.) Since the days that the leprosy of Naaman the Syrian came to Gehazi, the covetous servant of Elisha, until now there have been some servants who have taken advantage of their calling in the Lord to secure material gain. (II Kings 5; II Pet. 2:14-17.)

It is our desire to find the true spirit of the Gospel concerning the support of the ministry. We invite the reader to follow with us in the realm of thought unveiled by divine inspiration on this question and let your life be guided by the same principle.

"The Workman is Worthy of His Meat"

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things" (I Cor. 9:11)? asks Paul of the Corinthians. We would think of the horse master who works his horses to death, without feeding them while they labor, as a foolish man. Any one who uses the time of others while they are serving him and allows them to suffer for food and clothing and shelter until their efficiency is impaired for good service, is as extravagant as the horseman above mentioned. The same reasoning is applied to the work of servants of the Lord and His Church. "Thou shalt not muzzle the mouth of the ox that treadeth out the corn, and the laborer is worthy of his reward" (I Tim. 5:18). The laws of tithes and offerings were provided under the law of Moses to support those who gave their time and service to the work of God's house. When God's servants, of whatever calling, give their time and labors for the forwarding of the work of the Church to-day, it is but reasonable to expect that some provision shall be made to supply their temporal needs (I Cor. 9:7-11). But such support, whether done

by minister, charity worker, or personal worker, should never be received as pay for services rendered. Our Master set the standard for Christian service when He said, "Freely ye have received, freely give" (Matt. 10:7,8). It is not possible to pay for the service that is freely rendered for Christ's sake. But it is possible to treat God's servants with that consideration, due to the high character of their work, by which we receive the approval of heaven and further the cause of Christ in whose service they are. (Matt. 10:40-42.)

The Evils of the Hireling System

Our Savior characterized those who have not a greater love for the sheep than for their wages as **hirelings**. "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling and careth not for the sheep" (Jno. 10:12,13). Equally pertinent are the words of Isaiah to the watchmen of Israel: "His watchmen are blind: they are dumb dogs, they cannot bark; sleeping lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter" (Isa. 56:10,11). Ezekiel's message against the shepherds of Israel presents a pitiful picture of the lost and scattered sheep whose shepherds have devoured them (Ezek. 34).

A hireling system is a system by which the spirit of earthly gain and temporal advantage is given too large an emphasis. It tends to make the idea of "making a living" above the concern that leads to sympathy for the souls whom a minister is called to serve. Whether we call our plan a "support plan" or "a salary," makes little difference, if the plan begets a set of workers who would leave the task untouched if there was not a promise of certain temporal support in it.

The **neglected sheep** are one of the saddest commentaries against the spirit and fruit that grow out of the salaried or stipulated support plan. Gradually the less desirable pastors are pushed back and fall into the hands of the wolves. They become as sheep without a shepherd. Evangelists of the "hireling" type may follow up the work if there is enough money furnished by the mission board to pay them for their time; but when that is all taken they feel that their responsibility has ceased, and the neglected people are left to struggle without the care of any shepherd.

Hired preachers are often fettered in their message because the people who pay want to control the mouth

of the man they are paying. The prophecy of Paul is fulfilled: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3,4). It is not surprising that "Modernism," with its blighting results has come into the pulpits of to-day. Men can get their preachers "to order" and if the "order" is not fulfilled to their liking they send it back.

Volunteers come forward in abundance when there is a full treasury and prospects of adequate support. But when the funds are low and the worker is compelled to live scantily the volunteers are thinned down like Gideon's army, while the delicately nourished workers leave the field and turn their attention to an easier task.

Overdoing the support system, or assuring workers of a salary, brings forth a weakling type of ministers who overthrow the very end for which the system had in former times been established. Evangelists of this type seem full of zeal as long as they can move among the large and prosperous congregations and can carry home with them a large offering. But when they receive a call from the small congregations in poorer sections of the country their zeal seems strangely hindered and their love for souls in the neglected fields goes up like a morning cloud.

The Spirit of the True Christian Ministry

Jesus is the chief example of the true ministry. "I am the good shepherd: the good shepherd giveth his life for the sheep" (Jno. 10:10). Sacrifice and service is the spirit of the Good Shepherd. What Jesus, as the Chief Shepherd has exemplified, He calls upon His under-shepherds to fulfil in their lives also. "Feed the flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock" (I Pet. 5:2,3). Weigh the words that convey the spirit of this quotation: "**Willingly**"—"A ready mind"—"**Ensamples to the flock**." Money or material gain has no bearing on the service of the true shepherd toward his flock. His flock and his ministry for the Lord are above his earthly possessions. He seeks "first the kingdom of God and His righteousness" and trusts the promise of God for needed support. (Matt. 6:33.)

But may not the minister of the Gospel claim some rights as to his support? What is that right and what attitude does he take toward it? "The workman is worthy of his meat"

(Matt. 10:10). We have noticed this point before. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock and drinketh not of the milk of the flock" (I Cor. 9:7; 8-13) "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). Right here the hireling-spirited preacher stops to enlarge eloquently on his rights. But wait! Listen to what follows from the minister whose heart is moved by the spirit of sacrificing devotion and by a burden for souls: "But I have used none of these things: neither have I written these things that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void" (I Cor. 9:15). Right and just as it is that the minister should be supported and receive what his temporal needs require, he never lays claim to it nor ceases from his service if it fails to be given him. He serves from a higher view than the hireling. He thinks of the effect receiving wages, or demanding wages, will have upon the souls he would gain and build up in the Lord (Read I Cor. 9:16-27). He has no price set upon his preaching. He does not depend upon those who hear it to furnish his living.

The true worker may receive gifts from those who are blessed by his ministry. But he does not regard this as pay for what he has brought to them. It is not possible to pay for the Gospel and its blessings. He has as great a joy, yea greater, in the fruit of blessing in the heart of the giver, as in the benefits for himself. (Phil. 4:15-17.) The true worker will strive to keep from being a burden to those whose lives are not sufficiently enlightened to enter into the spirit of his ministry. He labors with his own hands rather than to become burdensome to any one. (II Thes. 3:7, 8.) He goes into new fields asking nothing of the people to whom he brings the Gospel. (III Jno. 7.) He receives gifts from wide-awake brethren and congregations to supply his needs while laboring among those of whom he asks nothing. (II Cor. 11:7-9.) All this that the Gospel be not hindered.

The true minister would rather support himself by his own labors than to receive money raised in questionable ways. (II Cor. 12:14-17.) He is not ashamed to labor with his own hands. (Acts 18:3; I Thes. 2:9; II Thes. 3:8.) He thinks more of his power as an example to his people than he does of his own ease and advantage. (II Thes. 3:9.)

But with all the minister's readiness to labor for his own support, he does not take the attitude of independence and pride. As Paul toward

the Philippian brethren he can humbly commend them saying, "Ye have well done that ye did communicate with mine affliction" (Phil. 4:14). While he trusts the Lord for support, he recognizes brethren as the instruments in the hands of God in sending it to him. If he suffers he learns to be contented with what he has in the same spirit of gratitude as when he is full. (Phil. 4:11, 12.) Christ is the strength for every experience. He receives grace to accept the help of brethren in such a way as to make it a blessing to both the giver and the receiver.

The Spirit of the Christian Supporter

The person on whom the work of support rests is not always a layman. The very fact that support consists in other than material things makes this all the more true. Many of the servants of God can testify that their strongest support has often come from the encouraging words and prayers of preachers and lay workers who had very little of material things to give. The Christian layman who is fully enlightened is moved by the same spirit as is the pastor and leader in religious work. He does "know them that labour among you and are over you in the Lord, and admonish you." He does "esteem them very highly in love for their work's sake" (I Thes. 5:12, 13). Love is the richest support which any pastor can receive. Such love is sure to be translated into just the kind of support that is needed for the welfare of the work. Such a layman sees the sacrifices of his pastors and leaders and is ready to share their burdens with them. Whatever talent he has is laid upon the altar of service. He gladly uses every opportunity in his power to further the cause at home and abroad. His prayers go out for his pastors and evangelists and for the saints everywhere. (Eph. 6:18-20; Col. 4:3.) He saves the shepherd anxiety by his submissive life toward the admonition and instructions of those over him in the Lord. (I Thes. 5:11-15; Heb. 13:7, 17; I Pet. 5:5.) Such submission is a mighty influence over others to begot loyalty to the cause of Christ and the Church. (Heb. 10:24, 25.) The fervent "God bless you" of such brethren and sisters serves in upholding the arms of Christian workers as Aaron and Hur held up the arms of Moses when Israel battled with Amalek. (Ex. 17:8-13.)

When the shortcomings of the preacher are evident, as they are in all human workers, the loyal supporter does not use the failing as a club to destroy his influence, but strives in prayers and helpful entreaty that his leaders might be as strong as possible. (I Tim. 5:1, 2.)

The material gifts of the Christian

supporter are not the least of his activities. His hands are ready to supply the needy at home and abroad. He is wide-awake to the needs of workers who are bearing the tidings of salvation and is ready to strengthen their service by giving of his material blessings. (II Cor. 11:9.) As his ministering servants pass in and out among their people and have their time taken up with spiritual duties, such brethren and sisters are ready to minister to their material needs. (Gal. 6:6; I Cor. 9:11.) Such servants have ever been alert to their opportunities to "minister of their substance" to those who are engaged in labors of love. (I.k. 8:1-3; Rom. 16:1, 2; Acts 16:15.) Such intelligent voluntary service the Christian minister is able to accept with gratitude and praise to God. Upon such service God's rich blessings are poured out. By such a spirit in both pastor and people the cause of Christ will be prospered and many souls won and built up in the Lord.

Carver, Mo.

THE MINISTER WITH A BURDEN AND A VISION

By J. C. Clemens

For the Gospel Herald

How shall I give thee up — Mine heart is turned within me — Hosea 11:8

Affections spring from the soul. Religion affects the heart. A burdened heart for souls is the best attribute of a soul-winner.

I. Heart Vs. Head.—The old saying holds good: "If the message comes from the heart it will go to the heart." I fear too much time is spent in preparing the message and not enough to prepare the heart. Both are necessary, but if the message, though well prepared, is not spoken with a yearning, burdened heart it will miss the mark. It may gratify the intellect of some, but the hearts remain unchanged.

In continued efforts to reach special souls that are listed in prayer, the bowels are troubled and souls awakened. This should be the attitude of the message-bearer at all times and hungry souls would be fed. Truly, sermons oft-times are eighteen inches too high, coming from the head instead of from the heart. The result is evident, the audience is well pleased with the discourse but souls are unaffected, unsaved.

We are mistaken if we think men have no hearts. "There is a spirit in man, and the inspiration of the Almighty giveth them understanding" (Job 32:8). King Agrippa had a heart and we believe the spirit was striving when he said: "Almost thou persuadest me to be a Christian." Here is Paul's burden. "I would to God that not only thou, but also all that hear me this day, were both al-

most, and altogether such as I, except these bonds" (Acts 26:29).

2. **The World in Sin.**—The human family consists of approximately 1,800,000,000 souls, of which 1,000,000,000 are without a Shepherd. This should arouse any soul to be burdened and to pray the Lord of the harvest, that He might send laborers into His vineyard. Paul was not disobedient to the heavenly vision. He was faithful in carrying the message to Jew and Gentile, to every creature which was under heaven, whereof Paul was made a preacher. Burdened for the last soul! what a challenge to the church to-day!

When we think of the little time given to prepare for a never ending eternity, it should increase the burden of our hearts and make clear the vision. Time is only the advance agent of a long eternity, and all spiritual work should be done with an eye single to our destiny. This will make the work altogether grave and vital. It is the hardest thing in this day to get people to think seriously. Christ says, "Woe unto you that laugh now, for you shall mourn and weep" (Luke 6:25).

3. **A Hopeful Vision.**—"For what is our hope or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at his coming" (I Thes. 2:19)? Here the apostle sees the end of his faith, the finished product, the possibility of God through Jesus Christ.

Christ Himself had a vision when He endured because of the joy that was set before Him, this He now accomplished—crowned and enthroned. In the midst of high pressure for souls His ambassadors have similar experiences, but they are never alone, and the abiding one points out the final goal so they can endure and find an anchor for their soul.

The stir in the hearts of the saints and the joy in the presence of the angels of God over penitent sinners should spur us on in this great work. People have great interest in the saving of human lives, and the soul is worth more than the body.

In November, 1928, 108 lives were lost in the Vestris disaster. A little colored lad rescued 20 before they went down to watery graves. This was heralded over the world, and was worthy of honor; but think of the millions that are sinking to a hopeless, never-ending eternity. Oh what a privilege to throw out the life-line and watch the willing hands lay hold and be rescued.

Years ago, when the steamer Central America was sunk in New York harbor, a pilot boat was seen coming up the bay with all sails set and colors flying. On her deck was unusual excitement. Her captain ran out on the end of the bowsprit. As the boat neared the dock he cried, "Three

more saved." The crowd caught it up and passed it along till every street and avenue of New York echoed the cry. What must the cry be on the streets of Glory when three precious, once lost but now saved souls are ushered into the kingdom of God, forever saved?

Lansdale, Pa.

"THE TINKER OF BEDFORD JAIL"

(W. A. Candler, in The Southern Churchman.)

(The time when this was written has passed, but the principles discussed are as much alive to-day as they were when the article was written.—Ed.)

In the present month of November there will be celebrated around the world the birth of John Bunyan, who was born in 1628, some twelve years after the death of Shakespeare.

Beginning his life as a tinker, and serving twelve years' imprisonment in Bedford Jail, he has been called "The Tinker of Bedford Jail;" but the world knows him as the author of that greatest allegory, "The Pilgrim's Progress," which he wrote during his twelve years' imprisonment.

It is well that the three hundredth anniversary of his birth should be celebrated, and the lessons of his life laid to heart. And while we celebrate the life and labors of this immortal allegorist, we need to remember the warning of the Master to the scribes and Pharisees that they builded the tombs of the prophets and garnished the sepulchers of the righteous while despising the lives and teachings of the heroes of faith whom they thus seemed to honor.

It is quite easy to celebrate ancient virtues as they are embodied in the lives of deceased heroes while rejecting all the high truths to establish which they toiled and suffered.

We may thus pay mock tribute to Bunyan's memory while denying all for which he endured imprisonment, and all that he set forth in his glorious vision of his pilgrim saint in his pilgrimage from "the wicket gate of repentance" into the city where they who "walked in white and bore palms in their hands" met him and welcomed him to their heavenly company.

It has been said that "The Pilgrim's Progress" has had a wider circulation in all lands than any other book but the Bible. Certainly one can find versions of it in the language of almost every land in the world where evangelical Christians are found. And this vivid allegory deserves the estimation which has been thus put upon it by mankind.

Most books die quickly after they are born. Very few survive one year after their publication, and they probably live as long as they deserve. But when the world keeps a book through century after century, we may well

be sure that the work has merits which rightly command its enduring recognition.

Some have objected to "The Pilgrim's Progress," charging that its implication is to the effect that the sole object of one's life should be the saving of one's own soul. This is a hypocritical objection. The Scriptures do teach us, as they ought to teach us, that the saving of one's soul is of supreme importance. So our Master said when speaking to His disciples. He asked, "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26). In truth, no man can do anything to save others until he himself has known the saving grace of Christ. Men must be blessed in order that they may bless.

There is nothing of a selfish sort in "The Pilgrim's Progress," although it agrees with the exhortation of St. Peter to the primitive Christians that they give diligence "to make their calling and election sure" (II Peter 1:10).

This generation needs to learn afresh, and heed, the call of God to repentance and faith and personal salvation. It is full of that Pharisaic disposition which talks much of "serving others" and cares little for being saved itself. It makes much of what it calls "character building," as if by its own strength and efforts it could mechanically construct spiritual life. But life is not a matter of building, it is a matter of birth and growth.

The style of "The Pilgrim's Progress" is as wonderful as the matter which it expresses. Lord Macaulay said of this:

"The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant.... Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain working men, was perfectly sufficient."

Bunyan himself informs us concerning the source from which he drew his style. He says, "I prefer the Bible to all other books, and having that still with me, I count myself far better furnished than if I had without it all the libraries of the two Universities." Herein is a great lesson for preachers, or rather two great lessons, which they will do well to consider carefully. The first is to maintain in their public discourses simplicity of style. About this John Wesley, the great English evangelist of the eighteenth century, said:

"I dare no more write in a fine style than wear a fine coat. Only let a preach-

er's language be plain, proper, and clear and it is enough. God Himself has told us how to speak both as to the matter and the manner—"If any man speak, let him speak as the oracles of God," and if he would imitate any part of those above the rest, let it be the first Epistle of John. This is the style, the most excellent style, for every gospel preacher. And let him aim at no more ornament than he finds in that sentence which is the sum of the whole Gospel: "We love him who first loved us."

Martin Luther held the same view, and said: "No one can be a good preacher to the people who is not willing to preach in a manner that seems childish and vulgar to some." To the same effect spoke St. Augustine: "A wooden key is not so beautiful as a gold one; but if it can open the door when a golden one can not, it is far more useful." A higher authority than Wesley or Luther or St. Augustine was St. Paul, who said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4, 5).

The truth is, some men, although preaching in English, as really preach in an unknown tongue as if they spoke in Latin or Greek. They use a style of speech which their audiences can not possibly understand; and thereby they exhibit far more vanity than wisdom or spiritual character. A preacher with bookish habits and scholarly tastes is in great danger of using language of the meaning of which the average man is utterly and hopelessly ignorant. Bunyan was not such a man when he preached his sermons at Bedford, or when he wrote "The Pilgrim's Progress" in the jail.

Another lesson to be learned from Bunyan's style is that it was acquired from the English Bible, than which there is no book with a finer style. None of the modern versions, with all their pretenses of superior learning, approach it in accuracy or elegance.

One of the dangers besetting the preachers of to-day is the unbiblical character of their sermons, and the more unbiblical type of their style. Hence, they do not speak with the authority with which they would preach, if their minds were more perfectly permeated with the Scriptures.

Bunyan was a great believer, and in all his writings there is not a line of liberalistic and unscriptural teaching. No liberalist could have written "The Pilgrim's Progress," or "Grace Abounding," the two most notable productions of Bunyan's pen. Indeed, the liberalists will not find much joy in the celebration of the three hundredth anniversary of Bunyan's birth, as they have never found any pleasure in his writings.

To be a great preacher one must be a great believer. Wavering and uncertain faith is never a source of power in the pulpit. Thomas Nelson Page in one of his most wholesome stories, "The Old Gentleman of the Black Stock," makes one of his characters speak these wise words: "When I want preaching, I go to church. At least I do when I can find it. That is not so often these days. The pulpit has lost its power, sir; thrown away its best prerogative—the gift of preaching. The clergy no longer preach with power, because they no longer believe with strength."

It is to be hoped that in celebrating the birth of Bunyan many thousands will absorb anew his spirit and his teachings. His faith should rekindle faith in multiplied millions of hearts, and his fervor should inspire a kindred flame of zeal in the hearts of all evangelical preachers.

It is worthy of especial note that Bunyan is remembered because of his religion. More people read what he wrote than read the plays of Shakespeare or the philosophy of Bacon. This is in accord with a manifestly sound principle, namely, that the supreme interest of the human heart is its religion, and that it clings longest and most tenderly to that which concerns its religious faith. Abraham is remembered while the Hittite invaders of Egypt are forgotten. The teachings of Moses survive while the tombs of the Pharaohs are decayed and all their glory passed away. The psalms of David are sung by millions while the lines of Homer and Virgil are remembered by a few thousands of scholars and antiquarians. The teachings of St. Paul have a hold upon the hearts of men far beyond the power of Seneca or Tacitus to grip the souls now living on the earth. Religion is the supreme and most lasting thing in the history of mankind.

"The Tinker of Bedford Jail" outranks and outlasts some who were called thinkers in his day; and his "Pilgrim's Progress" will be read when many in our day who imagine they are thinkers will have been forgotten.

It is interesting to people who are afraid of the dead line in their ministerial life to be told that three of the most popular pulpits in the land are occupied by men past seventy years of age. A writer on this subject truly says, "If I were on a pulpit committee I should prefer a man of maturity, rather than a youth with enthusiasm. I feel that experience is of more value than pep. I should rather have some one who understands the real economic and social problems of life than a boy who can be exceedingly happy because he knows nothing about them."—Selected.

WALKING WITH GOD

My mind has been dwelling again and again on that sentence in Genesis 5:24: "And Enoch walked with God, and he was not, for God took him." We hear repeatedly of the pathway of obedience, as the pathway of blessing and of progress; but what is that pathway, that "path of the just... that shineth more and more unto the perfect day?" It is walking with God. "Enoch walked with God." The pathway which he trod was not simply a path of obedience to God, but the pathway of fellowship with God, and we shall find that the only Guide to that pathway, the only One who will never leave us nor forsake us all the journey through, the only One who can really conduct us into the pathway, keep us in the pathway, enable us to overcome every difficulty and danger of the pathway, is God Himself. To walk in the path of obedience, we must "walk with God."

How to Find the Way

"Enoch walked with God." Do we want to find that pathway? Let us get into communion with God. Cultivate communion with God, and you are there—without an effort, without a thought. I shall never forget the language of a lady, speaking of her own experience some forty years ago; it made an impression on my mind never to be forgotten. She was a mistress in a young ladies' school. She was telling me her own experience; that she was in the habit of keeping a diary, and at the close of each day she had to record her many failures; want of temper with one, and something wrong towards another. At last she thought, "What is the secret of it all?" "I have not been abiding in Christ; I have not been walking with Him." From that time, she said, her effort was not to control her temper, nor to seek patience with her pupils; but to abide in Christ, to remain in fellowship with Him, and all was plain. She laid aside her diary from that day.

Yes, that is the secret, "walking with God." You cannot take the pathway of evil or of error while walking with God. He will not take that pathway with you. You must forgo communion with God before you can go in the pathway of error or of evil. He will not deviate one single footstep out of that straight and narrow way which leads to life eternal.

I have long found that the way to detect error or evil of the heart is to look at it in the light of God's countenance. In any other way one may be deceived. In the light of human intellect or human opinion, one may be misled; but the thought examined in the sunlight of God's presence, through the teaching of God's Spirit,

by His Word, is the safeguard against error, or evil of thought, or doctrine.

God Our Constant Companion

"Enoch walked with God." We all know the happy termination of that pathway. "He was not, for God took him." He had chosen God for his daily and hourly companion on earth. He had made Him the Man of his coun-

sweet the fellowship of these long lingering hours in fellowship with God!—Sel. by J. H. Mosemann.

VARIOUS QUALITIES OF THE CHRISTIAN LIFE

Prayer. More things are wrought by prayer than this world dreams of.
Charity. Forget the peculiarities of

BEST BOOKS FOR BUSY PREACHERS

By A. B. Christophel

For the Gospel Herald.

The cloak.....bring with thee, and the books, but especially the parchments.—II Tim. 4:13.

Give attendance to reading.—I Tim. 4:13.

In this busy and varied world, there are multitudinous ideas trying to enter people's minds. Unless the minister of the Gospel is alert and keeps his mind full of good, sound thought-matter, he will soon find himself "handing out" material that does people's souls little or no good. There may be a few highly gifted people who can with a few moments' reading accumulate enough material to supply them with sermons, but the large percentage find that a mind that does not receive from others cannot give much to others. Too much personal experience and opinion proves to be either good "chloroform" or will produce a rather nauseating effect on those who for various reasons prefer better sleeping quarters than church-house benches. True, the Holy Ghost must energize and give power to the thought of the mind, but the Holy Ghost does not supply the facts that ministers are too indifferent or too much engrossed with other matters to secure. And the Holy Ghost can certainly fill hearts and minds better in private, undisturbed study than in front of an audience where embarrassment and other factors may have a counter tendency. Intellectual power can never take the place of Holy Ghost power; neither will the Holy Ghost fill a mind with spiritual food, on short notice, in front of an audience, on Sunday, that has all week long been full of "what and what-not." Sometimes on short notice the Holy Ghost gives a splendid message; sometimes He does this in private study and meditation; but unless the mind is full of spiritual information, the tongue will not dispense spiritual instruction.

A minister should be as well-informed as possible on current issues. And if he is not well informed, he had better not discuss them, for doing so may result in more harm than good, regardless of his good intentions. It is good for a minister to be "posted" on erroneous doctrines. But a minister, or anyone else who reads a great many erroneous doctrines must be very careful or the "poison" will have its effect. Infidel books have often been allowed to remain in a library "to inform folks so they can more intelligently counteract heresies," with the result that minds and souls were blasted. When such books are defended and maintained with this argument, BEWARE! Deep down in the heart there is a desire for them

GOD'S CHARGE TO THE MINISTRY

I. AS GIVEN THROUGH PAUL

Preach the WORD; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine.—II Tim. 4:2, 3.

sel, the Companion of his thoughts. Down-sitting or up-rising, he was in fellowship with God. We are told the secret of it, and we are told the result of it by the Holy Ghost, when Enoch is mentioned in that catalogue of worthies, in the 11th of Hebrews. "By faith Enoch walked with God." By faith he saw Him who is invisible. By faith he walked in the pathway in which God could walk with him step by step, and "he was not." He was translated, but, says the Holy Ghost—and I have thought of this again and again as to the result in respect to Enoch's walking with God—"He had this testimony, that he pleased God." Without faith it would have been impossible. Faith was the starting point. Faith was the pathway he persisted in; but he had "this testimony, that he pleased God." If we would please God we must not neglect companionship with God—the whole Trinity, "Father, Son, and Holy Ghost." Fellowship with the Father—"Our Father which art in the Heavens." Fellowship with the Son—the "Friend that sticketh closer than a brother;" and fellowship with the Holy Ghost, for the communion of the Holy Ghost is fellowship with the Holy Ghost. It is by the Holy Ghost we have fellowship with the Father, by the Holy Ghost we have fellowship with the Son; but in order to have fellowship with the Father, and with the Father through the Son, there must be unbrokenness of communion with the Holy Ghost.

If the question were asked, "What is the shortest route from Leominster to London?" some would consult "Bradshaw" or other time tables; but I know that the shortest route is a pleasant companion. What will shorten the journey from the city of destruction to the Heavenly City like that? Oh, how short the waste desert becomes in communion with God! How bright the darkest night! How

your friends, and only remember the good points which make you fond of them.

Warfare. The real gospel brings on a battle with sin.

Communion. Communion with God makes us light-hearted, strong, swift, bold and buoyant, and still keeps us at our post, at desk, mill, study, kitchen, farm, office, or shop.

Compassion. The one thing especially that will keep us always in God's way, is a real tender compassionate spirit. God worketh in us, and touches and melts our hearts, so that we love to obey.

Confession. Blessed is the man who has grace enough to own up.

Consecration. To be abandoned to the will of God and let Him have undisputed sway in the soul, working through that soul "to will and to do" is a state of consecration.

Consistency. If the heart is right the conversation will be sweet, truthful, humble, heavenly, and holy.

Courage. We should attempt great things for God.

Culture. God leaves a trace of divine refinement on everything He touches.

Dependence on God. No truth is more difficult to learn than that truth taught by the Savior, "Without Me ye can do nothing."

Discipline. Be more desirous of meeting God in your trouble than of getting out of it.

Obedience. God wants us to please Him whether any one else knows it or not.

Power. Link yourself to God's great sufficiency, and the power of God will flow through you.

Meekness—it is love in training.

—Selected.

"He that hath the Son, hath life."

that so often proves disastrous. Now how solve the problem? Get them in a form that the positive and correct teaching is ever-present and predominating, and if it is not predominant and sufficient, Hands Off! The world is full of books that contain much splendid teaching, but here and there are "monkey wrenches thrown into machinery," and Oh so soon the "monkey wrench" ruins the whole mechanism. Many ministers and many souls have been wrecked by books that contained stealthily hidden morsels of infidelity that very gradually "took possession." Be sure you are well established and that the infidelity is properly counteracted before "studying with a view of being properly informed."

The first book a minister needs is a Bible. The Bible is so full and so many-sided in its aspects that no preacher will ever preach enough sermons to exhaust it. A good concordance is very valuable, but should not be allowed to become a "crutch." Ministers should learn the location of as many verses as possible, but the most finite minds need a concordance. A minister should have at least the principal publications and books of his denomination. If he does not keep thus informed he may soon be out of sympathy with the Church. A Bible dictionary is invaluable. "Understandest thou what thou readest?" is a very pertinent question. A good reliable commentary is very important. For "busy" ministers it is often not advisable to get too exhaustive a set. The rank and file of the people do not appreciate profound theological hair-splittings and discussions. A reliable book on Bible doctrines will fill a much needed place. Variety of thought and expression add much to interest. A reliable Topical Text Book is one of a minister's most valuable books. In fact, a number of books of subject and even sermon outlines are very beneficial. But in using them, the minister should "fill in" the greater portion of the material. It is very poor policy to commit others' sermons. So often they are not properly digested by the mind and consequently have no power. And there are so many ears and eyes that may have seen the "sermon" long ago and the message is to them a "serious joke."

When gleanings from others, the material should be made our own and the major portion should be original. Some books of illustrations may be useful if properly used. Many ministers make the mistake of relating some blood-curdling, hair-raising experience as though it had been their own when probably other ministers have related the same experience or some eyes have read it in "Dying Testimonies of Saved and Unsaved" or a similar book. The result is that

a minister's honesty may at once be discounted all the way from a little to an enormous amount. A few different translations of the Bible may shed light at times provided they are considered sound. But it is generally conceded that the Authorized Version is about the freest from errors of any in existence.

"Of the making of books there is no end;" and the minister's study and reading habits are manifested in his sermons away beyond his imaginations. People generally have a better idea than they tell to the minister. The cardinal book for any minister is the Bible. Any books that aid the reader in getting light therefrom and are in harmony therewith should be used as much as possible. But rather a few good ones well-digested and made one's own than voluminous gulping of material not understood. "Choose a book as you choose a friend." We want such friends as we would be with throughout eternity, and we want books that direct souls heavenward.

Goshen, Ind.

THE MAN GOD USES

By A. J. Metzler

For the Gospel Herald.

The best way we have of knowing the kind of man God uses is by noticing the kind of men He has been pleased to use in the past to carry out His will concerning man. His Word is full of beautiful illustrations of men whom He has used. And there is no literature of any age or language that portrays characters so well worth our careful study as those illustrated in His Word. Their lives are painted just as they lived them. And that is what makes them so

God is sometimes pleased to use most mightily. It is simply because, if God would use only perfect folks to work for Him He would never have had anyone but Adam and Eve before the fall and His Son since the fall. Again, in this we see the greatness of God that He is able to use such folks as ourselves to work His great purposes in this world.

The first requisite of a man to be used of God would be a living faith in Him. By that we mean an absolute and unwavering faith in the Triune God and His Word.

A very important characteristic of one to be used of God is faithfulness in little things. This is illustrated in the ones that He has used, and also in the teachings of Christ. These little things may be seemingly very small and insignificant. God alone knows the hosts of individuals that have failed to qualify for service in His ranks because of unfaithfulness in the lesser things that He had intrusted to them.

Humility is quite essential in the life of those that would be used of God. God hates a proud look. Pride is never mentioned in His Word except with condemnation pronounced upon the one having it. One whom God was pleased to use mightily in His service had the following prayer constantly in his heart and on his lips: "Lord keep me humble, bless me, and make me a blessing." We fear there are many able and gifted men whom God knew He could not use because of the danger of them becoming lifted up with pride. And may there not be others whom God one time did use and does no longer because of the same reason?

God-given patience performs a big part in preparing us for His use. We

GOD'S CHARGE TO THE MINISTRY

II. AS GIVEN THROUGH PETER

Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock.—I Pet. 5:2, 3.

practical for us to study. So we shall observe what these men possessed that God was able to use.

Let us first notice one kind of men that God never did use. That is a perfect man, except His own Son in the flesh. Let us be careful that we do not use this thought to justify any imperfections in our lives, but that we might better understand why we can see imperfections and inconsistencies in the lives of those whom

young folks especially need to be careful that we do not get in too big a hurry. God knows all about us. He knows where to find us when He is ready. It will do us good to read the biography of Moses occasionally. Forty years in one school and a post graduate course of another forty years was God's program for him.

A little on the other side of the point just given is the necessity of putting first things first. That is,

when God does call or assign us a given task let us be sure to respond immediately. Many blessings have been missed and multitudes of lives have been squandered simply because some think they can work their own program first and then respond to His call. Do not let Satan deceive us like that. Too many have tried it and failed. Truly "the King's business requireth haste," and no excuse will suffice. How dare anyone neglect the great work of the Lord for things of this life! And yet it is being done, with the result that the Lord's work is suffering and individuals missing untold blessings.

Much more could be said in reference to the man God uses, but we wish again to refer you to His Word and a careful study of the characteristics and qualities of those whom God did use in all time to His glory and the blessing of mankind.

In conclusion, let us remember that God can use any clean vessel that is in the right relation with Him and willing to be used. God at one time used an ass to deliver a message for Him. Again, Christ said that if the people would keep quiet the stones would cry out in praise to Him. So from this we see that a God who can use the dumb brutes, hard stones, or even wicked men to accomplish His work, does not necessarily need men of the greatest talent, or outward showing as men look upon them. But the things most essential are a clean heart and a willing and ready mind.

Masontown, Pa.

THE GREATEST NEED IN THESE CLOSING DAYS

Or, Whole-hearted Separation Unto God

No one will deny, and very many will sorrowfully own, that Christian vitality is at a low ebb. Christian life expresses itself but feebly. The doctrines of Grace are widely known; great and glorious truths are on the lips of many, but the practical exposition of the truth is little manifested. The standard of practical separation is becoming so low and the saints in some instances are satisfied with a life so conformed to the world, and so like it in almost every respect, that, to the casual observer, little difference is discernible.

If Christianity is to make greater headway, it must be proved to be more than a theory, and we must present to the investigation of the critical mind the realities of lives transformed by the power of God. More evil is done to the cause of Christianity by its adherents than its opponents, for the world often contrasts a Christian's profession with his practice. They argue rightly if Christianity is what we claim it is, it

ought to make a difference in the life.

In the history of the early Church we find that Satan instigated the World to seek the destruction of the Truth by violence, but now in the last days he has adopted a different policy, and what cannot be accomplished by slaughter, he effects by strategy, and in this way gains the victory over the great mass of professing Christians.

The world has a distinct and unchanging character, whether it is the rude or cultivated world: the world of the first or twentieth century. John, in his First Epistle, describes that world. It is "a lustful world" (2:16), "a transient world" (2:17), "a hateful world" (3:14), "an anti-Christian world" (4:1-4), "a deluded world" (4:5), "a Satanic world" (5:19).

The world is not a friend to Christ or His people; it pretends to be, but while this world stands, it changes neither its fallen state, nor sinful nature, nor evil prince. The world that crucified our Lord hated Him. "They hated Me without a cause" (John 15:25). "If the world hate you, ye know that it hated Me before it hated you" (John 5:18). Its temper is not changed, and it only loves and honors those that bow to its fashions and customs.

The Christian who loves the world is out of touch with his Lord, for Christ claims the Church as His Bride, and when she gives her affection to the world, what is it but spiritual adultery, that places a stigma upon her. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God" (James 4:4). We see, also, that Christ "gave Himself for our sins that He might deliver us from this present world, according to the will of God and our Father" (Gal. 1:4). Here we have God's purpose concerning us, and we have His command to each of us: "Love not the world, neither the things that are in the world" (I John 2:15).

We have

Illustrative Warnings in the Old Testament

which are written "for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

Mahlon and Chilion married Moabitish women and Jehovah cuts them off (Ruth 1:5). This is according to His promise: "Neither shalt thou make marriages with them;.... For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3,4). Unequal yokes bring their due reward.

Samson, led by the flesh and not

by the Spirit, fell with his head in Delilah's lap, losing his power, his sight, his liberty, his dignity, his life (Judges 16). Delilah's lap speaks of worldliness and once we put our head there, Satan's razor will do the rest.

Jehoshaphat, a godly man, "joined affinity with Ahab," the idolatrous King of Israel, and nearly lost his life in the disastrous battle of Ramoth-gilead. Returning home defeated and humiliated, he was met by Jehu, the son of Hanani the seer, who said unto him, "Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord" (II Chron. 19:2).

It may be said, however, that this is Old Testament ground. Turn to the New Testament and read the words of the Holy Spirit. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" (II Cor. 6:14). This is quite clear, and as regards marriage, it is to be "only in the Lord" (I Cor. 7:39).

God is very careful to separate His people to Himself, hence His urgent call: "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). Apart from the Book of Revelation, this is the only place in the New Testament where God is called "Almighty," and it seems as if

God Pledges His Omnipotent Resources

for blessing to those who separate themselves from the world.

An ecclesiastical separation is not the teaching here, and I am afraid that it is possible to embellish that with a halo, forgetting that every child of God must enter somewhat into the experience of the Apostle Paul, when he exclaimed "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The Cross should snap every link that binds us to the world. The separation of the Lord Jesus Christ from the world is the measure of His people's separation. This He clearly states in His high-priestly prayer, saying to the Father: "They are not of the world, even as I am not of the world" (John 17:16). He moved entirely outside its sphere of amusements, ambitions, fashions, habits, tastes, and purposes.

The real vital relationship into which we are brought with the Lord, should be evidenced in practical living and conduct, for our obligations and responsibilities arise out of this

relationship. God is holy, and He wishes His people to walk in keeping with His character. "Be ye holy; for I am holy" (I Pet. 1:16) is God's standard for us. We do not become holy that we may be His children, but because we are His children. "Christ is the path of holiness, not holiness the path to Christ." The fundamental conception of holiness in the Old and New Testaments, is always separateness, this being the basic thought of sanctification, holy and holiness.

In every age God is saying to His people, "Ye shall be holy unto Me, for I the Lord am holy, and have severed you from other people that ye shall be Mine" (Lev. 20:26).

Separation from False Teachers

It is a serious thing to give countenance to that which vitally affects the character of the Gospel. "If any man preach any other Gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:9). If he is accursed who preaches any other gospel, the man who upholds any other gospel by his presence and coöperation is in part at least, in the same condemnation.

We read: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (II Jno. 9-11).

The doctrine of Christ, embracing His Deity, His incarnation, His atoning death on the Cross, His resurrection, His ascension to the right hand of God, His personal Coming for His people, is absolutely essential, and the man who does not hold this doctrine is not to be received in our homes. All friendly intercourse with him is forbidden, because the claims of Christ are infinitely above the demands of courtesy, and we can escape the guilt of his evil deeds by complete separation. "And what concord hath Christ with Belial? and what part hath he that believeth with an infidel?" (II Cor. 6:15).

Family and early associations may hold back many who are dissatisfied with modernistic preaching, but

The Honor of Christ is Involved, and this should determine the question of church relationship.

As pilgrims and strangers, we must abstain from fleshly lusts that war against the soul. As good soldiers of Jesus Christ, we must disentangle ourselves from the affairs of this life as far as possible, that we may please him who hath chosen us to be soldiers. As servants, we must be "ves-

sels unto honour, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21). We must keep the eye of faith centred undeviatingly on Christ in glory, who so totally eclipses, and so infinitely surpasses even the most attractive things of this world, that it will enable us to count everything else but dross.

As someone has well said: "Christ is the correction for every corruption in the Church of God."

In Sardis a few are commended because they had not defiled their garments. May we seek from God that enablement to live "unspotted from the world."—Sel. by J. H. Mosemann.

HIGHER CRITICISM AND THE DOCTRINE OF SIN

(Philip Mauro, in The Bible Champion, Reading, Pa.)

One of the things that distinguishes the Old Testament in a most radical way from the various pagan religions of antiquity is its doctrine concerning sin. Judaism indeed was the only religious system in which the fact of sin in the heart of man was even faintly recognized. Moral delinquencies were in some cases censured and trespasses of man against man were disapproved. But the Hebrews alone, of all peoples of old, had knowledge of the great truth that sin is "against God." (Genesis 39:9.)

It is one of the essential assumptions of the "higher critics" that the Hebrew religion was not revealed from above, but evolved from beneath; and that it was evolved in an orderly and progressive way; for the theory of evolution admits of no sudden changes, such as would have resulted from a Divine revelation. Whence then, as has been pertinently asked, came the distinctive Hebrew doctrine of One God? And how account for their subsequent and frequent lapses into polytheism? And whence their doctrine of sin as being "against God?"

In the course of a discussion of this part of the higher critical theory Dr. Montgomery Hitchcock (late of Trinity College, Dublin) in a recently published paper, said:

"The science of Evolution, when logically carried out to its conclusions, allows of no such thing as sin. Progress is all upwards. Accordingly the Biblical doctrine of sin is one of those absurd fancies which the 'modern mind,' the superman, has outgrown; so that Christianity does not matter much. Hence there is no need of a Savior. Man is developing according to plan (which 'plan,' however, involves original Mind), as the evolutionary forces of nature are working in him. This doctrine cuts at the root of freedom-of-will also. Man is merely a machine. Common sense with religious consciousness, or experience differs with this theory. But the modern theologians, like the 'new' artists and the 'new' poets, are a law to themselves."

PREACH JESUS

I am greatly disappointed with some preachers of today,
With their logic and their ethics; their aristocratic way;
With their science and their theories and their new Theology,
Full of everything but Jesus and His love for you and me.
There is plenty in the Bible for the preachers of to-day,
If they will but search its pages and for help divine would pray;
For God's Word is everlasting and it never will grow old—
'Tis indeed a priceless treasure—far more precious e'en than gold.

What we want is consecration in a good true man of God,
With a Bible education, and a love for God's dear Word;
Who can lead us and direct us to the truth, the life, the way,
Which brings peace to soul and body thru the burdens of the day.
If the preachers in our churches would preach Jesus crucified,
How through love for us He suffered, and through love for us, He died,
Then our pews would not be empty, as so many are to-day,
But be filled to overflowing, in a Pentecostal way.

What we need is just plain Gospel, in the good old-fashioned way,
Place of Emerson or Shakespeare, or some topic of the day.
What care we for all their sayings, or their teachings true and tried?
We want just the dear old story of the Savior crucified,
That alone can make men better, that alone can make men free—
Just the precious, dear old story, of God's love for you and me;
That is what the people's wanting, there is where the crowd will be;
Where they hear the same old story which they heard at mother's knee.

—Selected.

LIFE'S CROSS

Somewhere along life's path the cross uplifts—
The rugged cross, where self itself must die;
And on the way, perhaps inclosed by thorns,
Gethsemane is laid.
Blood prints may mark the dewy sod, and still
The night fold round in darkest, deepest gloom;
For such the place where holiest love and life
Its greatest debt once paid.

Fear not the thorn-enfolded gloom, the night,
The strangely rude or rugged cross that waits,
True life has ever these; and, on the way,
They, too, must rise for thee.
Divinest footprints mark the onward path,
Where cross and gloom may wait, yet unprepared;
But even these, with bleeding lips, shall tell
Of life and hope to be.

—Selected.

We need ministerial meetings where we may have heart-to-heart talks and discussions with reference to questions that are not directly connected with sermonizing.—C. A. Graybill.

THE BLISS OF SERVICE

'Tis well to be in service,
Whene'er the heart is right:
To serve Him in communion,
Accepted in His sight.

And 'tis a useful lesson,
For servants every day,
Than sacrifice or offering,
'Tis better to obey.
1 Sam. 15:22. S. Turner.

ECHOES

Some Eternal Promises

1. Everlasting Life, Jno. 6:47.
2. Everlasting Light, Isa. 60:20.
3. Everlasting Love, Jer. 31:3.
4. Everlasting Salvation, Isa. 45:17.
5. Everlasting Mercy, Psa. 136:1.
6. Everlasting Strength, Isa. 26:4.
7. Everlasting God, Rev. 4:9.

Some Things in Which to Abide

1. Abide in the Lord Jesus, Jno. 15:4.
2. In His Strength, v. 5.
3. In His Promises, v. 7.
4. In His Love, v. 9.
5. In The Father's Love, v. 10.
6. In the Joy of the Lord, v. 11.
7. In His Service, v. 16.

—Echoes.

LOVE—THE SPIRIT OF THE CHRISTIAN MINISTRY

By Moses G. Gehman

(Recopied from April 5, 1928, number of Gospel Herald.)

The ministry of the Gospel of Christ is not without its trials and difficulties. We take it for granted that every minister who reads this page is a hopeful man. That is what Christ restored to the believer: "Faith, hope and charity." A pessimist will surely miss the mark. A blind optimist will sooner or later wake up before a mountain of difficulties. What we want to do is to face facts as they are and in Pauline fashion "press toward the mark for the prize of the high calling of God in Christ Jesus." And may God help every one of us to say with Paul, "None of these things move me."

There is no time when it is so important to sit down and "count the cost" as when the going into, or the calling of one into the ministry is under consideration. A spectator may look on the field of battle from a distance. He gets some idea, or at least thinks he does as to what it means to be in the front. But the bulk of it remains to be experienced by the one in actual conflict. We need to "endure hardship as a good soldier of Jesus Christ." And no man "that warreth entangleth himself with the affairs of this life; that he may please him who has chosen him to be a soldier." It is necessary to unreservedly "lay aside every weight." Ambitions for an easy place or an easy life must of necessity vanish. They are not for God's servants.

Under the present complex conditions of life in our land the drain on the physical strength and the contents

of his pocket book is sometimes more than is pleasant because of the multiplied activities of the Church, and the changed modes of travel and communication which the preacher has to submit to if he would do anything like justice to his flock. Notwithstanding these and other seeming handicaps all work "together for good to them that love God, to them who are the called according to his purpose." And the faithful preacher of to-day cheerfully joins heart and voice with the one who said, "For the love of Christ constraineth us" and again, "Woe is me if I preach not the gospel."

Love is the mark of distinction of the preacher's office. We are often misunderstood and misinterpreted, though moved by nothing else but a concern for the salvation and welfare of lost souls. The messages that the preacher brings must come from the bosom of divine love if they are to reach the heart of the hearer. Every sermon should have for its central thought that "God is love." What Paul taught the Ephesians (4:15), "Speaking the truth in love," is good advice for us all. Let us stress the words **truth and love**. Some kinds of popular preaching avoid unpleasant truth. "Thy Word is truth," said our Lord to the Father in a prayer. This truth though offensive to the carnal mind must be told, all of it to all the people.

On the other hand, the preacher who continually harangues his audience with the wrath and judgment of God merely to give vent to his own indignation does well to take a second look into his own heart, and pray, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." We generally see our own faults and missteps in the lives of others before we recognize our own weaknesses. Truly "that place where the worm dieth not and the fire is not quenched" must be held forth as vividly as "John Three Sixteen." Not to preach God's just judgment on sin is positive unfaithfulness. But let no human passion color the message. Human nature would point the thunderbolts of heaven at such whom we do not fully understand. Luke 9:54. Christ utters a timely rebuke. A hasty conclusion oftentimes leads to confusion.

Look at that picture in Mark 3:34. The preacher and his audience are sitting together. A spirit of mother, brother, and sister prevails, a blessed relation. It savors of heaven. Such relation means edification for all. Such conditions are important to convince the world that we are of God. Jno. 17:21.

This introduction of our subject from this rather serious angle of the preachers' life, brings to the fore the very important quality of adaptabil-

ity. He dare not allow his nerves to be "cracked" if he would faithfully respond to the varied calls that a service of love demands. Vicissitudes of life must not affect our willingness. We need to cultivate a relation to outward circumstances (which cannot be changed) that may be expressed in the words of Paul: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."

Charity is an absolute essential in the Christian ministry. To have at our command the "tongues of men and of angels" and be devoid love for those whom we would reach would do no more good than the tinkle of a cymbal. I Cor. 13:1. Paul in this thirteenth chapter of First Corinthians teaches us a wonderful lesson by way of contrast. Prophecy, knowledge, almsgiving, and even martyrdom will not benefit unless love is the actuating principle. The love of God shed abroad in the heart is the universal language. Saint and sinner, learned and unlearned, all understand that emotion which prompted the Father to give to the world His only begotten Son. Peter says: "Above all things have fervent charity (love; German, *liebe*) among yourselves," and "See that ye love one another with a pure heart fervently."

The apostles were used to addressing their people in terms of tenderest endearment. The preacher himself must be cast in the mold of divine love. Any veneer of pretended love or feigned emotion is easily detected. This makes a bad thing worse. Confidence is lost. It is a day of tragedy indeed when preacher and audience fail to confide in each other. Therefore "let love be without dissimulation" (Rom. 12:9).

It is in keeping with the apostolic Church that the members know that they are included in the prayers of the Church leaders. Rom. 1:9; 1 Cor. 1:4; Phil. 1:1-7. Note the tender interest Paul expresses for the welfare of the Thessalonian Church. 1 Thes. 2:7, 8. This is a good example for us who are ministers. Members should know the devotedness of the minister to them as individuals. 11 Cor. 12:15.

The brute creation may be driven, but men and women as rational creatures will be drawn if they arrive at all. "No man can come unto me, except the Father which hath sent me draw him." "And I, if I be lifted up from the earth, will draw all men unto me." Through His followers streams of divine love will flow to draw a lost world to the Father. "I drew them with the cords of a man, with bands of love" (Hos. 11:4).

Denver, Pa.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"What shall I render unto the Lord for all his benefits toward me."

We can never repay the Lord for what He has done for us. But inasmuch as we owe our all to Him, having been "bought with a price," gratitude toward Him for this unmerited act of grace demands that we spend our all in His service, and dedicate our lives to the promulgation of His Cause and the glory of His name.

We thank you for the substantial increase, during the past few weeks, in the subscription list of the Christian Monitor. Let the good work go on. On the last page of this issue we again publish the outline announcement showing what are the aims of the Christian Monitor for the coming year. Every young people's meeting organization should consider the advisability of working up a subscription list at club rates. The Monitor is offered in club rates that places the paper within the reach of all.

Victims of Alcoholism.—In a recent glaring newspaper headline we read that there have been "34,000 Deaths Listed under Dry Law," in the United States from 1919 to 1929. These figures are appalling. But when we remember that in pre-Prohibition days the estimated number of victims of strong drink was about 100,000 annually these figures fail to make the impression that "wets" would have them make. Regrettable as some of the prevailing conditions are, it seems that the United States Government has so far been able to deal with the terrible monster, Alcoholism, more effectively under prohibition than under license.

Mennonite Year Book and Directory.—Work on this annual message to our readers is nearing completion, and will be ready for the press in a very short time. As usual, the Year

Book for 1930 will be full of interesting data concerning the work and present status of the Mennonite Church. Few people realize the amount of time and labor it costs to compile these statistics, and the value of these statistics to the active worker who wishes to keep posted in matters pertaining to the work and progress of the Church. While it will probably be several weeks before the Year Book will be ready for distribution, it is not too early to send in your orders. The number and size of the early orders will give us some idea as to the size edition we should print.

Two articles, selected, appear in this number of the Gospel Herald, each of which tells a story describing conditions in which many of our readers are vitally interested.

The first is a reprint of an editorial by Frederick K. Libby which appeared in the January number of the "News Bulletin" published by the National Council for Prevention of War, on the now famous and much discussed denial of citizenship to a prominent educator because he refused to bind himself beforehand to fight in a war that he conscientiously believed to be waged in an unrighteous cause. While on the question of nonresistance we have an attitude more pronounced than either the writer of the article or the man to whom citizenship papers were refused, yet the issues involved are so clearly set forth that we pass them on without further comment to our readers.

The second article, taken from "Los Angeles (Calif.) Times," tells in simple style, and with greater clearness than any article we have yet read, the story of the terrible persecutions and suffering through which the Russian Mennonites are now passing. Under the general head of "Relief Notes" our readers have been kept informed of the efforts now being made to furnish aid to these people.

FIT FOR THE LORD

III. Theologically

The burden of this message is that it DOES make a difference what we believe.

Observation confirms us in the truth of this statement, but we have higher authority than our own observations or opinion. Turning to Mark 16:16 we read: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Another very convincing scripture on this point is that found in Heb. 4:6 where we read that "they to whom it (the rest for God's people) was first preached entered not in because of unbelief."

The importance of correct faith is further apparent when we remember that there is a very close connection between faith and works, and a still closer relation between faith and life. Salvation itself is for "whosoever believeth."

This point recognized, let us also remember the scriptural stress upon correct teaching. Paul emphatically declares that "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). And to this agrees the testimony of John: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed" (11 Jno. 10). Later on (Rev. 12:18, 19) the same writer brings to us "the revelation of Jesus Christ" (Rev. 1:1) to the effect that there is a fearful curse pronounced upon those who would add to or take from the simple message of truth as revealed to man through God's Word.

We are not surprised, therefore, that explicit directions are given in God's Word for the preaching of this Word in its entirety (Matt. 28:19, 20) and in its purity, "rightly dividing the word of truth." Every one versed

in Scripture could cite us to dozens of scriptures emphasizing the truths just stated.

It is not alone our own souls that are affected by what we believe. The grace of God is great enough to overlook our shortcomings (we did not say disobedience) and save us notwithstanding our errors. All human beings are imperfect, hence liable to err in the interpretation of Scripture as well as in other things. But granting that all will be saved who in faith accept our Lord Jesus Christ as Savior and Lord and obey Him as far as they have the light, we are after all warned that in building upon the true foundation, to the extent that we use "wood, hay, stubble" in such building, in the end our works will be burned though we may be saved, "yet so as by fire." Read I Cor. 3:9-23. For our own sakes, for the sake of others, we owe it as a duty before God and man to get and to remain as nearly theologically correct as it is possible for us to be.

The tendency to discredit the teaching of Scripture along this line is becoming alarmingly more prevalent. Along with it has sprung up a spirit of liberalism now known as "Modernism." While that is the present name for this unbelief, it is after all not modern. The essence of unbelief which forms the foundation of Modernism had a place in the philosophy of Ingersoll, of Paine, of Voltaire, of the pagan philosophers, and so on back to the time when "the god of this world" entered the garden of Eden, introduced the system, and brought about the fall of man.

Several weeks ago we read an editorial in a secular newspaper in which the editor undertook to discuss the subject of Evolution. The point stressed was not so much that Evolution is unscriptural, but that it is bringing about results that are absolutely demoralizing and harmful to the best interests of the people. The point was well taken. It is confirmation of the fact that lack of faith in the Word of God is destructive to man's highest welfare, both in this life and in the life to come, because of its deteriorating influences. It is not an arbitrary system of theology that we have in the Bible, but an unerring statement of everlasting truth that is vital to man's highest well being.

Modernism is not only theologically wrong but it is morally reprehensible because of its deceptive reasoning and consequent misrepresentations. In this again it patterns after its chief promoter, first heard of in connection with the deception of Mother Eve. It stalks about as the embodiment of light, and throws dust into people's eyes by a misrepresentation of the orthodox Christian faith and of its champions. Plenty of illustrations in

support of this fact might be given, but space forbids.

In a recent article which appeared in several of our exchanges, President Hartzler of Witmarsum Seminary undertakes to discuss a number of "Storm Centers in Modern Religious Thought." One paragraph, that on "Modernism," reads as follows:

"Modernism. Urges a change of emphasis. The new emphasis is on: (1) The inner life rather than externals. (2) The historic development of Christianity. (3) The vital interpretation of religious beliefs. (4) A Kingdom of God which is workable on earth here and now. (5) Loyalty to the past through loyalty to the present. Let us also be fair with the modernist."

While this definition of Modernism may be "fair" to what Modernists think of themselves, the inference which it carries is most UNfair toward the position held by people of the orthodox Christian faith. It is certainly new to most of us that placing the emphasis on "the inner life rather than externals" is "a change of emphasis" from that held by believers in Christ and His Gospel. Paul's assertion that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15), Christ's declaration that "except a man be born again, he cannot see the kingdom of God" (Jno. 3:3), and many other scriptures carrying an emphatic emphasis on the new life, have been and are being proclaimed with an emphasis by faithful soldiers of the Cross that equals any emphasis that we have ever heard coming from Modernist sources. Then those expressions, "vital interpretation," "workable," "loyalty to the past through loyalty to the present," all capable of a double construction, do not carry with them the deceptive appeal to intelligent people that they once did before the language of Modernism was as familiar as it is now. The inference that Fundamentalism places the emphasis upon externals rather than upon the inner life is not true to facts.

But here is a place where Modernism did ring in a very decided change in emphasis: It opposes rather than emphasizes the inspiration, authority, and absolute reliability of Scripture as God's Word and revelation from God to man. It opposes rather than emphasizes the doctrine of the virgin birth and Deity of Jesus Christ. It opposes rather than emphasizes the doctrine of eternal punishment for the wicked as well as eternal bliss and glory for the righteous. It opposes rather than emphasizes every scriptural standard that exalts the God of heaven and shows unregenerate man to be a fallen creature. It ignores rather than emphasizes the scriptural position that many of the things held up to ridicule and contempt as "externals" are the commandments of God, holding a vital relation to the condi-

tion and state of the inner life. And in this change of emphasis Modernism, to say nothing of its deceptive claims and insinuations, places itself alongside of all other forces of unbelievers in and enemies to God and His Word.

Paul commended the Romans for their loyalty in faith and life. "God be thanked," he said, "that ye..... have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17). There being an obedient condition of the heart, it was made manifest in their outer life. In other words, being theologically right, they had an attitude of obedience toward God and of loyalty toward the Church.

What the Christian world to-day needs is a renewed emphasis on and a recognition of the fact that externals are but a manifestation of what the inner life is like. That emphasis is very evident in the teaching of Christ and His disciples, let it also be in evidence to-day. When Christ said, "Ye are my friends, if ye do whatsoever I command you;" "Why call ye me, Lord, Lord, and do not the things which I say?" "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven"—when James said, "Be ye doers of the word, and not hearers only, deceiving your own selves"—when John brought the warning from Christ that there is a fearful penalty attached to the work of adding to or subtracting from God's Word as revealed to man (Rev. 22:18,19) we are made to feel the urgent need for giving renewed emphasis to this same vital truth.

Another thing that needs emphasis is a full recognition of the Triune God. It means nothing when we simply say that we believe in a God. The kind of God which many profess to believe in should be spelled with a little "g," for the God whom they profess to worship is not the Triune God in whose name the true believer is baptized. They who worship the God of heaven worship the Infinite Being who includes Father, Son, and Holy Ghost; giving recognition to the Son in whom "dwelleth all the fulness of the Godhead bodily" and to the eternal Spirit whose mission it is to "guide you into all truth."

WILL THE SUPREME COURT DETHRONE GOD?

Our country owes a debt of gratitude to Judge Warren B. Burrows of New Haven for stating with accuracy and perfect clarity the issue that the recent denials of citizenship to conscientious objectors against war have raised.

Judge Burrows was ruling upon the

application for citizenship of Douglas Clyde Macintosh, Dwight Professor of Theology at Yale University who on June 24, 1929, stated to the U. S. District Court that his allegiance was first to the will of God and that he would bear arms only in a war which his conscience justified. The Federal examiner, John F. Davis, advised against granting citizenship, as Federal examiner E. J. Kennedy advised in the Graber and Webb cases. Judge Burrows on January 9, 1930, rendered a decision supporting the recommendations of John F. Davis and stating in unmistakable language that because Douglas Clyde Macintosh considers "his allegiance to be first to the will of God," he is "not attached to the principles of the Constitution of the United States" and can not become a citizen.

The memorandum of Judge Burrows was as follows:

Upon consideration of the petition of Douglas Clyde Macintosh, affidavits in support thereof, the findings and recommendations of John F. Davis, duly designated examiner of the Bureau of Naturalization, and the testimony of the petitioner and his witnesses in open court on said twenty-fourth day of June, 1929, it appearing that the said petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances, but only if he believed the war to be morally justified, it is decided that the petitioner is not attached to the principles of the Constitution of the United States, and further decreed that said petition for citizenship is denied.

Judge Burrows has formulated with legal precision the ground on which citizenship was denied Martha Jane Graber, the Mennonite, and Margaret Dorland Webb, the Quaker. It will be a historic decision, perhaps an epoch-making case. Doctor Macintosh has given notice of appeal, making certain the fact that the case will be tested in the U. S. Circuit Court in New York and, if necessary, in the Supreme Court of the United States.

Just as in the days of Diocletian believers who refused to sprinkle incense on the altar of Caesar were thrown to the lions, so to-day men and women who put conscience above country are being rejected by the United States Government as undesirable citizens. It is under Secretary of Labor James J. Davis that this ungodly policy has grown up. Secretary Davis is presumably responsible for making the crucial test of citizenship a question listed in the application blank as Question 22: "If necessary, are you willing to take up arms in defense of this country?" Applicants for citizenship are not asked if they will maintain and defend the Eighteenth Amendment. They are not asked as to their loyalty to the Bill of Rights. They are not tested as to their attachment to our great American ideal of liberty under law. They are asked whether or not they

have a conscience against killing in any war, just or unjust, aggressive or defensive, legal or illegal, which any conceivable United States Government may declare. If they say they have no conscience on this moral issue they are admitted. If they have a conscience they are denied.

We do not believe that Secretary Davis' method of selecting American citizens is representative of the spirit of our country or of its institutions. The entire world will watch the progress of the Macintosh case clarified as it is by the decision of Judge Burrows until the Supreme Court has ruled whether a United States citizen may put the will of God first or no. Where God is not first, He is not God. Can it be that the United States Government will follow Russia in declaring for atheism?—Frederick J. Libby.

THE B. & O. ROAD TO HEAVEN

"Life is like a mountain railroad,
With an engineer that's brave;
We must make the run successful
From the cradle to the grave."

The Baltimore and Ohio railroad is the pioneer road of our country. Last year this road celebrated 100 years of service by presenting a great pageant, The Fair of the Iron Horse. It was my privilege to witness this great pageant. It was a great dramatization of the history of man's ways of travel, from the slow, tiresome process of walking, up to the very latest word in modern invention.

Not only is the B. & O. railroad the oldest in our country, but it is interesting to know that the oldest road of the world is also a B. & O.—the B. & O. road to heaven. At the close of this century we can celebrate the first two thousand years of its service to the peoples of the earth. What pageant will be fitting for that occasion! For it is not only the oldest road, but the only road that leads to heaven. It has no competition. God may have other roads for other worlds, but the only road from earth to heaven is this one—the B. & O.

We are interested in our destination, our destiny. Born within each one of us is a desire, a longing, a passion to live on in a perfect world beyond. And just as there is food for the hungry and drink for the thirsty, there is also a place prepared for the longing soul. Jesus said: "I go to prepare a place." Paul said: "We know... we have a building of God, a house not made with hands, eternal in the heavens." This better world has been the theme of poets, prophets and angels. It is the climaxing promise of the Word of God. Therefore, since we are interested in the place, we are also interested in the way by which we shall some glad day arrive. And what is this way? It is

by the way of man's duty--and man's whole duty is to believe and obey the Word of God.

No one can be saved except he believe. Believe and faith, we are told, are the same words. Believe is a verb; faith is a noun. This word means that a man disbelieves or has faith to the extent that he commits his whole life into the hands of Jesus. This is putting it strong, but there is no other definition of faith as a means of grace. No wonder John in his gospel has so much to say about the word believe! No wonder St. Paul has so much to say about the importance of faith. John's gospel was written that we might have faith enough to commit our lives to God. Have you ever read the Golden Text of the Bible with this definition in mind? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him (commits his whole life to him) should not perish, but have eternal life." No wonder Paul says that without faith it is impossible to please God. Grenfell says: "Faith is the giving of substance to the things hoped for." And that is the real test of a saving faith. If a man is willing to give his material possessions, his substance, in exchange for things hoped for in the world to come, he has faith—the faith that saves. Could it be possible that many professing Christians have not understood the meaning of faith? By their fruits ye shall know them. No wonder James cries out, saying: "Faith without works is dead." Dead faith never got any one anywhere in this world—much less to heaven. No one can be saved without committing his life to God. If you do not have faith you are lost. God has done His part in the plan of redemption and is always faithful. He has provided a way. If you want to go from Virginia to California you must get out on the road. If you want to go to heaven you must do the same.

Obey is almost implied in the word believe. But in a sense it is not. We understand that the devils believe and tremble. If I board a train I must be obedient to the rules of the road. I must pay my fare, keep within bounds, respect the rights of others. On this railway of life I must also be obedient. In fact, obedience is one of the outstanding words of the Bible. It means conforming one's whole life to the ideals, standards and will of God. Without conforming one's life to the will of God everything else becomes a mockery. To obey is greater than sacrifice. Who are the great, outstanding characters of the Bible as well as the world, but those who are obedient to the Word of God? Jesus, our great Ideal, did always and only

(Continued on page 891)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Job, W. Va.

Dear Herald Readers, Greeting:—We have been having spring-like weather the last few days.

The mission workers here are all enjoying good health so far this winter. Health in general is pretty good. On Dec. 7 Bro. Gabriel Good and wife and Bro. Paul Good and wife came into our midst. Bro. Paul preached for us at the Bethel Church in the evening, leaving again on Sunday morning for Roaring where Bro. Paul was to fill several appointments. They took with them one of the workers, Sister Vada Heatwole, who returned to her home at Dayton, Va., for the winter.

We closed two of the Sunday schools, the one at the Pennington school house and the other at the Lambert school house, for the winter months on account of road conditions here.

Our hearts were made to rejoice when a father and mother of a large family were received into Church fellowship on Nov. 26. The father was a member of two lodges which he gladly gave up that he might be a follower of Christ, and some day inherit that mansion prepared for him. Pray for them, that they may be faithful and true unto the end.

John Davis, an aged brother who was just received into church fellowship about four months ago and at different times expressed peace, joy and happiness in his new-found Savior, was called from time into eternity on Dec. 18, leaving a bright testimony.

We are sorry to lose our railroad which was in front of the Mission Home. Since the lumber Co. at Horton has finished their job and the mill was taken out it did not pay the R. R. Co. to operate. So they discontinued the trains and are now taking the steel up as far as Harman, which is four and one half miles from here. Some hopes of holding the road there, and again operating trains.

The mail is now being hauled on trucks, and we have only one mail a day instead of two, as before.

We praise God for His guiding hand, protection, and all the blessings He has bestowed upon us the past year. We also thank the different sewing circles and all the brethren and sisters who have so kindly remembered us in the work here in different ways.

Pray for the workers and the work that many souls may be won for Him this year.

Jan. 9, 1930.

Anna Weaver.

THE WORK AT PLEASANT HILL

By J. D. Conrad

For the Gospel Herald.

Greetings to all the Herald Readers, and God's richest blessings upon the work of the Church in this new year, 1930. Following is our report for the past year of the work at Pleasant Hill near Peoria:

We had Sunday school every Sunday in the year and Bible teaching or some service every Sunday evening, with the exception of two months. For the whole year the average attendance in Sunday school was 57. Many took mite boxes and when returned the amount was \$40, which will be used for mission purposes. Birthday offerings were \$14.34. That will be sent to India for religious literature. For other mission purposes we received \$54.00, and for Sunday school supplies, etc., we received \$153.64. Total amount was \$261.98. 24 Bibles have been placed in homes. We rejoice and praise God for the transforming power of the Word of God as it comes into the hearts and lives of these people. Many realize now how they wasted their time in selfishness, and sinful pleasures, and are having some struggles to overcome temptation and get victory. We are often made to wonder if we who have had the wonderful blessing of having Christian parents and enjoyed living in a Christian home from our childhood up really value it as we should.

We are very anxious that a separate place of worship be provided instead of a school house. Think of the many closed church houses, or those wrecked and the lumber used for other purposes. How glad these people would be for one of these old buildings that could be made into a church house at Pleasant Hill. We are praying and trusting that in the near future a church house shall stand at the cross roads. We know that the only hope and salvation for the people in any community is the Church.

Just recently Bro. A. C. Good and the writer had the privilege to visit the day school where 75 to 80 bright and intelligent children gather 5 days of the week to receive some knowledge. How sad to think that many never receive any knowledge, are not taught of Jesus the Light of the world; that when they come to the cross-road of life, the parting of the way, there is no one there to show them the better road! How easily they will be ensnared in

this world of sin and temptation. Will enclose a little poem which has meant much to me, and should help us all to realize our individual responsibility of winning souls for Jesus.

AT THE CROSSROADS

He stood at the crossroads all alone,
The sunrise in his face;
He had no thought for the world unknown,
He was set for a manly race.
But the road stretched east and the road stretched west,
And the boy did not know which road was the best.
So he took the wrong road, and went down,
And he lost the race and the victor's crown,
He was caught at last in an angry snare,
Because no one stood at the crossroads there,
To show him the better road.
Another day at the self-same place,
A boy with high hopes stood;
He too was set for a manly race,
He was seeking the things that were good.
But one was there who the roads did know,
And that one showed him which way to go;
So he turned away from the road that went down,
And he won the race and the victor's crown,
He walks to-day the Highway fair,
Because one stood at the crossroads there,
To show him the better road.

—Author Unknown.

May God bless each one of you for what you have done in the past. Let us not grow weary in well doing, for we shall reap if we faint not.

Jan. 9, 1930.

GIRLS' ORPHANAGE, BALODGAHAN

By Sarah Lapp

For the Gospel Herald.

The Girls' Orphanage in our Mission in India came into existence because of famine in 1899.

If there had not been other causes to keep it going, it would have ceased to exist long before this time. The Influenza epidemic in 1918 and 1919, with crops failing in our section of the country in 1918 and again in 1920, causing famine, several hundred children came into our orphanages, the Girls' Orphanage going as high in numbers as 250 in 1922.

The Institution as we have it at the present time is serving a two-fold purpose—that of Orphanage and Boarding School.

Many of the Indian Christians live where they have no suitable school to which they can send their girls, or where there is no school at all. If they go to other schools until they have passed the 4th grade, then, too, they must come to our boarding school, if they wish to continue in school, as the school in connection with the boarding school has a middle school department. The other mission girls' schools are only primary schools.

The coming of such large numbers

of children brought with it large responsibilities to those in charge of the work. They needed to be taught many things as most of them came from Hindu homes, and very few had ever been in school. At present the oldest girl in the institution is about 20 years old and the youngest are six and seven. Most of the girls are from 12 to 16 years old. All but three go to school. There are 17 rooms in which the girls live, and in each room there are from eight to twelve girls. Each room has a matron selected from among the girls. If any matron gets married, or drops out for any other cause, the matrons with the missionary in charge of the girls select new matrons.

The matron's first duty of the day is to see that her girls get up in the morning when the bell rings at 5:30 in the cold season, and at 5:00 A. M. in the hot season and in the rains; and that they wash their faces and hands, and comb their hair, sweep their rooms, and fold up their bedding. At 6:30 every girl is to be quiet in the rooms for 20 minutes for devotion, when she reads God's Word, and has prayer. After that each girl goes to work; some to sewing, mending, washing clothes, cooking, grinding wheat, with stone hand mills, two girls grinding at one mill; others do cleaning, and some do field work in its season. They work for about one and one-half hours; then they eat, and after eating, they get ready for school. They come back from school for an hour to eat, then go back to school until 4:00; those who do the cooking cook the food, and all eat about 5:30, then have study for an hour or so, when they study their lessons for the next day, and all retire not later than 8:30.

Each room has two girls to do the cooking for the girls of their room. They take turns at cooking every two months, so each girl learns to cook. They enjoy the little family groups very much. The food is cooked much better as a rule (unless some get careless at times) than when cooked in a bulk. All the work is changed every two months so each girl gets to do all kinds of work.

Keeping so many (173 in all, counting two women who assist with the work) clothed, and seeing that there is always rice, vegetables, etc., on hand takes planning.

But since the sewing circles do much of the sewing for the girls' needs, it is not as hard as it was before, as then the missionary in charge had to do most of the cutting of the clothes herself. There are usually quite a number of girls sick with malaria, etc., for about 5 months out of a year. They need medicine and nursing. There are two who care for them, and besides we have one of our own former girls who took nurses'

training, who is married and lives outside, she comes here every morning and evening to take care of the sick.

Many of the boarding girls are daughters of our former Orphanage boys and girls, and we see a difference in their training. They are more quiet and obedient, as a rule, than those who come direct from Hindu homes, with no Christian influence back of them.

We are hoping for much from most of these girls in the future. Some are teachers, and others are hoping to take further training, and some want to take training for direct Evangelistic work. We ask your continued support and prayers that the work may be carried on in the way it should be, and that the girls may be a blessing in the future Church of India.

Dhamtari, C. P., India.

CONCERNING CONTRIBUTIONS

By Vernon E. Reiff

For the Gospel Herald.

It is desired that these several funds which are overchecked be replenished in order that our missionaries can carry on work to which the Lord has called them.

PLEASE DIRECT YOUR CONTRIBUTIONS TO ONE OF THESE FUNDS SHOWING OVERCHECKED

Dec. 31, 1930.	
India Missionary Support	\$ 779.00
Evangelistic Fund	1,324.92
Teacher	476.59
Village School Teachers	9.98
Medical	632.20
Annual Repairs for 1929	397.50
S. America General	187.41
Evangelist	1,064.98
Canton	373.39
Chicago	294.49
Detroit	167.20
Fort Wayne	437.28
Kansas City	302.63
Lima	471.77
Peoria	508.96
La Junta Hospital & Sanitarium	87.06
French Missionary Support	522.99
	\$8,038.35

Has your congregation or Sunday school made a contribution for either of these funds? If not, "Do it now!" Many Sunday schools have a surplus in their treasurer's hands at the end of the year. This office will be glad to receive the balance you have on hand to be used where needed most. If each Sunday school sends an offering the above amounts can be easily supplied.

Mennonite Board of Missions,
Administration Building,
1711 Prairie St.,
Elkhart, Ind.

I am opposed to sin, but not opposed to sinners. I am trying my best to keep them out of hell.—Baucom.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9

What angel was it that troubled the waters of the pool of Bethesda, as recorded in Jno. 5:4? Was it a daily occurrence, or did it occur only at a certain time of the year? O. K.

The name of the angel who was divinely sent to trouble those waters in Jerusalem has not been revealed to humanity. It was undoubtedly one of the "ministering angels, sent forth to minister for those who shall be heirs of salvation". (See Heb. 1:14.) If it had been essential for us to know the name of said angel the same would certainly have been given to us in the divine record.

Since the "angel went down at a certain season into the pool," it is clear that it was not a daily occurrence, but at such a time or season as God in His infinite wisdom considered it best to send the wonder working angel to trouble the waters of said pool in order to bring physical restoration to those who first stepped into the pool after its waters were troubled.

It is comforting to know that our ignorance of the angel's name and the season of the troubling of the waters is not essential to our salvation, or to our getting the practical lesson which this incident teaches.

Who was the young man referred to in Mark 14:51, 52, who had a linen cloth cast about his naked body?

R. H. W.

We have no means of knowing who this young man was. Had it been the Lord's will that the name of the said young man should be universally known, the same would have been given by the inspired writer.

He likely had been living, or rooming, near the Garden of Gethsemane and late that night when the Lord Jesus was taken captive by the cruel mob, he perhaps had been awakened by the tumult which took place near by, and hastily leaving his bed or couch upon which he had been resting, he cast a loose covering over and around his nude body and went forth to join the crowd composed of Christ's enemies who were leading Him to the high priest to be tried and condemned by said enemies; but the "young men," who probably were servants of the Roman soldiers, who assisted those who laid hold on Jesus in arresting Him, seeing the young man following, they seized him, probably thinking that he was one of Christ's disciples. This unknown young man being in danger of assault, suddenly fled from the mob. (Continued on page 894)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst

PERFECT THROUGH SUFFERING

God never would send you the darkness
If He felt you could bear the light,
But you would not cling to His guiding
hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach at all
If pain did not guide them there.

Then nestle your hand in your Father's,
And sing, if you can as you go;
Your song may cheer some one beside you
Whose courage is sinking low;
And well if your lips do quiver—
God will love you the better so.

So He sends you the blinding darkness,
And the furnace of seven-fold heat
'Tis the only way, believe me,
To keep you close to His feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

—Selected.

We have received the names of several crippled children and older people who are afflicted. Thanks for your response. Will be glad to hear from others who know of any such, especially the names of afflicted children. We will also be glad for material for this page. Send it in, and we will pass it on.

A. S. H.

TRIALS

If God's children are required to pass through severe trials and afflictions it is only that they may be made better thereby. We may pray to have the cup of suffering removed provided we can also say, "Nevertheless not my will, but thy will be done." And our heavenly Father will answer our prayers as will be best for us, either by removing the trial or giving us strength to hold out faithful to the end.—Sel.

GOD KNOWS

By Lottie Snyder

For the Gospel Herald.

"Though I have afflicted thee, I will afflict thee no more" (Nah. 1:12). There is a limit to affliction. God sends it, and He also removes it. Praise God for it. I often wonder when it will end. Let us wait patiently, and endure it till it is God's will to take it from us. Our kind heavenly Father takes away the chas-

tening rod when He sees it best to.

I am sure if affliction is sent to test us, He will supply us plenty of grace to bear it. Jesus said, "My grace is sufficient for thee" (II Cor. 12:9). God alone knows what is before us; we do not. I thank God I do not know what is before me. We do not know how soon we will be called to go home. No one but God knows this. After many years of sufferings and tribulation we may, before many hours are past, be just as happy as we are sorrowful. "Every cloud has a silver lining;" only we cannot always see it.

Trials are only for a season. These dark days and hours will soon be past. "Weeping may endure for a night, but joy cometh in the morning" (Psa. 30:5). Trials are for some purpose. We cannot see the things that God sees are best for us. Some trials prove that there is something in us that is very precious to our Lord, else He would not spend so much time and pains on us. So let us by God's grace try to be a patient sufferer.

Even if affliction comes to us let us not complain, even if it is not pleasing to the flesh. I often wonder what would be if it would not be for these shut-ins to show the people how a person really can get. "What is man" (Psa. 8:4)? Since God has chosen me to be a shut-in, I can say with Paul, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). God has chosen many a one to be a shut-in and crippled up. So whatever befalls me in this vale of tears, I know that He has chosen it to be so. Fear not, Christian, Jesus will be with us. In every trial His presence is both our comfort and staff. He will never leave one whom He has chosen for His own. His words of promises to His chosen ones are true. "Fear not, for I am with thee" (Isa. 41:19). Even if my burden of suffering seems heavy, I can again say with Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The Lord was good to me in many ways. I can never repay the Lord for all He has done for me; neither for the kindness of the brethren and sisters and friends. I take this way of thanking them all for what they have sent me over this Christmas season. I feel I am not worthy of them all, but I was made to think of these words: "God loveth a cheerful giver" (II Cor. 9:7). I wish to thank the

young people who came and sang for me on Christmas afternoon. God bless and reward these young brethren and sisters and friends. I thank all those who come to read, sing and pray with me. I know they will be rewarded for it if they remain true and faithful until the end.

My cross that was given to me seems heavy many a time, but if it would not be for God's Word to comfort me I do not know where I would go to for comfort and consolation. We cannot understand God's ways, but God knows what is best. If we hold out faithful until the end, then we shall some day know what it was for. Let us go on in faith and love, never doubting that God is watching, and He will bring good and beauty out of all our pains and tears. God does not comfort us to make us comfortable, but to make us comforters. With the sufferings and afflictions I must pass through I can say it was good for me. I am better able to comfort others who are sick. The Lord is my staff to walk with many dark days.

If I cannot go to the house of God I am glad they can come here. I was able to have preaching once a month this last year, and sometimes more than once a month. God bless these brethren who are willing to come here and preach for me. God reward them for it. It has done me so much good. It is not always the big crowd. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). God's Word is true. I have never found it to fail me in all my sufferings. Praise God.

I want to thank all for what they have done for me. Jesus said, "It is more blessed to give than to receive" (Acts 20:35). My home minister especially is always willing to come when one sends for him. Thank God for such a kind brother. Do not forget all of God's children and sinners in your prayers, and especially pray for me. "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16).

Lititz, Pa.

We need to distinguish between principles and applications. The principles of Christianity are eternal, but each age must apply them to its own problems.—Noah Oyer.

The constant grind of daily duties renders one a mere machine unless we keep our devotional life fresh and up to the minute.—Noah Oyer.

There is only one person who is deceived when we flatter people and that is the person who indulges in flattery. The other person knows it.—Noah Oyer.

SUNDAY SCHOOL LESSON

Lesson for Feb. 2, 1930—Matt. 6:5-33

PUTTING GOD'S KINGDOM FIRST

Golden Text.—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

Introductory.—The lesson before us is a continuation of the Sermon on the Mount. While only parts of the sixth chapter of Matthew are to be found in the lesson text, the whole chapter should be carefully studied to get most out of what we do have. And especially do we need to keep in mind what our Savior has to say about fasting while we are studying His instructions on Prayer. The two are very closely linked together.

Prayer (5-13).—Two phases of the subject are here presented: (1) general observations on the rules to be followed; (2) the submission of a model prayer, valuable to us as an illustration of our Savior's teaching on the subject. With reference to these observations, we are reminded:

1. That we should be different from the hypocrites, whose prayers are largely a display of pretended piety. "They have their reward," but this reward does not include the approving smile of God, neither does it bring from heaven the answer to our petitions.

2. That we should enter into our closets, sending direct to the Throne the petitions that we desire. This admonition does not necessarily condemn public prayer, as both Christ and the disciples are known to have prayed in public. But it does mean that whether we pray as individuals, or as individual groups or families or congregations, we should talk to the Lord direct. It is from Him, not from man, that we get the only answers worth while.

Having completed His instructions on Prayer, Christ goes on to offer a model prayer, saying, "After this manner therefore pray ye." For simplicity, directness, faith, and perfect trust in God this prayer is unequalled, outside the prayers of Christ Himself. We do well to study and to follow the model.

Laying up Treasures (19-21).—That is what all people are after. Some seek to lay them up in the miser's chest, some in the place of mirth, some in the political field, some in the halls of learning. But no matter in what earthly realm we seek our riches, even the best of things sought is but vanity unless we keep all upon the altar of the Lord, keeping our eyes fixed upon the true riches above. Our possessions, along with all the rest of our stewardship, must be kept upon the altar, subject to the Word

and will of the Lord, if we are to keep them free from the corroding influences of this world. The most destructive thing to self is selfishness. This is one of the many reasons why we should set our "affection on things above, not on things on the earth." The closing thought is significant: "Where your treasure is, there will your heart be also." And we might add: Where your heart is, there is either your God or your god.

Unfaithful Anxiety (31-33).—The key-note of the entire message is that of trust in the living God. But many are not willing to trust the Lord. Instead of taking God at His word, trusting in Him and committing their all to Him, they are afraid that something will happen unless they take everything into their own hands. Results: needless worry, unfaithful lives, impoverished souls. Let us never forget that "it is better to trust in the Lord, than to put confidence in man." Christ would save us all this needless worry, this fretting and fuming, by giving all things into the hands of God, with full confidence that He will provide for His own. Accordingly He reminds us:

1. That this failure to trust in God is worldly. "After all these things do the Gentiles seek." You need not

expect anything else from them, for they are not in the fold of our Redeemer. But for people who have professed faith in the living God it is but reasonable to expect that they should take Him at His word, believe in His promises, cast their burden on the Lord, with full confidence that He will sustain them. It has been truthfully said that we borrow most of our troubles.

2. That our heavenly Father knows just what we need, therefore anxious care may well be laid aside. This does not mean, however, that we should not coöperate with the Lord in providing for the necessities of life. But it does mean that, being in coöperation with Him, we can well afford to be satisfied with His providential care and let each day's cares take care of themselves. Improve the opportunities of the present, and you may well afford to trust God for the future.

3. That we should seek "FIRST the kingdom of God, and his righteousness." This applies to our business life, our home life, our social life, our religious life. Make this the first rule of life, and you will never go wrong. It is the grand climax in the Christian's life, even though it should come at the first of the Christian's journey, should be the first item in every decision.—K.

Bible Meeting Topic

THE YIELDED LIFE.—Rom. 6:13-22

Topic for February 2

MOTTO

"Yield yourselves unto God."

OUTLINE STUDY

- I. What a Yielded Life Is.
 1. A life of full obedience to a master.—Rom. 6:16.
 2. A living sacrifice, holy, acceptable to God.—Rom. 12:1.
 3. Not divided between two masters.—Matt. 6:24.
- II. Duties and Qualities of the Yielded Life.
 1. Wait for the hiding of the Master.—Psa. 123:1, 2; Rom. 12:1, 2.
 2. Seeking to please the Master well.—Tit. 2:9; Col. 1:9, 10.
 3. To enter into fellowship with His joys and sorrows.—Heb. 13:10-13.
 4. Faithfulness.—I Cor. 4:2; Luke 12:42-44.
 5. Patient in suffering.—II Tim. 2:3; Rom. 12:12.
 6. Content with our lot in life.—Phil. 4:11.
 7. Giving every resource over into His hands.—Luke 14:33; I Cor. 6:19, 20.
 8. Giving undivided loyalty to His cause.—II Cor. 6:14-7:1

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, **Yield**.
2. Memorize a Choice Passage from the Outline.
3. How to Obey.

For Young People.

1. Yielded to Whom and for What?

2. The Fruits of a Life Yielded to God. For Older People.

1. The Meaning of a Life Yielded to the Lord.
2. The Blessedness of the Yielded Life

SEED THOUGHTS

"If we love Him infinitely more than we do ourselves, we make an unconditional sacrifice of ourselves to His good pleasure, desiring only to love Him and to forget ourselves. He who thus loses his soul shall find it again with life eternal."—Fenelon.

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."
—Isaac Watts.

"My gracious Lord, I own Thy right
To every service I can pay,
And call it my supreme delight
To hear Thy dictates, and obey.

"What is my being but for Thee,
Its sure support, its noblest end?
'Tis my delight Thy face to see,
And serve the cause of such a Friend."
—Dodridge.

PERSONAL THOUGHT

It is our privilege to yield ourselves to a Master who brings the things most worth while into our experience in this world and an eternity of bliss in the world to come.

II. The Text. Rom. 6:13-22.—This passage shows that it is possible for a person to yield his will to the Lord and righteousness or to Satan and unrighteousness. But the salvation which we receive in Christ enables us to triumph over the power of sin and live unto God.

Gospel Herald

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Scottsdale, Pa.

THURSDAY, JANUARY 23, 1930

Field Notes

Bro. Noah Oyer of Goshen, Ind., dropped in at the Publishing House a few hours last Saturday morning, on his way home from points farther east.

Sister Lydia A. Mast of Middlebury, Ind., spent a few days last week at Scottsdale, Pa., the guest of Bro. and Sister J. A. Ressler.

Bro. Otho Shank of Elida, Ohio, filled the pulpit very acceptably at Scottsdale, Pa., on Sunday, Jan. 12, both morning and evening.

Baptismal services were held at Mattawana, Pa., on Sunday morning, Jan. 12, at which time three young people were received into fellowship.

Jan. 17-19 was the date of the Bible conference at Greenwood, Del., with Brethren M. S. Zehr and Nevin Bender serving as instructors.

Arrangements have been made for a series of meetings at Scottsdale, Pa., beginning the latter part of February, with Bro. J. K. Bixler of Elkhart, Ind., in charge. Pray for the meetings.

We take this way to thank our many friends, who remembered us in their prayers and visits and also the cards of sympathy and good cheer during our recent stay in the Lancaster General Hospital. God bless you all.
Ira L. Hershey.

Bro. I. J. Buchwalter of Dalton, Ohio, worshiped with the congregation at the Canton Mission on Sunday, Jan. 5. Bro. B. expresses himself as being well pleased with the

work and outlook in the Sunday school being conducted at that place.

From Millersville, Pa., we get this word: "Sister Lydia Souder (wife of the superintendent of the Mennonite Children's Home) was taken to the Lancaster General Hospital to-day (Jan. 16) for another operation. We request the prayers of the brotherhood." May her recovery be speedy and permanent.

No. 92, Atglen, Pa., is the only identification found on a recent renewal for the Youth's Christian Companion. The sender evidently overlooked filling out the blank with the name, and we are not able to give proper credit until we hear from the party again. The above information was found on the envelope. The sender will please notify the subscription department of the Mennonite Publishing House, Scottsdale, Pa., at once.

A letter from Bro. L. J. Heatwole, Dale Enterprise, Va., brings us the unwelcome news that because his eyesight has become seriously affected his physicians have advised him that it will become necessary to discontinue his calendar work as well as all his correspondence. We are indeed sorry to hear such reports, as his work along these lines has been widely and genuinely appreciated. Our prayers are that, if not prayed against God's will, that He may restore our brother's eyesight to normal condition and spare him for a number of years of useful service.

A Russian brother, writing to a friend in America, says that they spent several weeks in Moscow, with high hopes that they might be given the privilege of emigrating westward. Instead of their hopes being realized they were deported back to Ukraine, under military guard. At the time the letter was written they were on the third day of their journey homeward. The burden of his heart was the thought of what they could get to live on after they reached home, being destitute. There is need for much fervent prayer, not only for these unfortunate brethren but also for their persecutors.

Correspondence

Smithville, Ohio

(Oak Grove congregation)

Dear Readers:—We have been enjoying mild winter weather the past two weeks, and considerable rain this last week. During Christmas week there was a very heavy snowfall.

However this is the season wherein we are more deeply impressed with the richness of God's bounteous bless-

ings. Our debt of gratitude seems heavier when one realizes that thousands of workingmen are without steady employment, especially in northeastern Ohio.

An interesting program was rendered Dec. 29 by students who were here during vacation. Among the colleges represented are, Ohio State, Eastern M., Kent State, Bluffton, Wooster, Goshen, Nurses Training School of Cleveland, Kirksville Medical, several Business Institutes, and Hartford Seminary.

We are sure that these young people will be well equipped for the Master's service, through a gain of ability to use knowledge.

The sisters' sewing circle, which meets the first Monday of each month, was well attended. Garments and bed clothing were prepared for Canton Mission and Bro. Joe Richard family of Sterling. Early last Sunday morning, the Richard home, with all the contents, was burned. This misfortune was probably caused by defective wiring.

The business meeting was held on New Year's day, with the election of Church officers: Amandus Smucker, Trustee, Edwin King Chor., J. P. Liechty Treas., E. U. Burkholder Mission Treas. Ushers: John Liechty and Raymond Miller. S. S. officers: H. D. Yoder and Elmer Beiler Supts., Mrs. Emma Rohrer Prim. Supt., Ray Heiks Secy., Elizabeth Burkholder Chor., Icie Wenger Libr. Orrin Schrock Treas., and Alvin Byler Supt. of Y. P. Meeting.
Jan. 7, 1930. Cor.

Lake Charles, La.

Dear Readers of the Gospel Herald:—On Sunday, Jan. 5, Bro. H. F. Reist of Falfurrias, Texas, was with us and preached two helpful sermons while with us. Health and weather conditions were favorable while our brother was here, for which we are thankful. Remember the work here in your prayers.

Jan. 7, 1930. Sarah B. Leidig.

Broken Bow, Nebr.

Dear Herald Readers:—May God's rich blessings be yours. On Christmas day most of us of this place were gathered at the house of the Lord and we feel sure that every one present received a blessing.

On Dec. 29 we reorganized our Sunday school, as follows: Supts., Aaron Eichelberger, Roy Stutzman; Sec.-treas., Glen Eichelberger; Chor., Alvin Eichelberger and Carrie Stutzman. Pray for the leaders of the Sunday school. There are now 62 on the roll.

On Jan. 1 we had a business meeting, the first since we are organized as a church. The following officers are elected: Trustees, Aaron Eichel-

berger, Ed Eichelberger, Ed Stutzman; Sec.-treas., Roy Stutzman; Mission Board member, Ed Stutzman. Now organized as church and Sunday school, may we be found faithful servants of the Lord Jesus Christ and a real blessing to the community and state, that God's holy name might be glorified.

We are having nice winter weather at present.

May God grant to you all the needed grace to live the overcoming life is my wish and prayer. Pray for us at this place.

Jan. 7, 1930.

Ed Stutzman.

Harper, Kans.

(Crystal Springs congregation)

Greetings to all Gospel Herald Readers:—Another year has passed into history. May we as a church and as individuals serve God better this year than we ever have before. We had the privilege of having with us, Dec. 21, 22, Bro. Paul Erb who gave us two sermons, and a talk on "The Faith of our Fathers." We are wondering how many in our churches to-day would have the faith and courage to stand the test as our fathers did before us?

We certainly enjoyed a spiritual feast when evangelistic meetings were conducted by Bro. Perry Shank, Ononogo, Mo., Dec. 24 to Jan. 1. Bro. Orrie D. Yoder who is attending Hesston College was also with us during this time. Bro. Yoder had charge of the singing which was greatly appreciated. There were only two confessions during these meetings, but we are sure there are others who were encouraged to live closer to God and to what the Mennonite Church stands for. We are especially thankful to God for the nice weather we had during these meetings.

Our Sunday school and Y. P. Meetings were reorganized the first of the year. Supts., Henry Yoder, Harve Yoder; Chors., Willard Hooley, Ferne Zimmerman; Secvs., Norman Miller, Clyde Schrock; Prim. Supts., Nellie Reber, Edna Stutzman; Librs., Minnie Swartzendruber, Y. P. Meeting Committee, Alta Zimmerman, Dave Yoder, Edna Stutzman.

Jan. 8, 1930.

Edna Stutzman.

Morrison, Ill.

Dear Readers of the Gospel Herald. Greeting:—On Sunday, Jan. 5, we reorganized our Sunday school at this place with the following officers: Supts., Bro. D. S. Deter, Bro. Aaron Nice; Chors., Sister Frances Nice, Bro. Ira Deter; Secv.-treas., Bro. Cecil Nice, Sister Beulah Nice. Pray for us at this place. We are only a few, but Jesus has promised to be with two or three, if they meet in His name. Our Sunday school has grown some again, as some of the neighbors' children that go to other Sunday

schools in the summer come here, during the winter. We have church service and Sunday school every Sunday during the winter, when weather and roads are so we can go. We are having a snowstorm to-day.

Yours for the Master,

Jan. 8, 1930.

L. Nice.

Nampa, Idaho

Gospel Herald Readers, Greeting:—Our annual business meeting resulted in the following elections: Church officers—Trustee, Will Roth; Librs., Gladys Weaver, Edna Zuercher; Chors., David Good, Wilbert Nofziger; Leaders of Children's Meeting, Anna Kauffman, Ina Flisher; Cor., Omar Miller; Y. P. M. Committee: David Good, L. F. Hilty, Wilbert Nofziger; Ushers: Howard Nofziger, Harold Miller. Sunday school officers—Supts., L. F. Hilty, J. H. Flisher; Prim. Supt., Ina Flisher; Chors., Wilbert Nofziger, Gladys Weaver; Secvs., Paul Kauffman, Harold Miller.

During the present month Bro. E. E. Zuercher is giving special instruction for the benefit of those recently taking a stand for Christ. This is given during our regular mid-week prayer service. A profitable Bible Class is also in progress at the present time, meeting on Friday evenings. The text book used is Twenty-Six Studies in Christian Doctrine, by J. R. Shank. Bro. David Good teaches the class.

A spirit of good will prevails, and we have prospect of a very profitable year in spiritual things.

Jan. 8, 1930.

Omar G. Miller.

Lancaster, N. Y.

Greetings in Jesus' name:—We thank the Lord for the many blessings we greatly enjoy. We had our annual meeting on New Year's day. Bros. Noah Miller and Sam Beachy were elected Sunday school superintendents for the coming year. Bro. Elias Nafsiger was reelected trustee for another term. New teachers were also selected for different classes.

Bro. Aaron Mast of Maryland intends to be with us by next Sunday to begin a series of meetings. Pray for the work here and the oncoming meetings.

Health is fair at this place.

Jan. 8, 1930.

Christ Bontrager.

Fairview, Mich.

A greeting of Love to all who believe in Christ, the Savior of humanity:—We have great reasons to praise God for the many kindnesses that we are enjoying again and again from Him who doeth all things well.

We have just closed a season of Bible conference at our church. The brethren C. C. Culp of Chief, Mich., and S. I. Miller of Pigeon, Mich., were with us as instructors. The

first session began Dec. 19 and continued until Dec. 29, 1929.

These meetings were attended by interested listeners and the plain and scriptural teachings which were given resulted in eight young boys and girls deciding to own and confess Christ as their Savior for the first time. A number of others were reminded of some errors in their lives and vowed to renew their intentions of living true Christian lives. May we all take heed to the teachings of God's Word that we may be bright lights wherever we are.

On Jan. 1, our annual business meeting at the church was attended by a large portion of the membership here. The following officers were elected to help carry on the work of the church. Trustee for three years, H. J. Miller; local mission members, M. S. Steiner, Oren Detweiler, Henry Troyer; ushers: Kenneth Gusler and Henry Troyer; insurance director, M. S. Steiner; church chors., O. J. Bontrager and Mabel Pletcher.

The sisters' sewing circle met on the afternoon of Jan. 1, with 22 sisters present.

Jan. 9, 1930.

Mabel Pletcher.

Preston, Ont.

(Hagey congregation)

Greetings in Jesus' worthy name:—We have again had our souls refreshed in the Word of God, when Bro. N. E. Trover of Cable, Ohio, conducted evangelistic meetings Dec. 12-19. During these meetings one lost soul was won for the kingdom, and two straying sheep were brought back safely into the fold.

Bro. Trover reminded us very forcibly of the need of keeping our hearts and lives pure before God, and the fact that so many people have their names on the Church record and taking part in Church and S. S. worship, and yet as lost as the sinner who has never known Christ. Pray that the seed sown may spring up to life everlasting.

We also had an all-day meeting on Dec. 15, with Bro. N. E. Trover and Bro. H. W. Stevanus as speakers.

We are sorry that our pastor was unable to enjoy the spiritual feast with us, on account of sickness. But we are glad that He has again been able to worship with us last Sunday.

There are a number of our members who have been unable to worship with us for some time on account of sickness. They have asked for the prayers of the brotherhood. May you join with us in prayer on their behalf. "The effectual fervent prayer of a righteous man availeth much." If the prayer of one righteous man avails much, how much more will be accomplished by the prayers of a body of believers.

May you pray for the work at this

(Continued on page 892)

Miscellaneous

RUSSIAN MENNONITES

An oppression almost inconceivable to Americans is being wreaked upon Mennonites in Russia, according to information that has reached J. P. Siemens, a Los Angeles citizen of some years standing. Mr. Siemens was born a Mennonite in Russia, but has been in this country fifty years. From relatives and business connections in Russia, he said yesterday, he has learned of a condition in the soviet union which, in his opinion, "needs American aid as much as any disaster like the Japanese earthquake and such things."

"The Russian Mennonites," Mr. Siemens said, "are a Protestant religious sect, probably most comparable to the Baptists in many respects. They have been in Russia about 140 years. Catherine II invited them from Germany because they were a thrifty agricultural people. They settled principally in Southern Russia and, before the war, produced much of the great Russian wheat crop. Some settled in Siberia.

Leaders in Farming

"Wherever they were, they were foremost agriculturalists, especially in Southern Russia, where they not only produced great wheat crops, but milled the crops themselves and also made agricultural implements. There are in Russia now about 80,000 Mennonites. Some of them grew very wealthy. All were thrifty, most of them were prosperous. None was in any almshouse or jail.

"The Bolshevik government began levying upon them for grain and they delivered it. Then the exactions became so great that difficulty was encountered by the people in meeting them. Some would be got out of their beds in the middle of the night and told that they must deliver so much grain by a specified time to the government for, say, 90 cents a unit. If they protested the levy would be doubled.

"Many sold all their possessions to procure grain to meet the exactions. They were reduced to poverty and suffering. Americans would hardly be able to believe the actual conditions forced upon them by soviet rulers.

Canada Their Mecca

"Finally some of them went to Moscow to get permission to leave the country. They got it and, as if by magic, more of them flocked to Moscow and camped there, sometimes thirty persons to the shack, while getting permission to leave the country. They sought to go to Germany, as their ancestors originally

were from Holland and Germany; and in Germany arrangements were made for as many as possible to go to Canada.

"Then suddenly came orders not to grant them permission to leave. In the middle of the night as many as 1000 of them were herded by soviet soldiers into freight cars and trucks and sent back to their homes without even giving women time to dress for the journey and notwithstanding the fact that some of the children had measles.

"Families and groups were separated. Some who had come from South Russia were sent to Siberia. Some who had come from Siberia were sent to South Russia. This happened even within families.

Ministers Banished

"Their religious teachers and ministers, in some instances, were banished to Siberia purposely. The teachers were told that they must teach Bolshevism, which includes atheism, in their schools, and when they refused they were disfranchised, permission to hold land was taken from them and they were not even allowed to buy many things that they needed. Religious worship and rights to continue their sect were shamelessly interfered with and, all in all, conditions among them exist which should call for a Mennonite relief expedition from this country. The truth came out only from those who escaped to Germany."

Mr. Siemens said that in the last five years approximately 15,000 Mennonites from Russia have settled in the Winnipeg district of Canada with help from the Canadian Pacific Railway. He was a colonization agent for railway interests and worked among them there and elsewhere.

TRUE WORSHIP

By Esther F. Burkhart

For the Gospel Herald.

We are briefly considering the sixth chapter of Matthew and also a few verses out of other parts of the Bible that bear on the same subject. In this chapter Jesus taught great lessons. It is the greatest discourse we have on record of His teaching. It is a part of the Sermon on the Mount—precious to us because it was spoken by Jesus Himself. We believe that this teaching was meant for those who had started for the Kingdom, showing that there should be a growth, an advancement in knowledge and in the possession of spiritual things.

Jesus warns the disciples of the danger of being drawn away from the true worship to that mixed with false or idol worship. God had called a people unto Himself. He had given

them the commandments. He had led them and protected them and asked them only for true worship. Yet they left that and worshiped idols, with the heathen nations. He called them again and again. He sent His prophets to plead with them to return to Him and worship Him alone, but as a nation they would not. Because of this, His people, who should have been serving Him in peace and plenty, were scattered and almost lost among the heathen nations. But in mercy He reserved unto Himself a people, and He will have their undivided worship. When idol worship had drawn His people away so far, is it any wonder that when Jesus came to fulfill His mission on earth that He warned His followers not to be led away from the worship of the true and living God?

He speaks very much of prayer—praying and reading of His Word, with a true desire to learn of His will. Without these we cannot worship Him in a way that is acceptable in His sight. But He warns them not to do these things to be seen of men. Of those who give and pray to be seen and heard, He says, "They have their reward." Then a little farther on He says of true prayer, almsgiving, and worship, "Thy Father shall reward thee openly." Here we have both the rewards set forth; that which is of the world, and that which the Father gives to His true worshippers. Let us covet earnestly that which He gives.

He so earnestly asks us to forgive. Without a forgiving spirit we cannot pray to Him to ask Him to forgive us. It is only as we forgive that He is ready to forgive us.

A selfish nature in us is also a hindrance to a true life of prayer. James says, "Ye ask and ye receive not, because ye ask amiss, that ye may consume it upon your lusts." He knows of what we have need, and He is ready to bestow on us those things He has so faithfully promised that are for our spiritual good. If we consecrate our all to Him we will not trouble ourselves about these things, for that shows in us a lack of faith. If we are seeking yet to lay up treasures on earth, then our prayers are hindered. The psalmist says: "If I regard iniquity in my heart, the Lord will not hear me." Our treasures will be laid up in heaven, out of a heart and life of true worship such as is brought about by reading His Word, praying, giving, forgiving, and the other things which He teaches. "Thy word have I hid in my heart, that I might not sin against thee." When we meet these conditions there is no room for divided worship, against which He so earnestly warns in the few last verses of this chapter.

His followers should have the spirit

of obedience in their hearts. If by His Spirit He convicts us of disobedience, we should seek forgiveness and cleansing from it, forsake it, and become obedient to the leadings of His Spirit. We should be willing to pray, to testify, and to witness for Him. Obedience consists not only in being willing to do great things. Perhaps we have been unkind, or we may have been dishonest in a very small way. We should obey His Spirit and ask forgiveness of God and the one we have wronged, and make restitution. Perhaps He asks us to speak to the unsaved and in this way witness for Him. If we are not obedient in these things we cannot have peace and our prayers are hindered. If we do as He asks we may be used of the Lord to help some soul into the Kingdom.

Humility is also one of the fruits of the Spirit. The Lord used Saul because his heart was right, but Saul became great in his own sight. His heart was lifted up and the Lord rejected him. Samuel in rebuking Saul told him that when he was little in his own sight then it was that the Lord used him and his work was acceptable in His sight. What missionary is on the field to-day, at home or abroad, who has not first learned to be faithful in these seemingly little things before the Lord could call him to greater work?

There is also danger in being led into traditional worship. We remember the woman who met Jesus at Jacob's well, who had been taught that it was right to worship in a certain place. She was in darkness and did not know that true worship meant that they that worship God "must worship Him in Spirit and in truth." She did not know that He must be worshiped through faith, out of love and trust, with a heart cleansed from sin. Jesus knew there were many like this woman, and because of this condition He was grieved. His great heart of love and compassion was moved so much that He could not eat the food His disciples brought Him. He called their attention to the natural harvest and said, "Say not..... the harvest is not yet, but look..... lift up your eyes and look on the Spiritual harvest and pray ye the Lord of the harvest."

This took place long ago, and we sometimes wonder how Jesus looks upon the worship that the professed Christian world is giving Him to-day. Does He with His all-seeing eye, His understanding heart, say, "With their lips they draw near unto me, but their heart is far from me" or can He look on it and accept it with His blessed approval and through it lead His children on to more faith and a deeper spiritual work?

These are general conditions; but each one knows his own heart, and it

is the individual conditions that bring about the general condition. If we are filled with a true spirit of praise and worship we can worship Him as the Creator. We see Him in the things of nature. We are told in the Word, "The heavens declare the glory of God, and the firmament sheweth his handiwork." If we would look upon these beautiful things which He created for us, and we would not see in them His divine hand, His divine power, they would not mean anything to us. The psalmist says, "I will look to the hills from whence cometh my help." Why should we look to the hills for help? Because they are strong and beautiful and the same divine hand, the same power that holds them, helps and keeps us. It is good to worship Him in this way, but much better it is when we can worship Him as our own blessed Savior and Redeemer.

He came into the world that we might have life, and that we might have it more abundantly.

Elizabethtown, Pa.

THE B. & O. ROAD TO HEAVEN

(Continued from page 883)

those things which were pleasing to His Father. Paul refused to be disobedient unto the heavenly vision. And so with every one whose name has become immortal. Obedience is the watchword of life; and without it no one can be saved.

Therefore, believe and obey, for there is no other way to heaven. To believe is to board the train that is bound for heaven; to obey is to remain on board until the train pulls in. The track is laid, the train is ready, the bells are ringing—"All aboard."—Russell G. West in "The Gospel Messenger."

NEWS NOTES FROM OUR SCHOOLS

Hesston College

School activities were resumed on Jan. 2, following the holiday vacation of nearly two weeks. At this time our Special Bible Term began. We are glad to report a slight increase over last year in the Special Bible Term enrollment. Nineteen have enrolled for this course. These represent six different states. Bro. S. M. Kanagy, Supt. of the Chicago Home Mission, is here as special Bible instructor. We are very glad for his presence and labors with us. On the second morning of the Special Bible Term Bro. Kanagy gave a very practical address, in chapel, on "The Power of a Purpose."

On Dec. 6, Bro. Paul Erb delivered a lecture on his "Heart of Europe Tour" made last summer with a Mennonite group sponsored by Bro. H. S. Bender of Goshen, Ind. Bro. Erb presented scenes of history and literature to a large and interested audience.

On Friday evening, Dec. 13, Philip Sidersky, an ex-Jewish Rabbi, now a Christian convert and minister, lectured at the college on the "Jewish Passover." He also gave an account of his conversion to Christianity. He illustrated his lecture by setting before the audience the same kind of a passover table as is found in the practice of orthodox Jews. Our understanding of the Old Testament was increased by this lecture and we were made to appreciate, more than ever, the new passover in Christ which fulfills the old.

Bro. Edward Yoder went to Topeka on Dec. 13 for a conference with the Secretary of the State Board of Education regarding junior college requirements and other matters pertaining to our institution. On the following day he spent a few hours at the State University at Lawrence.

Bro. Protus Brubaker of Carver, Mo., an alumnus of our school, spent a few hours with us recently. While here he conducted chapel service one morning.

Services were held at the College on Christmas morning, at which time Bro. Earl Buckwalter of the Pennsylvania congregation preached the Christmas sermon.

Bro. Paul Erb spent Sunday, Dec. 22, with the Crystal Springs congregation near Harper, Kans., where he preached and gave an address on the "Faith of our Fathers."

Bro. I. F. Burkhart worshiped with the Yoder congregation Sunday morning, Dec. 29, and with the Spring Valley congregation that evening. At each place he presented facts regarding our Special Bible Term and filled pulpit appointments.

Bro. J. B. Smith spent the fore part of vacation with a few Illinois congregations, lecturing on non-conformity, upon returning to his home at Elida, Ohio. He was soon called to Ontario to the bed-side of his aged mother and was privileged to be with her when she passed to her reward a few days ago. We extend heartfelt sympathy to Bro. Smith in the loss of one who was very dear to him.

Five of our students spent Christmas vacation doing Gospel team work in Oklahoma. They held services at the three congregations located at Jet, Hydro, and Guyman. The workers feel well pleased with their trip and appreciate the hospitality shown them. We trust that their efforts will be rewarded and that this method of doing Gospel work may be used again.

Our male quartette, known as the "Harmony Four," accompanied by Dean Edward Yoder, toured Nebraska and Colorado during Christmas vacation. They gave programs in about a dozen Mennonite communities. Upon their return home a request program was given in the College Assembly Hall which was filled almost to its capacity by lovers of music. At this time the dean gave a brief report of the trip.

Jan. 7, 1930.

S. M. King.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

LOST YEARS RESTORED

By J. S. Shoemaker

For the Gospel Herald.

(Concluded)

TEXT: I will restore to you the years that the locust hath eaten.—Joel 2:25.

8. **Selfishness** is another very prevalent sin, the extent and harmfulness of which can not be fully told by human tongue. It is a locust that has entered the habitation of humanity the wide world over, and has been painfully destructive in counteracting the fruits of benevolence and self-denial. The sin of selfishness has succeeded in bringing to naught in the lives of multitudes the exemplification of the Golden Rule in not loving our neighbor as ourselves. The great "I" and little "u," so often referred to by self-centered persons, are the marks that betray their character and reveal to others what manner of humans they are. Jesus our great leader has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). To be victor over this destructive locust of selfishness it is absolutely necessary to say no to self and yes to the Lord, and ever follow Him in the paths of self-denial.

9. **Unchastity** is another hideous locust which has been very destructive in corrupting the lives of many people. It usually makes its destructive assaults under the cover of darkness, destroying social purity and causing the sexes to become basely and shamefully corrupt, eventually barring them out of heaven. Read Eph. 5:3; I Cor. 5:9; Gal. 5:19-21. Unchaste thoughts, words, and actions are very subtle enemies of that which is pure and chaste and holy. The heart that is purified by the cleansing power of Christ's atoning blood needs to be guarded vigilantly against the assaults of the locust of unchastity. This may be done by making practical the instructions given in Phil. 4:8. It is an excellent preventative of all that defiles the soul.

10. **Worldly Pleasures.** These attractive and migratory locusts are causing havoc in the lives of many thousands of church members, by destroying their spiritual enjoyments and faithful service of our blessed

Lord. They deaden the spiritual life of believers, having the effect of searing the conscience to the extent that they speedily crowd out the divine life, thus bringing about spiritual death, the saddest of all kinds of death. Paul said, "She that liveth in pleasure is dead while she liveth" (I Tim. 5:6). This is true of men as well as of women. Also note what John writes in I Jno. 2:15-17. These soul-destroying locusts come in the form of dancing, card-playing, picture shows, theaters, entertainments that are pleasing to the flesh, and invariably deaden spirituality. As attractive satanic inventions they are a means of fascinating, entrapping, and of causing spiritual death to great multitudes of human beings in this present age.

11. **The locust of deception**, which frequently comes in angelic form, makes disastrous attacks upon truth and honesty and is one of the devil's most destructive agencies. Deception or hypocrisy is a subtle, satanic art used by the arch enemy of souls in a very alluring way, posing as "an angel of light" (II Cor. 11:14). This satanic locust even approaches saints in the similitude of Christ or the prophets, showing signs and wonders, endeavoring, if possible, "to deceive even the very elect." (See Matt. 24:5, 11, 24.) Many of these enemies of truth and honesty come clothed with a vesture indicating that they hold the position of clergymen or Gospel teachers, but the nature of their teaching is not only questionable but very deceptive and deadly to true spirituality. Among these delusive agencies are Christian Science, theosophy, Mormonism, seventh day-ism, Russellism, Modernism, and other anti-Scriptural isms. These are all destructive of truth and real godliness.

12. **The Theory of Evolution** is another of those deadly locusts that are undermining the faith of many. Because its territory is in many of the educational institutions of our land, it has a very disastrous effect in leading thousands of students away from the faith and hope of the Gospel. These afterwards becoming leaders of men, it makes the work of this deadly locust all the more destructive. Evolution is the forerunner which puts the ground in fertile shape for the seeds of atheism to germinate and flourish. The disastrous results of the

work of the locust of Evolution are such that no human being can describe. God alone knows its awful results. May the Lord of glory send a mighty wave of the true and undefiled religion of Jesus Christ, and thus speedily counteract the godless teaching and effects of Evolution.

It might have been well to discuss other soul-destroying agencies which as a great army of locusts are accomplishing the eternal ruin of multitudes of people, but if by God's grace we gain the victory over the ones thus far named we shall be "more than conquerors through him that loved us" (Rom. 8:37) and "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14).

It is indeed encouraging to know that all those whose lives have been made spiritually barren or unfruitful in the past, by the locusts of sin referred to, shall have the wasted products of those past years graciously restored if they are willing to repent of their sins, by faith accept the proffered grace, and make the unconditional surrender to the Lord Jesus Christ.

We trust that all who have made the good confession and vowed faithfulness in the Lord's service, may daily, during this and succeeding years, live the victorious life, looking constantly to the Lord for His saving grace and sustaining power.

CORRESPONDENCE

(Continued from page 889)

place, as "the harvest truly is great, but the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

Jan. 9, 1930.

By a member.

Waynesboro, Va.

(Springdale congregation)

Dear Herald Readers, Greeting:—On New Year's day the congregation met to cast votes for a minister. Five brethren were voted for. Two of the bishops from Rockingham Co., were with us, Lewis Shank and S. H. Rhodes. On the first Sunday the lot was cast, which fell on Bro. A. H. Showalter. We enjoyed a very impressive service. Bro. S. H. Rhodes preached an appropriate sermon, followed by Bro. David Garber, who set the books and gave the charge. There were eleven ministers and five bishops present. We are glad our aged bishop, Bro. L. J. Heatwole, who has not been so well, was able to be present. The house was well filled with attentive hearers. May the prayers of the brotherhood go up in behalf of the brother in his responsible calling.

Friday, Jan. 10, the official body of the church met to arrange the work

for the year. Sunday school at Springdale was reorganized with the following brethren in charge: George Davis and Clayton Shank Supts., Abner Weaver and Ira Showalter Chors., Henry Wenger, Sec.-treas. There were some changes made in the teaching staff. At Valley View Bro. Jason Weaver is Supt., Bro. Herman Campbell Chor., and Bro. Jack Deadrick Sec.-treas. May all feel their responsibility—scholars, teachers and officers—for there can not be a live Sunday school unless all are interested and at their places, ready to do what they can. Teachers' meeting every Thursday night. Bro. E. C. Shank is leader this quarter. May we have your prayers.

Jan. 11, 1930. Maggie M. Driver.

Fisher, Ill.

Dear Herald Readers:—On Jan. 8 we held our annual reorganization and business meeting. This meeting is usually held on New Year's day, but because of disagreeable weather conditions, it was postponed for a week later. The results of the reorganization are as follows:

Sunday school Supts., Bros. Harold Zehr and Amos Heiser; Secy-treas., Daniel Teuscher, Harvey Birky; Y. P. M. Supt., J. A. Heiser; Ass't and third member, S. M. Zehr and Harold Zehr; Primary S. S. Supts., Albert Heiser and Nelson Sommer. Junior Dept. Y. P. M. Committee, Albert Zehr, Emery Cender and Sister Josephine Schrock; Chors., Ellis Zehr, Elmer Springer.

We are having real winter weather at the present time. Quite a few of the members are confined to their homes with colds and influenza.

Pray for the work at this place.
Jan. 9, 1930. Alta Heiser.

Lake Charles, La.

Dear Herald Readers, Greeting:—Since our last writing the regular monthly appointments were filled Sunday, Jan. 5. Bro. H. F. Reist of Falfurrias, Texas, was here. He preached two interesting sermons. May God's blessings go with him through life.

Our recent visitors were Bro. and Sister Menno S. Eby and children, touring through from Canada to Pennsylvania; also Bro. and Sister Amos Gregory and children of Flint, Mich., touring through the South, who stopped over with us a few days. We are thankful for all these visiting brethren and sisters, and welcome them and others. We are looking forward for Bro. Showalter to have a week's meetings for us in the near future.

We ask the interest of all Gospel Herald readers to remember us in their prayers.

Jan. 11, 1930.

E. G. Leidig.

Dakota, Ill.

Greeting to our Herald Readers:—God has again richly blessed us, and we are again permitted to enter upon the activities of another year.

On New Year's day we held an all day meeting—in the forenoon a business meeting and reorganizing of the Sunday school. The afternoon was spent in the discussion of the following subjects:

What Should be the Rule of My Life during the Coming Year? C. C. Meek.

Young Christians—Their Needs, Rosella Gramley.

What are the Present Needs of Our Congregation? S. E. Graybill.

Many inspiring thoughts were presented, which should cause us to strive more earnestly in our labor for the Master the year which lies before us than ever before. We have also started a teachers' meeting, which we pray may be the means of more clearly opening up the pure Word of God to those who are called to teach.

Sister Mildred Shelley of Thompsonstown, Pa., expects to spend some time in our midst.

Jan. 13, 1930.

Cor.

Willow Street, Pa.

(Brick congregation)

Greetings in the Master's Name:—On Nov. 10, Bro. John B. Senger, Kinzer, Pa., was with us in our Sunday school and gave us the missionary message for the month, emphasizing "Home Missions."

We were privileged to have Bro. and Sister Elias W. Kulp and two children of Bally, Pa., with us on Nov. 17. Bro. Kulp gave a talk to the Sunday school and also an impressive sermon on "God's Program for His Church."

The Thanksgiving services were held by the home brethren. Bro. Jacob T. Harnish admonished us richly for the occasion.

On Dec. 15, Bro. and Sister Christian Martin and family of Mountville, Pa., worshiped with us. Bro. Martin gave a mission talk to the Sunday school concerning the progress of the work at the Columbia Mission, and also preached an inspiring sermon on Gen. 22:1, 2.

Bro. and Sister Victor Herr left for their home to-day at Sterling, Ill., after spending three weeks visiting relatives and friends here. Sister Mary S. Garber has returned to E. M. S., after spending the Christmas season with the home folks.

One of our number, Sister Fannie Mowrer, has answered the quiet call from beyond the skies and passed into the presence of the Lord. May God comfort with the precious thought that "they have not lost her, but she is only out of sight for a little while."

At the present time Sister Annie Grog is confined to her home on account of sickness.

Mr. Thomas Keith, the janitor who serves here, is not able to be present with us as usual on account of ill health.

Yesterday we were favored with a visit by Bro. John W. Weaver and also Deacon Bro. Harry Saunders, Weaverland congregation. Bro. Saunders gave a talk to the Sunday school and Bro. Weaver preached a very timely sermon from II Tim. 3:16. Bro. and Sister Martin Book, Sterling, Ill., also worshiped with us.

In the afternoon the Sunday school was opened at Sunnyside, right south-east of Lancaster City. Preaching services followed by Bro. John W. Weaver with an inspiring message from Jno. 3:16. Attendance was good with 157 present, 71 from Sunnyside. Reverence and attention very impressive. Come and pray for the work. "We never know what mighty saint may blossom from the tiny seed of the Gospel that is sown in the soil of the human heart."

Yours "till He come,"

Gertrude M. Lefever.

Jan. 13, 1930.

Elmira, Ontario

Dear Gospel Herald Readers:—We have many reasons to be thankful to our heavenly Father for His blessings during the past year. We feel like saying with the psalmist, "Great is the Lord and greatly to be praised."

On Sunday, Dec. 15, ordination services were held at this place, at which time Bro. Reuben Detweiler was ordained deacon. May the Lord give him the needed grace.

On Sunday, Dec. 22, our Sunday school was reorganized. The following were elected: Supts., Norman Snider, Norman Martin; Secys., — Metzger, Mahlon Snider; Chors., Norman Snider, Israel Martin. Our Sunday school is growing. We now have an enrollment of 164. The average attendance for 1929 was 124. All honor is due Him who watches over us and keeps us.

The weather was quite cold and stormy in December. Since New Year's it has been quite mild with considerable rain. Health is good in general.

We ask an interest in your prayers for the work at this place.

Cor.

Falfurrias, Texas

Dear Herald Readers, Greeting:—On Christmas night the children of our small congregation rendered the Christmas program. After the program the children were given a treat by the Sunday school.

At our regular mid-week meeting on Jan. 1 our Sunday school was reorganized for the next six months. The following officers were elected: Supts., Bro. Albert Erb, Bro. E. B.

Harder; Sec-treas., Bro. Robert Reist, Sister Anna Hallman; Chors., Sisters Erb and Louise Yoder.

The revival meetings which were to have been in progress at this time have been postponed until some time in February, because of union services being held in Falfurrias, where we expected to hold ours.

At present Bro. Amos Gregory and family of Flint, Mich., are visiting at this place.

Our Sunday school attendance yesterday numbered 41, some of the members being absent because of health conditions.

Sister Rhoda Yoder was called to the home of her parents at Oronogo, Mo., because of the illness of her mother and sister.

Pray for the work at this place.

Best wishes to all for the new year.
Jan. 13, 1930. Mary Harder.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The annual 12-weeks Bible school commenced on Jan. 6 with 53 registering the first day, which number increased to nearly 70 in a week's time. Students are present from different parts of Ontario, also Pennsylvania, Ohio, Indiana, and Illinois.

Our young people's meeting is benefiting by the presence and assistance of the Bible school students. At last Thursday evening's meeting the following gave short addresses: Gladys King, Fort Wayne, Ind.; Ira Amstutz, Dalton, Ohio; Richard Ulrich, Eureka, Ill.; and Frank Brilhart, Scottsdale, Pa. Bro. Brilhart will be the chief speaker at this week's meeting.

The annual meeting of the Menno-nite Aid Union was held at this place last Thursday. The report showed a successful year. All the old officers were reappointed.

This last Sunday evening Bishop Isaac Miller of Mazeppa, Alta., was with us and filled the evening appointment, following the object-lesson to the children by the home pastor.

Jan. 13, 1930. Geo. A. Weber.

Hopedale, Ill.

To all Herald Readers, Greeting:—The congregation at this place was privileged to enjoy a Bible normal from Dec. 26 to Jan. 5. Bro. Oscar Burkholder of Breslau, Ont., and Bro. J. A. Heiser of Fisher, Ill., were the instructors. The Word of God was presented in a powerful way. As a result one soul renewed her covenant with the Lord. If the teachings are made practical in our lives much good is yet to follow from these meetings. Because of the roads being almost impassable at times many could not attend these meetings as they had hoped to. We feel grateful to the brethren in this that they were willing to come into our midst and give

of their time and service. May the Lord abundantly bless them in their labors for the cause of Christ.

On Jan. 12 we reorganized our Sunday school. Bro. Elmer Martin and Bro. John Kauffman were reelected as superintendents for the coming year.

The Lord willing, baptismal services will be held Jan. 19, at which time three young girls will be added to the Church.

Jan. 13, 1930.

Cor.

Noble, Iowa

(Sugar Creek congregation)

Greetings to all Herald Readers:—We have many reasons to praise the Lord for blessings received, both temporal and spiritual. On Jan. 12 eleven young people were added to the Church here by water baptism by the officiating bishop, Bro. Simon Gingerich. They were brought to Christ as a result of the recent meetings held here by Bro. S. L. Weldy of Wakarusa, Ind. As a body of believers we were greatly encouraged to press on for the mark of the prize of the high calling in Christ Jesus. May the Lord bless the brother, and make him a blessing as he goes forth in his labors.

Jan. 14, 1930.

Cor.

Goshen, Ind.

(Clinton Frame congregation)

Greetings in His name from the brotherhood at Clinton Frame Church:—Our reorganization for the Sunday school resulted as follows: Supts., Tobe Schrock, Vernon Stutzman; Prim. Supt., Lendon Pletcher; Libr., Anna Smucker; Chor., Vesta Johns; Secy-treas., Daniel Johns.

New officers in charge of the Y. P. B. Meetings are: Supt., Ordo Yoder; Second member on Committee, Jesse Smucker; third member, David O. Miller; Chor., Hazel Smucker.

Last Sunday one in a position to know told our Sunday school that we have the largest enrollment, and that we uphold the standards of the church denomination better than any other school in our township or the one adjoining ours. This was surely an encouragement, coming as it did from one who is not a member of the school. But the important part is, as our bishop reminded us, that our standards are low enough and that we have a large field for improvement. We are praying, and we long for others to pray for us, to that end. We believe God is willing and ready to bestow grace for a mighty work throughout the church, as soon as we are ready to use the grace.

On the evening of Jan. 12 Bro. Daniel Kauffman of Scottsdale preached an edifying sermon here. Text, Tit. 2:11-14. One very helpful point he left with us was that we are not

only to be God's peculiar purified people, but must have the zeal for good works along with the purity.

We are always glad to have visiting ministers here. Wishing God's blessing to every Herald reader, we are,

Yours,

Jan. 16, 1930. Era A. Stutzman.

QUESTION DRAWER

(Continued from page 885)

leaving his linen garb in the hands of those who had caught hold of him. Thus he was required to flee to a place of shelter and safety in a nude condition. It has pleased the Omniscient God to leave His servants here on earth in ignorance as to what that young man's name was. J. S. S.

Please explain the following: Gen. 1:20, 21, 24; 2:19. E. S.

We know of no better way to explain these verses than to take them literally as they read. The difficulty comes when we undertake to make this mean something else besides what the plain language makes it evident that it does mean. Notice the words, "Let the waters bring forth.... God created.... after their kind.... out of the ground the Lord God formed...." It is impossible to read anything else into this entire narrative (without garbling words) than that the universe—everything visible and invisible, material and immaterial—was created by the immediate act of God, and that thereafter each of the different species brought forth creatures after its kind—this rule applying to both the animal and vegetable kingdoms. The evolutionary hypothesis as an explanation of the past and the present order of affairs finds no support in Scripture.

"Judge not that ye be not judged...." (Matt. 7:1, 2). Does that refer to those within or without? as we read in I Cor. 5:12. E. S.

We believe that it refers to both. What Christ here talks about is not the matter of passing sentence according to the Word (as referred to in I Cor. 5:12), or to judge righteously (as referred to in Jno. 7:24), but the matter of uncharitable judgments or the assuming of authority that belongs to God only. That Christ had in mind the matter of passing hasty judgment upon others, saint or sinner, is evident from what follows. After the beam has been pulled out of our own eyes we are in position to "judge righteous judgment," even though it be a matter so small as pulling the mote out of our brother's eyes. As an example of passing righteous judgment upon those within, read such scriptures as Acts 8:14-26; I Cor. 5, etc.; of those without, Acts 13:5-12; 17:22, 23, etc.

When it comes to passing judg-

ment upon others, our authority ends with a testimony as to the truth of God's Word. It is God that judges, and by His Word we are to determine what His judgment is with reference to human conduct and its results. Even Christ went no further than that. Read Jno. 12:44-50.

Married

Beyer—Wissler.—On Jan. 15, 1930, Bro. Russel R. Beyer of the Erh congregation and Sister Mary H. Wissler of the Hammercreek congregation were united in marriage by Bro. N. L. Landis, at his home in Neffsville, Pa. May God's richest blessings attend them through life.

Brubaker—Hershey.—On Dec. 5, 1929, at the home of the bride's parents, Bro. Harry F. Brubaker of the Strasburg congregation and Sister Nora E. Hershey of the Hershey's congregation were united in marriage by Bro. C. M. Brackbill. May the blessings of God attend them through life.

Nafziger—Sutter.—On Dec. 24, 1929, Bro. Arthur Nafziger and Sister Verna Suter, both members of the Hopedale, Ill., congregation, were united in marriage at the home of the bride's parents, Bro. and Sister Amos Sutter, Bro. Simon Litwiller officiating. May God's blessings be theirs through life.

Andrews—Rehkugler.—Bro. Orling Andrews of Strasburg, Pa., and Sister Gladys Rehkugler of Lancaster, Pa., were united in holy matrimony on Wednesday, Jan. 15, 1930, at the home of the parents of the bride, Bro. John H. Mosemann officiating. May the blessings of our kind heavenly Father attend them through the journey of life.

Leichty—Augsburger.—On Jan. 9, 1930, Bro. Willard Leichty and Sister Ruth Augsburger, both of the Sugar Creek congregation near Wayland, Iowa, were united in marriage at the home of the bride's mother, Sister Fanny Augsburger, Bro. Simon Gingerich officiating. May the rich blessings of God rest upon them through life.

Obituary

Martin.—Bro. Amos M. Martin died at his home near Chambersburg, Pa., Jan. 11, 1930, after a short illness of Pneumonia; aged 69 y. 9 m. 2 d. He was a member of the Chambersburg Mennonite Church for many years and was a regular attendant at worship when health permitted. He is survived by his wife, one son, and three daughters. The funeral was held Jan. 14, conducted by D. E. Kuhns and J. S. Burkholder at the Chambersburg Mennonite Church. Text, "Behold I come quickly." Buried in the cemetery at the church.

Stoltzfus.—Fannie Stoltzfus was born Oct. 29, 1904; died Jan. 1, 1930; aged 25 y. 2 m. 2 d. She united with the Mennonite Church in her teens and remained faithful until death. She leaves her parents and one sister, besides a host of relatives and friends. Funeral services were held at the Weavertown Church. Interment in Beiler's Cemetery.

"Dearest Fannie, thou hast left us;
Thou couldst not with us remain;
But we know the Bible teaches
That our loss shall be your gain."
—By a Friend.

Good.—Martin B. Good was born in Lancaster Co., Pa., March 17, 1859; died suddenly Dec. 10, 1929; aged 70 y. 8 m. 23 d. About 8

months ago he had a stroke, from which he recovered again so that he could do some work again. About a week before his death we noticed that he was not so well again. But he walked to the mail box on the forenoon of the day when he was found dead sitting on a chair. On Dec. 13, 1874, he was married to Catherine W. Martin, who preceded him in death Mar. 4, 1927. To this union were born six children (Mahlon M., Annie L. Weber, Alice C. Bowman who died in Feb., 1927, Eli H., Hettie M. Hollinger, and Harvey M.). He leaves 31 grandchildren, 3 great-grandchildren, 1 sister (Mrs. Joseph Horning) and 1 brother (Pre. I. B. Good). Brief services were held at the house by Geo. Horning and at Weaverland Church by John Sauder. Text, Matt. 24:42-44.

Mienert.—Claus Mienert was born near Berlin, Germany Aug. 10, 1852; died Dec. 30, 1929, leaving 4 children and 9 grandchildren. He came to America in 1872, living near Albany, Ore., the entire balance of his life, excepting a little over a year in Salem Deaconess Hospital and one year in the East. Altho he had no regular church home, he read the German Bible often, and during his later years enjoyed religious services very much. He often made favorable mention of the Mennonite faith and people, at the Mennonite Deaconess Hospital at Salem. He longed for this people's continued friendship and prayers during his closing hours. Death came in a calm and quiet mode during the visits and prayers of Christian people. Funeral services were conducted by Albany and Fairview congregations, N. A. Lind of Albany and Bro. Wedel of Salem Deaconess Hospital officiating. Interment in Riverside Cemetery.

Wenger.—Samuel S., son of David and Sarah Wenger, was born May 3, 1858 in Lancaster Co., Pa.; died Jan. 5, 1930; aged 71 y. 8 m. 2 d. When twenty years old he moved to Wakarusa, Ind., in which vicinity he spent the remainder of his life. On Sept. 5, 1880, he was united in marriage with Rebecca Weaver. This union was blessed with nine children. One son (John) preceded him in death forty years ago. The following children with his companion survive: David, Enos, Samuel, Noah, Phares, Lydia, Mary, and Emma. He also leaves 28 grandchildren, 2 great-grandchildren, and 2 sisters. In the spring of 1881 he with his companion was converted and united with the Old Mennonite Church, in which faith he lived and died. He was very patient in his illness and often expressed a desire to be taken home. Death resulted from a complication of diseases. Funeral services were held at the Yellow Creek Church, in charge of Moses Hurst and Ben Good. Text, Jno. 14:1-3. Interment in adjoining cemetery.

Lehman.—Katie Lehman was born near Dalton, Ohio, Aug. 21, 1860; died of cancer Dec. 25, 1929; aged 69 y. 4 m. 4 d. She accepted her Savior in her youth and was baptized and received into the Sonnenberg Church. In 1866 she became a charter member of the Salem Mennonite Church, where she remained a faithful member until death. Her father died when she was only two years old, and her mother died 18 years ago. Then their farm was sold and she and her sister, Annie, kept three acres of land and built thereon, where they lived up to the present time, sharing joys and sorrows until her departure. Last fall she was taken to the Massillon City Hospital where she submitted to an operation for a cancerous tumor. For a while she seemed to be improving and after a few weeks was again received to her home. The week before Christmas she again became very ill and suffered intense pain until death relieved her on Christmas morning. She bore all her suffering with Christian fortitude, and was conscious until the end. The day before her death she yet said in German, "Endlich kommt. Er liess mich mit uns bei der hand, fuhr uns von der Reise Heim ins Vaterland." She leaves 2 sisters (Annie, and Elizabeth Lo-

ganbill) and a host of other relatives and friends. One brother and one sister preceded her in death. Funeral services were held Dec. 28, by Austin Kaiser at the Salem church.

Schmitt.—Susannah, daughter of Jacob and Mary (Weber) Brubacher was born near Bridgeport, Waterloo Co., Ont., Feb. 1, 1841. She was married to Geo. B. Schmitt in 1866. To this union were born five children of whom 3 still live. She died Jan. 5, 1930, at the ripe old age of 88 y. 11 m. 4 d. There remain to mourn her departure: Mary (Mrs. Samuel Good), Lizzie (Mrs. Simon Good), and Jacob of Elida, Ohio, at present teaching at Hesston College. Also 15 grandchildren, 7 great-grandchildren, one brother (Christian), and many relatives and friends. She was converted at the age of 19, united with the Mennonite Church and lived an exemplary Christian life to the end. She was widely known and much respected for her sterling Christian qualities, for her devotion to her family, and for her interest in the welfare of others. In early youth she committed to memory many poems and songs. During the last few years her memory failed in many things, but these songs stayed with her. One of the last things she did in full consciousness was to sing that grand hymn, "Asleep in Jesus." Funeral services Jan. 8, were conducted by Jesse B. Martin and C. F. Derstine at St. Jacob's Mennonite Church. Interment at Martin's Cemetery.

A loving one has gone on high,

And from our vision passed,

But her sweet influence will not die,

As long as time shall last.

—M. M. B.

Burkholder.—Abram D. Burkholder was born in Wayne Co., Ohio, April 18, 1841. He was the son of Christian and Magdalene Burkholder, and was the only surviving member of that family. On Jan. 4, 1930, just as he was retiring for the night he suddenly and peacefully entered his eternal rest, at his home near Marshallville, Ohio, at the ripe old age of 88 y. 8 m. 16 d. He was united in marriage with Lavina Amstutz Oct. 20, 1870. To this union were born seven daughters and three sons. He was preceded in death by his loving companion and by two daughters (Mrs. Daniel Yoder and Minnie). Those who remain to mourn his departure are Mrs. Ida Amstutz, Mrs. Samuel Zeigler, Mrs. Fanny King, Mrs. Truman Yoder, Mrs. Israel Wirth, Wesley, and Edward R., also 16 grandchildren and 4 great-grandchildren, with many other relatives and friends. Brother Burkholder accepted Jesus as his personal Savior and was received into the fellowship of the Crown Hill Mennonite Church, March 3, 1864. On April 4, 1887, he was ordained to the office of deacon, in which capacity he labored faithfully until death, serving the following congregations: Crown Hill, Martin and Pleasant View, and the Orville Mennonite Mission Church of which he was a charter member. He also served as Church treasurer for 18 years, and for 6 years he was treasurer of the Mennonite Old People's Home located near the Crown Hill Church. Brother Burkholder had a keen interest in their family history and an appreciative acquaintance among his large and widely scattered relationship, but more than this, he had a deep concern for the spiritual welfare of his family and the Church, to which end he prayed and labored. He found much delight in the services in the house of the Lord and the commandments of the Lord were his pleasure. He was an humble, earnest Christian, a devoted companion, a kind father, a good neighbor, a man of careful habits, of strong conviction, and faithful in the discharge of known duty.

"Servant of God, well done

Thy glorious warfare's past;

The battle's fought, the race is won,

And thou art crowned at last."

Services were conducted at the home and the Crown Hill Church. Burial in the nearby cemetery. Ministers: I. W. Royer, E. F. Hartzler, A. J. Steiner, C. Z. Yoder, and J. S. Gerig. Text, 11 Timothy 4:5-8.

ITEMS AND COMMENTS

A cigarette manufacturing company recommends its products as an anti-fat remedy. It is also effective as an anti-brain remedy. Waste of money is not the only indictment against the use of tobacco—the worst form of which is the cigarette. The strongest indictment against it is that it is injurious to health—physical, intellectual, moral, spiritual.

It is announced that former President Coolidge is to write a history of the United States in 500 words, or less. The use to be made of this is to have the letters inscribed on a huge slab carved on a side of Memorial Mountain in South Dakota. It is estimated that at the present rate of the erosion of rocks this inscription would last 500,000 years. But with signs on every hand of the near approach of the return of our Lord, it is not probable that these letters will be entirely worn away through weather conditions.

With sub-zero weather reported from many places in Canada and large sections of the United States, the storm which swept across the continent during the past week gave evidence that winter weather came to stay with us awhile. The cold wave reached well into the southern districts, zero weather being reported as far south as Oklahoma and northern Texas. Along with the suffering from the storms came the opportunity to the more favored classes to help share the burdens of the needy.

What do the recent prison riots teach? Perhaps several things—at least we expect no unanimity in the answers to our question. Legislators are advocating stricter discipline. Organizations seeking to better prison conditions will find plenty of reasons for their views and program. Perhaps all parties need to know more of the convict mind-set to really help in his reform. In any case, and whatever is done, the unfortunate persons who get prison experience must be changed in heart before they can make much progress toward becoming useful citizens.—Gospel Messenger.

That this is the age of "big business" is brought to mind by a recent financial statement of the National City Bank of New York, estimating its assets at \$2,206,241,170.37. This recalls another official estimate of the nation's increase in wealth during the past year of a round billion. One phase of this question seems to attract comparatively little attention. As with individuals, so with nations; the more wealth we control, the greater our responsibilities. This accumulation of billions, if properly used, will mean salvation to many millions of people; misused, it will hasten the day of ruin. Stewardship means responsibility.

What will be the final outcome of the present struggle in Congress about law enforcement, especially the prohibition law? Two things (besides a depraved appetite for strong drink) stand definitely in the way: (1) Profits from the bootleg business; (2) too many senators and representatives having their eye on the voters rather than the good of the people. Possibly they will sober down some time and work in a way befitting their high offices. But whatever may be the final outcome in the form of legislation, the tactics employed by the "wets" can not help but win sentiment in favor of the temperance cause. It is to be hoped also that the turning on of the light will also have a sobering effect upon those who are "politically dry and personally wet."

The Christian Monitor

For 1930

Will contain among other things the following features:

An enlarged **Young People's Meeting Department** with special articles for each topic and Junior Adaptations for all regular topics. A series of articles on **The Work of the Young People's Meeting**, by J. Irvin Lehman will continue for a number of months.

A **Sunday School Department** with articles to supplement the Sunday school lessons for the year. Bro. Geo. J. Lapp will conduct **Studies in the Book of Matthew** during the first six months. The **General Sunday School Committee** will furnish a series of articles dealing with various phases of Sunday-school work. These will begin in the February number.

A live **Mission Department** which opens the year with a series of articles on **Work among the Lepers in India**, by Dr. C. D. Esch. Other interesting missionary articles will appear in each number.

A **Christian Life Department** which will deal with matters of vital interest to young people in their Christian lives. The **Young People's Problems Committee** will furnish a number of articles during the year.

An interesting serial story, **The Unequal Yoke**, which will continue during the most of the year. It teaches very valuable and practical lessons concerning present-day tendencies in religious and educational circles.

Travel Sketches describing interesting places in both America and Europe.

Articles on Mennonite History from the pen of Bro. John Horsch will appear regularly during the year.

World News in the Light of God's Word is a new department conducted by Bro. C. F. Derstine.

Articles dealing with the **Home and Farm** will be given a prominent place.

Bible Studies will appear this year as in the past. Bro. S. F. Coffman is the editor.

Short stories with a purpose, by various writers, will appear regularly.

Editorials will deal with practical and timely subjects.

The **Christian Monitor** will have some good things for you during the year. Will you help us to increase the subscription? For five new subscribers at the regular rate we will send you a copy of **Feeding the Hungry**, valued at \$2.00. Young People's Meeting organizations and Sunday schools should order the Monitor in clubs. Ten or more to separate addresses, 75 cents each; to a single address, 50 cents each.

Send for sample copies.

Christian Monitor

HUBER-HOOVER HISTORY

Compiled by Harry M. Hoover

An interesting narrative of the Huber, or Hoover, family since the early ancestors came to America from 1727 to 1775.

Hans Huber, one of the earliest Swiss Mennonite settlers in Lancaster Co., Pa., left a host of descendants in America. A complete record of his descendants has been compiled by Harry M. Hoover and published by the Mennonite Publishing House, covering more than 200 years of family history. It contains—

A list of Hubers who landed in Philadelphia from 1727 to 1775.

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GOSHEN COLLEGE

The Ministers' Week

The annual ministers' week is scheduled for Feb. 11-14. There will be lectures and discussions on pastoral work, the ministry of giving, Christ in type and prophecy, Christ the Redeemer and Lord, the Church in the city, the message of the apostolic Church, the ministry of the early Mennonite leaders, the pastor and his young people, deepening the spiritual life of the congregation, observations in the southern highlands, African missions, and Mennonite history.

Lecturers and discussion leaders are: D. A. Yoder, D. D. Miller, A. I. Yoder, J. S. Hartzler, Noah Oyer, H. S. Bender, J. A. Heiser, S. E. Allgyer, A. C. Brunk, and I. W. Royer. Ministers are urged to attend these meetings.

The Christian Life Conference

Begins Friday evening, Feb. 14, and continues to Sunday evening, Feb. 17. The programs are planned to be inspirational in character.

The following themes have been selected for the sessions of the Conference: The Way of Life, The Work of the Kingdom, Life in the Kingdom, Christ the Savior of the World.

Conference speakers are: D. A. Yoder, A. C. Good, A. J. Metzler, H. H. Snively, Oscar Burkholder, A. B. Christophel, J. A. Heiser, Roland Yoder, Titus Lapp, Selena Gamber, Harvey Driver, Gertrude Bishop, Ellis Hostetler, Helen Moser, James Steiner, and Fyrne Miller.

Everyone is invited to attend the conference. Special term students and those attending the ministers week are especially urged to remain for the conference.

For further information write the Secretary, Goshen College, Goshen, Indiana.

Guy F. Hershberger.

I cannot conceive of a person enjoying the harmonies of heaven if he has spent all his life in cultivating a taste for jazz.—E. E. Miller.

I heard a young man say recently that the Bible should be interpreted to suit the need of modern times. I believe that we should take the Bible as it is, modern times or not.—Robert Dayton.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol. XXII (Herald of Truth)
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SCOTSDALE, PA., THURSDAY, JAN. 30, 1930

(Gospel Witness)
Established 1901

No. 44

EDITORIAL

Report of Mennonite General Conference.—After considerable delay, the full report of the last meeting of Mennonite General Conference is now being printed and will be ready for distribution by the time this reaches the eye of the reader. It is the fullest report of any General Conference report yet printed, there being 84 large-size pages of interesting reading matter. The three sub-divisions of the report are (1) Minutes of the Meeting, (2) Reports of General Boards and Committees, (3) Sermons and Addresses, delivered before that body. These reports will be sent out as heretofore. Ministers and others interested in their distribution will please send in their orders.

As for churches, we have plenty of them—too many, in fact; as there ought to be but one, the Church of Jesus Christ. But there is an ever-expanding room for churches committed to the full-Gospel standards in all things pertaining to faith and life; committed to uncompromising obedience to God and His Word, the important work of teaching "all nations . . . to observe all things whatsoever" our Lord commanded. Upon churches, as well as upon individuals, there rests the obligation of studying that they may be "approved unto God . . . rightly dividing the word of truth." Wanted! in every community, at home and abroad, a church that stands for the faithful, obedient life, composed of members who preach the whole Gospel and practice what they preach.

Boy Scouts.—It was our privilege recently to spend several hours on a train with a minister (not a Mennonite) who had decided convictions on the War question. While the denomination of which he is a member is not generally known as a non-resistant church, he personally had a conscience sufficiently decisive that he

was one of the "C. O.'s" that had to undergo severe trials and persecutions in camp during the World War. Speaking of the Boy Scouts of America, he said, in substance:

"The whole thing is a scheme on the part of the militarists to pave the way for universal military training later on. While they pay some attention to the development of manly trait, this part is a mere subterfuge. Put a gun and a stick into the hands of our boys in this generation, and you will find them becoming the military establishment in the next. Mark my prediction, and see if it won't come to pass."

This was not a new thought to us. We have seen the same danger. It is one of the ingenious devices to establish more firmly the burden of militarism upon the nations. War is horrible, denounced by practically all people. Peace organizations are multiplying, peace pacts among the nations are the order of the day. Yet in the face of all this the annual appropriations for the support of the fighting machinery are increasing, and the nations are busily preparing for "the next war." Keep up your testimony for peace, and let this testimony be backed up by a consistent Christian life.

Opposition to war is heard on every hand, and many are the prayers that the five-power conference on limitation of navies, now being held in London, may succeed. Pacifist organizations are asserting themselves with ever-increasing boldness, books and pamphlets are being written turning the light of truth on war and its evils, and churches that took an active part in support of war while the World War was on are now passing resolutions that sound very encouraging. But in the midst of it all we hear little in support of the real nonresistant teachings of the Prince of Peace. The vital point connected with Bible non-resistance is that Christian people should under no circumstances have any part in carnal warfare—personal, political, industrial, national. Talking against war in a general way means danger that this key position on warfare taught in the Gospel of Christ will be buried beneath an avalanche of pacifist words.

FIT FOR THE LORD

IV. Morally

We are fit for the Lord morally when our character is above reproach; our speech free from profanity and smut, our habits clean from things that defile the soul. Here are a few scriptures which, among many others, set forth the Bible standard on this subject:

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5:16).

"Keep thyself pure" (1 Tim. 5:22).

"Abstain from fleshly lusts, which war against the soul" (1 Pet. 2:10).

"Whosoever looketh on a woman to lust after her hath committed adultery already with her in his heart" (Matt. 5:28).

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints" (Eph. 5:3).

"Walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (II Tim. 2:15).

It is possible to make a god of morality—as, for example, the Pharisee in the Temple (Luke 18:9-14) and the moralist who rejects Christ yet boasts that he is better than most church members—thus degrading a noble trait of character into a species of idolatry. Yet this does not change the fact that a clean life is an essential part of Christian character, nor does it prove that human self-righteousness is to be preferred to the righteousness of God. Here are a few reasons why every Christian professor should seek to be "approved unto God" in moral stamina and clean personal habits:

1. God commands it—in scores of scriptures bearing on this subject.

2. "Evil communications corrupt good manners." This is true, both in the effect upon us when we associate

with people whose personal life is tainted with moral impurity, and in the influence we exert upon others. Not for our own sakes only, but also for the sake of others, we need to keep ourselves morally pure. Many unsuspecting young people have been led astray through a betrayal of their confidence in spiritual leaders in whom they had trusted as models in Christian character.

3. "Be sure your sin will find you out." It is, as a rule, found out by others. But whether it is or is not, it is invariably true that "whatsoever a man soweth, that shall he also reap." Sin in the soul leaves its impress upon the countenance as well as upon the heart, upon the character of others whom we influence as well as upon our own characters. The way to be free from the effects of sin upon our own lives, as well as the lives of others, is to be free from sin in the soul. And whatever sins are there should be repented of, forsaken, blood-cleansed, without delay.

4. A clean life is conducive to nobility of soul. It is the man or the woman of unimpeachable character that shines most brightly in every walk in life. You have probably observed that the man who has never been addicted to the use of strong drink or tobacco is more liable to recover from a severe operation or a severe spell of sickness than others are who are not free from those habits. The same is true when it comes to other things. It is the man "approved unto God" in physical, intellectual, moral, and spiritual purity that is most capable in withstanding temptation or attacks from the forces of evil. "Keep thyself pure," if you would prove yourself a hero as a soldier of the cross. "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God."

5. Too many people, church members, are sickly and weak because they are not willing to practice total abstinence from every form of impurity. Oh, yes; they are ready to renounce the most revolting forms of sin. They would not for a moment have people look upon them as murderers, liars, bootleggers, prostitutes, gamblers, and guilty of other sins that are looked upon as pusillanimously mean. But when it comes to such popular evils as smoking, moderate drinking in the social circle, popular games in high society, Sunday excursions, lodge membership, the unequal yoke in business and marriage relations, movie patronage, indecent styles of clothing, undue familiarity with the persons of members of the opposite sex, Sunday employment, and many other things held in high esteem or at least justifi-

fied by most people, they are not so ready to deny themselves of such things. Results: weakly professors, often habits that lead to the most immoral practices and degrading sins. The way to a clean, holy, God-honoring, sinless, manly, soul-satisfying

life is the total abstinence way. While morality is not spirituality, after all it forms a conspicuous trait of character in the lives of all spiritually-minded people who are properly enlightened. Moral character is one of the essentials of practical holiness.

STUDIES ON THE CROSS

X. THE JEWEL'S GREAT PRICE

By H. N. Troyer

For the Gospel Herald.

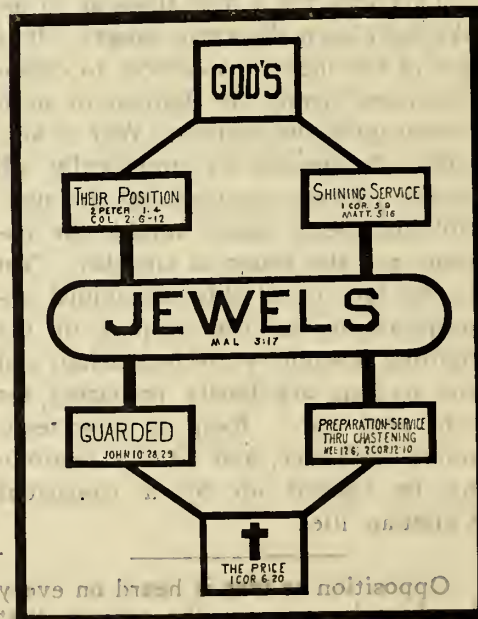
We should be very glad that God is not at a loss to choose just the right word to bring out the clear meaning He wants us to get. In Mal. 3:17 we read that "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." In the preceding verse we read that these jewels are the ones "that feared the Lord" and "spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance

be detected from the real jewels who are able to stand any test. These tests included fatherly love, offerings of second best, weary service, corrupt priestly guidance, want of brotherly love, withholding of vowed tithes, and much feigned lip faith.

As we meditate upon the kernel of truth found in Mal. 3:17 we are struck by the great amount of Bible material bearing upon this thought. The first thing that comes before us is the price paid for the jewels. The amount of the price would also indicate as to how precious these jewels are in the sight of the buyer. In I Cor. 6:20 we read that "Ye are bought with a price." This is again repeated in I Cor. 7:23. In Acts 20:28 we find that the price was Christ's own blood which is indeed precious according to II Pet. 2:1. This leads us to appreciate more than ever that great verse which we hear from the lips of practically every Christian possessor and professor (which is John 3:16) where "God SO loved.... that he gave his ONLY begotten Son"—a price indeed great which we should not allow to become commonplace with us through familiarity with it.

Naturally we expect jewels to be guarded and so are not surprised to find the Psalmist say in Psa. 34:7 that "The angel of the Lord encampeth round about them that fear him, and delivereth them." In John 10:28, 29 Jesus brings it out more fully when He says, "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Raw jewels have little about them that is beautiful. To fulfill their mission they must be worked upon, cut to shape and polished. The most valuable are often the hardest and hence need the severest operations to bring out their real value and high worth. We are glad that God understands what processes to use to develop that which He has destined us for. We as His sheep know His voice and will follow wherever, whenever, and however He leads. "We know that all things work together for good to them that love God" (Rom. 8:28). He chastens those whom He loves; that they may bring forth more fruit. He allows temptations, infirmities, re-



was written before him for them that feared the Lord, and that thought upon His name."

When we remember that this was especially spoken of the remnant amid a backsliding and hypocritical people, it makes the use of the word jewel all the more wonderful. Jewels are rare and very highly prized. They are counted as real treasures by any able to possess them. Accordingly they are jealously guarded against loss. They are used especially to attract attention and to show the wealth of the possessor. At that time there were many who counted themselves God's jewels but were simply sham paste. They might deceive some by their religious forms which they went through but they could not deceive God. In the book of Malachi God even condescends to show them by what test these counterfeit jewels can

proaches, necessities, persecutions, and distresses (II Cor. 12:10) that we might become strong. But He is watching it all, for I Cor. 10:13 says that "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it."

Through such things we learn many things among which are yield-ness and comfort, "that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4). Sometimes those of us who are called upon to go through much find with David that "our steps had well nigh slipped" (Psa. 73:2) as we behold others who seemingly do not have to go through what we do. We note quite a similar experience of our own as we follow on down through this psalm, only it seems that it has not so much been the ungodly in our case as other followers of the Lord. After we are through with the experiences, one at a time, we look back and see how it has made us stronger in the faith and causes us to more than ever "put my trust in the Lord that I may declare all thy works" (V. 28).

Paul in Col. 2:6-12 brings out very nicely how, since we are "partakers of the divine nature" (II Pet. 1:4) we "are complete in him" and "rooted and built up in him, stablished in the faith....buried with him in baptism, whereas also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Furthermore, since "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth for ye are dead and your life is hid with Christ in God" (Col. 3:1-3). From this we must not expect that our life will be one of sheltered ease for we always bear about in our body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body (II Cor. 4:10). Instead of fearing and trying to avoid this we ought to "rejoice inasmuch as ye are partakers of Christ's sufferings" (I Pet. 4:13). Furthermore Paul tells Timothy that "all that will live godly in Christ Jesus shall suffer persecution."

As we carry out God's program as "laborers together with God" (I Cor. 3:9) we are real jewels in God's sight. We will attract notice from others so that God may be glorified (Matt. 5:16) and there will be such a beauty about us that others will likewise desire to have God's hand upon them that they likewise might become real jewels for Him. May we appre-

ciate our position as called out ones becoming more beloved of our Father as we allow His discipline to make us more mete for the Master's use.

Aurora, Ohio.

COST OF ARMED PEACE

We can well be deeply concerned, however, at the growing expense. From a total expenditure for national defense purposes in 1914 of \$267,000,000, it naturally rose with the great war, but receded again to \$612,000,000 in 1924, when again it began to rise until during the current fiscal year the expenditures will reach to over \$730,000,000, excluding all civilian services of those departments. Programs now authorized will carry it to still larger figures in future years.... Upon the conference shortly to be held in London will depend such moderation as we can make in naval expenditures. If we shall be compelled to undertake the naval construction which would appear to be necessary if no international agreement can be completed, we shall be committed during the next six years to a construction expenditure of upward of \$1,200,000,000 besides the necessary further increase in costs for annual upkeep.—President Hoover.

* * * *

"What is the situation seven years after the Washington Naval Conference? Great Britain is spending \$1,000 a minute for armaments. We are expending no less.... Every blessed hour that Premier MacDonald spent upon his peace mission, the two nations so profoundly moved in the cause of peace were each expending over \$60,000 in preparation for war. There are more men in arms at this time than at any time in the world's history. And notwithstanding all the pledges and continued display for peace, the burden increases. In this year the world will spend \$4,300,000,000 for the instrumentalities of war. These peace-professing nations, whose leaders daily announce their love for peace in the market place, have navies in size and efficiency and cost without precedent. And with all their ingenuity and devotion to peace they have difficulty in devising a scheme which will sink a single ship. The taxpayer, the burdencarrier, sees nothing in the way of relief—whatever the plan, it does not reach him. Continental Europe, not including Russia, has two million men in arms. Europe is an armed camp. Countries, impoverished and with many of their people living in squalor and misery, are still expending 85 per cent to 90 per cent of their revenue, revenue extorted from the scant pockets of their people, for the upkeep of the war system. Four billion dollars a year is

coined from the blood of the people and used to maintain a system which keeps them in many countries in economic slavery.—Senator Borah.

* * * *

The chariot of peace cannot advance along a road cluttered with cannon. Armaments and the cost of armaments are going up. The nations are showing they are not relying on arbitration or pacts. They are still in the same mood and are relying on force.—David Lloyd George.

* * * *

President Hoover laid before the country to-day a compilation of the Federal Budget in simple terms, prepared so that the "man in the street," as well as the executive himself, might see at a glance just how the expenditure of the \$3,830,445,231 would be distributed.

The outstanding disclosure of the President's "personal budget," as the consolidation is called, is that almost three-fourths of the total, or 72 cents of every dollar to be spent in the fiscal year 1930, will be devoted to payments for past wars and those that may occur in the future. The remaining 28 cents of every dollar will be expended as follows: Eight cents to operate the machinery of government, 13 cents for social aids and subventions and 7 cents for fiscal affairs. The outlay for past wars and for national defense totals \$2,773,213,283 and comprises payment of principal and interest on the World War debt, pensions, compensation and hospitalization for veterans and provisions for the activities of the army, navy and Marine Corps.—New York Times.

THE BIBLE

A noted orator asked Dickens for the most pathetic story in literature, and he said, "The Prodigal Son"....

Another asked Daniel Webster for the greatest legal digest and he replied that it was the Sermon on the Mount. No one has equaled Moses for law, David for poetry, Isaiah for wisdom, Jesus for ethics, Peter for zeal, Apollos for fiery oratory, Paul for logic, nor John's statements of sanctified love. What a ridiculous statement that to study the Bible "marks a step backward in education!" God's Word is the very greatest of all books, and its Author the very greatest of all teachers. We do well to stay close to its pages. It is THE BOOK.—Selected.

The best of people are imperfect. But this is no reason why we should justify our imperfections instead of repenting of our sins growing out of imperfections. Neither should we take it for granted that God will excuse us for sinning against better light.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa 126:6

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15

FROM OUR MISSION STATIONS

Philadelphia, Pa.

(Mennonite Home Mission)

Dear Readers:—A week of evangelistic effort closed last Sunday evening, Jan. 19, with Bro. A. A. Landis as evangelist. The meetings were especially good. Many unsaved were in attendance during the course of the meetings, the messages were good, and much effective visitation work was done. A number signified their intention to yield themselves to Christ. Dear Readers, we thank you for your prayers.

Working conditions in the city are very, very bad. Many, many are out of work. For the last few weeks demands for help from the unemployed have been rather heavy on the Mission. Would you believe that yesterday we gave baskets of food to sixteen families. A soup house nearby is supplying soup and bread to the families in their district. They figure on a pint of soup and a half loaf of bread to each member of a family for one day. This you will readily see is not enough for any length of time, and on Sunday none at all is given except a loaf or two extra on Saturday. So at present we are allowing the needy families to come here for additional help twice a week, Wednesday and Saturday. Added to this are a number of families who are not in the district of the soup house and get no soup. These we are giving more. We are going to look into the problem further by investigating other charitable organizations. There are a number of families with possibly four to six children, the father out of work for a few months, and house rent overdue for three to five months. We are not paying rents but give groceries, clothing and possibly some shoes. We bought a grocery order this week from a wholesale grocer amounting to about \$70.00 to meet the demand. We are rather reluctant in spending so much but what shall we do? Shall we let the needy go? We don't want to say, "Depart in peace, be ye warmed and filled." Contributions to this work will be much appreciated, thus relieving us of drawing too heavily on the Mission Board.

In His service,

Jan. 23, 1930. J. Paul Graybill.

Every Sunday school teacher should feel that he is called of God.—Roy Otto.

INDIAN BABIES

By Florence Friesen

For the Gospel Herald.

Here is a mother with her eight-months-old baby tucked under her sari. It keeps its head close to its mother's breast and refuses to move. It does not want to see any one or anything and does not want to be disturbed. What is the cause of this in a baby who should be active and playful? Its eyes! Oh, how red and swollen they are, and why are they like this? The microscope reveals it all. Gonorrhea, parents subjects of venereal disease! Oh, how dreadful it is. One eye is entirely gone! The other one may be of little use to the child, even if all goes well and they do not become infected again. The family is poor. The child is almost blind, and instead of being a help to its parents it will always be a care. The life of suffering that this child must live is beyond description.

And here comes the wife of the malguzar (Landowner) in whose village we live. Her baby, almost two years old, in her arms. It is thin, emaciated, and weak; not even able to hold its head. Why all this suffering for this child? The mother looks well. She is wealthy. Why should her baby look like this when they live so near a Christian hospital where help is available? She has fed it mother's milk only because other food did not agree with it, she said. The family have in their circle a baid (doctor) whom they look up to as being very clever in medicine. He has fed it **very much** medicine. The child was starving, and now its stomach is ruined because of all this strong medicine. It needs food, and the right kind of food; but ignorance and superstition reign in this home, and the child will die because of it. In the last hour they have come to us for help, but even now they will not take our advice and follow our instructions.

Now here is a fat, healthy little girl of three years. She has an injury on her foot and her mother wants it dressed and cared for before it gets bad. Her parents are poor, her father is almost blind, and her mother must provide for the family even though she has a family of four children to care for. She is teaching school. But this little girl is well nourished and dressed. She looks neat and tidy. She knows that Jesus loves little children who are good, and she is being taught to love Him. Her home is a Christian home. Oh, how fortunate she is to be a member of a Christian home!

Fellow Christians, can you realize how our hearts ache for the thousands of babies who are subjects of venereal

disease or starved because of ignorance and superstition? Rejoice with us for those who have learned to know Jesus and pray with us for the babies of this land and their parents who do not know Him.

Dhamtari, C. P., India.

NEARLY TWENTY-FOUR YEARS WITHOUT EYES AND HANDS

By J. D. Mininger

For the Gospel Herald.

On Feb. 5, 1930, William McPherson, 1918 East 71st St. Terrace, Kansas City, Mo., will be 64 years of age. In June, 1906, while dynamiting rock in Colorado, a premature blast blew this man about 30 feet into the air and when he came down he was without eyes and hands. As is known to many of our readers, he has since learned to read his Bible with the tongue. His greatest delight is to have God speak to him in this almost miraculous way.

As you will notice, this has now been nearly 24 years ago. How would you feed yourself if you were in his condition? How would you provide a livelihood? How would you dress yourself, and do a hundred other things which normal people do?

He said to the writer some time ago, "If it were not for the kindness of God's people, I would be in the poor-house."

If you want to read the story of his life, write to the Mennonite Publishing House, Scottdale, Pa., ask for the booklet entitled, "**Overcoming Handicaps**," enclosing 10 cents.

If you want to give expression of thankfulness to God for the use of your eyes and hands by sending this Christian man a gift of money or eatables to above address, it will be thankfully received and highly appreciated. As the Spirit prompts, so do.

Kansas City, Kans.

JOHN 3:16 MISSION

By P. E. Penner

For the Gospel Herald.

I was asked, at the last General Board meeting, to send a report of the John 3:16 Frontier Mission to several papers.

During the almost three years of the existence of the work, many thousands of tracts and parts of the Holy Scriptures have been distributed in this and other lands among Spanish-speaking and other nationalities. The Lord has encouraged us through words of appreciation by those who were blessed through them.

We are also much encouraged through the correspondence of some of the Mexican children at Rock Island, Texas, who were in our Sun-

day school there last year. Especially a young girl—Carman Garcia—writes touching letters to Mrs. Andres, who took charge of the Sunday school while we were in the North. May the Lord own them as precious diamonds at the day of His appearance.

The work in Kingsville: Here our dear brother, Sol. F. Kusch (Sec.-Treas. of the John 3:16 F. M.) assists in the work in an M. E. Church. He has a large class of Mexican young people. Last fall a large number of Mexicans were saved here—some that had never heard a Gospel sermon before. Please pray for this work too.

It was also voted that a building should be rented in Premont to be used for mission purposes, in which the General Director should also have his headquarters. We succeeded in renting an old house with four little rooms, from a wealthy Mexican, at \$5.00 per month, water \$2.00 per month extra. We expect to start a Bible school here as soon as we can make the arrangement for it. Please pray especially for this department of the work, that workers may receive ample training here to become efficient workers in the mission field.

While we were in the North several prayer circles were organized—one in Berne, Ind., one in Detroit, Mich., and one in Garden City, Mich., a suburb of Detroit. We are convinced that this has also had a bearing on the blessing God is bestowing on this work. May yet many of God's dear children join us in their prayers.

It also was a great encouragement to us when we were invited by the Church in Corn, Okla., to present this work among them and then responded with a liberal offering for it. May the dear Lord bless and reward them and all others everywhere, who have helped us through prayer, by gifts, and in the distribution of literature.

We have also come in contact with a dear brother (while we were holding meetings in Premont recently), who has worked as traveling evangelist for many years, and now uses our literature for colportage work and in prisons. His dear companion accompanies him as he travels about in an old camping Ford. Please remember them in prayer also. They are trusting God for their sustenance and are living on narrow rations at times, but plod on courageously.

When sending means to support our work, please address—The John 3:16 Frontier Mission, c-o Sol. F. Kusch, Box 414, Kingsville, Texas. Letters intended for the undersigned and support for the Bible School, address,

P. E. Penner,
Premont, Texas.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.
But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Malachi 4:1. "For, behold the day cometh, that shall burn as an oven." Has that day been, or is it yet to come? A Sister.

The question as to whether the prophecy concerning the "day...that shall burn as an oven" has been fulfilled or not, has been raised in the minds of many Bible students. Opinions that have been given are indeed diversified. Some think said prophecy was fulfilled when Christ spoke the fiery words of condemnation to the Pharisees and other workers of iniquity, which was effective in burning up the chaff of the elders' traditions, and erroneous teachings of God's law. Others believe that said prophecy was fulfilled at the time of the destruction of Jerusalem by the Roman army, which was indeed a divine visitation of vengeance and fiery judgment upon the unbelieving and rebellious Jews.

By comparing Malachi 4:1, with the prophecies of the apostles Paul and Peter as recorded in II Thes. 1:7-9 and II Pet. 3:7, 10, 11, it seems to be made clear to us that the day "that shall burn as an oven," as spoken of by the prophet Malachi, is the day, or time when Christ will return in His glory and sit upon the throne of judgment, as recorded in Matt. 25:31-41. The momentous event to which our Lord referred is still in the future. At that time (as Paul writes) "Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ," and as Peter writes: that "day of the Lord will come as a thief in the night; in the which the heavens (the visible heavens) shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." These prophecies are still unfulfilled, and they give us a clear vision of the day of vengeance of which Malachi speaks, which is the final judgment day which will come at a time unknown to us, but as God the Father directs. Therefore it behooves all His saints "to be in all holy conversation and godliness" as the apostle Peter exhorts. J. S. S.

Please explain Jas. 3:1. "My brethren, be not many masters." A Sister.

A clear conception, or understanding, of the negative command, "Be not many masters," which the apostle James was inspired to give to the

"twelve tribes which were scattered abroad," is somewhat difficult to acquire. If the word **many** was not included in the sentence, then the statement would be easily understood. Since the word **many** is included in the admonition given by James, it seems evident that **many** of the Hebrew believers had aspired to occupying positions of authority or the mastery over others, which was a position not to be sought for by God's servants; for in posing as masters there would be a temptation if not a tendency to use the tongue in speaking in a harsh, authoritative, censorious, or dominating way, being prompted to do so through the spirit of arrogance, instead of teaching and exhorting in the spirit of humility, as our Lord and Master spake and taught while here on earth. Masters are needed in every Church organization, who being Word and Spirit-filled will through divine love be constrained to teach, "reprove, rebuke, (and) exhort, with all longsuffering and doctrine." Christ our loving Master so directs through the Holy Spirit. These much needed and humble masters are to be but few in number in comparison to the multiplied thousands of Christians, who are not called to be masterful preachers and teachers in Christ's Church, but they are to be faithful subjects to the King of kings in exemplifying the teachings of our dear Lord and Master and not aspire to positions of authority. J. S. S.

WELSH MOUNTAIN MISSION

Report of Welsh Mt. Mission and Samaritan Home, Oct., Nov., Dec., 1929.

The following contributed: Bro and Sister Edwin Raucks, pears; Bro and Sister Willis Hershey, apples; Bro and Sister Ben Kurtz, pumpkins, clothing, cabbage, cake; Bro. and Sister Henry Graybill, beef, scrapple; Bro. M. T. Thoat, oranges, sausage; Bro. and Sister John K. Hershey, blankets; Sister Ida Boyer, rabbits, preserves; Bro and Sister Jason Weaver, apples; Bro and Sister Martin R. Hershey, clothing; Sister Lydia Huber, clothing; Paul M. Myers, bananas; Mrs. Roseboro, clothing; Miss Hazel Bentzel, shoes; Bro. and Sister Abraham Weaver, fruit, preserves, peanut butter, pumpkins; Bro. and Sister Daniel Kurtz, shoes; Bro. and Sister Daniel Kurtz, oranges; Bro. and Sister Walter Groff, wood, posts; W. W. Stauffer, clothing; A Sister, oranges, clothing; Matt. G. B. pork, cakes, clothing, cranberries, cauliflower.

The following cash contributions were made: Elam Kennel \$10.00; S. H. Miller, .50; Wm. Forry, 1.00; Mabel Harkins, 1.00; Tobias Denlinger, 1.00; M. T. Thoat, 2.00; Landis Hershey, 5.00; Joe Benner, 1.00; A Sister, .35; Christ Kennel, 5.00; Harry Resh, 1.00; A Sister, 1.00; Wm. DeWitt, 1.00; Ephraim Hershey, 1.00; Singing class of Lintz and Hammercreek Churches, 13.65.

We surely thank all who have helped in the work here the past year and may you continue, and we know the Lord will add a blessing. Pray for the work and workers at this place.

In service for the aged and needy,

Henry K. Hershey.

Family Circle

As for me and my house, we will serve the Lord.
Joshua 24:15.

Remember now thy Creator in the days of thy youth. Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE SKEPTIC'S DAUGHTER

Sel. by Joseph Forry

On the banks of the Rosedale waters
Where the blooming flowers smiled,
Lived the loveliest and purest daughter,
A rich skeptic's only child.

Crowned with knowledge, health and beauty
Learned in all her classic lore
And for virtue, love and beauty
She was queen of Rosedale's shore.

Famed for genius, sense, and wisdom
She became her parent's pride
And when she gained the skeptic's system
She was almost deified.

Far and wide they sought her power
Over all disputants rise
And her genius seemed to tower
Like a goddess in their eyes.

A large meeting was progressing
On her father's flowery grove
Where poor sinners were professing
All the bliss of Christian love.

Father let me show the Bible
To this poor illiterate clan
That it's nothing but a libel
On the character of man.

Go my daughter you are able
To destroy their sabbath theme
Go and prove their book a fable
And their doctrine all a dream.

Dressed in all her pride and glory
She went forth to join the throng
And to tell the gospel story
Both in sermon and in song.

Soon a thrill of deep conviction
Seized upon her slumbering soul
Filled her heart with an affection
That her mind could not control.

Calmly rose she without falter
All her follies bade farewell,
And came in before the altar
Where in humble prayer she fell.

Casting all her cares to heaven
All her prayers went to the throne
Till her sins were all forgiven
And the Savior was her own.

Then she hastened to her father
To inform him of God's love
And to tell her aged mother
There is a better world above.

Well my daughter it's reported
You have joined the ignorant horde
And to their doctrine been converted
All against your father's word.

Oh dear father show me favor
I've not joined an ignorant horde
But I've found a blessed Savior
Which is Christ the righteous Lord.

Here's your likeness, clothes and purses
Take them and at once depart,

For your prayers seem more like curses
On my wounded heart.

Oh, dear father I will love you
Though you drive me from your door
None on earth I'll place before you
But I love my Savior more.

Oh dear mother I have often
Thought of riches, pride and wealth
But I'm now an outcast stranger
With no home nor friends on earth.

With a sad and heavy heart
From the scene she turned away;
Up the dark and rocky mountains
Where her path in twilight lay.

To the bright and distant hollow,
Slowly journeyed she along,
While her voice with lovely echo
Filled the valley with her song.

Roseate evening mild and gentle
In sweet zephyrs framed the moor
And the night had spread her mantle
As the skeptic left his door.

Oh dear Mary come and listen
To the lovely sound I hear
Oh come quickly, how my system
Feels a weight I cannot bear.

The wife came on the veranda
Where the notes she heard above
'Tis the voice of dear Amanda
In sweet converse with her God.

Hear it through the starry region
How the heavenly anthems rise
Oh dear husband her religion
Is the doctrine of the skies.

But her words were scarcely spoken
Ere she sank in anguish mild
And the husband's heart was broken
As he hastened to his child.

Up the dark and rocky mountain
Slowly guided by her lovely song
He clasped his daughter to his bosom
Oh my child forgive this wrong.

Oh my child come to your father
'Tis your prayers that let him live
Come my child embrace your mother
And our wretched hearts forgive.

Yes my parents I'll come to you
And we'll join that heavenly throng
Singing glory, hallelujah to the
Savior's glorious name.

Shouting praises to her Savior
Her heart filled with heavenly love
And her parents soon found favor
In the better world above.

They with all their sins forgiven
Went rejoicing on their way,
To their homes far up in heaven
In the realms of endless day.

THE GAME OF TRUTH

"Mother, Virgil hit me!" cried my three-year-old daughter.

"I did not! She hurt her own self," emphatically declared my five-year-old son.

"He did hit me. He did," sobbed Evangeline.

"Why, I didn't either!" replied Virgil with still more emphasis.

Such episodes became problems befitting the wisdom of Solomon, and the persistence of a Philadelphia lawyer, rather than that of an ordinary,

busy mother with four tots under school age, all demanding attention. But experience with an older foster-son had demonstrated the evils growing out of a childhood habit of falsehood, so I determined to find a way to get these kindergarten children of mine to tell the truth. Therefore, I invented the "Game of Truth."

Placing a bottle, a pencil, a book, a ring, or similar articles on the table, I shut my eyes and said:

"Virgil, put the pencil on the kitchen cabinet."

Both children had formed habits of obedience, so this part was easy. Then I carefully explained how in this game we had to tell things exactly the way they really were, and placed a score card on the wall with each child's name written on it, promising a tiny gold star after the name of each one who successfully played the game. Then I questioned as follows:

"Virgil, who put the pencil on the cabinet?"

Upon a satisfactory, truthful, well expressed answer, I said:

"Evangeline, who put the pencil on the cabinet?"

At first, she echoed the words of her brother, which made her claim that she had put the pencil there.

Virgil then got a star after his name for telling the truth, and I played the game with Evangeline doing the acting. Each time I questioned both children as to who did whatever I had told them to do, explaining patiently that each one must tell things just exactly as they really were, until both children could tell the truth about these simple things. It was a game to them, one of the most thrilling games we had played, and their delight knew no bounds when they began to see a row of gold stars after their names, for telling the truth.

Neither one has developed into a George Washington yet, but it has simplified the matter of getting their stories straight when they have a disagreement, for when I find one telling one thing and the other something else a reminder to "tell it just as it really is as we do in the Game of Truth" usually causes the child who is telling a falsehood to speak truthfully about the matter, even to acknowledging having done wrong. It seems that when approached in this way, the child's mind grasps the larger thought of speaking the truth, in place of the more personal idea of possible punishment or reprimand for having done wrong.

The most frequent cause of lying appears to be fear of consequences if the truth is known. The next, seems to be the effort to create a condition which will merit praise. Keeping these two facts in mind helps me with my "little flock."—National Kindergarten Association Bulletin.

SUNDAY SCHOOL LESSON

Lesson for Feb. 9, 1930—Matt.

7:12-27

WARNINGS AND PROMISES

Golden Text.—Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.—Matt. 7:19.

Introductory.—The lesson before us is the conclusion to the Sermon on the Mount, this being the third lesson devoted to that wonderful message. Coming as it did from the lips of our Divine Lord, we are not surprised that the people were "astonished at his doctrine." It was not only a straightforward message, but it came from one "having authority." It is typical of the entire Gospel of Jesus Christ. As with the other lessons, we can only touch a few of the most prominent spots in this great MESSAGE. The kind reader is encouraged to read the three chapters, Matt. 5-7, over several times before leaving it for this time. The Sermon on the Mount becomes more precious each time it is read.

The Golden Rule (Matt. 7:12).—The Bible, among other things, is a business manual, and this is the keynote of it. But this precept—"Whatsoever ye would that men should do to you, do ye even so to them"—is not alone a business precept. It belongs as well to the home life, the social life, and every other phase in life. This great Rule universally put into practice would bring about the greatest revival this world has ever known—religiously, socially, domestically, in business circles, everywhere. It is more than a rule—it is the expression of divine wisdom as human relations. To the extent that this Rule is ignored the world suffers.

Warnings Against False Prophets (15-20).—What is a false prophet? It is one who pretends to be the servant of the Lord but in reality he is a servant of the devil. How may we know them? They come to us "in sheep's clothing, but inwardly they are ravening wolves." They imitate the example of the great high priest among them, pose as angels of light but are really after the destruction of souls through the perversion of the Christian's faith. How may we know them? "By their fruits." Paul in Gal. 1:8, 9 and John in II Jno. 10 and Rev. 22:18, 19 are especially severe on these false prophets. When some one comes to you professing more than ordinary light on the Holy Scriptures and at the same time puts a question mark after many points of Scripture, put him down as a false prophet and give him no recognition as a religious teacher. When one comes proclaiming his own goodness and refers to faithful teachers of the whole-Gospel faith in a way that causes others to

question their faithfulness, count him as a false prophet. When one come in the form of a proselyter, seeking converts to his school of thought or religious creed rather than to seek the salvation of lost souls, count him a false prophet. "Wherefore by their fruits ye shall know them."

Who are the Saved (21-23)?—This is a continuation of the line of thought noted in the preceding paragraph. It is not every one that says, "Lord, Lord," that stands in favor and friendship with God. Remember the previous words of warning: "By their fruits ye shall know them." Not lip profession, but heart possession; not individual claims, but lives that are in conformity with God's Word, is what determines our standing before God. Who are the saved? Who will eventually come in possession of the Kingdom of heaven? Who are the ones that will "enter into the kingdom of heaven?" "He that DOETH the will of my Father which is in heaven." This introduces us to the grand climax in our lesson.

Two Foundations (24-27).—Speaking of prophets, we have two kinds: the true and the false. Speaking of people who make claims to right standing before God, there are two kinds: those who claim to be right, those who actually are all right. This leads us up to the final "Therefore."

The difference between these two

classes of claimants is that while both are hearers of "these sayings of mine," one class "doeth them" and the other "doeth them not." It is the same Lord, the same prize at stake, the same Kingdom. But the difference is determined by the DOING. This is not the only instance in Scripture where the importance of doing is stressed. James admonishes us to be "doers of the word, and not hearers only, deceiving your own selves." Notice how those referred to as coming up before the judgment bar of Christ will come there deceived. "Lord, have we not . . . done many wonderful works?" Possibly they have; but they failed in this that they did not do "these sayings of mine." Many of these "sayings" are held in contempt because they are such "little things," not to be compared with the "many wonderful works" found along "the way that seemeth right," but it is "these sayings of mine" that Christ would have us obey. Reduced to the last analysis, the obedient are going to heaven, the disobedient will be finally rejected. By and by it will be found that the "many wonderful things" will prove to be the "little things" which disobedient man despises. In the great and final storm coming at the end of time it will be found that the real test will be whether in this life we have been obedient to God or not. Believe on the Lord Jesus Christ, obey His Gospel, and "Well done" will be your reward at the end of life's journey.—K.

Bible Meeting Topic

ABRAHAM, THE FAITHFUL (Jr.).— Gen. 18

Topic for February 9

MOTTO

"The Friend of God."

OUTLINE STUDY

I. Leaving His Country for One Promised by God.

1. Departing from Haran at God's command.—Gen. 12:1-5.
2. Entering the land and receiving a visit from God.—Gen. 12:6-9.

II. Laboring for Peace with Lot.

1. The strife between herdmen.—Gen. 13:1-7.
2. Abraham proposes a way to make peace.—Gen. 13:8, 9.
3. Lot takes advantage of the proposition.—Gen. 13:10-13.
4. God promises blessings to Abraham anew.—Gen. 13:14-18.

III. Abraham is Promised a Son.

1. Abraham believes God's promise.—Gen. 15:1-6.
2. God changes his name.—Gen. 17:1-8.
3. God changes his wife's name.—Gen. 17:15-17.
4. Sarah and Abraham laugh.—Gen. 18:9-15; Gen. 17:17.

IV. Abraham Tried.

1. To prove his obedience he is asked to offer Isaac.—Gen. 22:1, 2.
2. He obeys without wavering till God says it is enough.—Gen. 22:14.

3. God blesses Abraham for his obedience.—Gen. 22:15-18.

SUGGESTIVE ASSIGNMENTS

For the Younger Ones.

1. Textword, Faithful.
2. Tell a Story of Abraham's Faithfulness to God.
3. Memorize a Promise of God to Abraham.

For Others.

1. What Acts in Abraham's Life Proved His Unwavering Faith?
2. The Nature of Friendship between Abraham and God.

SEED THOUGHTS

Simply trusting every day,
Trusting thro' a stormy way;
Even when my faith is small,
Trusting Jesus, that is all.

Brightly doth His Spirit shine
Into this poor heart of mine;
While He leads I cannot fall,
Trusting Jesus, that is all.

Singing, if my way is clear;
Praying, if my path is drear;
If in danger, for Him call;
Trusting Jesus, that is all.

Trusting Him while life shall last,
Trusting Him till earth is past;
Till within the jasper wall,
Trusting Jesus, that is all.—E. P. Sites.

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THURSDAY, JANUARY 30, 1930

Field Notes

Bro. J. W. Hess of Akron, Pa., was a pleasant and welcome caller at the Mennonite Publishing House on Thursday of last week. He was on a business trip, but took a little while off doing business for the King.

Bro. J. L. Horst of this office filled the regular appointments at Mason-town, Pa., on Sunday, Jan. 19; the pastor, Bro. A. J. Metzler, being away conducting a series of meetings at Mill Run Chapel near Altoona, Pa.

Bro. H. S. Bender of Goshen, Ind., worshiped with the congregation at Scottsdale on Sunday, Jan. 19. In company with Bro. Levi Mumaw of this office he had attended a meeting in Philadelphia in the interests of suffering Mennonites in and from Russia.

A meeting was held in Chicago on Saturday, Jan. 25, by a number of those vitally interested in the work of assisting persecuted Russian Mennonites to find a home somewhere in America. We hope to be able to publish the results of that meeting in next week's Gospel Herald.

The financial report of the Mennonite Board of Missions and Charities for December, 1929, shows a total contribution for mission and relief purposes of \$27,616.45. A few more monthly reports like that, if properly distributed, will wipe out the "over-checked accounts" and put the other accounts in fine shape. Let the good work go on.

Bro. I. D. Mininger, superintendent of the Kansas City Mission, requests

us to say that he asks forbearance of all those who have written him in the recent past, and who have as yet received no reply as he has not been able to do so up to the present time but expects to as soon as he is able. Bro. M., like some more of our workers, is a very busy man.

Last week we spoke of the critical illness of Sister Lydia Sauder, Matron of the Mennonite Children's Home at Millersville, Pa., who was taken to the Lancaster General Hospital for operation. Our latest word is that she underwent a successful operation Jan. 20, her condition being reported as favorable but very weak. The continued prayers of the brotherhood are desired.

The brotherhood at Scottsdale, Pa., has decided to begin a series of meetings on Thursday evening, Feb. 27. There is to be a Bible conference at the beginning of the meetings, to last until Sunday evening, with Brethren J. K. Bixler of Elkhart, Ind., and A. J. Metzler of Masontown, Pa., as

REQUESTS FOR PRAYER

The prayers of God's people are requested in behalf of:

Our special Bible terms—in regular Church schools as well as special Bible schools—where a thousand or more young people are in attendance at the present time.

The Belleville and Allensville, Pa., congregations, where at the time of this writing special meetings are going on.

For the coming meetings at Scottsdale, Pa., in charge of Brethren J. K. Bixler and A. J. Metzler, to begin Feb. 27.

instructors. From Sunday night on until the close of the meetings the efforts are to be along evangelistic lines, with Bro. Bixler in charge.

Correspondence

Creston, Mont.

Dear Herald Readers:—On New Year's day an all day meeting was held at this place. In the forenoon a Sunday school workers' meeting was held and in the afternoon we had our annual business meeting. We also reorganized our Sunday school as follows: Supts., Victor Hoylman and J. M. Bachman; Chors., Rosella Bachman and Elizabeth Birkey; Sec-treas., Ralph Birkey. Best wishes to all for the new year.

Jan. 13, 1930.

Cor.

Sheridan, Oreg.

Dear Herald Readers:—On Dec. 1 we reorganized the Sunday school with the following officers: Bro. Dan Widmer Supt., Bro. Wesley Shenk assistant, Bro. Odessa Kilmer Chor., Bernice Widmer, Asst., Bro. Walter Hamilton Secy., Bro. Kilmer Treas., Lizzie Beachey Libr.

Jan. 1, at our annual business meeting, Brethren Dan Widmer, Ben Emmert, and Amos Brubaker were elected trustees; Church Chors., Bro. Raymond Mishler, Bro. Dewey Wolfer; Treas., Bro. Dan Yoder; Secy., Bro. Melvin Mishler. The library committee are Brethren Dan Shenk, Gabe Shenk, Will Beachy; ushers, Walter Hamilton and Wesley Shenk.

Dec. 26 Bible study with Sister Viola Wenger in charge was enjoyed by old and young. For two and a half weeks the old, old story yet ever new was presented in such a way that our lives have been enriched, and we feel better fitted for service in the cause of Christ.

On Tuesday evening, Jan. 14, Bro. Milo Kauffman gave a talk to the young people, on consecration, followed by a sermon on "Defying God." All these have been a rich feast for the soul. On account of much snow and very cold weather the attendance was not so large as we had hoped it would be.

On Jan. 26, the Lord willing, Bro. J. P. Bontrager of Los Angeles will be with us.

We have of late enjoyed the visits of the following brethren: Willard and Willis Byers of Duchess, Alta., John and Marvin Garber of Jackson, Minn.; and Chester Kauffman of the Zion congregation.

Jan. 15, 1930. Minnie Hamilton.

Kingman, Alta.

(Salem congregation)

Dear Gospel Herald Readers:—We reorganized our Sunday school for 1930 as follows: Supts., J. B. Stauffer, John Yoder; Sec., J. C. Stauffer; Chors., Edna Yoder, David Stutzman; Cor., Erma Stutzman.

The weather has been very cold at times. Health in general is good. One brother, John L. Stauffer, is very low just now.

We ask an interest in your prayers for the work at this place.

Jan. 16, 1930.

Cor.

Washington, Ind.

Dear Readers of the Gospel Herald:—First, a greeting in the worthy name of our Lord. We in this community have been blessed with good health, for which we can be very thankful. It is rather difficult for some of the people to get to church on account of the roads. But let us be thankful that He has spared our lives through another year.

A business meeting was held on New Year's day, and new officers were elected for the coming year. Let us strive during the coming year to be more faithful to Him than ever before.

Pray for the work at this place.
Jan. 16, 1930. Bernadette Swartz.

Larned, Kans.

Dear Herald Readers:—As you have not had any word from this place lately, will say we are all well again and are going forth serving the Lord. While only a few in number, we are rejoicing in God's love.

On Jan. 5 we reorganized our Sunday school. The following officers were elected: Supts., Bro. Ira Ramer, Bro. J. W. Collins; Sec.-treas., Bro. D. W. Zook; Prim. Supt., Sister Helen Ramer; Chor., Bro. Walter A. Zook; Cor., Sister Mollie Zook. We ask an interest in your prayers. We are still hoping and praying that if it is God's will we may have preaching again, if only once a month. We realize God's will must be done.

Jan. 20, 1930. Cor.

Vineland, Ont.

Dear Readers of the Gospel Herald. Greeting:—The reorganization of the Sunday school was conducted on the last Sunday of the year: Supts., Gordon Fretz, Alvin Culp; Secy., Daniel High; Chor., Elgin Fretz. Our average S. S. attendance for 1929 was 73. A number of our young people again received Raikes' Diploma credits for regular attendance. Two boys received alumni diplomas for their eighth year of regular attendance.

The Church business meeting was held on New Year's day. For trustees Brethren Alfred High and Chris Fretz were reappointed. Some very congenial discussion took place on the immediate needs of the congregation spiritually. We trust the Lord's will may be found and followed during this year.

Include this brotherhood in your prayers, also the pastor, Bro. S. F. Coffman, with his various duties.

Jan. 20, 1930. Cor.

Middlebury, Ind.

Greeting to all Herald Readers:—On the evening of Jan. 1 our Sunday school was reorganized. The following officers were elected: Supts., Walter Brenhisser and Clayton Eash; Sec.-treas., Floyd Kauffman; Chors., Nora Blough and Roberta Bontrager; Libr., Nellie Hershberger; Prim. Supt., Mabel Mishler. Mod. Y. P. M., Alvin Kauffman; Mus. Dir., Edna Boyer; church Sec.-treas., D. S. Blough; Church Chor., Lawrence Yoder; Ins. Dir., David Yoder. Our prayer is that the Lord's work may prosper and grow.

Church services have been fairly

well attended, considering the stormy weather and drifted roads. On Jan. 19 Bro. Joseph Hooley preached to us a very impressive sermon.

On Jan. 26 we expect our bishop, Bro. D. D. Miller, to be with us, the Lord willing.

We ask an interest in your prayers for the work at this place.

Jan. 20, 1930. Nancy Kauffman.

Kalona, Iowa

(Lower Deer Creek congregation)

Greetings to all Herald Readers:—On Dec. 29 Bro. C. E. Hershberger was elected Asst. Supt. for our Sunday school. On the same evening our young people's meeting was reorganized. Brethren Wm. Breneman, Joel Reber, and John W. Gingerich are the program committee and Sister Velma Gingerich secretary.

On Jan. 1 the annual business meeting was held at this place. Some of the officers elected were: Church trustee for three years, Bro. Sam Wertz; member on Library Committee, Bro. John W. Gingerich; Libr., Sisters Vera Gingerich and Eunice Reber.

Yesterday, Jan. 19, Bro. Maurice Yoder of Hesston, Kans., preached for us. Text, "How old art thou" (Gen. 47:8)?

Jan. 20, 1930. Cor.

Aurora, Oreg.

(Bethel congregation)

Dear Herald Readers. Greeting:—Our annual Sunday school reorganization was held on Dec. 15 with the following results: Supts., Sam P. Schrock, Milo Schultz. Chors., Menno Snyder and Mary Schrock. Sec.-treas., Alvin Rogie, Children's Meeting leader, Menno Snyder.

The annual business meeting was held Friday afternoon, Jan. 17. The following officers were elected: Trustee for three years, John Rogie, periodical agent, D. H. Kauffman; Libr., Milo Schultz; Sec.-treas., Chris Snyder; usher, Aaron Nofziger; janitor, D. H. Kauffman; Cor., Fred S. Kauffman; Church Chors., Jacob Kauffman and Daniel Gingerich.

On Dec. 21 Bro. Milo Kauffman came into our midst for a series of meetings which closed on Dec. 31. He was assisted by Bro. N. A. Lind of Albany, Oreg. Besides the evening service a Bible conference was held each forenoon, at which time a number of Bible subjects were discussed in a very practical and helpful way.

During the past two weeks we have been having weather of the eastern type—dry and cold. Health in general is good.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,

forasmuch as ye know that your labor is not in vain in the Lord."

Jan. 20, 1930. Fred S. Kauffman.

Chambersburg, Pa.

(Upper Strasburg congregation)

Dear Herald Readers:—We can truly say with Samuel, "Hitherto hath the Lord helped us." We thank the Lord for His promise that He will not leave those who put their trust in Him.

As we are in the midst of winter, we have changed our evening appointment for services to the forenoon, as we have done for several winters, on account of the roads. Of late we have not had any visitors with us. We are always glad to have the message which Paul commanded Timothy to preach. We do not have an evergreen Sunday school, having Sunday school only every two weeks in the winter. Pray for the work at this place. Our members range in age from ninety to eleven years. There are still some who need salvation but are not willing to accept the offers of mercy; but we will not be discouraged. Our prayer is that the Lord may have His way.

Harry, Jr., son of Bro. Harry H. Witmer, is at present in the hospital, suffering from an attack of appendicitis. He has been in a serious condition following the operation, but is some better at this writing. Sister Valera Lehman is threatened with tetanus, as a result of a cut on her finger. Our prayer is that they may be healed.

We have at present eight inches of snow with real cold weather.

Jan. 20, 1930. Cor.

Falfurrias, Texas

Greetings to all, in response to the many requests to hear of our journey and present surroundings in South Texas:

On the morning of Nov. 12 we said farewell to the many kind friends and neighbors. No doubt the hand clasp and good bye were offered for the last time here upon this earth to some of our near ones.

The first day's drive carried us to near the California-Oregon line. The next day the climb of the Siskiyou Mountains began. There were many curves necessary in order to make the heavy grades. One perfect loop was made, about three hundred feet across center to rise some twenty feet above the first road, the summit more than forty-five hundred feet above sea level.

A short stop at Modesto and Winton with friends—at Los Angeles and Upland over Sunday and Monday. Nov. 18 and 19—were pleased to meet a number of old acquaintances of past years. We passed through the

(Continued on page 909)

Miscellaneous

JESUS THE CARPENTER

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers once did cling.

If I could have the table He
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings, or kings to be,
As long as men have breath,
Could buy that thing of wood He made—
The Lord of lords who learned a trade.

Yes, but His hammer still is shown
By honest hands that toil,
And round His table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop at Nazareth was bare,
But brotherhood was builded there.

—Charles M. Sheldon.

EVIDENCES OF GOD'S LOVING CARE

By Sophia De Pappe

For the Gospel Herald.

We should always remember that all good things come from our Lord; and that everything the Lord has brought us into has been for our good. When we think of the times when temptations come to us, and know if we go to God He will help us through these trials, we have in this an evidence of His loving care. If we have suffered loss in our spiritual life it is no fault of the Lord, for He is ever ready to help us in all things. To do this God has no doubt sent some affliction upon us; such as sickness, loss of friends, and other things which we thought were our richest treasures of life to make us realize their value. But if we love God as we should we can praise Him for the bitter as well as for the sweet, for the bitter lessons keep us from thoughts toward God which He would neglect. If times, I often find us in such critical would war with Him, into what what dangers we should fall, and terrible bitterness beyond comprehension we would reap in the end. There is another evidence of God's loving care in Phil. 4:19: "But my God shall supply all your needs according to his riches in glory by Christ Jesus."

We have another example of His loving care in the way He through Moses led the children of Israel in the wilderness for forty years. In Luke 12:7 we have an example of infinite care: "But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value

than many sparrows." God's power is unlimited in His care of us.

In Luke 1:37 we have these words: "For with God nothing shall be impossible." So we see that if we just look to Him to care for us in all things, it is even blessed to be chastened. In Heb. 12:6 we read: "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." So we see none of God's providences are without a purpose for our good. In the following poem there are some things for us to think about:

"Not now, but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

"God knows the way, He holds the Key,
He guides us with unerring hand:
Sometime with tearless eyes we'll see:
Yes, there, up there, we'll understand."

Scottdale, Pa.

WILLINGNESS

By Dora Wyse

For the Gospel Herald.

There are times when willingness leads us downward and also times when it will lead us heavenward. Some people are willing to live on in sin listening to Satan and doing the things which he desires that they should do. When temptations come they are willing to yield, not thinking of the consequences which are awaiting them.

But the willingness that leads heavenward is when people are willing to accept Jesus Christ as their Savior and Lord. This is the class which I expect to speak about. We should be willing to crucify the old man and take Christ as our Master. We think of the prodigal son. He was living in sin, and wasting his substance. He went on in this way until he had nothing left; he was undone, not being able to help himself. Then he was willing to come to the father. He had no gifts to bring which might keep him from being angry, but he was meek and lowly, willing to receive the punishment which the father might see fit to give. When the father saw that he was humble and lowly he had pity upon him and received him gladly, supplied his needs and loved him. That is a picture of Christ receiving us as penitent and undone sinners. If we are only willing to come to Him Christ will gladly welcome and receive us and supply our needs.

After we have been willing to come to Christ and have our sins washed away we then must serve Him. We should be willing servants ready to do His will in all things, let His will be our will. It takes willing obedience on our part. Let us look into

the life of Jonah. When God called him he was not willing to go and do His bidding, so he tried to run away from God. But God was there and punished him, and a great fish swallowed him. Then he saw his mistake and God caused the fish to vomit Jonah out on the dry land. Then God called Jonah again and he heeded the call and went into Nineveh and proclaimed the message, "Yet forty days and Nineveh shall be destroyed." But it seems to me that he must have been rather unwilling for we notice that when the people repented and God heard their cry and saved them that Jonah was displeased and very angry. I am sure he did not receive the blessings which he would have received if he had been willing that God should have His own way and had felt that that way is the best. Some people, like Jonah, are obedient to God or to the Church because they feel that they must, for God will punish them if they are not; but they will not receive the rich blessings of the Lord, for it is only as we obey God and the Church willingly because of love that God can bless us. It is often said that it is not so much what we do as what we do it for. Love is the only true and right motive, and we know that it was because God loved the world that He gave His Son and because Christ loved the Father and the world that He gave His life, that we might be free.

Sometimes we see people who would be willing to do big things for God, but are unwilling to do the little things. They would be willing to go to Africa or India or China or some other foreign country to tell the love of God, but are not willing to tell their next door neighbor. God does not so much need people who are willing to go far away from home and do the things which others will know about and praise them for, as He does those willing to live Christ-like lives where they are. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God and the Church need people who are willing to do that for if God has people to do the little things and stay at home and do His bidding great things will be accomplished and more than that, if He needs people to do the big things He will know where to find them for if we are willing to do the little things we will also be willing to do the big things. Some people would rather go away, and sacrifice all and give their time wholly to God than to give some of their time in prayer for those who are on the field. If we are not willing to give much time to God, now, at home in prayer for His work, He will not call us to give all our time on the field. I think of the poor widow who

put two mites into the treasury. Undoubtedly there were many people who put in large sums, but Christ commended the widow because she was willing to give all her living. And what is there in this whole wide world that is more to be desired than that Christ should be pleased with our efforts?

If we would be a blessing to God, the Church and this sinful world there are some things which we must be willing to give up. First among these I would say is, our sinful nature. We cannot be a blessing if we still hold on to some of those things which we delighted in before we were converted. We will not be able to do this of ourselves, but must be willing to be purged by God of the things of dishonor. We must forsake self and our old life of sin. If we ask God to help us He will supply the grace which we need so that we can overcome those sinful habits and ways. Sometimes there are things which we feel that we can do but it may cause some weaker ones to be offended and stumble, and it may be the means of driving them out of the Church and away from God. We must be willing to give up that which is an offence if we would win them for the Master.

There are also some things which we must be willing to put on. Paul says, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." If we would stand firm in our Christian life we must be willing to put on the girdle of truth, the breastplate of righteousness, sandals of the Gospel, shield of faith, helmet of salvation, and the sword of the Spirit. If we fail to have all of these Satan will tempt us at that place and we will fall. Then if we add to these six things prayer, which will keep our armor bright, the Lord will be able to use us in His blessed service. We must also put on humility and unselfishness and be zealous and bold for Him. The Bible says "Pride goeth before destruction and a haughty spirit before a fall." Jesus also said, "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." It is the humble spirit like Christ had which we need to-day. It is also very necessary that we give up the old selfish nature which belongs to the carnal man and put on unselfishness. If we do not put others before ourselves we cannot expect to win them. We must keep self in the background and try to bring joy, peace, and happiness to others and if we do this I am sure that we will receive real true joy which we can find in no other way.

We must be willing to consecrate our whole lives unreservedly to the cause of our blessed Redeemer. Simply say, "Here am I, send me, use

me as Thou seest best. We have no will of our own but Thy will be done in all things." We also need His help, for we cannot do it of our own selves. We must be willing to let Christ have His way and be sure it is the way He would have us to go. We have the blessed privilege of prayer so we can ask Him what He would have us to do and He will answer from heaven and tell us. We must not go ahead of His time, for we have heard of those who went to certain places before God's own time and they did not succeed. Neither can we unless we wait on the Lord until He says now is the time. We should let God mould our life and make us just what He wants us to be. Let Him fit and prepare us by studying His Word with prayer and let the Spirit reveal just what He would have us know. We must be led by the Spirit of truth, for if we are not we will be led by the evil spirit and then we know that our life will be worse than wasted. We must rely wholly upon God and His Spirit, and have the assurance in ourselves that we are His sons and His daughters; for if we do not know for ourselves that we are His, how can we expect to lead and help others?

Then there are also a number of things which we must be willing to give. Some of these have already been named. We must be willing to give our life, means, love, prayer, time, and service to the One who has made us and has redeemed us from destruction.

We must be willing that God use our life wherever He sees best. It may be that He wants us to do something which we dislike very much, but if we do all things through Christ who strengthens us we will have success in His service and find real joy in doing it.

We must be willing that God should use our means as He would. May be He has not asked us to go out into active service, but our part might be to supply the means so others can go. He may not require thousands of dollars given for praise of men as much as a few dollars given with the prayer in the heart that it should be a blessing wherever it is used.

We must be willing to give our love, for we should love God with all our mind, soul, and strength; and we are to love the souls of men and women who are on the downward road to ruin and if we do that I'm sure we will have very little love left to bestow upon ourselves. We should love God and the sinner so much that we will do all in our power to win souls so that they can enjoy the beauties of Heaven with the rest of His sanctified children.

We should be willing to spend

much time in prayer for others as well as for ourselves. There is no other way whereby more good can be accomplished than by prayer, and there is nothing else that we can do that would make our time as valuable as prayer. "The effectual fervent prayer of a righteous man availeth much." Prayer is the means whereby we can accomplish much for the Master, and it seems to me that it is the one thing which many so called Christians are becoming less and less willing to do all the time. It is the hope of the Christian, and if we lose out in our prayer life we will lose out in our spiritual life.

* We must be willing to give our time for His service. How often we are too busy to help some soul in need or to bring good cheer and gladness to those who are oppressed. May we be willing to arrange our work so that God can be assured of our help when He has need of it. We should also spend much time in the study of His Word. II Tim. 2:15.

Last, but not least, we should be willing to give our service where He would desire it. Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." Have we carried out this command, and are we still obedient in doing His will that all people might hear the blessed story of salvation and that many might be saved? The Christian's life is sure to be a busy life, but God has promised to supply sufficient grace for every time of need.

May each one of us test ourselves by the words of this beautiful song and see whether we are willing to do just what God desires that we should:

"Ready to suffer, grief or pain,
Ready to stand the test;
Ready to stay at home and send
Others, if He sees best.

"Ready to go; ready to bear;
Ready to watch and pray;
Ready to stand aside and give,
Till He shall clear the way.

"Ready to speak, ready to think,
Ready with heart and brain;
Ready to stand where He sees fit,
Ready to stand the strain.

"Ready to speak; ready to warn;
Ready o'er souls to yearn;
Ready in life; ready in death;
Ready for His return.

"Ready to go, ready to stay,
Ready my place to fill;
Ready for service, lowly or great,
Ready to do His will."

Midland, Mich.

In laying our plans for the future, let us have the welfare of the Church in mind at all times. A. J. Metzler,

FUNERAL SERMON

By Jacob K. Bixler

For the Gospel Herald.

(The following is the substance of a sermon preached at the funeral services of John F. Funk and was afterward reduced to writing and printed by request of the family.)

I do not know when upon an occasion of this kind that I felt as helpless to say anything that I considered worth-while as I do to-day. When I think of our brother's age of nearly 95 years, of his nearly 65 years in the ministry, and 44 years as editor, I feel that his life speaks more than anything that I may say. However, the family have chosen the following scripture to be used upon this occasion; namely, **II Tim. 4:6-8**.

These words are familiar and were often used by our brother upon occasions of this kind. This text gives us a three-fold viewpoint of life: a retrospect, a present circumstance and condition, and a future prospect.

It is a wonderful thing to be able to look back upon a right-lived life. Such a life blesses twice. It blesses the person in the living of it, and it blesses in retrospect and becomes the source of much encouragement and comfort. It is a great satisfaction to be able to say that we have done our best. There was a time in Paul's life when all his energies were bent in destroying the Church, but when he found the Lord he was just as diligent in promoting the cause of Christ and the Church and was ready to undertake anything and to go anywhere for the sake of reaching souls for his Master.

He speaks of his past life in the Lord as being "a good fight." We prefer the revised rendering and read it "the good fight." The ministry of reconciliation in bringing a lost world unto Christ is the greatest service that any one can perform. It is said of President Andrew Jackson that a minister applied to him for a government office. When Jackson discovered the vocation of the man, he told him to go back home and attend to his ministry, as he did not have anything to give him equal to it in importance. It was true. The privilege of being able to turn the hearts of people unto God is the highest possible calling. It is to be entrusted with heaven's message to a lost world. To be engaged in the ministry is a wonderful privilege. We are glad to state that this task of helping people find God may be performed by others outside of the ministry.

There is a great contrast between carnal warfare and the good fight of faith. Carnal warfare is destructive and the fight of faith is constructive. In the fight of faith the only thing that is destroyed is that which hinders or destroys the progress of the

soul in finding God. For carnal warfare, not one redeeming feature can be said. It takes away the flower of manhood; it destroys many of the works of art, such as the old cathedrals in Europe during the World War; and even the country itself was destroyed to that extent that not for many years, or possibly never, will the soil be tillable and again be productive and bring forth for the support of the human race. But the good fight of faith is the task of turning lives blasted in sin to the One that can regenerate and make them into the image of His Son. What nobler calling? Every minister and Christian worker ought to take great courage and press on.

The good fight of faith is a real fight, not merely a sham. It requires every energy and power at our command. It requires men of conviction. And when I think of our brother staking his all, without any financial assistance, upon a new venture, the publishing business, and one that was even questionable in the minds of some brethren, I certainly know that he had real conviction and faith. The results later justified the efforts that he made, and now we would have no thought of conducting the affairs of the Church without some publication through which to get in touch with all parts of the Church.

The clash between real Christianity and the world is becoming more distinct and acute. Modernism has gotten a grip on many, and skepticism and atheism under the cloak of modernized religion is appealing to many; and it requires exponents of the truth to stand in the vanguard to warn the people. And, when ministers warn and teach, it is a great encouragement when they can see that their teaching has gripped people. Some years ago since in Elkhart, I preached a sermon one Sunday morning on a certain subject, and at the close of the service Bro. Funk commended me for the stand that I took. I said, "Brother Funk, if that sermon did not suit you, you can blame no one but yourself." He seemed to be somewhat puzzled until I explained that some years prior, in the Holde-man congregation near Wakarusa, some outside parties had disturbed the peace of mind of some brethren on a certain subject and it was Bro. Funk that came and with his logical methods taught the Scriptures to us until they stuck in some of us, and now I was teaching what he had planted into my mind and heart. When he understood what I meant, it was a source of joy and comfort to him. It is a great encouragement to every minister when he can see here and there the fruit of his teaching and labors revealed in the lives of believers.

"I have finished my course," Paul says. It is the completion of a task that reveals the real test. Many can begin things, but only the completion proves either the ability of the person or whether the individual was led of God. We question seriously whether God ever leads us to begin anything unless the means and ability to carry on are at hand.

"I have kept the faith." The keeping of the faith was already a problem in Paul's day. In those days Jude felt constrained to write concerning the common salvation, admonishing the servants of God "to contend earnestly for the faith once for all delivered unto the saints." It requires contending. It is the fight of faith. It was because of the faith that Bro. Funk engaged in the publishing business. It was during the great civil conflict between the North and the South that he saw that many of the brethren were not indoctrinated in the faith concerning the question of war, and he began to publish tracts on nonresistance written by himself and others, and in January, 1864, launched the Herald of Truth. The minister must not only keep the faith as far as he personally is concerned but he is responsible for those with whom he comes in contact. If the leaders fail, what may be expected from the members? Oh, ministering brethren from us is expected a positive note in message and government. The world is full of negations and doubts. The minister of God must carry a positive note, and must sound the trumpet in no uncertain sound.

Christianity is the greatest conquering force of the age. I know that some people think that the Church is all right for women and children and the weak, but not for men. But Christianity, the Gospel of our Lord Jesus Christ, has conquered the strongest men—men of strong character, strong mentality, men who have been able to turn others. It conquered Paul and Martin Luther and Menno Simons and D. L. Moody and John F. Funk. It conquered them from the kingdom of evil and translated them into the kingdom of His dear Son. Their abilities, talents, and influences were turned into assets for the Lord and the Church, and we are the gainers thereby. Every minister should take courage and press the claims of the kingdom relentlessly, knowing that we are engaged in the task of supreme importance in this age.

Look at Paul's present circumstances. While in bondage in prison, he was not retired nor on the pension list. No spiritual Christian lives wholly and only in the past. The present is real and precious to them. He is a ready offering, a willing sacrifice, waiting upon the Lord. His

life is wholly in the hands of the Lord. Only the past lived right can make such a present attitude possible amidst such environments as Paul had. In stating calmly that the time of his departure was at hand, Paul who was a great traveler used language that expressed his experiences repeatedly. To him life was one of meetings and partings, of welcomes and farewells. After all, life presented nothing permanent for him, and for that reason, he now looks forward to his future prospect and sees laid up for him a crown of righteousness, and not for him only, but for all them that love His appearing.

Righteousness is its own reward. A righteous life is always a blessing and receives its reward constantly. It always has the approval of a kind heaven. But notice, it says, a crown shall be given. The crown will be placed upon the head. The head of a man is the seat of his will. The crown placed upon our heads means that our wills have been dethroned and the will of God has been enthroned in our lives. That again is a wonderful reward. But as far as I know, the Scriptures reach the climax of the Christian's reward in Rev. 3:21, "To him that overcometh will I (Christ) grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." That is, as He sits with the Father in the Father's throne, so we shall sit with the Son in His throne. That is, together with the Son, we shall sit in the Father's throne! We redeemed souls exalted to sit and to be glorified in the throne of God! What higher reward could we wish? It is the climax of the believer's prospect. It is almost past our ability to grasp. My friends, if any of you here to-day have hesitated to take this step for the Lord and to devote your life to Him, consider seriously the future prospect of the child of God. The rewards are not given according to our abilities but according to our faithfulness, and unto all them that love His appearing, until He appears, let us labor. Our brother has completed his life work, but we are left here to carry on. As he left his mark upon this generation, so we will leave some influence and impression upon the future generation. What will it be? Will it be the mark of the warrior that fought the good fight of faith? Each of us must answer.

I want to call for the singing of another hymn, a hymn with which Bro. Funk was very much impressed:

No foe shall stay his might,
"He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master,
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim."

"Who so beset him round
With dismal stories,
Do but themselves confound
His strength the more is.
No foe shall stay his might,
Though he with giants fight,
He will make good his right
To be a pilgrim."

"Since Lord Thou dost defend
Us with Thy Spirit,
We know we at the end
Shall life inherit.
There fancies flee away,
I'll fear not what men say,
I'll labor night and day
To be a pilgrim."

Elkhart, Ind.

CORRESPONDENCE

(Continued from page 905)

Imperial Valley, noted for its long, warm summer seasons and low altitude. The Salton Sea is a narrow body of salty lake some fifty miles long. Just at the southwest shore is Holtville, a service station and curio shop, two hundred feet below sea level.

Reaching San Antonio the old historic city of Texas, having some three hundred thousand population, we passed through square where the public markets are conducted, all varieties of conveyances filled with provisions, fruits and vegetables. From here it was necessary to travel via Corpus Christi, in order to avoid more soft road. It is located on the Gulf of Mexico. Surrounding this place on the North there are very large cotton farms, hundreds of acres in one enclosure. The land is perfectly level, and only with difficulty could we see to the other side of fields. This land is owned by large land holders, worked by Mexican labor under white foremen.

We arrived here Nov. 27 after eleven days' driving, not including the stop-overs, covering nearly twenty-nine hundred miles, all safe and well.

On Thanksgiving day we attended union services at Premont, seven miles north, with the Brudergemeinde. Bro. H. F. Reist preached a helpful Thanksgiving sermon. Regular Sunday school, church, and mid-week services are conducted in the brick dormitory Brethren school building. It is now in use as an apartment home. At this time there

(Continued on last page)

Married

Landis-Barndt.—On Jan. 18, 1930, at the home of the officiating bishop, Bro. Arthur D. Ruth, Line Lexington, Pa., occurred the marriage of Bro. Paul Landis of the Doylestown congregation and Sister Anna Barndt of the Line Lexington congregation. May God's blessings attend them through life.

Kauffman-Lehman.—On Jan. 1, 1930, Bro. Claud Kauffman of Middlebury, Ind., and Sister Bertha Lehman of near Goshen, Ind., were united in marriage at the home of the officiating

minister, Bro. Silas Yoder. May the Lord's blessings attend them through life.

Godshall-Moyer.—On Jan. 11, 1930, at the home of the officiating bishop, Bro. Arthur D. Ruth, Line Lexington, Pa., occurred the marriage of Bro. Willard Godshall of the Souder-ton congregation and Sister Esther Moyer of the Souder-ton congregation. May God's blessings attend them through life.

Zehr-Steckly.—On Oct. 22, 1929, Bro. Christ S. Zehr of the Wellesly congregation and Sister Katie Steckly of Elma were united in marriage by Bro. Christ Schultz. May the Holy Spirit guide and direct them through life.

Leis-Schultz.—On Oct. 24, 1929, Bro. Emanuel Leis and Sister Lizzie Ann Schultz, both of the Poole congregation, were united in marriage by Bro. Christ Schultz. May the rich blessings of God rest upon them.

Leis-Zehr.—On Dec. 12, 1929, at the home of the bride's parents, Bro. and Sister Dan Zehr, Bro. Clarence Leis of East Zorra and Sister Verdella Zehr of Poole congregation were united in marriage by Bro. Christ Schultz. May a happy and prosperous life be theirs.

Kauffman-Jones.—On Sunday morning, Aug. 5, 1929, at the Zion Church near Hubbard, Oreg., occurred the marriage of Bro. Ira Kauffman of Middlebury, Ind., and Sister Katie Jones of the Zion congregation. Bishop A. P. Troyer officiated. May the Lord grant them much joy in His service.

Byers-Wideman; Byers-Yoder; Hostetler-Wideman.—A triple wedding ceremony was performed on the evening of Dec. 21, 1929, at the home of the officiating bishop, Bro. G. D. Shenk, when Bro. Willard Byers of the Duchess, Alta., congregation and Sister Anna Wideman of the Sheridan, Ore., congregation, and Bro. Willis Byers (twin brother to Willard) and Sister Edna Yoder of the Sheridan congregation, and Bro. Amos Hostetler and Sister Lena Wideman, both of the Sheridan congregation were united in marriage. May God grant them a peaceful and prosperous voyage through life.

Obituary

Maginnis.—Elliott Maginnis was born in Moniteau Co., Mo., May 19, 1901; died Jan. 11, 1930. In August, 1924, he was married to Rosella Walters. To this union were born two children (Harold and Hubert). Besides these children and his wife, a father, step-mother, and brothers and sisters mourn his sad departure. There was little evidence that he had made his peace with God. May it be a warning to us all to be ready.

Brunk.—Clarence, son of Menno and Eliza Brunk, was born at Brunner, Ont., April 12, 1913; died Nov. 16, 1929; aged 16 y. 7 m. 4 d. Death was due to pneumonia, from which he suffered patiently for four days. He leaves father, mother, 2 brothers (Edgar and David), 1 sister (Luey), his aged grandparents, besides many other relatives and friends. He confessed Christ and was baptized Oct. 6. Funeral services were conducted at the home by Christ Schultz and at the church by Peter Zehr and Daniel Lebold. Text, Jas. 4:14, Jno. 11:25, 26.

"Not now, but in the coming years,

It may be in a better land,

We'll read the meaning of our tears,

And there sometime we'll understand."

Andreas.—Martin G., son of Mr. and Mrs. Peter Andreas, was born July 18, 1845, in Lancaster Co., Pa.; died at his home in Sterling, Ill., Jan. 18, 1930, at the ripe old age of 84 y. 6 m. He was married to Mary H. Rutt, on Oct. 28, 1869. To this union five children were born (Fannie R., William G., Ida M.,

Anna L., and Reuben P.). Mrs. Andreas passed away July 5, 1907. On March 18, 1913, he was married to Fannie Andrew of Lancaster Co., Pa., who with the following children survive him: Mrs. Fannie Myers, Mrs. E. E. LeFevre, Mrs. Benj. Mellinger, Reuben P., and one step-son (Rea Kreider). He is also survived by one brother (Frank Andreas) and one sister (Mrs. Ed Powell). Bro. Andreas was a member of the Mennonite Church for many years. When health permitted he was at his place of worship. In the later years, when he was deprived of this privilege, he enjoyed the reading of God's Word and prayer. As the end drew near he was anxious for the time to come when he could steal away and be at rest. He found a fitting expression of his own desires in the song, "The Last Mile of the Way." Funeral services were held on Monday, the 20th, at the Science Ridge Mennonite Church in charge of A. C. Good. Interment in cemetery near by. A large number of relatives and friends gathered to pay a last tribute of respect.

Schrock.—Mary J., daughter of Abraham J. and Magdeline Plank, was born Oct. 3, 1853, near Wooster, Ohio; died at the home of her daughter, Mrs. Edward Yoder, Kansas City, Kans., Jan. 8, 1930; aged 74 y. 3 m. 5 d. In about 1872 she moved with her parents to near Garden City, Mo. Early in life she confessed Christ and united with the Sycamore Grove Mennonite Church, to which she remained faithful until death. In Oct., 1875, she was united in marriage to Noah J. Schrock, to which union were born six children. She is survived by her husband and four children (D. N., John E., Laura Herwig, and Mamie Yoder), all of whom were at her bedside; also by twelve grandchildren, six great-grandchildren, one sister (Mrs. Anna Shepp, who also was at her bedside), and three brothers (G. J., E. M., and Frank Plank). Two children preceded her to the spirit world, Ellen (aged two), died in 1890 and Ira (aged 41) died in 1922. Dec. 30, 1929, she was taken ill with pleurisy, which later developed into pneumonia. Eight days later she quietly and peacefully passed away.

"Changing moods and passing fancies,
Mark the course of mortal life,
Friendships rare and passions tender,
Come and go midst cheer and strife.
Yet one emotion lives eternal
Changeless, endless, pure, sublime,
'Tis mother love—divine, supernal,
That spells devotion till end of time."

Martin.—Emanuel, son of Emanuel H. and Lizzie L. Martin, was born near Brownstown, Lancaster Co., Pa., Aug. 12, 1912; died of appendicitis, Jan. 8, 1930, at Lancaster General Hospital where he was a patient for 13 days; aged 17 y. 4 m. 26 d. He was a member of the Mennonite Church. He leaves his sorrowing parents, 4 sisters and 3 brothers (David, Emma, Cora, John, Amanda, Elmer, Lydia). One brother preceded him to the spirit world. He also leaves his aged grandparents (John and Katie Martin and Samuel and Amanda Martin), and a number of uncles, aunts, and friends. Funeral services were conducted Jan. 12. Services at the home by Bros. Joseph Hostetter and Moses Horning, at the church by Bros. Hershey Sensenig and Amos Martin.

"No one heard the footsteps
Of the angel drawing near,
Who took from earth to heaven
The one we loved so dear."

—Aunt.

Bowman.—Catherine, daughter of Jacob and Catherine Martin, was born Jan. 26, 1866; died at her home in Waterloo, Ont., Jan. 17, 1930; aged 63 y. 11 m. 22 d. Death came after a long period of suffering due to internal cancer. The departed had been married twice. Her first husband, Titus Snyder, predeceased her 22 years ago. In 1908 she was again married to Jonas L. Bowman, who survives. Besides her sorrowing husband, she is survived by five daughters (Mabel, Seleda, Alice, Edna,

and Elona); also two brothers (Noah and Jacob) and two sisters (Lovina and Hattie). She accepted Christ in her early life and united with the Mennonite Church, where she continued faithful until the end. The presence of the Lord was her constant support during the long weeks of her intense suffering. Shortly before her passing she repeated the Shepherd Psalm, and said, "God be with you till we meet again." Funeral services were held Jan. 20 at the home of the departed, conducted by J. B. Martin and Noah Hunsberger. Text, Jno. 16: 33. Burial in the David Eby Cemetery.

Roth.—Isaiah O. Roth was born Feb., 29, 1860, died Nov. 1, 1929, at his home in Lansdale, Pa.; aged 69 y. 8 m. 2 d. He was married to Katie Souder Jan. 16, 1886. He is survived by his companion, 1 son, and 2 daughters. One son and daughter preceded him in death. His sudden departure came as a shock to us all; as he was in his usual health until the day of his death. But "God's way is the best way." Services were held at Brackbill Mennonite Church Nov. 6, by Bros. Jacob C. Clemens, Edwin Souder, and Alfred Detwiler. Text, Psal. 4:8. Interment in the adjoining cemetery.

"However painful it may be
To know that he is gone,
The thought is sweet that we may see
Him in the heavenly home."

—By his Sister.

Roth.—Amanda B. Roth was born Oct. 10, 1835; died Nov. 4, 1929, at the home of her daughter in Lansdale, Pa.; aged 93 y. 25 d. Aug. 8, 1856, she was married to Abraham Roth, who preceded her in death 50 years ago. 5 children also preceded her in death. Her son (Isaiah) departed this life just 3 days before her. She is survived by her daughter (Mrs. Mary Ruth) a son (Mahlon), 6 grandchildren, and 4 great-grandchildren. She was confined to her bed for 8 years, but was patient through all her trials and suffering and many times expressed a desire to depart and to be with Christ. Services were held at the Rockhill Mennonite Church Nov. 9, conducted by Bros. Jacob C. Clemens and Jonas Mininger. Text, Joh 14:14. Interment in the adjoining cemetery.

"Oh, dear mother, how we miss thee,
Every place we look;
But in heaven we can meet thee,
If we're faithful to the Book."

—By the Family.

Hostetler.—Sarah, daughter of Jonns and Barbara Shrock, was born near Nappanee, Ind., Apr. 13, 1844; died near Bremen, Ind., Jan. 6, 1930; aged 85 y. 23 d. She was first united in marriage to Jeremiah Hostetler. To this union were born 5 children of whom Harvey and Harry survive. Being left a widow, she was later married to Emanuel Kauffman of Bremen, Ind., December, 1888. In December, 1900, she was again left a widow and in 1913 she was married to Levi Hostetler of Oregon. Upon the death of her husband she returned to Nappanee and made her home with Lizzie Witmer, who died in December, 1927, after which she made her home with Adam Kauffman of Bremen, Ind., where she died. Her health had been failing for a number of years. Yet she was able to be up a good share of the time, and only the last few weeks was she bedfast. She leaves her two sons; 1 brother (Adam Shrock), 1 sister (Libby Boor), grandchildren, and other relatives and friends. She accepted Christ as her Savior when a young woman and united with the Mennonite Church, in which faith she lived and died. When because of failing health she could no longer attend church services, it was a great pleasure to her to have some of the brotherhood come to her home and worship with her. Funeral services were held Thursday, Jan. 9, at the North Main Street Mennonite Church, Nappanee, Ind., by Bro. H. F. North. Interment in the South Union Cemetery.

Stroemer.—Sara Ruth Stroemer, aged 54 y. passed away at the Proctor Hospital, Peoria,

Ill., Jan. 3, 1930, following an illness of nearly a month. She was born in Peoria, Ill., Feb. 24, 1875, and was married to Arthur H. Stroemer March 2, 1904. To this union were born three sons (Wilby, Arthur B. and Russell G.), and one daughter (Ruth Mae), who with their father are left to mourn her departure. She also leaves one sister (Mrs. Lena Barnewolt) and one brother (Jos. W. Jones), besides other relatives and many friends. Deceased was possessed with a kind and loving disposition and will be greatly missed by her family and friends. Peoria was always Sister Stroemer's home. She attended the old Sumner school, and in her youth accepted Christ as her Savior and was baptized at the Bethel Presbyterian Church. May 13, 1923, she united with the Garden St. Mennonite Mission, in which faith she was faithful until death. Funeral services were conducted by Bro. Earl Miller and Bro. John L. Harnish. Texts, I Cor. 15 and Psal. 23.

Kanagy.—Jacob Earl, son of Willis and Matilda Kanagy, was born in Upland, Calif., and died Nov. 24, 1929; aged 1 m. 6 d. During his short stay with his parents and family, it seemed that the joy and sunshine of a life time were crowded into a few weeks. Not only father and mother feel the loss, but also little brother Paul and sister Martha, who treasured baby brother and planned many things they would do when he grew big.

"The dark threads are as needful
In the Weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned."

Funeral services were held Nov. 25, at the Deaper Funeral Parlor, Ontario, Calif., conducted by Elder Henry G. Brubaker. Text, II Sam. 12:23 last sentence. Interment in the Ontario Cemetery.

Brunk.—Perry E. Brunk was born in Rockingham Co., Va., June 19, 1858; died at his home near Elida, Ohio, Jan. 12, 1930; aged 71 y. 7 m. 23 d. He was united in marriage to Maria Jane Powell, Oct. 30, 1881. To this union were born nine children. He leaves his widow, 9 children (Mrs. D. S. Stutzman, Mrs. Glen Brenneman, George, Andrew, Henry, Clifford, Lewis, Walter, and Lloyd), 13 grandchildren, 1 brother, and 3 sisters, besides a host of other relatives and friends. He will be greatly missed in the community in which he lived, and especially in the church in which he has taken an active part all his life; serving as deacon from April 30, 1889, to May 21, 1905, at which time he was ordained to the ministry. In this calling he remained faithful till the end. His counsel, advice, and judgment were always helpful and safe. May his pious life, his good example, and unwavering faith be imitated and followed by all who knew him. "He being dead, yet speaketh." Funeral services were held at the Pike Church in charge of J. M. Shenk, assisted by Geo. Ross, Otho Shenk, S. E. Allger, and Andrew Brenneman. Interment in adjoining cemetery.

"Our father has gone to rest.
His toils and sorrows are o'er,
Tho we know he dwells with the blest,
Our hearts are weary and sore."

—Mother and Children.

Gingerich.—Alvin R., son of Sydney and the late Nancy (Bannan) Gingerich, was born in Iowa, July 15, 1913; moved with his parents to Lebanon Co., Pa., in 1915; died in a Philadelphia Hospital from a serious operation of a tumor in his head that caused his death twenty-four hours after the operation, Dec. 12, 1929; aged 16 y. 4 m. 27 d. He leaves his father, 1 brother (Jesse B.), 4 sisters (Mrs. Levi Weaver, Mrs. James Shoemaker, Mrs. Norman Brubaker, Mrs. Henry Lansch), 2 grandfathers, 1 grandmother, uncles, aunts, cousins, and many friends. He was quiet and beloved by all who knew him. Funeral services were conducted at the house by Abe Hoover in English and Amos Martin in German, and at Boyer's meetinghouse by Moses Horning in German and

Frank Hurst in English. Text, Psal. 132:14. Interment in adjoining cemetery.

"Thou east down we're not forsaken,

Thou afflicted not alone;

Thou did'st give and Thou hast taken,
Blessed Lord Thy will be done."

Justice.—Martin L. Justice was born in Smithburg, Md.; died at his home at Edgemont, Md., Jan. 9, 1930; aged 80 y. 9 m. 8 d. He was married twice. His first wife was Mrs. Hettie Shockey. To this union was born one daughter (Mrs. Wm. S. Coss). In 1891 he was married to Mrs. Alice Wedel. To this union was born one daughter (Mrs. Rudy Bickenstaff). He leaves his wife, 5 step-children, 16 grandchildren, and 8 great-grandchildren, also one sister (Mrs. Elizabeth Snowberger). He was a faithful member of Stauffer's Mennonite Church, where he served as deacon for a number of years. Funeral services were held at the home by Bro. John Risser and at Stauffer's church by Bros. Daniel Strite and Denton Martin. Interment in adjoining cemetery.

"Yet again we hope to meet thee,

When the day of life is fled,

Then in heaven with joy we greet thee,

Where no farewell tear is shed."

By his granddaughter.

Schultz.—Menno, son of Menno and Elizabeth Schultz, was born Nov. 5, 1870; died Dec. 12, 1929; aged 59 y. 1 m. 7 d. He confessed Christ as his Savior in early life and united with the Mennonite Church, remaining faithful until death. He was married to Annie Zeor April 5, 1900. To this union were born three daughters. He leaves 2 daughters (Vera Ruby and Lizzie Ann Leis), 5 brothers, and 2 sisters besides many other relatives and friends. His wife and one daughter preceded him in death. Funeral services were held at the home by Christ Brunk and at Poole church by Peter Nafziger and Dan Jutzi. Text, Matt. 7:13, 14; Jno. 14:6.

"Peacefully sleeping, resting at last,

The world's many trials and troubles are past,
In silence he suffered, in patience he bore,
Till God called him home to suffer no more."

Funk.—John Fretz, son of Jacob and Susanna (Fretz) Funk, was born April 6, 1835, in Bucks Co., Pa. His education, beyond that of the public schools, was received in a private school conducted by the Baptist denomination, and as a student in Freeland Seminary, now Ursinus College. At the age of 18 he became a teacher in the home school. This vocation he followed for three years. He then went to Chicago, Ill., arriving there in 1856. He made his home with his half-sister, Mary Ann Beidler and was employed for some time by her husband in the lumber business. Later he engaged in the lumber business by himself, being very successful.

While yet in Pennsylvania, he came in contact with the Baptist Church, but he was not able to reconcile some of their doctrinal teachings with the Scriptures, especially on the subject of baptism. In his study of this subject, he was largely guided by a booklet written by his great-grandfather, Heinrich Funck, who had migrated from Holland. In Chicago, with the Beidler family, he worshipped at the Third Presbyterian Church, and it was during a revival in that denomination that he was converted. He applied for membership in that denomination, but after studying their creed, he was unable to reconcile with the Word the Calvinistic doctrine of predestination and infant baptism. There was only one thing that he could honestly do, and so he made a trip back to his home in Bucks Co., Pa., at his first convenience and was received into the Mennonite Church at Line Lexington congregation. To his knowledge, he was then the only Mennonite in the city of Chicago.

His ten years in Chicago were active ones religiously as well as in a business capacity. He worked where he was able to do anything for the Lord. At one time he was superintend-

ent of one Sunday school, a teacher in a second, and a pupil in the third. In this work he was associated with Dwight L. Moody, who later became the great evangelist and the founder of Moody Bible Institute.

During the Civil War of 1861-65, Bro. Funk saw that many of the young men of Mennonite parentage went to war. This grieved him much and he started to prepare an article on non-resistance to be published in tract form. This was not published until he received some encouragement in May, 1863, from a visit by Bishop John M. Brenneman, Elida, Ohio, and Peter Nissley, an aged minister from Lancaster Co., Pa. He then quite regularly worshipped with the small brotherhood in Grundy Co., Ill. The encouragement that he received finally led him to venture upon the publication of two religious monthly papers, *The Herald of Truth*, and its German counterpart, *Herold der Wahrheit*, the first issues coming out January 1, 1864. He still continued in the lumber business, and there were days when he worked as many as 20 hours. The Lord prospered him and by the end of the year the circulation had exceeded 1,000 copies and surpassed his hopes at the beginning of the venture.

After getting out the first issue of the papers, he made a journey back home, where on Jan. 19, 1864, he was married to Salome, daughter of Jacob and Mary (Myers) Kratz, who lived on an adjoining farm and who as a girl had been one of his pupils.

With his bride he returned to Chicago, and with characteristic energy threw himself into the work of the Church. On May 27, 1865, he was ordained to the ministry in the little church in Grundy Co., Ill., as an English preacher. Bro. Funk, however, preached in the German language often very acceptably. He now made regular trips to Grundy county on Saturday nights to serve the congregation, going on a freight train.

During the next few years it became increasingly apparent to him that his publications and other Church work would require his entire time. He therefore sold his lumber interests and on April 6, 1867, his birthday, he moved to Elkhart, Ind., then a city of 3,000 population, he and Sister Funk being the first Mennonites in the city. He set up a small printing establishment in temporary quarters and soon afterward purchased the lot at 320 South Main St., erected the brick building still standing, and moved into it on Jan. 1, 1868. Shortly after, his brother Abram K. became associated with him under the firm name of John F. Funk and Brother. In 1875 the business was reorganized under the name of Mennonite Publishing Company. This corporation had the unique distinction of continuing its existence for the full duration of its fifty year charter, of having the same president, and of remaining in the same building. Besides the two papers already mentioned, the company published *The Young People's Paper*, the *Words of Cheer*, the *Rundschau*, Sunday School Quarterlies, and other Sunday school supplies, besides hymn books and other religious papers in the German and English languages. Two of the most notable achievements of the company were the translation of the *Martyr's Mirror* and the *Complete Works of Menno Simon* and their publication in the English language.

In 1870 he bought a lot on Prairie Street and built the year following, largely at his own expense, the original church house which is still in use. He had the satisfaction of seeing the original congregation of eight members grow to its present membership of about three hundred and of seeing the house twice enlarged. Not satisfied with this, he made many journeys at his own expense throughout the United States and Canada holding meetings. He and Pre. Daniel Brenneman held the first revival meetings in the Mennonite Church, in Bishop Nicholas Johnson's congregation in Fayette Co., Pa. He spent much time in indoctrination, for which he was especially gifted. He had a large place in the establishing of the Sunday school throughout the Church through his personal ef-

forts and by the supplying of needed literature.

It was through his recommendations that the Indiana-Michigan Conference, in 1882 inaugurated the Evangelizing Committee which was the forerunner of the present Mennonite Board of Missions and Charities, and that the Mennonite Aid Plan was organized. He was also great advocate of a Mennonite General Conference, as the minutes of the Indiana-Michigan Conference bear record. In the great work of the immigration of the Mennonites from Russia to the United States and Canada in 1874, Bro. Funk devoted many months of time and much means in helping them in every way possible, making many long trips. Hundreds of these Russians held the name of John F. Funk in the highest esteem and affection, a feeling which is still cherished by their children and grandchildren. On June 6, 1892, he was ordained bishop over the congregations west of Goshen, Ind., and again this occupied a great deal of his time.

In his later years he was also to know severe trials. One of these was a financial loss partly due to a serious bank failure; but with the aid of kind friends, he took up the burden of carrying on as best he could, although past the age of 70. The other was that of difficulties that arose in the local congregation and spread to other congregations. Our brother was not without his errors and weaknesses. To have been without them would have been superhuman. He had the bitter experience of being misunderstood and was relieved of the active duties of bishop. He was a good forgetter and forgiver, and a worthy example to us in this. Again, he faced the future with that unflinching fortitude and cheerfulness which was a constant wonder to those who did not understand the inner source of his strength. Our brother's attitude as viewed by those unprejudiced and not connected with these troubles is far better understood now and the Church in his later life held him in the highest esteem.

In 1908 it seemed best to sell the printing business to the James A. Bell Company and the publications to the Mennonite Publishing Board, which had just purchased the printing plant of the Gospel Witness Company at Scottdale, Pa. He still continued the mail order department up to 1925, when, at the expiration of its charter, the company was dissolved. He went on with the business, however, to within six months of his death under the name of John F. Funk, Successor to the Mennonite Publishing Company.

In May, 1929, he was stricken with an affliction from which he never fully recovered. Although retaining to the last his cheerful spirit, he gradually grew weaker until early in the morning of Jan. 8, 1930, he passed away peacefully in his sleep at the age of 94 years, 9 months and 2 days. He outlived all the members of his own family and his wife (who died in 1917). Of his six children, four died in infancy, and one daughter Phoebe (Mrs. Abram B. Kolb) passed away in 1918. He is survived by one daughter (Miss Martha Funk), four grandchildren, Helen (Mrs. Donald Gates), Jacob Clemens Kolb, John Funk Kolb, and Constance (Mrs. William A. Sykes); and one great-grandchild, Barbara Jane Sykes.

A few months before his death, he called one of his granddaughters to him and earnestly requested that the following be repeated at his funeral, "Let me die the death of the righteous, and let my last end be like his." "Trusting in the salvation and redemption of our Lord Jesus Christ, through the sufferings of Christ."

Funeral services were held at the late home and at the Prairie Street Mennonite Church, Elkhart, Ind., on Saturday afternoon, Jan. 11, 1930, in charge of Jacob K. Bixler, assisted by the brethren D. A. Yoder, D. J. Johns, J. S. Hartzler, and Daniel Kaufman. Text (chosen by the family), II Tim. 4:8. The large concourse of brethren and sisters present showed the large place that our brother held in the hearts of the Church, and he is gone but not forgotten. Interment in the Prairie St. cemetery near the city.

ITEMS AND COMMENTS

The much advertised Five Power Naval Conference was opened up in London, England, on Jan. 21, by a speech from King George, followed by responses from Premier McDonald, Secretary of State Stimson, and representatives from other nations. Theoretically, the delegates assembled are unanimous in their expressed desire for peace, but how to bring about the desired permanent security for peace involves problems that challenge the best thought of the nations. While no note of militarism was sounded in the opening meeting, and probably will not be sounded very loud on the floor of the Conference at any time, the militarists have their representatives there to see that nothing very drastic will be carried through. And if the unexpected should happen in that the very best kind of conclusions would be reached by the Conference and submitted to the nations, the hearts of the peoples on the earth would still have to be changed before danger would be past of making "scraps of paper" out of the agreement through the conflicting interests of nations and of classes. Let our prayers continue to ascend in behalf of peace, and our attitude on the peace and war question be the same as that of Jesus Christ the Prince of Peace.

After an extended period of successful exploration and investigations in the Antarctic regions, including among other things a flight over the South Pole, it is announced that Admiral Byrd and his exploration party are getting ready for their return trip to North America. They are bringing with them much information and experience which will probably put Byrd in a class with Lindbergh as a popular hero. At the present time the greatest obstacle to an early start northward is an ice blockade.

It is officially announced from Washington, D. C., that for the first time since the Wall Street panic of several months ago there is beginning to be a decided increase in employment in the United States, and hopes are entertained that with the opening of spring a very decided improvement will be in evidence throughout America.

It will be of interest to note that the American dairy and cheese industry, doing a business of five billion dollars a year, far outranks the automobile industry whose total output is valued at four billions. There are nearly 3,000 cheese factories, 5,000 creameries and over 300 condenseries and evaporated milk plants in the United States, according to the National Dairy Council figures.—Falfurrias Facts.

CORRESPONDENCE

(Continued from page 909)

are four families living here. It is located two miles north of town, on main highway also near railroad track.

There has been some early garden planting done, especially tomatoes which are drilled in rows in fields.

Have had several cold blasts from the North, the last one with a record of 19° above zero. Snow in the northern part of state.

We praise Him who does all things well. We crave an interest in your prayers.

Albert D. and Eldora Erb.
Jan. 21, 1930.

SPECIAL MEETINGS

Los Angeles, Calif.

Missionary program given by Los Angeles Mennonite Mission, 151 W. 73rd St., Los Angeles, Calif., Jan. 5, 1930.

Sunday school hour. Illustrated talk to the children by Bro. J. J. Reber. Missionary sermon by Bro. E. Horst.

Afternoon Session

The meeting was called to order by the Moderator, Bro. J. P. Bontrager. Song Service, by Bro. J. J. Reber. Devotional, by Bro. Hahn. Recognizing our Debt to Others, by Bro. H. F. Lehman. Main thoughts: thought of God, need of Redemption, to those fallen by the way, to our fellow men.

Walking with Christ, by Bro. Earl Stauffer. Main thoughts: our privilege, Christ walks with us, walk closely.

Talking with Him, by Eddie Yoder. Main thoughts: thinking with Christ, reasoning with Christ, listening to Christ.

Weeping with Him, by Della Showalter. Main thoughts: weeping for unbelief, weeping with them that weep, we must be sincere.

The Power of the Gospel, by Bro. Ben Swartzendruber. Main thoughts: gives us power to be obedient to God, gives us influence, gives us action, gives us power in government.

Open discussion.

Secretary.

Metamora, Ill.

Report of the 88th quarterly Sunday school meeting held at the Metamora Mennonite Church, Jan. 5, 1930.

Order of Program.—Devotional, Sam Smith; New Ideals for which we should Strive in the Sunday School, Elizabeth Schrock, Tilman Smith; The Need of Religious Training for the Future, Verna Schertz; The Victorious Life, E. H. Oyer.

Reorganization: New members of program committee, Elmer King; Secretary, Eva Camp.

Some Thoughts Presented.—As man's works very seldom express perfection, it is well to select our ideals from other than human agencies. Some standards to strive for in Sunday school work are perfect attendance, and perfect cooperation. In living the victorious life we must also live a holy life, a life regulated by divine truth and faithfulness in Christian duty.

Organization.—Mod., S. D. Schertz; Chor., Walter Yordy; Secy., Laura Gingrich.

EASTERN MENNONITE SCHOOL

Christian Life Conference

The annual Christian Life Conference will be held Feb. 6-8. There will be discussions on the following themes: The Truth of Christianity, Christian Experience, God-given Powers for the Control of Self, The Christian's Warfare, Race and Prize, Christian Social Life, Bible Study, and Christian Service. The speakers will be Abram J. Metzler, Noah E. Miller, Chester K. Lehman, Henry B. Keener, J. Early Suter, Benjamin B. King, Elmer R. Brunk, Rhine Benner, John R. Mumaw, Noah H. Mack, Jacob C. Habecker, Elmer G. Martin, Samuel H. Rhodes, Daniel Kauffman, J. Silas Graybill, and J. Irvin Lehman.

Mission Program

Feb. 8, 9 there will be a mission program. It begins Saturday evening and extends over all of Sunday. Speakers from far and near are to discuss a number of live topics. Come, if you can, to attend all numbers of the above programs.

Ministers' Week

Our annual Ministers' Week program covers the period of Feb. 10-14. There will be addresses and discussions on the following topics: The Minister and Young

People's Problems, Current Issues of Liberalism, Perfectionism, and Evolution; Sermonizing, The Life of Christ, the Sunday School, The Home, and Studies in the Epistle to the Hebrews. Speakers are: Daniel Kauffman, John H. Mosemann, N. E. Miller, J. Irvin Lehman, A. D. Wenger, J. L. Stauffer, C. K. Lehman, D. W. Lehman, and N. H. Mack. Ministers are invited to come. No charge is made for board and lodging. Others are welcome. For further information, write to

Eastern Mennonite School,
Harrisonburg, Va.

GOSHEN COLLEGE

The Ministers' Week

The annual ministers' week is scheduled for Feb. 11-14. There will be lectures and discussions on pastoral work, the ministry of giving, Christ in type and prophecy, Christ the Redeemer and Lord, the Church in the city, the message of the apostolic Church, the ministry of the early Mennonite leaders, the pastor and his young people, deepening the spiritual life of the congregation, observations in the southern highlands, African missions, and Mennonite history.

Lecturers and discussion leaders are: D. A. Yoder, D. D. Miller, A. I. Yoder, J. S. Hartzler, Noah Oyer, H. S. Bender, J. A. Heiser, S. E. Allgyer, A. C. Brunk, and I. W. Royer. Ministers are urged to attend these meetings.

The Christian Life Conference

Begins Friday evening, Feb. 14, and continues to Sunday evening, Feb. 17. The programs are planned to be inspirational in character.

The following themes have been selected for the sessions of the Conference: The Way of Life, The Work of the Kingdom, Life in the Kingdom, Christ the Savior of the World.

Conference speakers are: D. A. Yoder, A. C. Good, A. J. Metzler, H. H. Snively, Oscar Burkholder, A. B. Christophel, J. A. Heiser, Roland Yoder, Titus Lapp, Selena Gamber, Harvey Driver, Gertrude Bishop, Ellis Hostetler, Helen Moser, James Steiner, and Fyrne Miller.

Everyone is invited to attend the conference. Special term students and those attending the ministers week are especially urged to remain for the conference.

For further information write the Secretary, Goshen College, Goshen, Indiana.
Guy F. Hershberger.

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GOSPEL HERALD

"In defence and confirmation of the Gospel"

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol XXII (Herald of Truth)
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(Gospel Witness)
Established 1901

No. 45

EDITORIAL

"My son, if sinners entice thee, consent thou not."

Heed this advice, and you will never go wrong. It is not in being tempted but in yielding to our temptations that we become the victims of sin.

We sometimes hear people talk of "the yielded life." It is a most important theme. All men yield to something. The difference between saint and sinner is that one yields to the power of the Spirit while the other yields to the power of the tempter.

Speaking of temptation, let not the warning given by James be lost sight of: "Every man is tempted when he is drawn away of his own lust and enticed." Too many fall victims to temptation because they are at least half willing to be victimized.

Too many people fail in their attempted solution of life's problems because they go to the wrong source for help in solving them. Here James' advice comes in to good advantage. He says: "If any man lack wisdom, let him ask of God." Too many of us are minded like Rehoboam—go to some source where we feel that we will get the kind of advice and help that we would like to have. Result: failure, disaster. But they who seek their aid in the Fountain of wisdom will find the solution of their problems simplified, their struggles sanctified in a victorious life.

Under the general head, "Preacher's Page," there appear two articles worth reading, not only by preachers but by all other readers who are interested in the propagation of the evangelical faith.

The first article, "Paul the Praying Preacher," by a young ambassador, is worth several readings—remembering the words, "Go and do thou likewise."

The second article, "Evangelistic

Work in the Church," by a veteran of the Cross, is taken from a book that ought to be on the bookshelf of every one of our preachers. We are printing only the first part of the chapter, the remainder of the message to appear in later numbers of the Gospel Herald. The chapter is taken from "The Ministry," a book written by Brethren J. S. Shoemaker, S. G. Shetler, and John W. Weaver.

The Russian Mennonites.—Under the general head of "Relief Notes" Bro. Levi Mumaw tells about some of the things said and done by a small group of brethren in a meeting held at Elkhart, Ind., on Saturday, Jan. 25. In our note on that meeting, as given in last week's Gospel Herald, we made the mistake of saying that the meeting was held in Chicago. That was a slip of the pen. Now that actions are being taken to help those unfortunate people find a home in America, we trust that the move may be heartily supported by all who are in position to lend assistance. From a report submitted before the meeting at Elkhart we gather the following:

There were, at the time of the compilation of the report, 5589 Russian refugees in Germany, of whom 3739 were reported to be Mennonites.

"Practically nothing authoritative is known about the situation in Russia at present." It is thought that there may still be about two thousand Mennonites in the vicinity of Moscow.

"For the purpose of transport and aid in colonization the Reichstag has appropriated \$1,500,000 on a ten-year basis without interest."

About a thousand more Russian Mennonites are expected in Canada by the last of February.

At the present time the most favorable opportunity for Russian Mennonite settlement in America seems to be Paraguay. But we should not be too sure that conditions there will remain as they are at present.

FIT FOR THE LORD

V. Spiritually

We will begin the present discussion by voicing the very familiar thought that one may be ideal physically, intellectually, morally, and even theologically—and still be an unsaved sinner. Christ struck the keynote in Christian experience when He said: "Except a man be born again, he can not see the kingdom of God.... Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Paul taught the same truth when he said, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but a new creature."

It is both right and important that we exercise care that our physical being be kept in the best possible condition; that the faculties of our mind and body be developed to the greatest possible extent; that morally we shine as being among the very purest and best; and that our creed is one hundred per cent scriptural; but it is possible to attain to all these standards and be lost. "If any man have not the Spirit of Christ, he is none of his."

On the other hand, to be fit for the Lord spiritually will help us to shine for the Lord all along the line. Being upon the altar, our bodies and minds are consecrated to God, and will therefore be better used and better preserved than they would if they were merely kept upon the altar of this world. Furthermore, it is inconceivable that a born-again child of God upon the altar of the Lord should be impure morally or unfaithful theologically. Spirituality is the crowning virtue of the child of God.

One of the first questions to arise in connection with our subject is, How do I know that I am fit for the Lord spiritually? Christ would answer, "By their fruits ye shall know them." Another thought along this line is expressed in the words, "Out

of the abundance of the heart the mouth speaketh"—and the body acteth. Since the inner life gives direction to the outer life, it is from the outer life that we may judge to a reasonable degree of certainty as to what is the condition of the inner life.

This enables us to appreciate the teaching of God through Paul, as presented in Gal. 5:19-23. He first enumerates a number of things referred to as "the works of the flesh." So certain is Paul that such an outer life can flow only from a corrupt inner life that he closes this part of his message by saying: "I tell you before, as I have also told you in times past, that they which do such things shall NOT inherit the kingdom of God." Following this he enumerates the things which taken together constitute "the fruit of the Spirit" as follows: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Yea, verily, "Against such there is no law."

Brother, does this describe your life? Before answering, let us remember that it takes them all to constitute the "fruit;" just a few of them will not suffice. And having this fruit in evidence we have the evidence that the Spirit of God has possession of the life within, and that God is being honored in the life without.

Other evidences of spiritual life are obedience, "other worldliness," and faithful service.

The practical advantage in being spiritually fit for the Lord is the power with God and man that goes with it. To the disciples Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you." The results following the preaching and work of the apostles are evidence of the power which these men possessed, the endowment of power at Pentecost. The Spirit of God in the soul means the power of God in the life.

The genuine satisfaction of being right with God is what gives the Spirit-filled life its chief attraction. "Joy unspeakable and full of glory" belongs to the experience of no other class of people. It is this "abundant life" that gives rise to the abundant hope. "And every one that hath this hope in him, purifieth himself, even as he is pure." It was this hope that moved Paul to look beyond the river death just ahead of him, and seeing the reward of faithfulness on the other shore he exclaimed, "Henceforth there is laid up for me a crown of righteousness." It was this experience of "the more abundant" life that put the angelic look upon the face of Stephen in the hour of his martyrdom, enabled him to look beyond this "vale of tears" and to say with triumphant faith, "I see the heavens opened, and the Son of man standing at the right hand of God." It is they

who can say, "Truly our fellowship is with the Father, and with his Son Jesus Christ," who do not only in this life "have fellowship one with another" but in the life to come will have blissful fellowship with saints and angels, with Father and Son and Holy Ghost, forever and ever.

Brother, look up; press on. Let us say to ourselves and to others, "Make your calling and election sure;" and having this assurance of eternal life, let us continue as witnesses for Christ, and to our dying breath "contend earnestly for the faith."

THE CREATION ACCORDING TO GENESIS

By David E. Plank

For the Gospel Herald.

The first chapters of Genesis give us the Creator's own and only account of His handiwork. In numerous other passages throughout the Scriptures bits of additional information are given, but these are always in accord with the detailed account at the beginning of the Book. It is clear that the inspired writers of Scripture regarded the Genesis account as authentic, and we have every reason to do likewise. True, this Biblical account is admittedly meager, and we sometimes find ourselves wishing that more details of the creation were given. But if we duly revere Him who has created all things, we will not only accept His own authorized account of His work, but we will be content with such information as He saw fit to give us.

We are not of those who regard the Genesis story as unscientific, for true science adheres to the truth, and God is truth. There are those who consider it a legend, or a piece of ancient Jewish fiction, intended to teach important truths, but of no historic value. But neither do we share this opinion. We can only regard the story as the truth, inspired of God—scientifically accurate, historically authentic, trustworthy in every respect.

But though we do accept the creation story with unwavering faith, we may sometimes misunderstand its meaning. None of us are perfect in understanding, "for now we know in part" only. However, through careful and prayerful reading of the Word, and a helpful exchange of ideas with other believers, we can at least come to a knowledge of the essential points of any scriptural teaching. We are met on every hand with false ideas of religion, false theories of science. The newspapers, the schools, and even the pulpit sometimes, are besmirched with erroneous ideas with reference to these things and are not slow to express them. All these agencies tend to becloud our vision unless we are awake to the truth, and to

a realization of the danger of wrong thought and expression.

Well meaning people sometimes expend their energies in their attempt to reconcile the Scriptures with modern thought and ideas. This might be a worthy effort if human reasoning were required to make all the concessions. The Word of God needs no reconciling, and it makes no concessions. We need make no apologies for its statements. It is only a matter of right interpretation on our part, and in this the Holy Spirit has promised to "guide us into all truth." The creation narrative is no exception to this promise.

If we desire to correctly understand the creation narrative we must believe in a miracle-working God. Its statements cannot be explained any other way without doing violence to the narrative. God created the forces of nature, He set them in motion, and He keeps them there; but He also performs miracles which are above and sometimes in direct conflict with these forces which He has created. I believe it is impossible to determine in every case as to just when God performed a miracle in the process of creation and construction and when, on the other hand, He employed those forces to perfect His work. But miracles God did undoubtedly perform. This is obvious as we read the account. If we believe this, the "impossibilities" of the creation story are immediately accounted for. There are many things described in the Word which seem impossible to us, and physically speaking, they are. But we can believe them nevertheless, if we believe in a miracle working God. "With God all things are possible."

Many Bible students make a marked distinction in time, between the first Scriptural statement, "In the beginning God created the heavens and the earth," and the subsequent work of construction which is described as having been accomplished in six days. The language of the narrative seems to admit of such a distinction, without actually making it. Thus the actual creation of the heavens and the earth might date back to an indefinite time. The previous existence of life on this earth would account for all fossils, etc., which would-be scientists are prone to dig up and present as evidence in contradiction to the Genesis account. Then, God having destroyed this previous life, we come to the place where "the earth was without form and void," and God begins His reconstruction work, which He completes in the six days. We may say that this explanation may possibly be correct (there is even a probability of its being so) but we would make no positive claim to that effect. The term "replenish," as used in God's command to Adam and Eve,

when He commanded them to "be fruitful, and multiply, and replenish the earth, and subdue it," would seem to bear out the reconstruction idea. In Exodus, however, we have the statement, "for in six days the Lord made heaven and earth," etc., which is evidently intended to confirm the statement in Genesis one. Of course, it is pointed out that the passage here quoted uses the word "made" instead of "created;" yet it must be conceded that this passage in Exodus weakens the reconstruction idea.

We need not, however, decide the reconstruction controversy in order to determine the authenticity of the Genesis account of the creation. This account is true, regardless of whether there was previous existence here on earth or not. The very fact that the Scripture is so nearly silent on this subject of reconstruction indicates that it has no important bearing as to whether or not the creation narrative is true. But how can we otherwise account for all those fossils, the coal deposits, the chalk deposits, and all those things which probably took millions of years to develop by natural process, and which indicate a life previous to the Biblical account? There is only one other logical explanation, and that is the almighty power of a miracle working God? Regardless of whether God brought these things into existence through the process of time or in an instant. His power was sufficient in either case. God could have created coal deposits without burying a forest. It may be that He did not, but He would have had ample power for such a creative act.

There is, of course, another explanation given by those who desire to make the Bible account fit modern thought, but we give it no credence. It is this: that the six days represent six ages of indefinite length. This instead of the reconstruction idea, and of course entirely denying or ignoring any thought of miracles in connection with the creation. If we accept this explanation we might as well regard the entire creation story as figurative, thus robbing it of its historic value. We have every reason to believe that these six days were days of the same length as we know them now, that is, "from sun to sun." Perhaps it takes a lot of faith to accept this statement, but even the reasonableness of it becomes apparent if we give the entire matter due thought. Of course, this means that God's work of making this earth habitable, and bringing life upon the earth, was largely a miraculous work on His part. There was little time for development or evolution, it is true.

The Bible was written to be understood, at least by those who believe

on the Lord. The Holy Spirit knew when He inspired holy men of old to write the Scriptures that some men would ignorantly and others purposely misinterpret these Scriptures. But they were written so plainly that the honest seeker after truth, though unlearned, can through prayerful study find that for which he is seeking. The Scriptures are deep, yet simple. There are figurative statements, but these are generally apparent. The word "day" is sometimes used figuratively, but the purpose is evident when so used. There is no such evidence where this word is used in the creation account. Why then should any one desire to take figuratively the six days of creation? Obviously, because the literal interpretation does not agree with modern ideas. This is not sufficient reason to take figuratively any Scriptural statement.

The writer, in submitting this article, desires only to present the truth according to Scripture. There may be honest difference of opinion as to the right interpretation of some of the Scriptural statements quoted or referred to in this article. We invite frank comment or criticism of the thoughts presented, and desire to be corrected on any point where we have failed to abide by the teachings of the Word.

Eureka, Ill.

NATURAL AND SPIRITUAL LIFE

By M. E. Troyer

For the Gospel Herald.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.—Rom. 12:1,2.

A full surrender of the Christian life to God is what the above text has reference to.

Man is born in sin, or so called natural life. In this state both body and soul must perish. Let us apply the above text on the natural life. Paul teaches: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." As soon as the natural life is offered on the altar of God, a change takes place in the individual's heart. He comes under conviction of sin, spiritual things are revealed to him, and finally the believer is transformed by the renewing of the mind, so the believer may prove what is that acceptable and perfect will of God.

Following is an illustration which may give us a more distinct under-

standing on this text: The sower at first prepares his seed-bed, then plants his seed into mother earth. From the earth dampness and the light and warmth of the sun, and the blessings of God, this seed germinates and soon roots are formed, and a new plant will grow. The sower does not expect for this tiny seed which he sunk into mother earth to become this plant. It is the plant that grows from the seed; the seed will finally decay and be destroyed.

Such is the natural life. The first seed, born in sin, must die and be destroyed, through the warmth of the Holy Spirit, and the light of Jesus Christ, and new man born of the Spirit will take place.

The sower cultivated his plant, and expects it to bear much fruit; likewise does the new man born of the Holy Spirit bring forth fruit unto righteousness, for the fruit of the Spirit is love, joy, peace, longsuffering, faith, etc.

We will notice as we read through the Bible quite a few types of the natural life, and the spiritual life; such as Cain and Abel, Esau and Jacob, etc. Cain was the first-born, or typical of the natural life; Abel was second born, or typical of the spiritual life. They both brought an offering unto the Lord, but Abel's offering was respected by the Lord, and Cain's was not respected. We will also notice the difference between Esau and Jacob. Esau sold his birthright to Jacob and the latter received the blessing from the Lord.

Dear readers, have you truly accepted Jesus as your personal Savior? Are you filled with the Holy Spirit? If not, He is awaiting you. Harden not your heart; to-day the Savior calls. Salvation is a free gift of God; be saved to-day. The spiritual or eternal life is a God-given life. It is not by works of righteousness that we are saved, but by faith; through the grace of God we are saved and receive eternal life.

Where will we spend eternity? Let us settle the question and accept Christ.

"He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him."

Sugarcreek, Ohio.

My observation has been that wherever there is a place that is ripe for work the Lord has a man ready for the place.—S. E. Allgyer.

Members in a small congregation have the advantage over those in large congregations in this that they feel their responsibility more keenly and have more opportunity for active service in the congregation.—S. E. Allgyer.

Preacher's Page

THE INTERRUPTED CHOIR

Well, wife, I went to church to-day,
The very one you know,
Where you and I were born of God
Some fifty years ago.
I thought about the many times
Within that holy place,
When testimony, prayer and song
Had been a means of grace.

Of late they've put an organ in:
Soon that led to a choir;
And then trained singers they must have,
Regardless of "the fire."
And as I entered church to-day,
I saw the people there
Too haughty e'en to bow their heads
During our pastor's prayer.

A lady sang a solo fine,
In operatic style,
And as she warbled, I could see
Their oft approving smile.
Upon a stage up town last night,
Amid a half nude few,
She sweetly sang. To-day I heard
She greatly pleased them, too.

Next came this anthem from the choir,
"O Lord, the glory's thine";—
I tried to catch some cheering word
Or edifying line.
They seemed afraid to sing out loud
With strength lift up their voice,
So we could catch the sentiment,
And in our hearts rejoice.

And when they did, the music rolled
Above each holy word
All in one corner of the church,—
The tune was all we heard.
So, through it all, in vain I tried
To glean one crumb of bread,
Though in the sanctuary where
The hungry should be fed.

They had a horn and clarinet,
A fiddle and bass viol,
The grand pipe organ led them all;—
This is the modern style.
Sometimes the music murmured low,—
I thought they'd sing no more;—
And then they filled that spacious church
With a tremendous roar.

And as they sang, I looked to see
Who worshiped there for me,
And who among them from their sins
Professed to be made free.
The man who played the clarinet
Will sometimes drink and swear;
Jane Brown, who reads each novel through
Was singing also there:

And he who played the violin
Plays often at a dance,
While some within that very choir
Around him gaily prance.
My heart was sick; I thought, "Can they
With understanding sing,
And in the spirit worship God,
And fire from heaven bring?"

At last we reached the closing hymn:
The preacher read it all.
'Twas, "Hail the power of Jesus' name,
Let angels prostrate fall."
I said, "Oh, how I'd like to sing
That hymn in church once more,
And feel the power of that dear name
As in the days of yore!"

The choir had met sometimes before
To practice, I was told,
On tunes we did not know, and thus
Monopolize the whole.

This time they badly missed their guess.
The tune was old to me,
And many times the same had thrilled
My soul with melody.

I said, "This is my Father's house;
I'm here to praise His name;
I'll raise with them my failing voice
And try the heavenly strain."
The young folks smiled to hear me sing,
The choir began to frown;
But, as I passed from line to line
The fire kept coming down.

Until the flood-gates opened up
And filled my soul complete;
Then, suddenly, it all broke loose,
And made me shout and leap.
Then Uncle John, he wept for joy,
And Sister Jones went free,
And shouted, "Glory be to God!
I'm glad He's ransomed me."

Then "Hallelujah!" "Praise the Lord!"
Came in old-fashioned style,
As Brother Smith, that grand old saint,
Went bounding down the aisle;
But when the tidal wave had passed,
And God His own had sealed,
There stood that choir, as mute as stones,
Their chariots all unwheeled.

Their plans, so nicely preconceived,
That saints might be denied
The right to join in holy song,
Were thus all set aside.
The Holy Ghost in power came down
Upon the humble few
Who worshiped in simplicity,
As He will always do.

—S. K. Wheatlake.

PAUL THE PRAYING PREACHER

By J. R. Mumaw

For the Gospel Herald.

The first divine comment made upon Paul's life was given to a man named Ananias. It is significant to notice that the Lord Himself said, "Behold, he prayeth." From the very beginning of his Christian life Paul was a man of prayer. His own soul was nourished and sustained by this wonderful means of grace.

In this apostle's life were many busy moments and hours that demanded attention for the vital necessities of life. He was eager to avoid becoming a charge to the churches, yet he had time to pray. He was full of restless energy in preaching and writing to the churches, and exercised an untiring zeal in the spread of the Gospel; yet he spent much time in prayer.

Paul knew the value of prayer. It is shown not only in his own prayers for others but also in his many requests for the churches to engage in intercession for him. While he was growing in his own prayer life, he was constantly stirring the churches to prayer. In his epistles such requests as these are found:

"Pray without ceasing" (1 Thes. 5:17).
"Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men" (11 Thes. 3:1, 2).

"Continue in prayer and watch in the same with thanksgiving; withal praying al-

so for us, that God would open unto us a door of utterance" (Col. 4:2, 3).

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that I may open my mouth boldly to make known the mystery of the Gospel" (Eph. 6:18, 19).

In these quotations from his letters, which almost invariably contain requests for prayer, we find that Paul had a deep desire to see manifestations of the power of the Word. To bring it to pass he resorted to prayer. His shield from wicked men was, at least in part, composed of the protecting power of prayer. As a preacher who dared not to shun declaring the whole counsel of God, he leaned upon the sustaining power of prayer. He first learned his own lesson of prayer and then stirred his congregation to unite with him in the labors of prayer. If that would be done to-day certainly more souls would be born into the kingdom and our long looked for, hoped for and expected revival would come. Why not have more prayer meetings? Paul prayed with the Christians at Ephesus (Acts 20:36); and a similar occasion is likewise recorded of his experience with the Christians at Tyre (Acts 21:5). It is of interest to note that he had confidence in their prayers (Phil. 1:9); he also expressed his appreciation for the helpfulness of their intercessions (II Cor. 1:11).

What an inspiration it would be if we could, in the dark hours of the night, stand at the prison door and listen to this praying preacher pray. It would stir our slumbering souls just to hear him who so boldly came to the throne of grace interceding for his converts, his friends, his associates, his fellow Christians and his persecutors. We have here a glimpse into his prayer-life through a few prayers recorded in his epistles.

"We do not cease to pray for you" (Col. 1:9), he says, and then follows the content of his prayer for them; to be filled with all wisdom and spiritual understanding, to walk worthy of the Lord, to be fruitful, to increase in the knowledge of God, to be strengthened. Next he gives thanks; for their inheritance, for their translation, for their redemption even forgiveness. Closing he gives expressions of exultation.

"I cease not to give thanks for you, making mention of you in my prayers" (Eph. 1:16). This is followed by a petition that God might give them wisdom, revelation and understanding. He also makes a supplication for them that, hope, riches of glory and power might possess their souls, after which he praises our Christ with words of supreme honor.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). Here are direct petitions for divine blessings to come

to the believers at Ephesus, that they might be strengthened in the inner man, enjoy the indwelling presence of Christ, experience a deep rooted love, grasp a comprehension of Christ and the Christian life and be filled with all the fulness of God.

"I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now" (Phil. 1:3-5). Then beginning with the ninth verse he tells them how he prays for them that love may abound, that they may approve the excellent things, that they may be sincere and filled with the fruits of righteousness.

Notice how that man's prayers rose from petition and supplication to intercession. But he did not stop there. He still kept rising higher until he reached the sublime heights of adoration. He recognized Christ as the source of blessing, the center of attraction, the ground of petition and the goal of all things. His prayers were joyous in spirit, abounding in gratitude and thanksgiving. When we read those sacred lines we can't help but feel the warmth of spirit that prevailed in the apostle's life. He had confidence in God and expected Him to complete the work begun in him. That man had a passion in his soul for the will of God to be done and a vehement desire to see the power of God manifested.

The Church needs a spiritual revolution; but how shall it be accomplished? Will some careless, prayerless praying avail? Possibly a few hurried prayers will help a little. There comes the great pressure of business; or for some of us it is the strenuous effort of making a living; and some one says, "We dare not neglect our social life." A few are allured to dabble in politics. Oh! when will we stop playing with these worldly toys and learn our lesson "in the school of prayer?" One writer has said that the essential power of a man's life is increased in proportion to his mastery of lessons in prayer. We need praying leaders: men of commanding faith and sterling character; men who possess spiritual vigor and burning zeal; men who will preach the Gospel in purity of doctrine; men whose service is backed with the mighty power of prayer; "men who can set the Church ablaze for God; not in a noisy, showy way, but with an intense and quiet heat that melts and moves everything for God."

Paul's life of prayer is a real challenge to every minister of the Gospel. His successes can be traced back to a genuine heartfelt concern for the churches, and that leads on to the "secret closet." Much of our pulpit

weakness, personal failures, and lack of service can be accounted for in the failure of prayer life. The call comes from many needy lives in our congregations together with the perishing souls without, for prayer that is vital, prayer that issues in power. We cannot afford to crowd out God's purpose and place of prayer in our lives, for "The effectual fervent prayer of a righteous man availeth much." "Lord, teach us to pray."

Harrisonburg, Va.

EVANGELISTIC WORK IN THE CHURCH

Reprinted from "The Ministry," a book written by Brethren J. S. Shoemaker, S. G. Shetter, and John W. Weaver.

An evangelist is a messenger who brings "good news." When we speak of evangelistic work, we generally refer to the putting forth of special efforts to awaken the careless and indifferent, and get men and women to realize their need of a Savior; to persuade sinners to accept Christ and become willing to yield themselves a willing sacrifice unto the cause of Christ, and thus become lively stones in "the Church of the living God, the pillar and ground of the truth."

The Origin of Evangelistic Work

Christ's work on earth was evangelistic. "He went about doing good," traveling from place to place, preaching repentance, and trying to interest people in the things that pertain to the kingdom of God.

On the day of Pentecost began the first great awakening under the new dispensation, first a quickening in the hearts of the one hundred and twenty believers, who were assembled with one accord in earnest prayer, then, by the preaching of the Word and the power of the Holy Spirit, sinners were made to cry out, "What shall we do?" Thus, by preaching a crucified and risen Christ, and telling people very plainly and directly their sins, and the way to be saved, thousands became willing to accept the all-sufficient Remedy for sin and became obedient members in the Christian Church.

That certainly was positive preaching that day. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Peter's message was sounding a note of unconquerable faith. He was representing the cause of the Victor. With a holy boldness, his preaching was intensely personal, and he plead with his hearers to turn unto Him who is the Savior of sinners.

It is a fact worthy of note, that in the time when the Church was not

depending on multiplied societies and committees, she had the greatest power with God and man. The time in the history of the Church when she had the least power was when she depended on human agencies and forgot God.

The influence of the first series of evangelistic meetings, beginning with the day of Pentecost and continuing on for some time daily, lasted for about four centuries, until the time of Constantine, when worldly and political influences made it very hard for those who desired to live out and out for God. True piety began to decline, true Christian activity was becoming more and more inclined to shrink from public view. However, amid this sad state of the Church, the Lord always had His faithful witnesses. No doubt many thousands were pointed to the Lamb of God, and by repentance toward God and faith in the Lord Jesus Christ were saved with an everlasting salvation, of whom we shall never hear in this world.

The apostles continued active in evangelistic work for some years, continuing oftentimes for long periods day after day, "Continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2:46, 47).

Again, "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:41, 42).

Read Acts 17:17 and Acts 20:20 and notice that the evangelist was engaged in personal work as well as in preaching. "When Jesus gave us the parable of the grain of mustard seed, He may have had in view three features of the history of His people:—always retaining vitality and capacity of growth; generally to be growing; but growth varying with the climate and soil conditions."—Kirk

Sometimes progress is more noticeable than at other times. It is, however, true that "when the enemy comes like a flood, the Spirit of the Lord will lift up a standard against him."

In the thirteenth chapter of Acts we see that the Lord revealed to the Church the importance of laying hands on several of their number and sending them out to the work whereunto the Holy Spirit had called them. These men went forth in the spirit and power of the Master, preaching Christ and Him crucified. Even Philip and Stephen, two of the first de-

(Continued on page 924)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2

BLESSINGS OF THE CHURCH TO YOUNG PEOPLE

By Gertrude M. Lefever

For the Gospel Herald.

This is a very timely subject which should not be approached with a light-hearted interest but with a deep and serious thought. When we behold our young people we realize "that every individual is a marvel of unknown and unrealized possibilities. Nine-tenths of an iceberg is always below water. Nine-tenths of the possibilities of good or evil of the individual is ever hidden from his sight. Man is not a mechanical music box wound up by the Creator and set to play a fixed number of prescribed tunes. He is a human harp with infinite possibilities of unawakened music." In Psalms 144:12 we find these wondrous words penned by the inspired writer, "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones polished after the similitude of a palace." What a lofty vision to place before our young people!

Blessings are divine favors. "The Church is the 'body of Christ,' (Christ being the head of the body), an organism, possessed of His life." Our young people in general have grown up and have been more or less sheltered by the Church. We cannot conceive where they would be if it were not for the blessings of the Church.

"Those who love children should pray for the 'bez-pri-zorni.'" A certain magazine tells us that this is a new and unlucky word that has come into use in Russia. It means "shelterless," and it designates "the army of street children, numbering hundreds of thousands, who do not belong to anybody or anything but the street, the market place, the railroads." It is one of the most tragic facts in the sin-wrecked, confused world of to-day. Born during or since the war, at the age of ten few of them remember what a home or bed means, and most of them are acquainted with the whole gamut of vice and crime. Let us not sin against them by failing to pray for them. Just look at our young people and see how the "blessings of the Church seem to arch their future like a beautiful rainbow." What a blessing, the wealth of which cannot be estimated, for our children

to be brought up from infancy in the atmosphere of the Church and under the sweet influences of the Gospel, and having the Word of God taught them.

A special blessing of the Church to young people that is wondrous beyond our finite conception is how it saves and keeps us from SIN. "Sin is a monster of such hideous mien, that to be hated needs but to be seen." Christian, let us be careful that we do not think lightly of sin. Great care should be taken lest we fall little by little. Sin, a little thing? "It girded the Redeemer's head with thorns, and pierced His heart. It made Him suffer anguish, bitterness and woe. Look upon all sin as that which crucified the Savior, and you will see it to be 'exceeding sinful.'"

"To be sensitive to our sins is essential to a life of true holiness. Anything that will harden our hearts against the arrows of God's conviction is an enemy of spiritual life and growth." "The sins of ignorance are most numerous, but the sins of knowledge are most dangerous."

Some one has said, "Preserve your conscience always soft and sensitive. If but one sin forces its way into that tender part of the soul and is suffered to dwell there, the road is paved for a thousand iniquities." Psychologists tell us: "Never do once what an enlightened conscience warns to be wrong all the time, or any time." Because Spurgeon adds: "Habits soft and pliant at first are like some coral stones, which are easily cut when first quarried, but soon become hard as adamant."

"Over the plum and apricot there may be seen a beauty more exquisite than the fruit itself,—a soft, delicate flush that overspreads its blushing cheek. Now if you strike your hand over that and it is once gone, it is gone forever; for it never grows but once." "The flower that hangs in the morning, impearled with dew, arrayed with jewels,—once shake it so the beads roll off, and you may sprinkle the water over it as you please, yet it can never be made again what it was when the dew fell lightly upon it from heaven."

"On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended together in a beautiful, fantastic picture. Now lay your hand upon the glass and by the scratch of your fingers, or by the warmth of your palm, all the delicate tracery will be obliterated."

"So in youth there is a beauty of character which when once touched and defiled can never be restored, a fringe more delicate than frost work, and which, when torn and broken, will never be reëmbroidered."

If only the young people of our

land could but be taught that the sowing of childhood will be the reaping of later years, and that the building during youth will be the structure that must be occupied through life! "May we pray that these things may burn like coals of fire upon the consciences of all." "Mighty as is His redeeming and transforming grace, it does not wholly obliterate sin's hideous scars." How appropriate are the words of Holy Writ, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

We have but one life to live. It is that which makes it so precious. If we live it in a wrong way we cannot try again. "Let us try to live right the only time." "For those who live right and walk circumspectly, youth is opportunity, manhood is achievement, and old age is a holy memory."

When we have a young person saved we have a soul saved plus a life. A life for SERVICE is another rich blessing of the Church. We sometimes sing, "For service I am set apart," also these striking words, "I'm here on business for my King." May we lift that ensign high in letters of gold.

Some one has said: "I would not waste my spring of youth in idle dalliance; I would plant rich seeds to blossom in manhood, and bear fruit when I am old." "The very fact of a Christian being here, and not in heaven, is a proof that some work awaits him."

"The only hands He has, He has to borrow from us,

The only feet He can use are ours,

The only lips He can speak with are ours,
God would use a tin cup and clean rather than a golden goblet and unclean."

May each one of us as young people enter upon that great highway of consecration, "and then no one walking in that highway need ever fear missing God's byway of guidance." "Have thy tools ready; God will find thee work." "Every movement is jewelled with infinite possibility." "It does not take great men to do great things; it only takes consecrated men."

"One of the marks of the genuinely Spirit-filled disciple of Christ is to turn attention from himself to the Lord." A certain minister went out early one morning to conduct a meeting for two or three hundred men from the Water Street Mission in New York. At the beginning of the service prayer was offered for him and the prayer opened with this inspiring supplication: "O Lord, we thank Thee for our brother, now blot him out." And the prayer continued: "Reveal thy glory to us in such blazing splendor that he shall be forgotten." It was absolutely right. May

(Continued on page 926)

SUNDAY SCHOOL LESSON

Lesson for Feb. 16, 1930—Matt.
9:1-13

JESUS HEALING AND HELPING

Golden Text.—Himself took our infirmities, and bare our sicknesses.—Matt. 8:17.

Introductory.—After spending three Sundays in the study of the Sermon on the Mount, in which Jesus stands out as a teacher, we are now to look at some of the incidents of His life which show Him to be a healer and leader. But even in these incidents He manifests the qualities of a teacher as well as a leader.

The Paralytic Healed (1-8).—The scene is in His own city, Capernaum. No one was ever brought to Him that did not receive some benefit through the contact with our Lord. This is true to-day, as it was in the days of His personal presence on earth, provided we approach Him in faith and remain in an obedient attitude. There was brought to Him a certain paralytic, lying on a bed. When Jesus beheld the faith of those who brought him He said, "Son, be of good cheer; thy sins be forgiven thee." The Pharisees worked themselves up into a frenzy, pretended to be horribly shocked, saying among themselves, "This man blasphemeth," though they thought they were keeping their feelings to themselves. But Jesus, knowing their thoughts, said, "Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee? or to say, Arise, and walk?" Thereupon He commanded the sick man to take up his bed and carry it into his own house. The paralytic was instantly healed, carried his bed as commanded, and the multitudes marveled and glorified God. From this let us observe:

1. That the power of Jesus is unlimited.
2. That it is impossible for man to hide his thoughts away from God.
3. That when vain man imagines himself to have discovered something that reflects upon God, the truth is that it is man, not God, who is in error.
4. That there is a world of difference between Christ the great Healer of body and soul, and fake healers who vainly pretend to be following in His steps and advertize for their own glory.
5. That faith is a power which brings the blessings from the Divine Hand.
6. That God is glorified, and man benefited, when man obeys Him unquestioningly.

The Call of Matthew (9).—As Jesus passed by a certain place He saw a man named Matthew sitting at the seat of custom, a publican collecting

taxes. "Follow me," was His familiar invitation. Like the other disciples, Matthew arose promptly and obeyed the call. As we meditate upon this event we are impressed with the thought:

1. That "God is no respecter of persons." Matthew the publican had the same chance to be numbered among the disciples of our Lord as did the fishermen of Galilee. Not nationality, not kind of occupation, not class or clan, but willingness to take Christ at His word and following Him wholly, obediently, reverently, forsaking all, is what entitles us to favor and friendship with God.
2. That it means sacrifice for a worldling to become a follower of Jesus.

3. That we may have the victory immediately, provided we are prompt and obedient in accepting the divine call.

4. That God's people are a body of called out ones. Read I Pet. 2:9.

5. That after we have accepted Christ one of our foremost privileges is to work that our former associates may likewise accept Him.

Who Needs the Physician (10-13)?
—That Matthew was a whole-hearted

disciple of Jesus is evident from the feast which followed his acceptance of the discipleship. He invited Jesus to a feast, at which were present also his former associates, the publicans and sinners. It was a most fruitful way of getting these people in touch with his new-found Lord. But the Pharisees saw only the unfavorable side. Coming to the disciples they said, "Why eateth your Master with publicans and sinners?" In their blindness they failed to see the meritorious effort to get even the hardened sinners to accept deliverance from their sins by faith in Jesus Christ. But Christ quickly silenced these objections by declaring that "I am not come to call the righteous, but sinners to repentance." It is in line with what on another occasion He said to another publican, Zacchaeus: "The Son of man is come to seek and to save that which was lost." It is to save the lost world that Christ came to earth. And when we remember that in all the wide world "All have sinned, and come short of the glory of God," we are forced to conclude that even the self-righteous man (be he called Pharisee or something else) is included among those who are sick and need the Great Physician.—K.

Bible Meeting Topic

LAUNCH OUT INTO THE DEEP.—
Luke 5:1-11; Matt. 13:47-50

Topic for February 16

MOTTO

"At thy word I will let down the net."

OUTLINE STUDY

- I. **Fishing for Men.**
 1. The world is the sea.—Matt. 28:19, 20; Mark 16:15, 16.
 2. Men are the fish.—Luke 5:10.
 3. The Word is the net.—Jno. 12:46-50; Acts 1:8; Luke 24:45-49.
 4. Teachers of the Word are the fishers.—Mark 1:17; 3:14.
 5. Jesus is the Master of the missionary enterprise.—Matt. 28:18-20.
- II. **Launching Out.**
 1. As Peter did at Pentecost.—Acts 2:14, 37, 41, 43.
 2. As Philip did in Samaria.—Acts 8:4-12.
 3. As Philip did with the eunuch.—Acts 8:26-40.
 4. As Peter did with Cornelius.—Acts 10:34-48.
 5. As the Antioch Church did.—Acts 13:2-5.
 6. As Paul did at Athens.—Acts 17:16-34.
 7. As Christians should ever do.—Phil. 2:12-16.
- III. **The Master's Call To-day.**
 1. His power continues to work.—Eph. 3:20, 21.
 2. The Gospel must be preached to all nations.—Matt. 24:14; Rom. 10:13-15.
 3. Using His servants.—11 Cor. 9:6-11; Eph. 6:10-20; Phil. 2:27-30.
 4. Deeds to launch into.—II Tim. 4:1-5; Jude 20-25.

SUGGESTIVE ASSIGNMENTS

- For **Children.**
1. Textword, I Will.
 2. Fishers for Souls.
- For **Young People.**
1. The Word of the Master in "Launching Out."
 2. The Preparation of the Fisher.
- For **Older People.**
1. The Effect of Preaching the Word.
 2. The Day of Hauling in the Net.

SEED THOUGHTS

Speed away, speed away on your mission of light,
To the lands that are lying in darkness and night;
'Tis the Master's command; go ye forth in His name,
The wonderful Gospel of Jesus proclaim;
Take your lives in your hand, to the work while 'tis day,
Speed away, speed away, speed away.
Speed away, speed away with the life-giving Word,
To the nations that know not the voice of the Lord;
Take the wings of the morning and fly o'er the wave,
In the strength of your Master the lost ones to save;
He is calling once more, not a moment's delay,
Speed away, speed away, speed away.
Speed away, speed away with the message of rest,
To the souls by the tempter in bondage oppressed;
For the Savior has purchased their ransom from sin,
And the banquet is ready, oh, gather them in;
To the rescue make haste, there is no time to waste,
Speed away, speed away, speed away.
—L. I. Crosby.

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THURSDAY, FEBRUARY 6, 1930

Field Notes

Bro. John H. Gochenauer of Manheim, Pa., who passed through a severe operation recently, has so far recovered that he has returned to his home.

Encouraging reports concerning the work at the Kitchener, Ont., Bible School come to us from time to time. Latest report on the attendance place the enrollment at 71.

Last week, Jan. 26—Feb. 2, was spent in spiritual life conference at First Mennonite Church, Kitchener, Ont., with Bro. C. F. Derstine, pastor of the congregation, as the chief speaker.

Steps are being taken to ordain another bishop in the bishop district of Bro. Isaac Brubaker, Manheim, Pa., to assist him in his labors. The ordination is to take place within the next few weeks.

Bro. John S. Hess of Lititz, Pa., is expected to begin a series of meetings at the Mountville Mennonite Church, Lancaster Co., Pa., on Feb. 3, the Lord willing. All are cordially invited to attend and pray for the meetings. G.

Word from India brings the disturbing news that Bro. and Sister M. C. Lehman, because of health conditions in the family, may be compelled to return with their family to America in the very near future. The prayers of the brotherhood are solicited in their behalf.

The Christian workers' conference, held in connection with the Kitch-

ener, Ont., Bible School, is announced for the week of Feb. 23—March 2. Outside the regular workers in the School, Bro. S. C. Yoder of Goshen, Ind., is expected to lend a helping hand, and appears on the program as one of the chief speakers.

A Christian workers' conference, under the auspices of the Johnstown Bible School, was held at the Stahl Church near Johnstown, Pa., on Wednesday, Jan. 29. There was a good attendance, workers being present from the following districts: Franconia, Lancaster, Chambersburg, Southwestern Pennsylvania, Ohio.

Among the worshipers at Scottdale Mennonite Church on Sunday, Jan. 26, were Brethren D. M. Wenger, Stoner Krady, Frank Stoltzfus, William Salada, and Jacob E. Zook, all from Lancaster Co., Pa., all attending the special Bible school now going on at Stahl Church near Johnstown, Pa.

A brother sends us a program of the entire year's work of the young people's Bible meeting at Kitchener, Ont. To us it seems like a splendid idea to have the work outlined for the year, so that each one knows just what he or she is expected to do during the year. The meetings are held on Thursday evening of each week.

Pike Church Burned to the Ground.
—The following from a brother at Elida, Ohio, will come as regrettable news to many of our readers: "The Pike Church building was totally destroyed by fire early Sunday morning, Jan. 19. Direct cause of the fire is unknown, but very probably an exploded furnace. It will be remembered that the preliminary meeting to the first General Conference was held at the Pike Church in 1897, one year after the church was built. The Pike and Salem congregation met on Tuesday evening, Jan. 28, at which time it was agreed that a fund be created for the purpose of rebuilding the church, actual work on the building to begin as soon as necessary funds are available to warrant procedure."

An interesting history of the Mennonites in Lancaster Co., Pa., is being written by Bro. M. G. Weaver of New Holland, Pa. This history dates from the time of the beginning of Mennonite settlements in the county soon after the year 1700. As there are descendants of these early settlers living in practically all parts of the United States and Canada, the history will be of more than local interest even though it is the history of but one county or conference. We predict that there will be a general de-

mand for the book, in many states. One has only to hear such names as Brubaker, Eby, Hershey, Zimmerman, Groff, Kauffman, Graybill, Good, Brackbill, Weaver, Stoltzfus, Mosemann, Lehman, Mast, Nissley, Hertzler, Hess, Hostetter, Martin, Horst, Landis, Mellinger, Metzler, Ruth, Garber, Nissley, Herr, etc., etc., etc., to be reminded that there will be many people interested in the forthcoming book.

Correspondence

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers:—On Dec. 22, 1929, we reorganized our Sunday school as follows: Supts., C. G. Yoder, Chester Kauffman; Chors., Silas Yoder, Alice Yoder. On Dec. 29, Bro. E. Z. Yoder was reelected leader of our young people's meeting.

Health has been good in our community this winter. The weather has been fine too. We have not been having our accustomed winter rains. At the present time the temperature is a little below freezing and we have considerable snow on the ground. This is quite unusual for us.

Bro. Milo Kauffman has been at this place conducting revival meetings. The meetings closed Jan. 12 with twenty confessions. Bro. K. is now conducting meetings at Portland for a ten-day period.

Yours in His service,

Jan. 15, 1930.

Cor.

Carstairs, Alta.

Kind Christian Friends:—We have been having cold weather with a lot of snow.

Jan. 5 was the Sunday for Sunday school reorganization, but on account of the disagreeable weather, services were called off. Then on Jan. 12 we reorganized our Sunday school as follows: Supts., Bro. Joe Steckley and Bro. John C. Harder; Sec.-treas., Sister Mabel Buschert and Bro. Earl Buschert; Chor., Bro. Joe Steckley. Primary teachers: Grace Harder for beginners' class and Bernice Harder for the intermediate class. Teachers for the other classes as follows: young men's class, Bro. John C. Harder; young women's class, Bro. Alvin Steckley; older men's class, Bro. H. J. Harder; older women's class, Bro. Anson K. Erb.

Over the holidays we had with us two newly married couples—Bro. and Sister Leighton Schmitt of Guernsey, Sask., and Bro. and Sister Allen Cressman of Sibbald, Alta. We are always very glad to welcome any visitors.

Bro. Earl Buschert is in Limon, Colo., at the present time. Two of our sisters, Mabel and Myrtle Busch-

ert, are doing housework in Calgary this winter.

On Dec. 8 we had our first services in the new church basement. It is not completed, but we can have services in it anyway. As soon as the weather warms up a little the brethren plan to start on the building again. We are still in need of funds before the church can be finished. We wish to ask each reader to prayerfully consider our need and give as the Father directs for our building fund. Send any donations you may have to Bro. Joe Steckly, Carstairs, Alta. Thank you.

Jan. 22, 1930. Grace L. Harder.

Middlebury, Ind.

(Clinton Brick congregation)

Dear Readers, Greeting in Jesus' name:—On Dec. 14 the Sunday school was reorganized, and officers were elected as follows: Supts., Curtis Pletcher, Harold Lehman; Secys., Fern Pletcher, Ruby Kolb; Chors., Gladys Honderich, Ellen Gardener; young people's meeting, moderators, Harold Lehman, Daniel Honderich; Church Chor., Gladys Honderich; Church trustees, Henry Snyder, Noble Showalter, Will Boyer (new member); Cor., H. Lehman; Mission Board members, Chas. Butte, Dan Kaufman, H. Lehman.

The cold weather and snow drifting has caused considerable inconvenience to travelers on the road. Several meetings and services had to be called off, but sleigh-bells are again ringing clearly through the crisp, sub-zero atmosphere.

Our bishop's wife, Sister Garber, has not been in good health for a long time, because of cancer. She desires your prayers.

Bro. Amos Cripe of the Shore congregation moved his church home and now worships with us.

Pray for unity at this place.

Jan. 23, 1930.

Cor.

Chicago, Ill.

(1907 S. Union Ave.)

Dear Herald Readers, Greetings in Jesus' Name:—We are enjoying the rich blessings of the Lord and know that He is mindful of our needs because of the way He is supplying them daily.

Bro. Geo. J. Lapp, who has been in charge of the services at this place in the absence of Bro. Kanagy, is at present assisting in the Bible School at Johnstown, Pa.

We are expecting Bro. Edwin Yoder of Topeka, Ind., to preach for us on Sunday, Feb. 2, and Bro. A. B. Christophel of Goshen, Ind., on the following Sunday.

Sister Melinda Ebersole, one of the early workers at this place, who has been visiting among friends in Chicago,

returned to her home at Sterling, Ill.

On Sunday, Jan. 26, a sister was received into Church fellowship by water baptism. Bro. Geo. J. Lapp officiated at this service.

We ask an interest in your prayers.

Yours in His Service,

Jan. 30, 1930.

Emma Oyer.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers:—This finds us in the midst of winter with much less snow than usually. We have had a few short but quite cold spells.

Health in general is good. We have been blessed by not having one funeral in our church so far this winter.

The brotherhood is much interested in the work of the Bible school, especially the large gathering of ministers and missionaries for the special week. There are 15 missionaries present from Reading, Columbia, Lancaster, Altoona, India, and other places. With this number present two periods of forty minutes each were taken in a round table discussion in which each missionary presented his greatest problem. Bro. J. A. Ressler and Bro. Lapp had charge of these periods.

Bro. Isaiah Ruth, president of the Franconia Mission Board, gave a very instructive and interesting talk to the student body and the ministers on the situation in Russia, the refugees now in Germany, and the plans for helping some of these to Paraguay. Bro. Leidy Hunsicker gave some additional thoughts on the same subject.

Fifty-four ministers are present for the special work for ministers and missionaries, representing six different conference districts. Very many practical truths were given by the different speakers. The attendance of the brotherhood in our own district as well as from other districts is the largest we ever had during school. The enrollment of regular students is 71.

A special Sunday School department will devote the entire week, beginning Feb. 17, 1930, to the following subjects: Elements of a Successful Sunday School, Book Study, Chorister Training, Christian Principles, Devotional Period, Superintendents, Departmental Work, Demonstration Classes, Methods of Teaching, Synthetic Bible Study. The instructors are E. C. Bender, J. Irvin Lehman, A. J. Metzler, O. N. Johns, C. F. Yake, Lina Z. Ressler, S. G. Shetler. Prospects are for a very large attendance. No tuition will be charged for this special week.

Morning and evening services will be held in all of the churches in charge of the brethren Arthur Ruth, Geo. J. Lapp, A. A. Landis, Eli Sou-

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain I Cor. 3:15. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." Does this mean those that build upon Jesus Christ as the foundation, wood, hay, and stubble?

A Sister.

This passage of Scripture certainly applies to those who are unconsciously using perishing material as "wood, hay, stubble" in building their life work, as they suppose, on Jesus Christ as the foundation of the Christian Church. Those who use "gold, silver, precious stones," also those who use "wood, hay, stubble," in the erection of their spiritual building in this life, are believers in Christ as the foundation of the Christian Church; but the former, if ministers of the Gospel, ever preach and teach the unadulterated Word of God, both "in season and out of season," and if lay-members, they are standing fast in "the faith once delivered to the saints," and are firmly established in all the fundamental doctrines as taught by Christ and the inspired apostles.

The latter in using "wood, hay, stubble" in their building work are that class, who as preachers, may because of a lack of Biblical knowledge be prone to preach and teach erroneous doctrine, or the speculations "of science, falsely so called," and others as professed Christians may unconsciously be led to believe and accept erroneous teachings through lending a listening ear, to "wood, hay, stubble" preachers and teachers. As a result, their structure being composed of perishing material, shall be burned, because it was not strictly founded upon the imperishable Word of God; the building material which they used having been exposed to the flames of fiery trial as spoken of by the apostle Peter in 1 Pet. 4:12; 1:7. Their work is condemned and consumed, and they suffer the loss of the good which might have resulted if a different course of faith and conduct had been pursued; but because of their faith in Christ as the true foundation, and having repented of their sins, they escape the loss of their souls, but suffer a great loss in the way of heavenly rewards, because of not having been careful in using the right kind of building material in their religious work.

J. S. S.

ders, Noah Souders, H. E. Shank, E. W. Kulp, Elmer G. Martin, J. K. Charles, A. W. Myer, D. E. Kuhns, O. N. Johns.

Feb. 1, 1930. S. G. S.

Miscellaneous

OUR NEVER RETURNING LOVED ONES

Loved are our friends—like fragrant flowers
And cheery beams of summer day;
But, oh, the ache and lonely hours
When those we cherish pass away.

We know not when, how soon or late,
Misfortune's heavy hand may fall.
Without respect for hope's estate,
And bring a sorrow to us all.

But yesterday the sunshine fair,
The laughing friend, the fragrant bloom;
To-day, our path 'mid grief and care,
With sorrow's pain and heavy gloom.

We may not know, less understand,
What may befall a moment hence;
Why death's stern, mystic, chilly hand,
Demands eternal recompense,

Nor why the power the grave extends
Returns again to living clay,
To claim its own our loves, our friends,
And leave a void and tears to-day.

But ne'er we'll say they lived in vain,
Who tarried but a moment here;
For absence brings a touch of pain,
And loving mem'ry starts a tear.

Remembered long the friendly smile,
The cheerful word, the kindly deed;
Gladly given to cheer us while
We struggled through some hour of need.

E'en tho' unnumbered friends be ours,
We miss each one who fades and dies;
We've ne'er too many in the hours
'Tween infancy and paradise.

There's hope that some sweet time we'll
roam
Where every bitter trial is o'er;
Where care and sorrow are unknown,
Where death and partings are no more.

'Tis said, "God notes the sparrow's fall,"
And He can soothe the grief and pain;
'Tis He, our Friend, the Friend of all,
Can bring us all together again.

Not till the loom is silent,
And the shuttles cease to fly,
Shall God unfold the pattern,
And explain the reason why.

—Sel. by Ella E. Miller.

THE GOSPEL MIRROR

By Silvanus Yoder

For the Gospel Herald.

But we all, with open face beholding
as in a glass the glory of the Lord, are
changed into the same image from glo-
ry to glory, even as by the Spirit of the
Lord.—II Cor. 3:18.

Well may the Scotch poet implore
divine aid for the purpose that we
might "See ourselves as others see
us." The blessed Book in a number
of instances has portrayed our sinful
likenesses. The hideous features of
sin and its ruinous effects which the
Word of God has made us to realize
as our own has brought many a soul
to the cross of Christ in humble peni-
tence. The fact that many are un-
willing to recognize the image of their
likeness as portrayed in Jeremiah and

elsewhere is the cause of much that is
so irreverent and profane. Failing to
see ourselves as others see us leads
us to that haughty spirit of self-right-
eousness which is so abominable in
the sight of God.

When the prophet portrayed the
likeness of David and brought the
real features of lustful passion and
selfishness to appear in their unmask-
ed boldness and brazen shamelessness,
David exclaimed in the stoutness of
his heart, "Who is the man? he shall
surely die." Why did David fail to
recognize his likeness? Was the pic-
ture an exaggeration? Were the fea-
tures unreal? Was it out of propor-
tion to the real issue? Not in the
least. It was the self-righteousness
in the heart of David that veiled the
real importance of this picture. Thank
God for that Power that gave David
the gift to see himself as he was seen
of God.

I once knew a father who was very
unwilling to recognize his likeness as
portrayed by his own children when
he was told by his older sister that
she was not in the least surprised at
the conduct of his children. A daugh-
ter at one time vigorously protested
against her father's self-righteousness
by bringing to his remembrance an
old letter which he had written to
mother during courtship. Unconvert-
ed men who have posed as preachers
of righteousness have resigned and
left the community rather than own
their sinful likeness when beheld in
the Mirror of Grace.

To see ourselves as others see us
when portrayed by the Mirror of
Grace is the first law of growth. By
it we are made aware of our sinful-
ness in the sight of God. It is the
schoolmaster which brings us to
Christ. Its piercing conviction brings
us in humble penitence to Him whose
grace for the penitent has never been
exhausted. O blessed thought! The
Balm of Gilead, The Rose of Sharon,
The Lily of the Valley are all por-
trayed in the above text, the real em-
blem of all purity, loveliness, holi-
ness, and beauty.

To be ourselves what others be-
lieve we may become is the second
law of growth. This truth is verified
in the above text. The image is not
our own; it is the likeness of Christ,
the ideal to which we may by the
grace of God attain. It is that which
Christ knows we may become. The
saints of all ages have responded to
this lofty appeal as they beheld the
Image in the glass. Let us keep our
eyes on the Mirror. It will endue us
with a holy zeal, enabling us to for-
get those things which are behind and
to reach forth unto those things
which are before.

Our daily toil may be beset with
many hindrances. Our plans may fail
to materialize. Even in that which

we often term as a success there is
often included the bitterest disap-
pointment. Our awkward indifference
and rude discourtesies have often
proved baneful. Let us keep our eyes
on the mirror, for "We know that
when He shall appear, we shall be
like Him, for we shall see Him as He
is." "As for me, I will behold thy
face in righteousness: I shall be sat-
isfied when I awake with thy like-
ness."

Goshen, Ind.

HOW A TEACHER'S INFLUENCE FOR GOOD IS SOMETIMES MARRED

By Cora Zehr

For the Gospel Herald.

The position and responsibility held
by the Sunday school teacher is in my
mind one of great importance, for,
next to the parents, the Sunday
school teacher has the greatest oppor-
tunity of directing young lives in the
way they should go. And how far-
reaching this responsibility is! It in-
volves the whole world—the progress,
the success, the future in general of
the whole world depends upon how
our present and our future genera-
tions are and will be taught to live.
Much of this training that used to be
given by parents in family worship a-
round the family altar has been neg-
lected in our last generation, and so
the greater share of the work is in the
hands of the Church, and the greater
share of the burden rests with the
Sunday school teacher.

Along with the teaching, a teacher's
influence performs a very important
part. It is upon this influence and
how this influence may be marred
that we wish to center our minds in
this discussion.

Influence! If we could only fathom
the depths of the power of influence
early in life, how much of the suffer-
ing and heartaches we might avoid!
What imitators we are! Do we ever
stop to think how we are inclined to
imitate? Most often it is done so un-
consciously that we seldom realize it.
It begins early in life as little chil-
dren playing with dolls and trains im-
itating in their play, the grown-ups at
work. Then when they reach the
school age how soon like their play-
mates they become. Different man-
ners of speech, different manners of
play are adopted in imitation of oth-
ers, and then as we grow older even,
we form ideals. I believe there could
scarcely be found one who does not
have within his mind some person
whom he holds as his ideal and whom
he desires to be like.

A teacher standing before his pu-
pils from Sunday to Sunday, if he has
their confidence will become their
ideal and they will think of him as a
pattern for their own lives. Then if

this teacher's influence is for the good much good will thus be wrought in his class. If however his is a bad influence, much evil might result.

As a general rule when a life's influence for good is marred the cause is a lack in that life of something that should be there and the presence of something that should not be there.

I have noted here a few of the lacks in the life of a Sunday school teacher which mar his influence for good.

1. A lack of love for the Master. If the teacher does not feel the personal companionship of the Master, how can he expect to convey that feeling to his pupil? The Master impressed this truth very forcibly upon the mind of Peter when He asked him three times, "Lovest thou me?" No one is really fit to be a teacher unless this love of Christ is deeply imbedded in the heart. The stronger this love, the more competent is he in leading others to the same Master.

2. Lack of love for the Word. If a teacher does not love the Word he will not study the lesson in the right spirit. How, without a love for the Word can he teach the lesson with any degree of interest? In all secular teaching the professor must be an enthusiast in his profession or he will be labeled a dull teacher. The same thing holds true in religious teaching. The one who has no real love for the Word of God cannot possibly make a good teacher.

3. Lack of love for the pupils. Children and grown-ups as well are not slow in finding out who loves them, and it is those who love them in whose company they like to be. How many lives have been ruined and gone down to destruction by the thought that no one cared, that no one loved them, and again on the other hand how many lives have been won by little manifestations of love. And so if teachers have not love in their hearts it were better for both them and the pupils if they were not in charge of the class.

4. A lack of service and sacrifice. A teacher needs to sacrifice at least a part of his time in finding out his pupils, in talking things over with them, in solving their problems. When pupils feel that a teacher is interested in them they are usually willing to do their part.

5. A lack of graciousness. Is there any virtue more becoming a Christian than this of graciousness? It includes all that is kind and loving; all that is beautiful, and benignant and winning. It is Christlike; for men wondered at the Savior's gracious words, and the Heavenly Father Himself is a gracious God.

6. Lack of prayer. The good teacher prays much. He prays while

preparing his lesson, and thereby his mind is made clearer, his perception of spiritual truths quicker, his consecration deeper. He prays not only with the class as a group but alone also, and daily, and for the members of the class individually. Ofttimes the quickest and the only way to get hold of the inattentive, the careless, the wayward boy or girl is by praying for that one. And so the faithful teacher prays for his class, remembering that a fervent prayer availeth much, and that indeed it is his means of enlisting God's omnipotence to reinforce his own weakness.

7. Lack of consistent living. A teacher's efforts and words mean very little to pupils when they are not backed up by a consistent life. A teacher must firmly believe and cling to what he teaches and actually live up to his teachings. How can a teacher expect his pupils to live up to his instructions if he himself does not? Not only must his be an exemplary life on Sunday and in class, but throughout the week and wherever he may be as well. If the pupil sees something in a teacher's life that should not be there he loses his confidence in him and his teaching becomes as so many idle words to him. Confidence once lost is regained with difficulty. And so it behooves teachers to watch with diligence their lives that nothing may be found therein which might conflict with their teachings and thus mar their influence for good.

Then if these lacks are found in the life of a teacher one can easily see what will be present in that life—indifference, coldness, carelessness, little regard for the work, small burden for the salvation of souls and an all around disinterest in the work. Such are not fulfilling their mission successfully and would much better step out of the work and make way for those who would properly fill the place.

Then in conclusion we would say that three things are essential to the ideal Sunday school teacher. He must be:

1. A Christian with all the Christian graces.

2. An earnest, intelligent, prayerful Bible student, and

3. A true teacher with teacher's training and the teacher's love and zeal for the work.

Can such an ideal be attained? Let the answer come from our Manual of Instruction: Phil. 4:13; II Tim. 2:15; Jas. 1:5.

Manson, Iowa.

I don't believe that God wants us to walk around here as weak Christians, not knowing what we are doing. The Word of God is full of things that we know.—Paul Huddle.

CONSIDER THE END

Some one has said, "All is well that ends well." It is always wise to consider what the end will be whether it will pay you in the end to do as you are doing. Many people would say, "Let me die the death of the righteous and let my last end be like his;" but in order to be assured of a good ending one must start right. A tree will fall in the same direction as it leans. Moses said, "Oh that they were wise that understood this that they would consider their latter end" (Deut. 32:29). Asaph confessed that his feet had well nigh slipped. He was envious at the foolish when he saw the prosperity of the wicked. He said, "Behold, these are the ungodly who prosper in the world. They increase in riches. Verily, I have cleansed my heart in vain, and washed my hands in innocency. . . . When I thought to know this I went into the sanctuary of God" (Psa. 73:12-17). He saw that there would be destruction.

Asaph came to the conclusion that it was good for him to draw near to God. He thought he would come out best in the end if he trusted in God.

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. II:6). Yes, it pays to trust God. See what the Holy Spirit through Peter says. The end of faith will be receiving the end of your faith, "even the salvation of your souls." Will that not pay?

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels, and there he shall reward every man according to his works." (Read Matt. 16:26, 27.) Perhaps to you, dear reader, the way of the worldling looks bright and enticing. It does not seem worth while to be concerned about your soul, but consider what the end will be.

"Be not deceived. God is not mocked. For whatsoever a man soweth. . . . to his flesh, he shall to the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting" (Gal. 6:7, 8). What would you choose for a harvest—corruption or life everlasting! "There is a way that seemeth right unto man, but the end thereof are the ways of death." What will the Lord say to you—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord?" or, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels?"

Dear friend, consider what the end will be.—Sel. by Peter Zehr.

If at first you don't succeed—examine the motive.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE LORD OUR HELPER

By Aaron Loucks

For the Gospel Herald.

TEXT: Hitherto hath the Lord helped us.
—I Sam. 7:12.

The new year has begun. Before us are 365 days which, if the Lord spares us, we may spend as He directs. In the first place we want to emphasize the thought that we are the recipients of God's blessings. And may we recount the many different ways that He has helped us. What does the new year hold out to us, and in what way or ways do we propose to spend it?

Looking backward, very few would have guessed, a few years ago, the changes that have occurred among us. Looking forward, we know not what is awaiting us; but let us press on, not depending upon our own strength, knowing that if we give ourselves over to the Lord, He will direct our steps in the way that He knows is for the best. Hitherto we have had a goodly heritage:

I. As a Nation

As a nation we have undergone remarkable experiences. The aborigines have been driven back and Europeans came to take their places. Among these were our ancestors who came to escape the religious persecutions in the old world. There driven about from place to place, many of the pioneer Mennonites were martyred, until finally they heard of the opportunities afforded in the new world, where under the domains of the land granted to the peaceful Penn they were offered homes where they might worship God according to the dictates of their own conscience. We can hardly appreciate what has been accomplished. Our nation has grown to be the strongest on the face of the globe. Peace and tranquility has been our lot during the past year; we have been without war or famine. Religious liberty is still guaranteed. To appreciate what we as a nation enjoy in the form of religious freedom, we have only to compare our lot with that of the people living in Russia at the present time. With grateful hearts may we acknowledge: "Hitherto hath the Lord helped us."

II. As a Denomination

As a denomination we can say, "Hitherto hath the Lord helped us."

We are glad that the privileges of the past generation have given us many reasons to rejoice. During the great World War, though there were persecutions and sufferings, we were after all made conscious that there were governmental provisions made for our protection. Our General Conference is marked for the harmony and good will existing among its members, and the spirit of brotherhood was manifest to a remarkable degree in its last meeting. It is true that problems exist, and these will have to be met. In meeting these problems we are seeking such a solution of them as will aid in extending the borders of the Church. Then we think of our General Mission Board. We remember the time when that work was organized less than forty years ago, and how the work has been prospered ever since. I attended the Sunday school conference held near Bluffton, Ohio, in 1893, at which meeting the spirit of missions was so manifest that action was taken to open a mission in Chicago. Bro. M. S. Steiner was chosen superintendent of the first Mennonite city mission in America, the Home Mission in Chicago. I was present in the meeting at Elkhart, Ind., in 1898, at which time Bro. J. A. Ressler was chosen to go to India to establish the first Mennonite foreign mission, his helpers being W. B. Page and wife. Then we remember the beginning of the educational work of the Church, the growth of the publication interests, and other enterprises in the Church, in all of which there has been a remarkable growth. But all this work is yet in its infancy. We have had a long history, but it has only been during the past four decades that the organized work within the brotherhood has assumed large and aggressive proportions, during which time we have seen marvelous things accomplished. "Hitherto hath the Lord helped us." Shall we stand by Him and permit Him to use us in helping along the work and that the Cause may continue to prosper during the generations yet to come?

III. As a Congregation

Referring to the local congregation here at Scottdale, we can also say, "Hitherto hath the Lord helped us." We can think back to the time when there were two large congregations located in this community, the one at Alverton and the other near Penns-

ville. On communion occasions the church would not nearly hold all the people. Had the Church then been aggressive and alive in the work, there is no telling what might be the strength of the Church in this community. But instead of this we saw the work neglected until the membership dwindled down to a "baker's dozen" in number. Again, we saw an awakening which resulted in a slow but steady growth in membership, since which time there has been growth and development to an extent that we hardly expected at the time of the reawakening. We can scarcely realize how many lives have been touched and helped by the work at Scottdale since the present building was erected here in 1893. As to what will be done in the future, it depends largely upon what you and I are willing to do to make the work what it ought to be. The present situation is a challenge to us to do all that lies within our power to do to make the Church grow and prosper. May we then, by fasting and prayer and faithful service press on in the work, to the end that God will put it into the hearts of many unsaved people to enlist in His service.

There is much work to be done. Many opportunities are before us. Many of these opportunities are not improved as they should be because we think we are too busy. "Hitherto hath the Lord helped us;" and He will continue to help if we consecrate ourselves to Him and allow ourselves to be used as He wants to use us.

Scottdale, Pa.

EVANGELISTIC WORK

(Continued from page 917)

eons, were evidently authorized to do evangelistic work.

By reading carefully the Acts of the Apostles, we notice that the early Church was very active in this phase of the work. Paul tells Timothy to "do the work of an evangelist." In the apostolic age, this kind of work was mostly done in places where there were no churches established. Because the Church in general was just forming, there were unworked fields all around.

It is an evident fact, that the Lord has had in all ages men who were especially qualified to work with the unsaved. See Eph. 4:11; I Cor. 12:28; Mark 13:34. The foregoing scriptures teach us that the Lord has given "to every man his work," including "evangelists," "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Importance of Evangelistic Work

When we stop to consider the value of a soul, and think that the souls of all men will be either at God's

right hand, with all the redeemed and blood-bought throng that no man can number, "of all kindreds, and people, and tongues, clothed with white robes, and palms in their hands," through the endless ages of eternity, to believe with the Lord; or will be in company with demons in eternal misery and everlasting despair. "Where their worm dieth not, and the fire is not quenched," we can get a faint idea of the importance of the work.

The Lord has committed to us the "word of reconciliation," the Gospel, "the power of God unto salvation to every one that believeth." It is therefore, very important that we call the attention of our fellow men to the solemnity of life, as the Lord depends on the Church to look after His interests, and continue the work that He began "to seek and to save that which was lost" (Luke 19:10). The Lord expects us to throw out the "life line" and plead with those who are in danger to "lay hold of the line." We are to a great extent our brother's keepers.

As the Church is composed of individuals, we desire to emphasize the thought of individual responsibility. Every child of God should think, "What can I do to help to reach the many unsaved friends and loved ones who are traveling on the broad road to ruin?"

The Church succeeds in her mission in saving sinners only to the extent that the individual is faithful and active. When people have a "mind to work" much can be done by the grace of God and the power of His Holy Spirit. When a congregation unites their prayers and concentrates their efforts along this line, many souls may be led to turn unto God.

When Andrew brought Peter to Christ, he was instrumental, not only in saving a soul, but in bringing a life into active service. The Lord blessed that life to the salvation of many hundreds, and even thousands.

The work is important, yea very important, as there is such a vast difference between a lost soul and a saved soul.

The Need of such Work in each Congregation

It is sometimes said that "we should not need these special meetings" and that if parents and all members would do their duty faithfully at all times, we would not need them. The writer admits that there might not be so much demand for such work if all parents and all members would always do their part. But what if they have not done so and do not do so fully now?

We might say, "If old mother Eve had not sinned, we would not have needed a Savior." But she did sin, and so death passed upon all men,

because all have sinned. Hence, we do need a Savior. We might say we should have no need of physicians: people ought not to get sick. But the fact is, regardless of our theorizing, that men will get sick; hence, we need the medical profession.

While the writer advocates special evangelistic efforts, he would emphatically state that the Church can do a vast amount of lasting good by a steady "stick-to-it-iveness," at all times awake and active.

In almost every congregation, there are men and women who are careless and indifferent on the subject of religion. We should put forth every lawful effort to interest such in eternal things.

Not only are such meetings needful and helpful in gathering in of those who could not be reached by the ordinary weekly preaching service, but, if properly conducted, are a great factor in building up believers in the faith, especially so where there are young people in the church. The world is putting forth great efforts to win our boys and girls. We need to be in earnest, not only to win them, but that they may become strong and noble characters.

Results of Evangelistic Effort

Many congregations have derived lasting benefits and some have in all probability been saved from utter extinction by such special efforts. There have been most glorious results in many places, where there were special outpourings of the Spirit of love and power, and congregations which were slowly but surely settling into a state of indifference and inactivity were revived. Many of the meeting houses which are no more used might be filled with active congregations if the evangelistic work had earlier received the attention its importance demands.

In some places entire families have been gathered in, the family altar established, and the Bible, which had long been neglected, became a daily reading book.

Evangelistic meetings, conducted by men who are loyal and humble and filled with the love of God, have been blessed by the Spirit to the salvation of some of the best and noblest talents; and these, no doubt, are also instrumental in winning others.

Many young men and young women of sterling qualities and noble, moral characters, as well as those who have "wasted their substance in riotous living," have been brought under the mighty power of the Spirit's conviction, when, evening after evening, the plan of salvation was made known and the love of God revealed, until they could no longer resist: saved to active service. Many a poor, neglected wife is rejoicing in

the changed conditions in the home since the husband has forsaken his wickedness and turned unto God. There is joy in the presence of the angels of God when souls are saved.

Paul was teaching and preaching in the synagogue at Ephesus about three months, and when there was so much evil speaking (which often goes with a "revival"), he withdrew to the school of one Tyrannus and continued his meetings daily for two years. In this way all they in Asia heard the Word. Many believed and confessed and came and shewed their deeds, burning their bad books. This was certainly not only excitement, neither spurious, because the "word of God prevailed." And the people were willing to forsake their sins. This was the result of the evangelistic effort put forth at Ephesus. If you are inclined to think that evangelistic meetings are not apostolic, read Acts 19:8-14; then if ever we have the privilege of witnessing a work such as did the people of Ephesus, let us be careful that we be not found doing as some of them did—"spake evil of that way" (Acts 19:9).

(To be continued)

IMPROVEMENTS

By A. S. Kauffman

For the Gospel Herald

To all church members: You make improvements in your homes, on your lawns, etc. Why not make improvements on your religion by reading the Scriptures daily and also have your prayers daily? You need not practice it very long until you will find a pleasure in it, and every time you read it you will find something new. If you want to grow in grace, read your Bible daily and also pray continually, for that is what God demands from us. Going to church is all right; but let us try to practice what we hear or else it will not benefit us anything.

You read a novel, or a story book, or any other book; you will be like the book you read. So read the Bible, and you will be like the Bible. Read the Bible every morning and evening, and you will be a better Christian. You feed your natural body; why starve your spiritual body? You never forget in the morning when you get up to wash your face, never forget to comb your hair, always think about breakfast. Why not be thoughtful and give God the same honor. Remember if dust settles on your Bible, sin will get into your heart.

We are all traveling to a distant country, so we must have a guide. Our guide is the Holy Spirit who brings God's commandments to our remembrance, and if we do not read and study them we don't know much about them. We can go to church

and hear the preaching, but God demands more. He demands us to search the Scriptures and practice them, if we would grow in grace, and to pray continually. All Bible readers know this is true, for God will help you to be stronger in faith. My dear brother, study over these words and practice them, and you will be a better Christian.

Lancaster, Pa.

BLESSINGS OF THE CHURCH

(Continued from page 918)

we pray that this vital truth be deeply **burned** into each one's heart as he engages in service for the Master.

In our great voyage of life, are we passengers or ambassadors? It is one thing to be a passenger, another thing to be an ambassador. Wherever Christians go they should travel as ambassadors of Christ. Salvation is free. "Whosoever will, let him take of the water of life freely." If he does not know of it, the question is how to get the water of life to him. The city of Brooklyn is supplied by pure, wholesome spring water that comes from far away. What good would that spring water be to the great city if it were not for the plumbing and pipe lines that bring it right there. "God has chosen to make the message of salvation, the Gospel itself, dependent upon human beings for its transmission. It is free: but it must be carried. And God is eagerly looking to-day for unobstructed **pipe-lines** to carry the water of life to those who will die without it. Are we **pipe-line** Christians?"

"If the average church member would manifest half the zeal in bringing friends to the election of grace, as the average voter does in getting friends elected to office, this world would witness the greatest revival since the day of Pentecost." What a challenge to our young people to the service of **soul-winning**!

We often sing that beautiful hymn which contains these words:

"I love Thy church, O God,
Beyond my highest joy;
I prize her heavenly ways,
Her sweet communion, solemn vows."

Perhaps sometimes young people fail to see the value, the helpfulness, and the beauty of the heavenly ways and solemn vows of the Church. Let us just for a moment picture in our minds a shepherd with a flock of sheep. The more the sheep love the shepherd the nearer they will keep to him. When the sheep are near the shepherd there will be no need of the fence to protect from dangers. But to the sheep who do not stay close to the shepherd they will need the fence. So in like manner the "**heavenly ways**" of the church serve as a fence to protect the ones who do not stay

close to the Master. May our young people grasp that golden opportunity and holy privilege of keeping close to "Jesus" the **Sure Shepherd** and realize blessings of the Church that cannot be measured.

"Let Christ be the **umpire** of our lives."

"To a saint, Christ's laws are no more burdensome than wings are to a bird."

"Unto you therefore which believe he is precious."

"Give of your best to the Master.

Give of the strength of your youth,

Give Him your heart's adoration,

Give Him the best that you have."

Lancaster, Pa.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald

An important meeting was held at the Administration Building of the Mennonite Board of Missions and Charities, Elkhart, Ind., Jan. 25, 1930. The meeting had been called by the Executive Committee of the Mennonite Central Committee for the purpose of considering ways and means of bringing relief to the Mennonite Refugees in Germany.

Invitations had been sent out to about fifteen representative men from different sections of the United States, representing the different relief and colonization organizations coöperating in our general relief work. Although only one week's notice was given to those living at the greatest distance, every invitation was accepted and a full representation was present.

The first half day was taken up in reviewing a report brought by a study committee who had been appointed at the special meeting held in Chicago Dec. 14, 1929. This report brought specific information relative to the present prospects of bringing more of the refugees to Canada and in this report it was found that the German Government had already started a movement for transporting some of the refugees to Brazil through a local organization having land for settlement in that country. According to reports at hand, there were some hopes of having at least 1000 brought to Canada. Since it was not thought possible to have all brought to Canada, further study had been made of other prospective countries for colonization. Of these, Paraguay was considered the most favorable.

It was found that the Government of Germany would be willing to furnish transportation for 100 families from Germany to any port or railway destination in Paraguay on a credit basis. It was also found that land could be secured by these colonists in Paraguay on a credit basis together with other assistance from those interested in these lands. The task left for our relief organization being to select such families in Germany who cannot go to Canada and are willing to settle in this country, it being stipulated also that the first such group should be of **ble-bodied** families who

could undertake this frontier life in **un-**tilled lands. Also to supply the necessary temporary shelter, tools, implements, seed, etc., to start farming operations.

In the list of items suggested as necessary for each family to get started, such things as oxen, cows, chickens, food for a period until garden things could be raised were mentioned, and since the country is of a mild climate the expenses would not be equal to our climate in northern United States.

In view of these suggestions, the meeting took definite action authorizing the Mennonite Central Committee to sponsor the movement of 100 families to Paraguay. A considerable amount of funds are available at this time for this and it is hoped that additional funds will be contributed by the Mennonite churches in this country to make this project a success and thus bring relief to at least 500 of the unfortunate refugees. The funds so provided are to be administered in the main on a loan basis for this purpose. The details of this arrangement have not been worked out definitely as yet. In this way, those who are able to give in larger amounts for this fund will be permitted to do so with the understanding that the money will be used as an investment. Particulars governing this method of relief will be published later.

* * *

In connection with the work undertaken by the Mennonite Central Committee for the moving of 100 families from Germany to Paraguay, Bro. H. S. Bender, Goshen, Ind., has consented to go to Germany to help in arranging for this movement. It will not be an easy task to meet all the conditions required in a movement of this kind and he will need our prayerful sympathy and support. He is planning to sail from New York Saturday, Feb. 1, 1930.

* * *

A recent report from the headquarters of the American Red Cross, Washington, D. C., to officials of the Mennonite Central Committee brings the information that \$5,000.00 have been sent to the German Red Cross by that organization to aid in the relief of the Russian refugees in Germany.

* * *

In connection with the work to be undertaken for the 100 families who are being offered the privilege of going to Paraguay, it will be remembered that this work is similar to that which was done for Mennonites in Russia at the close of the Famine when large sums were loaned for the purchase of horses and seed to again carry on their agricultural pursuits. It is a more permanent form of relief than that of providing only the necessities of life for the time being.

Scottdale, Pa.

January 27, 1930.

Married

Reist—Gahler.—On Dec. 15, 1929, at the Zion Church near Hubbard, Oreg., Bro. Reuben Reist of Portland, Oreg., and Sister Freda Gahler, of Aurora, Oreg., were united in marriage

by Bro. A. P. Troyer. May they be abundantly blessed through life.

Kauffman—Jones.—On Aug. 11, 1929, at the Zion Church, near Hubbard, Oreg., Bro. Ira Kauffman of Middlebury, Ind., and Sister Katie Jones of Hubbard, Oreg., were united in marriage, Bro. A. P. Troyer officiating. May theirs be a happy Christian life.

Roth—Bachman.—On Dec. 29, 1929, Bro. Edward S. Roth of Lebanon, Oreg., and Sister Fannie Bachman of Hubbard, Oreg., were united in holy matrimony by Bro. A. P. Troyer at the Zion Church, near Hubbard, Oreg. May God's blessings be theirs through life.

Martin—Rudolph.—On Jan. 14, 1930, at the home of the officiating bishop, Bro. Denton T. Martin, Smithburg, Md., occurred the marriage of Bro. Raymond C. Martin of near Leitersburg, Md., and Sister Sarah C. Randolph of near Wardsville, Va. May the Lord richly bless them through life.

Rufenacht—Goldsmith.—On Jan. 23, 1930, at the home of Ephraim Rufenacht, brother of the groom, Bro. Simon Rufenacht and Sister Lydia Goldsmith, both of the Central A. M. congregation near Arehold, Ohio, were united in marriage, Bro. E. L. Frey officiating. May happiness and peace attend them through life.

Sharp—Kropf.—On Jan. 2, 1930, at the home of the officiating bishop, Bro. A. P. Troyer, near Hubbard, Oreg., Bro. Levi J. Sharp of Hubbard, Oreg., and Sister Lydia M. Kropf of Hubbard, Oreg., were united in holy matrimony. May a happy life be theirs through the blessings of God.

Kauffman—Hostetler.—On Dec. 1, 1929, at the Zion Church, near Hubbard, Oreg., Bro. Benjamin J., son of the late D. B. Kauffman, and Sister E. Ferne, daughter of S. G. Hostetler, were united in matrimony by Bro. A. P. Troyer. May the rich blessings of God attend them through life.

Mast—Miller.—On Jan. 16, 1930, Bro. Paul Mast of Millersburg, Ohio, and Sister Beulah Miller of Louisville, Ohio, were united in the holy bonds of matrimony, at the home of the bride's parents, Bro. and Sister John D. Miller, the father of the bride officiating. May God's richest blessings attend them through life.

Miller—Marner.—On Dec. 29, 1929, at the home of the bride's parents, Wellman, Iowa, occurred the marriage of Bro. Joseph Miller of the East Union congregation and Sister Gertrude Marner of the Lower Deer Creek congregation, Bro. John Y. Swartzendruber officiating. May the Lord abundantly bless them through life.

Obituary

Klopfenstein.—Delmar Lee, infant son of Arthur and Alice Klopfenstein, was born Jan. 14, 1930, and passed away the same day. He leaves his sorrowing parents, his twin sister (Donna Maria), grandparents, great-grandparents, and many other relatives. Short services were held the following day at the home in charge of Bro. S. D. Grieser. Interment in Pettisville (Ohio), cemetery.

Hess.—Henry Jr., son of Henry L. and Stella May Hess, was born in Lancaster Co., Pa., Dec. 18, 1929; died 21 days later. Those mourning the loss of this little jewel are the parents, two sisters, besides the grandparents (Bro. and Sister Menno L. Hess and Bro. and Sister — May), and a number of other relatives. Funeral services were held Jan. 11, conducted by Bros. Samuel L. Oberholtzer and Noah W. Risser. Text, Luke 18:16. Interment in Risser's Cemetery.

"Sleep on, sweet babe, and take thy rest.
God called thee home, He thought it best."

Landis.—Samuel R. Landis was born in Montgomery Co., Pa., Oct. 2, 1848; died Dec. 7, 1929; aged 81 y. 2 m. 5 d. He was united in marriage to Catherine Moyer, who preceded him in death forty-five years ago. This union was blessed with six children. One preceded him in death. He was married to Sarah Moyer, his second wife, who survives him. He also leaves 5 children, 26 grandchildren, 34 great-grandchildren, and 1 brother. He was ill about two weeks, but confined to his bed but one day. He will be greatly missed in the home and Church. He found much delight in the services at the house of the Lord. He was a regular attendant at worship when health permitted. Services were conducted at the home by Bros. Henry Clemmer and Jonas Mininger, and at the Lower Salford church by Bros. R. A. Alderfer, A. G. Clemmer, and P. C. Clemens. Text, Prov. 10:7.

Miller.—Moses J. Miller was born in La Grange Co., Ind., Apr. 29, 1844. He lived in this country all his life and died at the home of his son-in-law, Bro. Milo Hooley, with whom he made his home since the departure of his wife (three years ago), with whom he had shared the joys and sorrows of life for nearly 62 years. He was united in the holy bonds of matrimony with Elizabeth Miller on Apr. 9, 1865. To this union were born 8 children, 3 of whom preceded him in death. Surviving him are 5 children, 32 grandchildren, 42 great-grandchildren, and one great-great-grandchild. In his youth he united with the Mennonite Church, lived a devoted Christian life, and fell peacefully asleep on Jan. 9, 1930, at the ripe age of 85 y. 8 m. 11 d. Funeral services at the house by J. Y. Hooley and the Forks Church by J. Y. Hooley and D. J. Johns. Burial in the Bontrager Cemetery.

Blough.—John A., son of the late Jacob D. Blough and father of Pre. Harry C. Blough, was born Sept. 8, 1871; died Jan. 20, 1930; aged 58 y. 4 m. 12 d. He leaves his widow (Emma Jane Gashaw Blough), nine children, 6 grandchildren, 6 brothers, and 1 sister. One grandchild and two sisters preceded him in death. He was a member of the Mennonite Church for about thirty-five years. His place in church was seldom vacant as long as health permitted. He was a man of a pleasant disposition and took a great interest in his family. He suffered a great deal during the past year from a disease that skilled physicians could not cure. From the evidence he gave, we believe that he is now where severe pain and death will never come. Funeral services were conducted at the Blough Church by Bros. S. G. Shetter, L. A. Blough, and James Saylor. Interment in cemetery near the church.

Eshleman.—Ida Catherine (Strite) Eshleman died Jan. 2, 1930, after a lingering illness of one year and two months; aged 70 y. 5 m. 8 d. She bore her affliction patiently. Her many friends marveled at the cheerful spirit she manifested when being visited. Even the Doctor said, "She is a dear old soul," which made it hard for him to deny her some privileges she so much desired. She was a consistent member of Reiffs Mennonite Church and a regular attendant until she became afflicted. She is survived by her husband (Joseph H.), one son (George S.) and three daughters (Mrs. Phares Witmer, Mrs. Lewis S. Martin, and Mrs. J. E. Martin). She will be greatly missed. We realize "One mother is all He gives," and "The place will ne'er the same be since mother is no more." It was so hard to part with her; but God knows what is best and we want to be submissive to His will and say, "Thy will be done." Services were conducted at the home and at Millers, by Brethren M. K. Horst and Daniel Strite. Text, Prov. 31:31. Burial in the adjoining cemetery. —The Family.

Lund.—David Solomon, son of August E. and Barbara (King) Lund, was born in Livingston Co., Ill., Feb. 9, 1868; died at his home in Gladstone, Oreg., Dec. 23, 1929, after an illness of nine weeks; aged 61 y. 10 m. 14 d. He was united in marriage in Beaver City, Nebr., to Maggie Peoples, Aug. 25, 1896. He and his wife were baptized into the Baptist Church near Oberlin, Kans. A son (Robert), a brother (Samuel), a sister (Mary), and parents preceded him to the spirit world. He is survived by his companion, 6 children (Albert Lund, Mrs. Edna Adams, Fred Lund, Mrs. Ruth Woods, George, and Lila), 5 grandchildren, two sisters (Josephine A. wife of Jacob Wittrig, and A. Caroline, wife of Joseph Birky), besides many relatives mostly in the East. During his affliction he often said he was going home and lastly that he was going to heaven. Funeral services were held at the chapel in Oregon City, Dec. 24 by W. T. Williken. Text from John 14. Interment in Mountain View Cemetery.

"Dearest brother, thou hast left us,
And thy loss we deeply feel;
But 'tis God, who hath bereft us,
He can all our sorrows heal."
—By his Sister.

Sensenig.—Edna Hollinger Sensenig, oldest daughter of Bro. and Sister Henry and Hettie Hollinger, was born Nov. 17, 1905; died at the home of her parents near Lancaster, Pa., Jan. 23, 1930, of a lingering illness of tuberculosis; aged 24 y. 2 m. 6 d. On Dec. 24, 1927, she was united in marriage to Bro. Noah W. Sensenig. To this union was born one little daughter (Innet), who has gone on before. In her youth she was converted, being a faithful member of the Landis Valley Mennonite Church. She was of a quiet and peaceful nature, and her sweet disposition won for her a large circle of friends, which was plainly shown during her eighteen months' illness. When she realized her departure was nigh at hand, she told her loved ones, "Don't cry; I want to see you smile." And with a smile on her face she quietly passed away. She leaves her sorrowing husband, her parents, five brothers, three sisters, two nieces, and one grandfather. Funeral services were held Jan. 27 at the home by Bro. Ira Landis, and at the Weaverland Church by Bros. Noah L. Landis and I. B. Good. Text, Luke 23:28. Burial in the adjoining cemetery.

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand."
An Aunt.

Roggie.—Christian, son of the late Bishop Jacob and Catharine (Zehr) Roggie, was born Oct. 5, 1855; died Jan. 5, 1930, after an illness of about five days of lobar pneumonia. He was married to Mary Neftzier, Sept. 15, 1880. She preceded him in death, Jan. 29, 1922. One daughter also preceded him. He leaves 3 sons, 7 daughters (Joseph, John, Samuel, Mrs. David Stein, Andrew M. Zehr, Mrs. Joseph J. Moshier, Mrs. Samuel Moshier, Rose, Veronica, and Martha); also 15 grandchildren (two by adoption), 3 sisters and 4 brothers (Mrs. Daniel Moser, Mrs. Philip Moser, Mrs. Joseph M. Zehr, Joseph, Jacob, Andrew and John). He was ordained to the ministry at about twenty-eight years of age, in which office he faithfully served the Lord and Church, holding services the Sunday prior to his death. The text he often quoted is Tit. 2:11-13. May we all live as he taught and follow his example. He was a kind, loving father, a man of few words, and had many friends. He will be greatly missed in the home and in the Church. He lived on a farm near Belfort, until three years ago when he moved near Croghan, N. Y. Funeral services were held at the home and at the church. Interment in the Kirschnerville cemetery.

"Father, thou hast left us lonely,
Lonely are our hearts to-day;
For the one we loved so dearly
Hast forever passed away."

—The Family.

ITEMS AND COMMENTS

The city of Chicago is supposed to be the most conspicuous example of mismanagement in government of any existing at the present time. Reported to be in debt to the extent of \$290,000,000, having reached the constitutional limit in taxation, with an empty treasury and having no coal for its schools and no money to pay the city employees, perhaps its worst burden is the political machine that is responsible for the present plight. Will the other American cities that have been traveling the same way as Chicago learn a lesson from Chicago's bankrupt condition, or will they blindly continue and meet a similar fate? Cities, like individuals, invariably reap what they sow.

If the reports coming from Washington, D. C., to the effect that an effort is to be made to put the enforcement machinery of the Prohibition law into the hands of those who are personally as well as politically dry are correct, we may reasonably expect an improvement in the matter of law enforcement. Yet law enforcement is not the most important phase of the temperance question. It takes a sober nation to make a temperance law effective.

Pitiful stories come from the flooded districts of the Mississippi Valley. When people are driven from their homes by high water in spring or summer time—the time of the year when such floods usually occur—it is bad enough; but when such conditions are accompanied by zero weather, as was the case at one time in some districts in this instance, it makes the suffering doubly severe. These events bring to the front once more the importance of flood-control. In the meantime relief for the flood sufferers is at this time a needy and worthy cause.

A novel liquor case has just been decided by the U. S. Supreme Court. A Pittsburgh distiller, F. C. Renziehausen, brought suit against the Government, claiming \$1,115,000 damages for the destruction of his distilling and brewing business when the national prohibition amendment was adopted. The Supreme Court decided that Government was not liable under such circumstances. In other words, there is no premium due to any one for insisting on running a business that is outlawed as a nuisance. A curious feature about this novel case is the contention that the liquor business is ruined when at the same time the liquorites contend that there are more intoxicating liquors used now than before the prohibition amendment was adopted.

"New York, Jan. 27.—A new lamp, described as the first step toward bringing artificial sunshine indoors for office workers, was explained to the American Institute of Electrical Engineers to-day.

"The lamp is a combination of the familiar tungsten filament and a pool of mercury. The hot filament vaporizes the mercury almost instantly and produces a glowing vapor arc, giving light from three sources—7 per cent from the filament, 25 from the mercury vapor and 68 from tungsten electrodes."—News Items.

"Through love to light! Oh, wonderful the way
That leads from darkness to the perfect day!
From the darkness and from sorrow of the night
To morning that comes singing o'er the sea
Through love to light! Through light—
O God, to Thee,
Who art the love of love, the eternal light of light!"

LIFE SUBSCRIPTIONS

On the Publication Annuity Plan

The purpose in adopting this plan was to provide a way through which both the subscriber and the Publishing House could receive benefits from it. The favor with which it was received and the testimony of all concerned has proved that our original expectations have been realized. Nearly \$20,000.00 has been paid in for Gospel Herald and Christian Monitor subscriptions. The offer is continued to any others who wish to take advantage of it.

The working out of the plan is quite simple and efficient. The money paid in has been reserved in a special investment fund and is being used at this time to help liquidate the debt on the new Publishing House building. Each year the interest accumulated on this fund is turned over to the Subscription Department and thus all the periodicals registered under this plan are automatically renewed.

The Annuity plan provides that this service shall continue during the life of the subscriber. After death, the paper is discontinued and the amount deposited is transferred to the regular donation account, becoming the property of the Mennonite Publication Board. In case of death of either husband or wife, the one left will have the paper sent to him or her for life.

The advantages may be summed up as follows:

1. Both subscribers and publishers are benefited.
2. A substantial contribution is made to a Church institution.
3. No necessity for renewals from year to year.
4. The subscription will never become delinquent.
5. At death the annuity automatically becomes the property of the Mennonite Publication Board, an institution of the Church.
6. The finances of the institution are strengthened.
7. It is a safe investment, bringing an income for life.
8. A great saving of clerical labor is made possible.
9. A substantial mailing list is assured.
10. There is no age limit; old and young may take advantage of it.

Annuity Rates

For Gospel Herald.....\$30.
For Christian Monitor..... 20.

Rates on other periodicals furnished upon application.

If one-fifth of the subscribers of Gospel Herald and Christian Monitor would avail themselves of the opportunity of this offer, it would cancel all the debts against the Publishing House, and greatly extend its sphere of usefulness in the service of God and the Church.

For further information, write to

MENNONITE PUBLISHING HOUSE,
Subscription Dept. Scottsdale, Pa.

For peace, and for plenty, for freedom, for rest,

For joy in the land from the east to the west,

For the dear starry flag with its red, white and blue,

We thank Thee from hearts that are honest and true.

For waking and sleeping, for blessings to be,

We children would offer our praises to Thee; For God is our Father, and bends from above,

To keep the round world in the smile of His love.

—M. E. Sangster.

THE DARK SABBATH

Each heart had its burden of sorrow;
But after the weariest day
May dawn a radiant morrow;
For that is our Father's way.
His love grants the sweetest surprises,
Oh, wait thou, my soul, on Him!
For His sun in its glory arises
As the morning star grows dim.

No hope in the heart can be dying
Like that which one Sabbath lay dead.
Then cease, O heart-broken, thy crying!
O lonely, be comforted!
And never, while life is given,
Can dawn so dark a day
As that when the Lord from heaven
In darkness was laid away.

Oh, sepulchre in the garden!
Is there hope, after "dust to dust"?
The tomb with the angel warden
Rebukes our faltering trust.
Then, grant us patience in trial;
And teach us, dear Lord, to wait!
We faint, after long denial;
But God never answers too late.

—Agnes Carter Mason, in S. S. Times.

Cultivate your business ability! You will be all the better Christian if you are punctual, honest industrious, and frugal. Slipshod methods do not recommend religion.—Little Brother Magazine.

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel."

"Look on the fields; for they are white already to harvest"

Published Monthly in the

February 6, 1930

Interests of our Mission Activities

EDITORIAL

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28).

* * * *

The first paragraph of this chapter, beginning with Luke 21:5, and ending with verse 24, is a vivid prophetic description of the destruction of Jerusalem, given by one who knew—Jesus Christ Himself. The paragraph beginning with verse 25 foretells a time subsequent to A. D. 70—the time of the destruction of Jerusalem and the dispersion of the Jews—as is clearly shown by verse 27.

* * * *

The paragraph from which the above text is taken has expressions like these: "Upon the earth distress of nations, with perplexity;" "Men's hearts failing them for fear, and for looking after those things which are coming on the earth;" "The powers of heaven shall be shaken." Immediately after the verse quoted above, the Savior begins a parable, the writer setting off the parable by a direct statement that it is a parable, thus leading to a clear inference that what precedes is not parabolical, but a statement from the All-knowing One of what was to take place at some time after the time He had described in the earlier part of the chapter.

* * * *

Notice first of all that the Savior gives us a prediction of calamities with the purpose of bringing cheer, not fear, to His faithful disciples. "Your redemption draweth nigh," is sufficient assurance that the terrible signs He speaks of are only the indications of the near approach of the time of deliverance. "The darkest hour is the hour before the dawn." It is true that there have been times of fearful unrest and terrible suffering

among God's people in many ages since the time of the Savior, and men were looking in each time of persecution for the immediate coming of the Deliverer. It is also true that in each of these times of persecution there was a limit, a boundary line set by God Himself, beyond which the enemies of our Lord and His Christ could not go. The persecutions of the Romans at last wore out. The clash of the various classes of professing Christians at last simmered down to a war of words instead of war with swords. The 'Thirty Years' War at last ended, leaving vast regions, formerly prosperous and thickly inhabited, desolate for the wild beasts to inhabit. These things are just indications of what may be expected again when conditions are ripe for their repetition.

* * * *

Let us take a look at the present world conditions

* * * *

Men were driven into the World War on the "noble pretext" that it was "a war to end war." What was the result? In a copyrighted telegram dated at Geneva, Switzerland, December 21, 1918 (Delayed), Harold Williams, a war correspondent to the New York Times and associated newspapers, says:

"The spectacle of European ruin is simply appalling. Nineteenth century civilization has broken down.

"I do not mean merely that dilapidated trains crawl dismally; that communication is hardly better than in Napoleonic times; that famine and pestilence are creeping over Europe, but that there is a collapse of human, moral energy, a revival of the primitive, barbaric instincts, and the fierce endeavor to have one's little private will by force.

"Only the imagery of the Apoca-

lypse can do justice to the present state of Europe. It is not a political but a spiritual crisis. The victory of the maritime powers is an immense moral responsibility because on the victor lies the task of saving and reconstructing all that is worth saving in civilization."

* * * *

More than eleven years have passed since those words were written. Statesmen, politicians, warriors, jurists, presidents, even kings—about every class of leaders but lowly followers of Jesus—tried to bring order out of the chaotic mass. There has been a semblance of outward recovery on the western front of the great conflict. But much of the good that was expected from the victors in the war by the newspaper writer failed to materialize because of one great omission—the men who tried to adjust things reckoned without God. And it is utterly impossible to solve any problem right without taking God and His laws as they are revealed to us in His Book, into account. Even the pacific conference that is in session in London as these words are being written, it is feared, will fail of its highest good for the same reason that other plans have failed—God is not allowed to have His way.

* * * *

And as we look farther toward the east, what a spectacle meets one's eyes! From the Polish-Russian boundary line on eastward to the western shore of the Pacific Ocean is one seething, restless mass of unrest, conflict, almost anarchy, all the way from the Arctic Ocean to the Indian Ocean. In many places the word "almost" before "anarchy" might truthfully be omitted. With the powers for the time being controlling in Russia openly defying God and resisting all religion, with China lacking a stable government, with India a great

question mark, one need not wonder that many thoughtful people are raising the same questions that were raised in 1918 by the war correspondent. According to the latest available statistics there are about 75,000 nominal Mennonites in Russia with only one desire—to get out of Russia. How many Baptists, Lutherans, and others there may be in a similar plight we have no means of knowing. Perhaps the number of those of other denominations is much larger than that of Mennonites. Denied in Russia the precious rights that a certain well-known American document calls “inalienable,” these people of Russia are driven to distraction, some of them even looking up to an apparently responseless heaven and asking, “Can there be a God, if He permits us to suffer thus?”

* * * *

Out of the depths of many forms of tribulation the hope inspired by the text at the beginning of this article has led men to feel that the coming of the Lord is drawing nigh. But as in the parable, the “Bridegroom tarried.” And the waiting ones slumbered and slept. There is at present danger that the people of God, together with the people of the world, get into the condition of the servant mentioned in Luke 12:45, who said, “My Lord delayeth his coming,” and shall join in the persecution of those whom they believe to be unable to resist them. But there is positive assurance of this: That each special manifestation of the mighty hand of God, each event resembling the description given by our Savior of the events that shall usher in the last times, is one stage nearer the actual coming of the Lord.

* * * *

Knowing these things, as we who read these lines must know them, what manner of lives ought we to live? Should not these rumblings of wars and commotion, these fears and tremblings, make us realize that it is our duty to send out the call for men everywhere to repent? to send out the warnings and the invitations with a zeal and devotion we have never known before? Now is the time, now or never, when the Gospel may be carried into the lands where our Lord is not known. Before the World War it was said that every land was

open to the message of salvation. That is no longer true. Over a very large portion of the Eastern Continent the messenger of the cross meets signs everywhere, “Entrance Forbidden” to the true knowledge of the way of salvation.—“Eintritt Verboten.”

* * * *

Why all this? Fear, cowardice. Satan has made use of a powerful weapon against the people of God. Why this rage for more and more means for destroying men's lives? Why these warlike preparations in times of peace between nations that profess to love peace? FEAR! Men's hearts are failing them for fear. The Great Fear is the instrument that Satan uses to stir up men against each other. Against that Great Fear there is one great defense—FAITH, trust in the Almighty One. “Fear hath torment.” But fear may be banished by the weakest saint protected by the shield of faith and emboldened by the Sword of the Spirit, which is the Word of God. It is high time that we awake out of the sleep of our careless selfishness, and bestir ourselves to do our Master's bidding, that we do our utmost to carry the word of life to the uttermost part of the world. If we do not hasten, the forces of the enemy may still claim many a victim that might have been saved for the kingdom of our Lord if we had but done our duty. The faithful servant who is momentarily awaiting his Master's coming, is engaged in the duties his Master has given him to perform, such a servant has no fears concerning the coming of the Lord. Any moment, day or night, will find him ready to receive his King with joyful acclaim.

* * * *

“But and if that evil servant..... shall begin to smite (“tongue-lash?”) his fellow servants, and to eat and drink with the drunken....” Did ever the grim irony of the situation enter your mind, as you have seen and heard professed followers of the Prince of peace striving for positions of honor and distinction? Have you ever thought of the picture that is presented by the followers of Jesus Christ striving about words to no profit, while the devil drives away the sheep unhindered? O brethren and sisters! If ever there was a time

when every indication, every mark that the Lord has pointed out to us, would urge us to faithful activity, that time is NOW. To-morrow may be too late. It may be that before these words shall have been printed, before they have been read by any one else even, time, for us, shall be no more!

THE CONVERSION OF GANPAT

By J. D. Graber

For the Gospel Herald.

There is no need denying the fact that there have been many “rice Christians” in India. Uterior motives have made people willing to accept Christianity. There are times of discouragement for the missionary when he says, “It's of no use; they are all Christians because of some hope for material gain.” But occasionally the Lord gives us a precious experience to reestablish our faith in the saving and transforming power of Christ; He lets us see a soul really under the conviction of the Holy Spirit.

On Dec. 15 we observed communion at Shantipur and also administered the rite of baptism to a class of twenty-four believing souls. All the non-Christians in the Leper Home are under instruction from the day they arrive and are all taught as if they were being prepared for baptism. Faith in Christ as the only way of salvation is always urged but in the days immediately preceding a set day for baptism the need for making a decision and a personal surrender is especially pressed. Last week thirty-eight became ready for baptism. Fourteen of these were advised to wait for further instruction while twenty-four were considered ready for baptism.

On last Saturday (Dec. 14th) I fell into a conversation with Ganpat, the man of whom I wrote in a previous article. Ganpat is one of my special friends among the lepers. He is a bad nodular and highly infectious case but withal friendly and of a likable disposition. I asked him if he did not feel ready to become a Christian now. He said he believed in Christ but before he is baptized he must surely ask the advice of his Hindu brother living in a village near Nagpur. I admitted that asking advice is usually a good thing but warned him that his brother, knowing only false reports about Christianity circulated by the Arya Samajists and other enemies of our Faith, would surely advise against his taking baptism. I emphasized to him again the need of making an independent and personal decision.

Sunday came and we had a blessed

service. In the baptismal and communion services we felt the presence of the Lord in a real way. After dismissal we were out in the men's wards giving the sacred emblems to a few who were too ill to attend when some one informed me that Ganpat was calling for me. I found him in tears, under deep conviction, and ready to leave all for Jesus. The testimony of the baptismal and communion services had been too much for him and he yielded to the Spirit of God.

A number of other lepers had gathered, and kneeling on the veranda of that ward, we had a prayer meeting long to be remembered. A number of us offered prayers and God was hearing us. I asked Ganpat to pray, but he asked me to help him. He is illiterate and had never prayed so it is not surprising that he did not have the confidence to try to frame a public prayer. But with my help he confessed his sins, called on Jesus, and was saved! As we left he testified before all that he was happy in his heart and that his load of sin was removed.

There is no work on earth that pays bigger returns in joy and everlasting happiness than that of winning souls to Christ.

Shantipur Leper Home,
Dhamtari, C. P., India.

THE ROMANCE OF BEING A HOME MISSIONARY

One year ago to-day, September 8, 1928, we entered Twin Falls, advertised as "The Magic City" of Southern Idaho. Magic is not an inappropriate adjective to use in connection with Twin Falls. Twenty-five years ago its present site was chosen and in faith a city was laid out. Then the entire countryside for miles in every direction was nothing more than a desert covered with sage-brush. Since then water has been collected and sent out over the land and that worthless waste has been transformed into a fruitful garden. In the midst of this garden, like the tree of life in the primeval garden, stands Twin Falls, an aspiring city of 10,000 people.

A three thousand mile honeymoon ended when we motored into Twin Falls. It was in a romantic spirit that we made our way to our first pastorate and in that spirit we have endeavored to do our work. By romantic I do not mean a fantastic, light-hearted, easy-going approach to one's task; but rather a thoughtful, anticipative, adventurous attack. If we are to make the most of our labor then we must discover something of the thrill of game in our work, whether it be farming, parish activities, study, or what not. Needless to say we haven't found it romance all the

way. We have much to learn before we make it that. Frequently, due to the multiplicity of details, the seeming futility of our labors, and apparently far too stinted a trust in our Divine resources, we have allowed ourselves to develop tensions that have robbed us of much of the natural joy that should flow from unselfish labor. As a result it has been drudgery at times instead of romance. Nevertheless, viewed in its entirety the year has been richly laden with the fine fruitage of Christian rewards and Christian fellowships.

Certainly some work is not enjoyable and far from thrilling; it is plain drudgery, in fact, but when all work or even most work becomes drudgery, then it is tragic. I once heard a man say, "I never did work because I liked it. I always disliked work." There is no abundant life for a lazy man, or a man who hasn't found a task, the doing of which really brings him joy. Even some Christians I find, all of whom are supposed to be servants, have grown weary in well doing. Somehow, work, which is about as necessary to wholesome living as breathing, must be lifted from the low level of compulsion to the higher levels of joyous anticipation and romantic adventure. Otherwise the worker is a slave and he allows himself to be cheated of the just satisfactions that are a reward of work cheerfully done.

Jesus' sanguine disposition added immensely to the effectiveness of His ministry. I have always felt that we did Jesus an injustice to think of Him chiefly as "A man of sorrows." To be sure He faced sorrows. Tragedy overshadowed His life. But Jesus' joys more than counterbalanced His sorrows. Predominantly He was a man of joy. He lived a buoyant, out-of-door life with His disciples on the shores of the Sea of Galilee. The crowds sought Him and He taught them and healed them. Others fasted, but He moved about among His disciples and friends like a bridegroom. He saw the suffering and tragedy about Him and He felt it more; but He saw and felt more strongly the love and beneficence of the heavenly Father. He beheld Satan fallen as lightning from heaven. He knew that evil was destined to defeat, and that righteousness was destined to win. His absolute trust in the Father of all banished every care. His few material needs, something to eat and a place to lay His head, were readily provided by His many admiring friends. It was a vivacious company. They actually experienced there in Galilee what most of us expect to realize in heaven.

To rediscover that divine radiance found in Christ and the early Christians is the supreme task of every Christian and every minister. L. P.

Jacks has suggested that we have lost that radiance. I would put it this way rather, some of us have not found it. We must find it, each for himself or herself, if we are to realize Jesus' promises of joy and fruit-bearing. Jesus calls us into a hard and sometimes hazardous work, the building of His kingdom; but He transforms it into a glorious adventure by accompanying us whithersoever we go. Delight, sheer delight, in the service of our Christ and meditation upon the riches of the character of Christ are prerequisites to being like a tree planted by the streams of water, that bringeth forth its fruit in its season. The Christian religion is a romantic adventure into the unsearchable riches of Christ; the Christian ministry, our effort, conscious and unconscious, to give to our friends and neighbors those riches discovered.

The Christian ministry is going begging in some denominations to-day. I said to a young man once, "What are you going to make out of yourself? I believe you ought to be a minister." He replied, "Anything but preachin' for me." Then he went on to say how he felt about the ministry as a profession. It was too dull and prosaic—nothing thrilling about it. It was much like hiding away in some obscure corner. "Keep shy of the ministry if you don't want a monotonous existence," was his way of looking at it. That seems to be a rather general opinion among youth who are in the process of choosing a life's work. I can sympathize with those who have that view, for I once had it myself. I thank God that my eyes have been opened partly. I have even had several adults say in substance to me: "So you are a minister. Well, I pity you." It never took more than about two seconds to let them know I wasn't seeking their sympathy. How did such views of the Christian ministry get broadcasted? Shame on those of us responsible, when in reality our profession has in it no element of the prosaic, but is high adventure of the first degree. I would not discredit any honest profession, for I believe all work well done to be noble, but while others are handling cups and saucers, gold and electricity, it is our high privilege to be laboring with immortal souls. Christian ministers are making daily adventures in friendship, introducing their neighbors to the super-friend, Jesus Christ. There is positively nothing dull about such business. If anyone thinks it is dull let him be fair enough to honestly try it and he will be surprised to find it the most interesting adventure of his experience. When men and women once get a taste of the thrill that comes from this work, they find it hard to take time to do anything else.

No, the Christian ministry is not a commonplace work. Any labor that can transform a rough, provincial fisherman into a clean man and make of him a never-to-be-forgotten historical figure, does not fail to bring as a reward the profoundest satisfactions of life. That is exactly what happened to Peter, and life's finest satisfactions are what daily came to Jesus. "This is my beloved Son, in whom I am well pleased." What could be better than that, coming as it does from the Father above? Who would dare say that Jesus' ministry was just ordinary experience? Not one single thing that Jesus did was excluded by him from the work program of those who were to take up His cause and finish His work. Beyond that the Master stated with His own lips when talking to His disciples, "Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." That's the platform of the Christian minister. There is nothing ordinary about it. Rather it is the acceptance of the greatest adventure with the world's greatest Adventurer.

Victor Hugo said, "I feel two men struggling within me." We all know by experience just what he meant. There is one man within us, who, if he gain supremacy over the other, will lead us up to God. There is another man within us, who, if he gain supremacy over the other, will lead us down into the swine-pen in the far country. To help another swing the balance of power away from the man of the swine-pen to the man of God is the highest service we can render. That was Jesus' purpose in life. That's the Christian minister's ministry. Its reward is an abiding satisfaction. What I mean is concretely illustrated in this letter that a minister received from a young lady:

"I am so happy that I feel as though I must write you and thank you for what you have done for me. That last night you were here I told you I was not a Christian, but before you left this town I had nearly changed my mind.

"After I left the church that night I went home and went directly to my room. The folks were not home yet, so I took my usual cigarette and went to bed, but I did not sleep.

"I had quite a fight, but at last I asked God if He would not take me. I asked Him to help me break my habits. The next morning I didn't even feel the desire for a smoke. He had removed that stumblingblock that early. There were others though. The fight was hard, but I continually called to God to win. I was so deep in sin that it took Him two and a half days to cleanse my heart. This noon as I was on my way to school, I don't

know what it was but suddenly my heart began singing: 'My sins are all forgiven; I'm on my way to heaven; My heart is overflowing with joy, joy, joy.'

"Oh, I am so happy I could cry."

When I entered the Christian ministry it was primarily from the standpoint of duty. But I have discovered that duty, if it is to be done, demands a dynamic. It is well for a husband to provide for his wife just because it is his duty—he ought to—but it is far better to provide for her because he loves to do it. Furthermore, he will make a better job of it if duty is backed by love. Though I entered the Christian ministry in response to the voice of duty, I am not continuing in it for that same reason, but for something of the same reason that Commander Byrd has stated leads him to go on his Arctic and Antarctic expeditions—adventure. I can say without hesitation that these six years when I have been learning to adventure with Christ have been by far the best of my life. By no means have they been all I hoped for. Times without number I have been literally stunned at the meagerness of my faith. Many times what actually happened fell far short of my expectations. Nevertheless, I have tasted sufficiently of the "water of life" that I thirst for more. Furthermore, I see no way at present by which my thirst can be quenched except it be further satisfied by deeper draughts of that life-giving water.

It was in a spirit of adventure that I entered Twin Falls last September to pastor the church here. I wanted to try myself out, to see what I could do. I feel that it has been somewhat like I heard a man express himself about student pastors, "It may be good for the pastors, but my compassion goes out for the congregation." Now that a year has passed I can't see a whole lot that has been done, but I have enjoyed it. My relationship and work with the church constituency, the young people, the other Protestant ministers of the city, my co-pastors of the Idaho churches, has all been congenial.

A halo has been thrown around the foreign missionary. Biographical books and books of adventure about foreign missionaries are legion. It is not so with home mission workers. That is generally accepted as more ordinary. But I want to say that adventuring with Christ doesn't necessarily need a foreign setting to be romantic. The whole world is a mission field. There are huge areas of life in the most Christian places that yet await the redeeming touch of the Spirit of Christ. There are portions of American life that are as basely heathen as any of India or Africa. To take Christ among the mountains

where ignorance reigns, or down in the cities' slums where sin is scarlet, or out in the sparsely settled plains where hope and help are needed, or into the struggling church that would have its flickering light shine afar, is work fraught with the greatest opportunities and the most exalted adventure.—H. S. Will in *The Missionary Visitor*.

FROM KHARKOFF TO LENINGRAD: A TRIP

The platform of the Kharkoff Terminal was crowded with passengers waiting for the Moscow-Sebastopol express. Many trains came and went. Passengers like a tide swept and then cleared the platform. Milling crowds, hastening porters, screeching of wheelbarrows, ringing of bells, the sound of the arriving and leaving trains, made a terrible hustle and bustle.

Our train came at last, as fast as a hurricane. All the passengers found their places with American speed and began to make themselves comfortable. I was hardly able to take my place, to arrange my luggage and to say goodbye to my wife, when the train began to move, gathering speed as it went. The train rushed on, leaving Kharkoff behind.

Lying on my berth I attentively observed my fellow passengers. There were many of them in the car. All were engaged in lively conversation. Already some had become acquainted. Suddenly I heard a very interesting argument going on at the far end of the car.

"God, God! There is no God. It is just a fiction concocted by priests. I am a God unto myself, do what I want, live as I please. No more religion for me. Have no use for this opiate. It is high time to settle down to the business of leading an intelligent, sane life here on earth. There is no place for God in it," said one of the passengers excitedly.

"You say there is no God," his opponent replied to him. "But I wish you would talk on this subject with some of the Evangelical Christians. Though they are very plain people yet it is difficult to get the best of them in this matter. An atheist agitator came to our village. There was a debate. A Greek-Orthodox priest spoke, then a Rabbi—but without any result. But when the Evangelical spoke the agitator presented a very distressing sight. It was the Evangelical who received applause from the public."

"Oh, yes, there are many of them where I live. They all lead a highly moral life. They do not smoke, do not drink, do not insult one another, in fact, they try to live as brothers and sisters. We call them saints. But what is the use? It is impossible to

live in this way nowadays. Who can live apart from the world, as if separated from it? Life has its own laws"....

While they were arguing in this way among themselves the people in the car all began to discuss religion. Some were for God, others against Him. Some condemned the Church, others came to its defense. A unique religious debate arose. They argued fervently and good-naturedly far into the night, until one after another they were overcome with fatigue and fell asleep.

I lay there looking at them and thinking, thinking hard of many things. I wanted to grasp the meaning of the present day Russian rebellion against God, to penetrate the mystery of this drama, of this fight against God, against religion; and such a bitter fight at that. Were we not called the "Narod Bogonosetz" (people that carry God in their hearts) not so long ago? Whence, then, this Satanism, this militant atheism, this godlessness which has swept over our country? I yearned to see the road along which our people would progress.

It dawned on me that this striving against God, so manifest to-day, is not a simple rejection of God but the torments of seeking Him, that thru negation of Him our people will come to His feet. It is a mysterious course, similar to that of Paul who also came to Christ thru denial of Him and even thru persecuting Him. The very fact that they cannot get away from Him, tho they reject Him, proves this. Debates and fighting against Him prevent them from living as they would like. So many have come to Him already after tormenting doubts and excruciating mental suffering. It is not without cause that all this vast land of ours is now dotted with numerous congregations of believers and that their number is still growing. Yes, indeed, God leads each nation to Himself thru a mysterious course in a different way from the others.

God's work in Leningrad is growing and broadening. There are meetings in the Lutheran and Reformed churches and in dwelling places. It is being planned to rent another Lutheran church and a Greek-Orthodox Cathedral, so that the work can be expanded still more. The Cathedral accommodates more than one thousand worshippers.

So Leningrad is being won to Christ gradually. Brothers living in this city work not only for Leningrad but for the entire country as well.

It is already a score of years since Leningrad became the Mother of the Evangelical movement in Russia. The offices of the All Russian Evangelical Christian Union, its Publishing House and Bible School, situated here, serve

the entire country. The work is tremendous but the Lord is blessing it richly.

After a few very pleasant days in Leningrad I left for Moscow. Moscow, the capital of the U. S. S. R. with its crowds, street cars, cabmen, automobiles and buses reminds one of a Western city. But, alas, there are groups of "Bezprizorny" children, or at times a lonely homeless waif, still roaming on streets of Moscow. It brings very sad thoughts to one's mind.

I went to the meeting on Lubianka. It was held in a monastery. We now have Evangelical meetings in the same place where the Orthodox services used to be held. These meetings are always well attended. Some brothers informed me that recently they took another Greek-Orthodox Cathedral, the one in which Bishop Anthony formerly held services. There are meetings arranged in different districts of the city. Some of them are held in basements even and people come as never before. But all this does not amount to much compared to the vastness of this great city with several millions of inhabitants.

Oh, Lord! How much work is there to be done among the Russian people! The Russian field is ripe. Russia is thirsting for God, wants to know Him, not through meekness and repentance, but through the struggle against Him, even as Jacob and Paul. In this important moment—A MOMENT OF GREAT AWAKENING—prayers, help and experienced workers are needed!—The European Harvest Field.

IS PRAYER ANSWERED TO-DAY

By Rhoda M. Ressler

For the Gospel Herald.

Prayer is the most vital part of any Christian's life. A soul without prayer is a soul without Christ, for how can one know or devotedly serve or love One with whom he does not have constant communion? The earthly ministry of our Lord, who is our example, began in prayer (Luke 3:21), it continued in prayer, and it ended in prayer (Luke 23:34). Surely in following Him in all phases of our lives we could not wish to neglect the command which tells us to "Pray without ceasing." Intercessory prayer is that part of prayer to which we expect an answer.

Robert Foreman Horton of London says that true intercession is the most difficult part of prayer because it is prayer not for ourselves nor for physical objects but it is prayer for others and the objects are spiritual. In the 17th chapter of John we are permitted to overhear Christ's intercession in

behalf of His disciples, on the cross He interceded for those who slew Him and now "He ever liveth to make intercession for us." And yet, if we were to feel that our prayer were to no avail, that it was merely a necessary formality, how hard it would be to continue in the practice of this precious privilege. In Mark 11:22-24 we read, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." James 1:5, 6 tells us, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed." In these scriptures the requirement for having our prayers answered is that we have faith. The promise that our prayer will be answered is made just as definitely to us as disciples in the twentieth century, provided we fill the requirement of faith as it was to those men who followed Christ in His earthly life.

When Dwight L. Moody was pastor in Chicago he was unusually successful. Much of his success has been traced to two godly women in his congregation who used to bow their heads and pray whenever he was preaching. He asked them once what they were praying for, and they replied that they were praying for him. He was a little annoyed, because he really thought he was doing quite well. However he left them continue and even asked them into the vestry to pray for him. When they were praying there one day, his whole heart seemed to break down. He found the secret of his weakness and it was shown to him that he needed prayer more than any one else. From that time, said Mr. Moody, began the manifestations of God's power that shook Chicago, New York, London, and the whole world.

Another illustration, this one from the mission field: The Murrays, two missionaries from Scotland went to Tutuila, in the South Seas. They worked with some success and several little churches were established on the island. Then, all at once, thruout the island an extraordinary spiritual movement began. The people came in asking for baptism. They rose up in the assemblies confessing their sins, and crying to God for pardon. As a result many were gathered into

the church. At first the two missionaries thought that this was some unwholesome disturbance for they could not account for it. But they soon saw that it was God who was moving the people and they gathered in the fruit. Many months afterward news came from their homeland, that in Jedburgh, the town from which they had come, the Christians had met together and were praying for Tutuila and the missionaries there on the very day that the movement had begun. The prayer that ascended in Jedburgh for the coming of the Kingdom of God was answered at Tutuila on the other side of the world.

Another story told in the life of D. L. Moody by his son is that in London a girl who was bedridden for nearly all of her life had read of the great work of Mr. Moody and prayed daily that the Lord should send that man with a revival to the New Court church of which she was a member. After several years Moody was taking a short trip in England not intending to do any evangelistic work. However when the pastor of the New Court church asked him to come to their church and preach he accepted the invitation. At the close of the service when an opportunity was given hundreds rose to manifest their decision to live for Christ. He imagined that his appeal had been misunderstood and he repeated his request but with the same result. Meetings were continued thruout the following ten days and four hundred members were added to the church. During the time Moody was there he made inquiries and did not stop until he had found the one who had been praying for him and for her church. God had heard the prayer of the sick girl and had sent Moody over four thousand miles of land and sea in answer to her request.

But we need not go as far away from our own church as these illustrations for very definite examples of recently answered prayer. Our entire mission field is alive with many glowing illustrations. The very fact that the Mennonite Mission in South America has the location it has is in itself a direct answer to the prayer of one of Christ's followers. A Christian woman, the wife of a merchant moved into the town of Pehuajo in a region where there was no Protestant religious work carried on whatever. She longed for fellowship and feeling keenly the need of the people about her prayed daily that missionaries should be sent to work in the four largest towns of the section, Pehuajo, Trenque Lauquen, Carlos Casares, and Santa Rosa. About this time Bro. Hershey and Bro. Shank were looking about for a location for the South American Mission. They had almost decided to settle in Chile but felt that

they should first look over the unoccupied territory in central Argentina before definitely deciding. When they reached Pehuajo they felt that for some reason they were to stay there and the work was started. About four years later in a Conference the woman who had prayed for the missionaries testified as to how God had answered her prayer by starting mission stations in all four towns for which she had definitely prayed.

Perhaps some of you may remember the instances referred to in the experiences of our Indian missionaries of how God answered the prayers of the early missionaries in India when they were in need of funds, as He has done since when His servants trustfully asked Him for their needs. In fact, no matter where we look we can find Christ's presence and His power and His willingness to answer us when we ask in faith believing.

Let us pray more continually, more definitely, more earnestly, and more believingly, not only for our own needs but for the needs of the work of God thruout the world and God will hear and answer us.

Your Prayers

"When the battle is long, and I'm weary
with strife
When legions of sin and evil are rife:
I feel—and new courage flows into my
life—
That you are praying for me.

"When victory comes out of seeming defeat,
And the dark lowering clouds shine with
rainbows replete,
'Tis then that I know and the assurance is
sweet
That you are praying for me.

"I'll gird tighter my armor and advance in
the fight,
With staunch heart and brave I'll battle for
right,
I'll blench at no danger, and quail at no
might.
If you will keep praying for me."

UKRAINIA AND HER NEEDS

By a Native Ukrainian who has
found Christ.

Ukraine, or Little Russia, is one of the republics of the Union of Socialistic Soviet Republics, occupying the Southeastern part of Russia. The provinces of Volhynia, Podolia, Polesie and Galicia in Poland, and the mountains of Carpat of Czechoslovakia, are inhabited by Ukrainians. Ukraine is as large as the German Empire was before the war, and there are about thirty million people living in the country. Some ten million additional Ukrainians are in Poland and in other countries.

Ukrainians, better known as Little Russians or Southern Russians, differ from the Great Russians in language (which is nearer to the Old Slavonic than that of the Great Russians) in

customs, in natural features, in home life and in religious piety.

Ukrainian life is a life of pilgrimage. For centuries Kiev, the Holy City of Ukraine, also "the mother of all the towns of Russia," was visited annually by hundreds of thousands of pilgrims, who piously kissed the bodies of saintly recluses in the catacombs, prepared by the former State Church. Thousands of people traveled also to the Holy Land for worship, but nothing they did was able to satisfy their spiritual hunger. The people are called "God-seekers," they seek Him, but in a wrong place and in a wrong way.

Ukrainian life is a life of famine. The great famine after the war was changed into a spiritual famine or a Gospel famine. The terrible things of the past taught the people about the punishment of God for sin and in their despair they are turning now to God seeking for Light. They walk scores of miles, if necessary, to hear the Gospel message. They accept it and follow its teaching. Sometimes whole villages turn to the Light-giving Protestant churches. They cry out for the Bible, for Gospel messengers, for Christian literature. Who shall hear their loud cry?

WHAT DOES UKRAINE NEED?

Ukraine needs the Bible, which for years was forbidden by the government to be read. Peasants are willing now to sell their last cows for a copy of the Bible. Often you may find a native church with very few Bibles in it. The Christians read it by turn, or one to another, for many of them are illiterate.

Ukraine needs a Bible School to prepare the Gospel messengers because many of our native preachers cannot read nor write. We do not have any Bible teachers whatsoever. We have very few Sunday schools because there are no Sunday school teachers.

Ukraine needs your help. Please pray for a greater revival than the one which is going on now in Ukraine. We expect soon to have the greatest one we have ever known, for it is possible to have it among such down-hearted, despairing and hungry people, as Ukrainians are.

Ukraine needs Gospel Literature. We do not have any Gospel tracts or leaflets. We do not have Bible text books. We are very poor in Gospel literature. What a chance to spread the light by the portions of God's Word!—The European Harvest Field.

There are more people in the world who are unhappy because of selfishness than because of disease.—E. E. Miller.

OUTSTANDING IMPRESSIONS OF MY FIRST TERM OF SERVICE

Soon after coming to India I picked up the courage to write briefly concerning Three Things a New Missionary Sees. But now to reduce the impressions of seven years to a few paragraphs is not a task which one would assign to himself. Let it be emphasized though that they are only impressions, and in that humble spirit they are recorded.

The Width and Depth of the Missionary Task

From the beginning missions have addressed themselves to the task of making Christ known, loved and trusted by men to whom he had been a stranger before. This is a large task and it leads to an ever-widening horizon of service, for the Gospel is as wide as the needs of men and it has not been truly proclaimed until it touches the depths of their hearts. Were it only a creed to recite, or a "philosophy," our task would be easy. But it is a way of life, something to be lived. So in addition to preaching, missions have tried to allay some of the physical distress which non-Christian faiths seem to have ignored. It is hard to impress the beauties of eternal life upon men who are surviving on less than a jail diet. The poverty of Indian agriculture continues still to be one of the most baffling problems of the church.

Closely following in the wake of poverty, and very often one of its causes, is the question of health. The spiritual and economic loss due to ill health is amazing. So here we find over two hundred hospitals and as many dispensaries, carrying on daily in the name of the Great Physician. Nearly ten thousand lepers alone are under regular treatment. Still there are over 280,000 roaming at large, begging a little help here and there. Much of the laziness we hear of would be more correctly diagnosed as malaria or anemia. It would be hard to measure the contribution which medical missions have made and still must make to the church here. Then, too, there is illiteracy which at times seems to seal the door of every village against advance toward a more abundant life. So Christian education from the most remote village school to standard colleges has also become one of the tasks of Christian missions. Down through the years there has been wide, almost extravagant, seed sowing and we are not surprised when Hindu men occasionally refer to Jesus as the most discussed Person in India. And herein is the depth of the missionary task.

The depth of Christ's impact upon

non-Christian life and thought cannot easily be measured. And we dare not be allured by the kind words of men in the absence of open confession. Yet the extent to which the Bible is being sought and read impresses us of a growing interest in Jesus and His way. Recently a Hindu high school principal so garnished his address to non-Christian students with quotations from the Bible that one had to believe that he knew the Bible better than many Christian ministers. We do not attend the movies here, but a promoter has recently stated that "The King of Kings" has had a most extensive run. When the film was shown in a city near here a Parsee gentleman made up a theater party; it consisted of two Parsis, three Hindus, two Jews and a missionary and his wife. The meaning of all this would probably stagger us, if we could measure it.

If there has been a wide awakening of Christian interest, there has also been an awakening of the forces of evil. These forces were probably never so marked as now. In their efforts they are ceaseless and brazen. We dare not be at ease in the assurance that Indian social life is being enriched by the name and thought of Jesus. The missionary task is broad and deep, but it will not lessen until India opens her heart and accepts her Lord and Savior.

Missions have Become an Enterprise of Sharing

The "foreign field" can hardly be confined to all east of the Red Sea. Before coming to India we spent a few days with a young college friend who was then pastor of a small church in a large city. I thought of ourselves then as coming to the "foreign field" and of our friend as serving at home. That was true, geographically. Since then we have seen many whom we had regarded as foreign, open their hearts warmly to the claims of Christ; whereas some members of our friend's parish and many others who should have been members, have withheld their lives for themselves. So one is led to believe that the foreign field is wherever men withhold the lives that they owe.

It is needless to say that the churches in non-Christian lands are still very weak and inadequate for the tremendous burdens they have to bear. So the spirit of missions seems to increasingly take the attitude of the older and stronger churches helping those which are still young and weak. One is impressed by what seems to be a kindly spirit of sharing. As the fellowship of Christ enlarges, other lands and other peoples become less foreign.

God's Complete Revelation of Himself in Jesus

If there is one impression that stands out above all others it is the fact of God's complete revealing of Himself in Jesus Christ. To observe the Christian faith on the horizon of non-Christian beliefs leaves no doubt in one's mind of the spiritual supremacy of Jesus and His message. It has been well stated that Jesus alone appeals both to men's hearts and to their thinking. The Bishop of Dornakal, one of India's Christian prophets, has recently declared that "What the Hebrew prophets so unequivocally taught as the two-fold obligation of religion, is lost sight of in the sacred literature of the Indian sages. 'Thou shalt love the Lord thy God with all thy heart and with all thy soul,' readily appeals to the Indian devotee. But the great commandment like unto it, 'Thou shalt love thy neighbor as thyself,' falls on deaf ears. The essence of all true religion, 'to do justly, to love mercy and to walk humbly with thy God' is what the Indian philosopher consistently ignored, else the age old tyranny of caste would have been unknown."

Where the Christian Gospel is followed a marked change in human relationships takes place. Womanhood receives its rightful place. Debt and dirt and disease do not thrive. The cries of the weak are answered. Education finds a place. Men who themselves may still be in the throes of poverty seek to give their children a better chance in life than they have had. We must not exaggerate the extent to which this has taken place. Any complete change will take time. Yet there is unmistakable evidence that those who accept the Christian way of living do find themselves led on into a newness of life. Their neighbors who ignore this voice remain where they were, or go backward. This would be hard to explain apart from the spiritual preëminence of Jesus as God's revelation of Himself. Than this, there is no stronger lifting nor saving power known to the minds of men.—I. W. Moomaw, in *The Missionary Review*.

NURSING AND CARING FOR THE SICK

It is simply wonderful what a variety of splendid work is being done among the young people of Armenia in the centers where they have been gathered for protection. These young people are not only being fed and clothed, but also carefully taught and trained to do for themselves when in the good Providence of God they will be permitted to do so. The following news item shows one variety of work:

Miss Frances McQuaide, Director

of Near East Relief Child Welfare Clinics in Constantinople, gathered about her fourteen young Armenian girls, who before the war had been in the various American schools throughout the Near East. They had no specialized training to equip them for the task before them, but under Miss McQuaide's direction welfare centers and clinics were opened where 115,828 treatments have been given, and 48,901 visits have been made to the poorest refugee homes in the city where there was sickness, first to bring medical aid and then to teach the proper care of the patient.—Sel.

FIVE ARTICLES ABOUT KOREA

Note.—These five articles are taken from "Leaves of Light" with grateful acknowledgments.—Ed.

Korea

Korea has been for years one of our most hopeful and successful missions. For a time it seemed as if the whole nation was ready to be swept into the Kingdom of Christ. Thousands were converted every year, and an earnest spirit of evangelism was apparent everywhere, so that multitudes were being converted. But a check to this came through the awful persecutions of Japan, and the martyrdom of a great many of the noblest and most efficient of the leaders among the Korean Christians, and the destruction of their homes and churches has been a terrible influence in stopping the work. But no Church of Christ is entirely destroyed by persecution.

The first step toward establishing missions in Korea was taken by the Scotch United Presbyterian Mission in Manchuria, in 1871. Rev. John Ross, D.D., translating the Gospel of Luke into Korean. Dr. Ross and his associates visited Korea and baptized a number of converts. The first church was organized in 1887. In 1890, only 100 converts were reported. The quality of the Church in its evangelistic zeal and simple primitive piety is remarkable.

The Land of Top Knots

Korea has been called, in a spirit of kindly raillery, the land of top knots, from the custom which demands that a married man twist his hair into an up-standing knob. The tragedy of top knots, though, lies in the fact that they are frequently seen on diminutive married men of 12 or 14.

The Korean girl is taught that it is a disgrace to be seen with a man.

Her father, in coöperation with a broker, arranges her marriage, concerning which the bride herself has absolutely nothing to say.

An unmarried man in Korea can take no part in social or civic affairs and must wear a huge umbrella-shaped hat to proclaim his bachelor-

hood.

The boys here dress in baggy trousers of heavy muslin and wear short jackets and straw shoes. The girls wear skirts over their baggy trousers and very short waists. They all have bright, brown eyes, and the black hair of both girls and boys is worn in a braid down the back. Most of the Christian boys cut their hair short now. The small children wear very bright colors, and in the churches a group of these little girls makes one think of an old-fashioned flower garden with the red, yellow, green, pink and purple colors of their clothes.

These girls and boys live in mud houses. A framework is built, corn stalks are interlaced between the timbers, and mud is plastered on inside and outside. Rafters are put up for the roof, and a thatch or rough covering of straw added. The Korean houses, as a rule, do not measure more than 8x16 feet, with a small kitchen at the end. In this small house, live all the children of a family with their parents and sometimes grandparents.

Korea Through a Little Missionary's Eyes

(By Anna E. Miller, daughter of F. S. Miller, Chong Ju, Korea.)

When a Korean baby is very young it is carried on its mother's, sister's or brother's back. While young, this is very good for the baby, for it gets the fresh air and exercise, and babies like it very much. When they are old enough to walk it is bad for them for they would rather be carried than to walk alone. When they are old enough they eat rice with some salt pickle, made hot with red pepper!

In summer they would rather wear "Nature's garment" than be clothed as we are. They sleep very well on mud floors covered with paper or mats.

Like us, the Korean children are fond of play, and when old enough work some. One of the few toys they have is the kite. When at work the boys gather straw for fire, and the girls carry their little brothers or sisters and help their mothers in washing dishes and clothes, and they learn how to sew and to cook.

In winter they do not have sleds or skates. But they slide on their little wooden shoes on the ice and snow.

I have many little Korean friends. Mamma often lets me invite them to our house. Once we had Christmas exercises at the church. The boys received books and a few other things. The girls received paper dolls and some other things, and all the Korean children had bags of candy. Once on Christmas I invited my Korean girl friends and gave each family a doll, and afterwards mamma gave them some candy.

The Korean boys saluted papa and mamma when we came back from America. They were in long lines like soldiers. If Korean boys and girls are not Christians, they marry when they are about twelve, thirteen or fourteen. When they are Christians, they marry from sixteen to twenty.

Their houses are very small. The poor people have a room about eight feet square. The kitchen is a small shed built against the house. The flues leading from this kitchen under the room serve as a stove. But you might ask how do they cook their food in the flues? There is an iron pot in the flue, held up by stones and mud. You can imagine what a smoky kitchen it would be. The rich people have larger and better houses. The roofs are thatched with straw. Their houses are built of stone and mud.

A good many Koreans are not Christians. When you grow up are you going to come and teach the people about Jesus? I am.

A Trip to a Korean Sunday School

Will you come with me on a long journey, girls and boys, way across our wonderful country to San Francisco and then go aboard a trans-Pacific steamer for sixteen days until we land at Yokohama, Japan? Here we will have a glimpse of Japan, board our steamer again and go on to Kobe. Then we shall go by train to Moji, cross the straights, and land at Fusan, Korea—or Chosen as we are now supposed to call that country.

If you pass along the narrow streets with me, and we should see one of our Christian children coming, he or she would stop directly in front of us, and making a low bow would say in Korean, "Are you in peace?" And I should reply, also in Korean, "Are you well?"

Now let me tell you some of the things we are trying to do for these children in our day schools and Sabbath schools. Under our Presbyterian Mission in Chosen there are now about 11,803 school children and young people.

I think you would enjoy a visit to the schools in the city of Pyengyang where I know more about the girls and boys. The girls have their school and the boys have theirs.

The children study reading, arithmetic, geography, physiology and Bible lessons. They learn to write in Korean and Chinese. They all study the Japanese language now. If we enter while a class is studying, all would rise and make us a bow and then sit down again and go on studying.

A few years ago we started four kindergarten-primary schools as the other schools didn't have room for the very small children. We gathered them in, and one year we had two

hundred little children between four and eight years of age. They learned to read a little, learned some arithmetic, they played games and learned to tell the colors and shapes of things. They had paper folding, too, and sewing and Bible stories and verses, and learned to sing some of the children's hymns.

On the Sabbath the girls and boys meet together, the girls sitting on one side of the curtain and the boys on the other. They are divided in classes and often a reward is given to the class which has the best attendance and lesson. The children help to bring new scholars in, too.

In a heathen village where there were twenty houses and about one hundred and fifty pigs, there was one Christian home. Our missionary children called the village "Pigville," but we didn't like that name very well and now call it "Mun Park." Here about thirty children gather for Sunday school. Our missionary children are much interested in this school and sometimes go to help.

Don't forget these girls and boys of Chosen. Pray for them now and it may be that some day when you're grown up you will want to come to Chosen and work among them.

"God Helped Me Along"

At one of the Bible classes held for women at a mission station in Korea, a bright, clean, earnest woman with a baby on her back, walked from her home to the meeting, a distance of one hundred miles. When she told of her journey and saw the astonishment in the face of the missionary, the devoted woman said, "It was not difficult, God helped me along."

This simple and sincere expression of one recently brought from heathen darkness to Gospel light has in it a great lesson for the Christian worker.

Happy is the Christian at home or abroad who can say, "It was not difficult, God helped me along."—The Missionary.

THE BUILDER

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim.
The sullen stream had no fear for him:
But he turned when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength with your building here:

Your journey will end with the ending day;
You never again will pass this way.
You've crossed the chasm, deep and wide;
Why build you this bridge at evening tide?"
The builder lifted his old gray head—
"Good friend, in the path I have come," he said,

"There followeth after me to-day
A youth whose feet must pass this way.
This chasm, that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

—Author Unknown.

THE JOB TOO LITTLE

A committee representing the Standard Oil Co., had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years old; he must be thoroughly trained; he must have proved generalship; he must be able to speak the Chinese language. Many good men had been considered; but each was found to be lacking.

It appeared that the meeting would fail of its object. But finally a young man arose, addressed the chairman, and declared that he knew one man who could meet all the requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters. He was twenty-eight years old; had degrees from three colleges, had three years' study and practice in the Chinese language; and had the full confidence of the Chinese people among whom he was widely known. Moreover he had been valedictorian of his class and was a natural leader.

Some one asked how much salary this young man was getting, and his friend startled the community by answering, "Six hundred dollars a year."

The chairman said, "There is something wrong."

The young man's friend replied: "I know there is. But the wrong is not with my friend; it is with the system that employs him. He works for a Mission Board."

After thorough questioning regarding the Missionary, the chairman said to the committeeman, "You go to China and offer him the place." The committeeman was to offer ten thousand dollars a year. If that failed to secure him, he was to offer twelve thousand or even fifteen thousand.

The young man crossed the ocean and half of China, found his friend, and offered him the situation at ten thousand dollars a year. The young Missionary declined. The offer was raised to twelve thousand, then to fifteen, but was rejected.

Finally the agent asked, "What will you take?"

The Missionary replied: "It is not a question of salary. The salary is magnificent. The trouble is not with the salary; it is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary but I have a big job; and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer; but I feel that I should be a fool to quit winning souls to sell oil."—The Evangelical Christian.

INSPIRING WORDS FROM MASTER MISSIONARIES

The spirit of missions is the spirit of Christ—the very essence of true religion.—David Livingstone.

Prayer and pains through faith in Jesus Christ will do anything.—John Elliott.

Some can go, most can give, all can pray.—Anon.

If America fail, the world will fail.—Park.

As America goes, so goes the world in all that is vital to its moral welfare.—Austin Phelps.

I tell you, fellow Christians, your love has a broken wing if it can not fly across the ocean.—Maltbie Babcock.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

It is my deep conviction, and I say it again, that if the Church of Christ were what she ought to be, twenty years would not pass away until the story of the Cross would be uttered in the ears of every living man.—Sim-eon H. Calhoun.

More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time.—A. J. Gordon.

There is money enough in the hands of church members to sow every acre of the earth with the seed of truth.—Josiah Strong.

I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!—Livingstone's resolution made in young manhood.

—Acknowledgments to the Missionary Visitor.

"THINGS PRESENT"

(Romans 8:38)

"Things present," yea, these very things
Which—just this moment!—me surround,
Weaponed with dread threatenings,
Cannot with fear my soul confound.

For love is present as the "things."
And as by them my faith is tried,
My soul doth test His grace, and sings
His wondrous claims all verified!

"Things present." Do we understand?
Whate'er the nature be, of each,
God holds us in His mighty hand
Beyond—always beyond their reach!

"Things present," whether joy or pain,
Dull disappointment; sweet success,
Monotony; change; loss or gain,
Companionship or loneliness,—
All are God's love—trooked priests to bear
The message of His present care.
—Bessie Q. Jordan, in S. S. Times.

SEWING CIRCLE CORNER

"Whatsoever thy hand findeth to do."

The short, quiet days of winter give many of us an opportunity to think quietly and plan definitely for helpful things that we may do.

Many of our circles are busy at this time planning for and helping to bring comfort to needy homes. It is joy to think of loving hearts and hands all over our dear Church, growing more unselfish and helpful as the wintry days go by.

A letter from a sister at Mattawana requests patterns and suggestions for her girls' circle. This is especially good news, for we are so anxious to have more girls interested in the study of missions and in the practical work that goes with it. Martha just brought over the pattern for the baby dresses to be sent to India, and we are sending it and suggestions for little crib covers to this circle of girls to-day.

Here is a note from Sister Roth, Morton, Ill., Secretary of Literature: "Sister Pearl Detwiler of West Liberty, Ohio, our Assistant Secretary, is taking over the mission study and reading for our girls' circles. We hope all who are interested in girls' circles will be free to write to Sister Detwiler. She is studying the problems in connection with our young sisters' work, and we are sure she will be glad to help any who come to her for suggestions. We hope many of you will do systematic reading during this winter."

Have you told the Secretary of your Circle how many copies of the Booklet of Prayer you will want when it is finished? They will be ready for distribution on or before March 1, and we feel sure that you will appreciate a copy of this little messenger of information about the activities of our Church. No definite price is being charged for the books, but any amount from a dime upwards will be gladly received and used in the furtherance of the work. Please see or write to your local District or to the General Secretary, and your Booklet will come as soon as it is finished.

MISSIONARY LITERATURE

Dear Sewing Circle Sisters:

A greeting in Jesus' name. We first of all wish you all a very blessed new year of Christian service and fellowship. May we also "grow in grace and knowledge of our Lord

and Savior Jesus Christ," who "came not to be ministered unto but to minister and to give his life a ransom for many."

The material from North America and South America for the "Booklet of Prayer" is now in the hands of the printers and we expect the material from India any day. We hope to be able to distribute the booklets sometime during February.

A statement concerning the financing of the booklets might be in order at this time. The Women's Missionary Committee of the M. B. of M. and C. has assumed the responsibility of meeting the expenses, of publishing and mailing the booklets. The Committee are donating their time and work and no one is to receive any financial remuneration, above cost of stationery and postage. We are depending on free will offerings to meet the expense of printing and mailing and all contributions will be gratefully received. Donations may be sent to the District Treasurer, or to Anna Stalter, Goshen, Ind., Treas. of the Comm.

And now that the "holiday rush" is over and the "spring work" is yet a little ways off, I trust we are all planning to refresh our minds and souls by spending a little time in reading some good missionary literature, it is so easy for us to become absorbed in our home-duties and our families, to the extent that we forget how the "other half of the world lives." Our aim for this winter's work is to have each Sewing Circle sister read at least one missionary book. Reading missionary literature, tends to enlarge our vision, broaden our sympathies, increase our appreciation of the privileges and blessings of Christian womanhood as compared with the many women living in heathen lands.

It also helps to make us better sisters, wives and mothers; it is not a waste of time to spend a little time each day in devotional and missionary reading.

There may be some good missionary books available in your S. S. library. If not the Publishing House at Scottdale, Pa., has a nice variety to select from. Some Sewing Circles have a library. We are not dictating as to what book, or books you should read. If any one is interested, however, we shall be glad to furnish names and prices of some very good books adapted to mission study and reading circle work. Please report your reading to your Secretary of Literature of your circle, or if you do not have a Secretary of Literature you could report to your Circle Secy. We would appreciate having a report

later on, so as to be able to give the Mission Board as nearly an accurate report as possible of how many sisters read books this winter.

Yours in the Master's service,
Mrs. John Roth,
Literature Secy., of Women's
Missionary Committee.

ANNUAL REPORT

Of Roseland, Nebr., Mennonite Sewing Circle for year ending Aug. 1, 1929

Number of members enrolled	42
Average attendance of members	17
No. visitors during year	29
No. meetings held	11
No. garments made	74
No. quilts quilted	5
No. comforts made	8
Miscellaneous articles made	12
Balance on hand Aug. 2, 1928	\$23.68
Amt. rec'd from collections at meetings of circle and for work done and sold	\$80.87
Money spent for Home Missions	\$27.74
Money spent for Foreign Missions	\$22.72
Five bouquets of hothouse flowers sent to sick members	\$6.00
Other donations made by Circle:	
1 bag used clothing to Russian Relief.	
12 pr. stockings, 13 hospital gowns, 3 comforts, 1 quilt, 34 garments to India.	
22½ lb dried sweet corn, 5 lb pop corn, 6 gal. cookies; also 37½ lb cookies and 37 doz. eggs, provisions to Kansas City Children's Home.	
Testaments to S. America	\$6.50
Mrs. W. F. Weakly, Secy.	

REPORT

Of the New Danville, Pa., Sewing Circle Ending December, 1929

Number members present	10
Number meetings	12
Balance money from 1928	\$42.88
Amount received 1929	\$92.60
Expenses for material 1929	\$83.63
Given for charity 1929	\$25.00
Balance	\$26.05
Number Garments made	200
Comforters	3
Quilt	1
Dresses	39
Slips	34
Rompers	18
Blouses	17
Nighties	31
Skirts	2
Aprons	12
Diapers	12
Slip	1
Sheets	6
Shawls	6
Baby dresses	5
4 Comforters, 6 Shirts, 6 Pants (India)	16
By the Sec.	

REPORT

Of Rissers, Pa., Sewing Circle from Jan. 1, 1929—Jan. 1, 1930

No. meetings	12
Average attendance	7
No. garments made	108
Bal. on hand beginning of year	\$12.60
Money received during year	\$38.79
Donations	\$9.68
Expense	\$33.15
Money in Treasury	\$18.24

Anna Mary Snaveley, Treas.

"More than ever in our history the challenge of home missions is a clarion call to save a lost world."

THE DIFFERENCE

The following distinction between the Fundamentalist and the Modernist, as given by the Boston Transcript, is plain and fair and one can easily tell to which party he belongs. It is also easy to imagine the effect the preaching of Modernism will have on the youth. Everything that is essential to genuine salvation is eliminated from the Word of God.

1. The Fundamentalist holds that the Bible is the Word of God; the Modernist holds that the Bible contains the Word of God.

2. The Fundamentalist holds that Jesus Christ was the Son of God in a sense in which no other is; the Modernist holds that Jesus Christ is a Son of God in the sense that all men are.

3. The Fundamentalist holds that the birth of Jesus Christ was supernatural; the Modernist holds that the birth of Jesus Christ was natural.

4. The Fundamentalist holds that the death of Jesus Christ was expiatory; the Modernist holds that the death of Jesus Christ was exemplary.

5. The Fundamentalist holds that man is the product of special creation; the Modernist holds that man is the product of evolution.

6. The Fundamentalist holds that man is a sinner, fallen from original righteousness, and apart from God's redeeming grace, hopelessly lost; the Modernist holds that man is the unfortunate victim of environment, but through self-culture can make good.

7. The Fundamentalist holds that man is justified by faith in the atoning blood of Christ. Result, supernatural regeneration from above. The Modernist holds that man is justified by works in following Christ's example. Result, natural development from within.

Away with Modernism and give us the old-time Gospel that has power in it to resurrect dead souls and fit them for the eternal kingdom.

—Free Methodist.

YOUR PASTOR AND YOU Confide in Him

It is your privilege to go to your pastor with your problems, your sorrows, your worries, disappointments, temptations, whatever it may be that perplexes you or disturbs your peace of mind. He will not be able to solve all your problems for you nor to relieve you of all care. But often he can help you greatly. He will be glad of the opportunity to serve you in this way. Always you will find him sympathetic. And he will respect your confidence. In fact, you have a right to insist that he hold your confidence just as sacred as your family physician does. The betrayal of your confidence might be considered just

cause for his removal from office.

The Christian religion affords a balm for all human ills. Your pastor will help you to find and apply it. To consider human problems in the light of spiritual truth is always helpful. It is the pastor's business to help you do this.

Are you waging a losing battle with disease? Is a wayward son or daughter bringing grief to your heart? Are you failing to experience the realities of the Christian faith as you think you should? Do financial worries harass you? Have you found it hard to maintain cordial relations with some one either within or without the church? Do your prayers seem to be unanswered? In any of these or of a hundred other perplexing situations, it will be worth-while to talk the matter over with your pastor. Indeed I am not sure but that, in many cases at least, it would be a good thing to go to your pastor and confess to him your sins. Let him pray with you for forgiveness and restoration. "Confess your faults one to another" (Jas. 5:16).

It is the privilege of youth to counsel with him in regard to ambitions and life choices, both vocational and matrimonial. It is his duty to listen sympathetically and to advise as wisely and as winsomely as he can. Here, again, he must and will respect your confidence.

All the help your pastor can give you is yours. He knows it is yours and is glad to have you claim your privileges by coming to him for counsel.—Ira H. Frantz in The Gospel Messenger.

WHY DO WE NOT GIVE MORE FOR THE LORD'S CAUSE?

In my first short article a few months ago on the above subject I made the request that others might join in and also write on this very important matter. I wished that we might discuss this in a brotherly and scriptural way from various sides and standpoints.

Something must be done—we can not go on at this poor rate of doing the Lord's work!

I have material on this subject, but do not have the time nor the strength to write oftener than I do.

So let me urge again that others also write.

We must wake up—ere it is too late!

Prayer is the first thing necessary. So let us pray, write and speak about Mission Work, while the doors are open!

Yours for Christ and the salvation of the lost.

J. B. Epp, Meno, Okla.

THE GATEWAY OF THE KINGDOM

The gateway of the Kingdom
It bendeth very low,
Within the reach of every place
Where common people go.
'Tis grand, but grandly simple,
'Tis great, yet very small,
Though wide enough that ever
There's passage way for all.

The gateway of the Kingdom
Is not of common gold,
Its pearl is far more precious
Than earthly realm can hold.
It has no rusty hinges,
No marble steps are piled.
The gateway of the Kingdom
Is the spirit of a child.
—Clarence E. Flynn, in S. S. Times.

FROM OUR MISSION STATIONS

Altoona, Pa.

(2504 Fourth Ave.)

To the Gospel Herald, Greetings:—
On Sunday, Dec. 29, our congregation had the privilege of witnessing two souls received into church fellowship, one by water baptism, the other by the right hand of fellowship. We praise the Lord for this. Bishop J. N. Durr had charge of the services.

Sunday evening, Jan. 5, was the opening date of the evangelistic services at the Mill Run Chapel. Theme of the sermon, "Recipe for a Successful Revival" (II Chron. 7:14). Bro. A. J. Metzler arrived on Monday evening to take charge of the services. He preached for us every evening, until the 19th. We had the privilege of visiting the 44 homes in the community. The Word was preached with no uncertain sound and the meetings were well attended with good interest. There were three public confessions. A number were under conviction but not willing to yield. One afternoon we had services at the Blair County Home and another afternoon at the County Jail. Sunday mornings Brother Metzler preached at Altoona.

Cash Received During Month

S. W. Conf. District	\$18 19
Allensville Cong.	21 79
Mattawana S. School	25 00
Elizabethtown S. S., Bro. Frank	
Hertler's Class	2 00
Mt. Joy Y. P. Meeting	9 67
Scottsdale S. S. for Mill Run	7 50
I. M. Glick	5 00
Crown Hill S. Circle, Special Charity	1 00
	<hr/> \$90 15

Cash Value of Clothing

Cross Roads & Lauvers S. C.	\$ 8 03
Paradise S. C., Lancaster Co.	3 00
Reid S. C.	5 34
Belleville & Allensville S. C.	15 00
Conestoga S. C.	1 50
Beech S. C.	6 00
Salunga & Landisville S. C.	14 95
Hersheys	2 45
Crown Hill	5 82
Mattawana	7 10
Strasburg	2 10
Lanc. Co. Assoc. Circle	5 50
	<hr/> \$81 79

We beg a continued interest in your support and prayers.

Jan. 25, 1930. Jos. M. Nissley.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For December, 1929

GENERAL FUND

Midway Thanksgiving	
Offering Ohio	\$ 37 76
W J Handrich	15 00
Holly Grove SS Md	22 82
Forks Cong Ind	34 20
Martins SS Ohio	15 72
Gulf Haven SS Miss	6 30
Central AM SS Offg O	32 91
D S & Cora Gingerich	5 00
L District of Va	21 00
Plain View SS Ohio	12 00
S Union SS Ohio	42 98
Daytonville Cong Ia	13 77
L Deer Crk Cong Ia	33 33
Sugar Creek Cong Ia	95 85
Casselman Cong Md	2 00
W Liberty Cong Kans	11 19
Endowment Int	778 25
Investment Int	86 27
	<hr/>
	\$1,266 35

INDIA

General

O Grove & Pleasant Hill	
Congs Ohio	\$105 00
Sue F Landis	5 00
Mrs Malinda Kemp	5 00
P L Rohrer	10 00
Cedar Grove SS Pa	25 00
Medway Cong Ohio	5 60
Mary Zook	50 00
A Bro & Sister Ont	10 00
Medway Cong Ohio	5 00
Belleville AM Cong Pa	15 00
A Bro Youngstown O	3 00
Friends of the Needy Ia	2 50
East Bend Cong Ill	41 00
Goodfield Cong Ill	14 00
Science Ridge Cong Ill	9 25
Lakeview Cong N Dak	12 00
Weaver SS Va	55 60
Elias Brunk	25 00
Doylestown Cong Pa	55 00
Latschar Cong Ont	26 18
Sara Warner	50
Liberty Cong Ia	13 12
Roseland SS Neb	30 00
Pond Bank SS Pa	3 00
Ontario S Circles	13 50
Waterloo Cong Ont	80 00
Zurich SS Ont	16 40
J J Keim	9 00
Zion Cong Ore	7 45
LaJunta Cong Colo	7 50
Mt Zion Cong Mo	1 00
Endowment Int	576 75
Investment Int	8 50
Memory of Elizabeth	
Detweiler	25 00
Salunga SS Pa	48 76
A R & F G Rohrerstown	
Cong Pa	25 00
Willow St SS Pa	50 00
Lancaster SS Pa	41 85
Gehman SS Pa	25 44
Hopewell Cong Ind	14 34
Bowne Cong Mich	9 83
	<hr/>
	\$1,486 07

Missionary Support

Martins Cr S C Ohio	\$ 25 00
P'ke & Salem S C Ohio	35 00
Holmes Co SS Meet O	28 50
Metamora SS Ill	16 51
Pleas View SS Ohio	10 62
Manson Cong Ia	126 55
First Menn Cong Ont	6 00
First Menn YPM Ont	25 00
First Menn SS Ont	1 75
Stahl Cong Pa	30 00
Thomas Cong Pa	45 00
Kaufman Cong Pa	15 00
Spg Valley SS Kans	37 50

C J Gunden	150 00
Endowment Int	17 50
Investment Int	5 15
Henry V Albrecht	150 00
Willow Spgs Cong Ill	150 00
Doylestown Cong Pa	23 59
Blooming Glen Cong Pa	112 50
Elkhart Cong Ind	14 50
	<hr/>
	\$1,025 67

Missionary Children

Nappanee SS Pri Dept	
Ind	\$ 23 53
Berne SS Mich	135 00
Lydia Eash	5 00
Sue F Landis	5 00
Howard-Miami SS Ind	8 20
Blough Cong Pa	14 39
Crystal Spgs SS Kans	20 29
Pleasant Val SS Kans	10 51
Hopedale SS Ill	6 28
A Brother Ohio	9 00
Clinton Br SS Ind	50 00
Nappanee SS Ind	55 31
Bethel SS Birthday Offg	
Ohio	8 55
Leetonia N Lima Midway	
SS Miss Day Offgs	94 00
Friends of the Needy Ia	2 50
Strasburg SS Lydia	
Kreiders Cl Pa	1 15
Alpha SS Minn	29 17
Masontown SS Pa	100 00
Conestoga SS Pa	18 30
Weaver SS Pa	50 00
Portland SS Birthday Offgs	
& Miss Day Offgs Ore	17 06
Endowment Int	27 50
Investment Int	23 07
Gladys Burkhardt	10 00
Jr Girls Cl	
Elkhart SS Ind	18 20
Elkhart SS Pri Dept Ind	88 00
	<hr/>
	\$830 01

Junior Earnings

W Clinton SS Ohio	\$ 35 70
Forks SS Ind	41 67
Nappanee SS Ind	9 10
Waterloo SS Ont	38 69
Penna SS Kans	35 68
Conestoga SS Pa	71 70
Filer SS Idaho	4 20
Mt View SS Alta	18 82
Blough SS Pa	63 25
Crystal Spgs SS Kans	80 46
Pleas Valley SS Kans	35 37
Hopedale SS Ill	65 00
Zion SS Mich	14 10
Pleas Grove SS Ill	24 07
E Bend SS Ill	74 09
Yoder SS Kans	73 61
Martins Crk SS Ohio	10 25
Chapel SS Neb	14 25
Sonnenberg SS Ohio	57 30
Clinton Br SS Ind	25 00
Walnut Crk SS Ohio	73 00
Allensville SS Pa	7 41
Central AM SS Ohio	28 76
Bethel SS Mich	7 56
Cresston SS Mont	63 52
Roseland SS Neb	20 69
Bethel SS Ohio	36 10
E Zora AM Ont	1 00
Leetonia, N Lima, &	
Midway SS Ohio	125 20
Willow Spgs SS Ill	35 92
Lake View SS N Dak	60 62
Goodfield SS Ill	16 50
Strasburg SS Pa Lydia	
Kreiders Cl	9 60
Masontown SS Pa	26 16
Freeport SS Ill	113 98
Roanoke SS Ill	18 08
Albany SS Ore	2 00

Burr Oak SS Ind	14 85
Elkhart SS Ind	14 00
	<hr/>
	\$1,462 26

Junior Savings

W Clinton SS Ohio	\$ 29 37
Nappanee SS Ind	7 37
St Jacobs SS Ont	70 90
Howard-Miami SS Ind	43 29
Berea SS Ind	16 10
Crystal Spgs SS Kans	39 83
Pleas Valley SS Kans	6 90
Hopedale SS Ill	10 00
Zion SS Mich	18 50
Pleas Grove SS Ill	2 03
E Bend SS Ill	4 31
Yoder SS Kan	9 65
Martins Crk SS Ohio	10 72
Chappell SS Neb	50
Sonnenburg SS Ohio	74 70
Walnut Cr SS Ohio	47 00
Central AM SS O	67 67
Bethel SS Mich	11 38
Bethel SS Ohio	9 00
Leetonia, N Lima, Midway	
SS Ohio	50 80
Willow Spgs SS Ill	2 00
O Grove (Wayne Co) O	31 20
Nampa SS Idaho	50
Lake View SS N Dak	5 25
Albany SS Ore	6 20
Souderton SS Pa	115 47
Elkhart SS Ind	15 80
	<hr/>
	\$706 44

Adult Savings

Stahl SS Pa	\$ 25 00
Howard-Miami SS Ind	41 09
Chappell SS Neb	14 33
Bethel SS Mich	12 75
	<hr/>
	\$ 93 17

Total Missionary Children \$3,096 88

Evangelist

Ft Wayne SS Ind	\$ 93 00
A Sister Penna	100 00
S Union SS Y Mothers	
Cl Ohio	25 00
Vineland YPM Ont	20 00
Hagey Wanner YPM	
Ont	30 00
Sycamore Gr Cong Mo	50 00
Endowment Int	85 00
Investment Int	5 85
A Brother Pa	15 00
Matthew 6:2	6 00
E Petersburg SS YMBC	
Pa	17 50
A Brother Pa	37 50
A Brother Pa	2 50
Manheim BS Cl Pa	11 00
Millersville SS Pa	
Lydia Souders Cl	25 00
E Petersburg SS Pa	
3 Cls	10 00
Ephrata YPM Pa	100 00
A Family Ind	50 00
	<hr/>
	\$683 35

Bible Women

O Grove SS Ohio	
Willing Workers Cl	\$ 6 00
A Bro & Sister Kan	12 50
W H Lehman	20 00
Mr & Mrs James L Butte	12 50
Sally F Wenger	25 00
Salem SS Ohio	12 50
Blooming Glen SS Pa	
Leidy Hunsickers Cl	12 50
Martinsburg S C Ohio	25 00
Endowment Int	22 50
Investment Int	10 50
Ephrata YPM Pa	50 00
Bowne Cong Mich	8 34
Clinton Fr SS Ind	12 50
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	\$229 84

Teachers

Fairview SS N Dak	
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Carl Kauffmans Cl	\$ 16 84
S Union SS Cl 16 O	42 00
S Union SS Half-century	
Cl O	21 00
Wood River SS Nebr	25 00
E Fairview YPBM Neb	9 71
St Jacobs SS Ont	30 00
Portland SS Viola Wenger	
Ore	35 00
Endowment Int	57 75
Jacob D Mellinger &	
Scott Bushong	8 00
A Bro & Sister Lanc Pa	10 00
Landisville SS Girls Cl 7	
Pa	5 00
Erismen SS Pa	19 01
Bossler SS Boys B Cl Pa	15 00
	<hr/>
	\$294 31

Primary Village School Teacher

Clinton SS Ind	\$ 11 00
Friends of the Needy Ia	2 50
S Union SS Cl 1 Ohio	13 50
Class 13	10 00
Classes 11, 12	10 00
No Name	20 00
	<hr/>
	\$ 67 00

Orphan

Plain View SS Cls	
9, 10 Ohio	9 00
G W Beechy	9 00
Oak Gr SS Ohio Dorcas	
Cl	1 00
Sugar Cr SS Iowa	72 00
A K Hertzler	14 00
Millwood SS Chil Pa	22 00
Sue F Landis	10 00
A Bro & Sister Kan	9 00
Chicago SS Int Dept Ill	18 00
Toronto SS Willing Helpers	
Cl Ont	4 60
Science Ridge SS Ill	36 00
John W Hershey	27 00
Chicago SS Ill	
Beginners Dept	20 00
Bethel & Guilford SS	
child Ohio	48 00
Ft Wayne SS Jr Sav Ind	72 00
Chappell SS Neb	36 00
Harrisburg SS Jr Earn	
Ore	27 83
Penna SS Pri Dept Kan	18 00
Nora Blough	3 00
Blooming Glen SS Quintus	
Leathermans Cl Pa	5 00
Martins Cr Mothers Cl 4	
Ohio	10 00
Dora Meyers	16 00
Oak Gr SS Ohio	
Class 2	10 00
" 3	10 00
Earl M Yoder	19 00
Pri Dept	22 00
Dorcas Class	9 00
S Union SS Ohio	
Class 3	10 50
" 8, 9	12 00
" 18, 19	13 10
Young Mothers Cl	48 00
Khedu Cl	10 00
Ia W Union SS Pri Dept	7 55
L Deer Cr SS Ia Pri Dep	10 50
Paradise & Millers SS	
Md	14 50
First Menn SS Ont	3 35
Mr & Mrs Samuel Lichti	20 00
Charles Kremers SS Cl	
Ont	10 00
M B Bauman SS Cl Ont	44 30
Ananias Shantz SS Cl Ont	8 10
W F Schissler SS Cl Ont	9 00
Geo A Webers SS Cl Ont	5 00
Pinto SS Md	19 00
Albany SS Ore	81 09
Sycamore Gr Cong Mo	25 00
Endowment Int	45 00
Investment Int	24 13
Elizabethtown SS Pa	
Allan Gantz	9 00
E Petersburg SS Pa Cl 9	18 00
Gehman SS Pa	20 95

Landisville SS Pa	
Girls Cl 5	3 00
Slate Hill & Churchtown	
S C Pa	18 00
Shore SS Ind	20 31
Shore SS Ind Cl 16	1 79
Clinton Fr SS Ind	77 00
Olive SS Ind	95 00
Elkhart SS Cl 11 Ind	12 00
Elkhart SS Cl 15 Ind	23 00
Elkhart SS Excelsior Cl	
Ind	10 00

\$1,285 60

Widows

Berlin SS Ohio	\$ 22 00
Sugar Cr SS Ia	44 00
Nappanee SS Cl 15 Ind	5 50
Mr & Mrs L R Troyer	7 00
Mr & Mrs Noah Beyeler	22 00
Mr & Mrs S C Beechy	22 00
Cedar Gr Cong Ont	5 50
Mrs C B Shank	25 00
Oak Gr SS Cl 1 Ohio	7 00
S Union SS Ohio	
Class 17	11 48
" 14	8 00
" 2	6 00
L Deer Cr SS Ia Cl 12	5 50
Investment Int	50
A Millersville SS Cl Pa	6 50

\$197 98

Medical

A Sister Penna	\$ 5 00
Sterling S C Ill	3 00
Friends of the Needy Ia	2 50
M C Cressman Cl Ont	2 25
Oak Gr SS Cls 5, 6 Ohio	33 50
Endowment Int	68 75
Investment Int	7 50
Penna Cong Kan	66 28
Elkhart SS Ind	
Helping Others Cl	19 30

\$208 08

Evangelistic

Sugar Cr SS Iowa	\$ 50 00
Barbara Weaver	5 00
Mr & Mrs Floyd	
Whitaker	10 00
Knoxville Mission Tenn	12 00
Friends of the Needy Ia	2 50
Sonnenberg Cong O	50 00
A Friend Ohio	30 00
Endowment Int	12 50

\$172 00

Medical Nurses' Bungalow

Willow Spgs Cong Ill	\$ 35 81
Bethel & Guilford Congs	
O	4 69
Investment Int	1 50
Yellow Cr Cong Ind	50

\$ 42 50

Lepers

Sue F Landis	\$ 5 00
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Ada Hartzler Auto

Bethel & Guilford Congs	
Ohio	\$ 2 42
Investment Int	2 58

\$ 5 00

Mary Wenger Auto

Bethel & Guilford Congs	
Ohio	\$ 75
Investment Int	1 35

\$ 2 10

Nurses' Home

Bethel & Guilford Congs	
Ohio	\$ 1 75
Investment Int	3 25

\$ 5 00

Kanagy-Lapp Auto

Bethel & Guilford Congs	
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Ohio	\$ 2 83
Investment Int	2 17

\$ 5 00

Balodgahan Sisters' Bungalow

Bethel & Guilford Congs	
Ohio	\$ 1 70
Investment Int	5 00

\$ 6 70

Carpenters' School Roof

Miss Sophia Wanner	\$ 20 00
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Personal

A Bro & Sister Colo	\$ 10 00
Yellow Crk SS Ind	3 53
A Friend Penna	2 00

\$ 15 53

Annual Repairs

Friends of the Needy Ia	\$ 2 50
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Native Evangelist Bungalow

Investment Int	\$ 9 55
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Ghatula Dispensary

A Strasburg SS Teacher	
Penna	\$ 5 00

Church Buildings

Investment Int	\$ 2 35
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Primary School House

Investment Int	\$ 5 25
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Hospital Medical Ward

Investment Int	\$ 18 70
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Dhamtari Babies' Home

Investment Int	\$ 6 50
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Balodgahan Evangelist House

Investment Int	\$ 1 50
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Science Hall

Investment Int	\$ 15 00
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Hospital Furnishings

Investment Int	\$ 4 16
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Boys' Hostel

Investment Int	\$ 10 53
Total for India	\$8,934 66

SOUTH AMERICA**General**

Sue F Landis	\$ 5 00
Mrs Malinda Kemp	5 00
P L Rohrer	10 00
Cedar Gr SS Pa	25 00
Pigeon Riv SS Mich	53 78
Medway Cong O	5 60
Mary Zook	50 00
Alvin Schantz	10 00
A Bro & Sister Ont	10 00
Medway Cong O	5 00
A Bro Youngstown O	3 00
Fairview Cong N D	2 50
Spg Valley Cong N D	17 04
Friends of the Needy Ia	2 50
Morrison Cong Ill	12 20
E Bend Cong Ill	50 00
Doylestown Cong Pa	15 00
Salem Cong Nebr	56 00
Plum Crk Cong Neb	12 70
Sugar Crk Cong Ia	64 91
Wood River SS Neb	20 00
Chambersburg Bible Meet	
Pa	33 00
Blough Cong Pa	14 00
J J Keim	8 00
LaJunta Cong Colo	7 50
Endowment Int	556 25
Investment Int	1 50
Towamencin Cong Pa	19 05
Lower Salford SS Pa	40 00
A R & F G Rohrerstown	
Cong Pa	25 00
Willow St SS Pa	50 00
Strasburg SS Pri &	
Begin Dept Pa	10 12

\$1,199 65

Missionary Support

W N Y SS & Cong	\$ 38 00
N Y	
Belleville A M Cong Pa	112 50
Weaver SS Va	53 00
Mt Clinton SS Va	20 00
Peake SS Va	45 00
Waterloo Tp Cong	
Miss Meeting Ont	72 00
A Relative Ont	15 00
LaJunta Cong Colo	35 00
Pleas Val Cong Kan	20 00
Endowment Int	5 00
Investment Int	5 25
Souderton Cong Pa	37 50
Good Cong Pa	18 00
Elizabethtown Cong & SS	
Pa	218 71
Bossler SS Pa	25 75
Kraybill SS Pa	49 67

\$770 35

Missionary Children Support

Sue F Landis	\$ 5 00
Martins SS Offg Ohio	43 01
Sherkston SS Ont	12 05
Portland SS Birthday Offgs	
& Miss Day Offg Ore	17 05
Endowment Int	27 50
Investment Int	6 65
Habecker SS Penna	25 50
Elizabethtown SS Pa	
Alta Nunemakers Cl	12 50
Paul Garbers Cl	12 50

\$161 76

Junior Earnings

Shore SS Ind	\$ 71 42
Waterloo SS Ont	10 38
Central SS Ohio	61 14
Chambersburg SS Penna	2 00
Pleas View SS Penna	32 49
Mt View SS Alta	15 18
Martins SS Ohio	31 70
Western N Y SS N Y	46 23
Belleville SS Penna	17 55
Cullom SS Ill	9 25
Fairview SS Mich	128 65
Mechanics Gr SS Pa	21 20
Rockton SS Pa	1 25
F Zora AM SS Ont	1 00
Limon SS Colo	19 57
Oak Gr (Wayne Co) SS	
Ohio	31 11
Spg Valley Cong N Dak	28 49
Masontown SS Pa	10 09
Geiger SS Ont	44 00

\$582 70

Junior Savings

Shore SS Ind	\$ 9 25
Waterloo SS Ont	28 31
Central SS Ohio	19 17
Martins SS Ohio	18 95
Western N Y SS N Y	2 91
Belleville SS Pa	37 76
Mechanics Gr SS Pa	23 61
Limon SS Colo	2 02
Oak Gr Wayne Co SS O	08
Masontown SS Pa	16 07

\$158 13

Adult Savings

Stahl SS Pa	\$ 25 00
Pleasant View SS Pa	8 43
Mt View SS Alta	3 63

\$ 37 06

Total Missionary

Children	\$939 65
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Evangelist

Friends of Needy Ia	\$ 2 50
Milford AM Cong Neb	28 79
A Bro & Sister & Fam Ia	5 00
E Union Cong Ia	50 00
Endowment Int	8 13
Maple Gr SS Pa	32 25
Philadelphia Miss Cong	
Pa	34 99

Elkhart SS Ind	
Good Samaritan Cl	6 00
Class 25	22 85

\$190 51

Bible Readers

A Sister Penna	\$ 16 00
A Bro & Sister Ohio	32 00
Sterling S C Ill	5 00
Investment Int	2 43
Philadelphia Miss Cong	
Pa	34 99

\$ 90 42

Orphan

Cullom SS Adult Savings	
Ill	\$ 30 00
Barbara Weaver	5 00
Bethel SS Birthday Offgs	
Mo	1 89
Bethel SS Jr Savings Mo	23 77
Plum Cr Cong Neb	12 56
Wilmer Buschert	5 00
Souderton TM Pa	15 05
Philadelphia Miss SS Pa	9 03
Landisville SS Wom Cl 10	
Pa	5 00
Susanna C Rohrer	5 00
C Bauer	1 00
Yellow Cr Cong Ind	50

\$113 80

Church Building

Ft Wayne SS Ind	\$ 5 00
Investment Int	22 50

\$ 27 50

Orphanage Building

Investment Int	\$ 95 50
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Pehuajo Church

Investment Int	\$ 2 00
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Kindergarten

Berlin SS Ohio	\$ 6 70
Sonnenberg Cong O	50 00

\$ 56 70

New Testament Campaign

Hesston SS Inter Dept	
Kan	\$ 25 00
Mr & Mrs W E Replogle	3 00
A Bro & Sister Ont	10 00
A Bro & Sister Pa	60 00
Dan Miller	5 00
Bethel Cong Ore	11 25
Roy G Wenger	9 25

\$123 50

Publication

Investment Int	\$ 7 55
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Printing Press

Investment Int	\$ 34 00
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Bible School

Penna Cong Kan	\$ 50 00
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Personal

Lanc Miss SS Pa	\$ 37 00
Penna Lancaster SS	17 09
Groffdale SS Pa	50 00

\$104 09

Total for S America \$3,805 22

CITY MISSIONS**Altoona, Pa.**

A Bro Penna	\$ 20 00
Allensville Cong Pa	21 79
Schellsburg Cong Pa	4 00
Rockton SS Pa	1 00
Springs Cong Pa	5 19
J J Keim	8 00

\$ 59 98

Canton, Ohio

Bro & Sister Hamsher	\$ 5 00
Canton SS O	6 14
Beech YPM Ohio	5 90

Oak Gr & Pl Hill Congs	
Ohio	45 00
Bethel & Guilford Congs	
Ohio	12 53
Friends of the Needy Ia	2 50
Blough Cong Pa	29 00

\$106 07

Altoona-Mill Run

A Brother Penna	\$ 10 00
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Chicago, Ill.

R Buchanan	\$ 14 00
Clifford Fiober	5 00
Edward Weaver	10 00
Roland Yoder	10 00
L C Hartzler	10 00
Elmer R Schrock	10 00
Cullom Cong Ill	6 26
Friends of the Needy Ia	2 50
Waldo Cong Ill	23 00
Endowment Int	278 13

\$368 89

Columbia, Pa.

A Brother Penna	\$ 20 00
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Detroit, Mich.

Bethel Cong Mich	\$ 12 50
Friends of the Needy Ia	2 50
Berne Cong Mich	10 26

\$ 25 26

Ft. Wayne, Ind.

Bowne Cong Mich	\$ 4 01
J Y Schmucker	12 00
Berea Cong Ind	6 05
Friends of the Needy Ia	2 50
Endowment Int	2 50

\$ 27 06

Kansas City, Kans.

Henrietta Coopridner	\$ 5 00
M M Buch	10 00
Mrs C M Howell	1 00
Pleasant View Cong Okla	17 00
A Brother	5 00
A Mary Hostetler	5 00
Amelia Roth	10 00
SS Cl Hesston Kan	3 00
Mr & Mrs Alvin Selzer	5 00
Mabel Gingerich	1 00
Harry Sommers	5 00
E E Zehr	5 00
SS Cl Peabody Kan	4 00
Lucie Gompton &	

Lawrence Mitchener	5 00
E Fairview Cong Nebr	43 09
Plum Cr Cong Nebr	10 00
Lydia Esch	5 00
Omer Swartzendruber &	
mother	5 00
No Name	1 00
G S Nice	10 00
Mollie Schrock	1 00
Barbara Hochstetler	5 00
Cherry Box Cong Mo	10 00
W Fairview Cong Nebr	8 50
Ella Zook	2 00
Elam Hartz	2 00
David Miller	6 00

Kansas City Cong Kan	13 73
Clarence Derstine	2 00
Salem Cong Nebr	21 00
Catlin Cong Kan	5 85
W Liberty Cong Kan	13 50
White Hall Cong Mo	14 68
Manson Cong Ia	21 00
Alpha Cong Minn	5 00
A Canadian Brother	20 00
Yoder Kan Cong	22 29
Sycamore Gr Cong Mo	14 00
B F Buckwalter	5 00
Henry Hershey	5 00
Canadian Bro & Sister	15 00
J W Geil	5 00
E Fairview S C Neb	12 00
L Deer Cr Cong Ia	32 47
Salome Johnson	7 00
F E Swartzendruber	5 00
Timothy Showalter	2 00

Henry Horst	5 00
M Y King	10 00
C F Summer	8 13
Mr & Mrs John Weber	5 00
P L Rohrer	5 00
Mrs J D Yoder	10 00
Friends of the Needy Ia	2 50
Sonnenberg Cong O	48 08
N E Troyer	2 00
Wood River SS Neb	15 00
A Bro & Sister Ohio	5 00
Palmyra Cong Mo	3 51
E Holbrook Cong Colo	17 10
Investment Int	3 50
Penna Cong Kan	50 00

\$620 93

Knoxville, Tenn.

A Brother Penna	\$ 20 00
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Lima, Ohio

O Gr Wayne Co Cong O	25 00
Conestoga Cong Pa	30 00
Salem Cong O (Wayne Co)	30 00
Sister Troyer	1 00
Fulton Co S C Ohio	42 00
Bethel & Guilford Congs	
Ohio	12 50
Leo SS Ind	25 00
Friends of the Needy Ia	2 50
Howard-Miami Kouts &	
Burr Oak SS Meet Ind	43 50
Central Cong Ohio	12 71
Mission Meet of Logan &	
Champaign Co Ohio	100 00
W Union Cong Ia	79 80
A Bro & Sister	
Bowmansville Pa	22 00
Endowment Int	27 50
Clinton Fr Cong Ind	10 00

\$463 51

Mexican Mission

Investment Int	\$ 5 00
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Norristown, Pa.

Blooming Glen SS Pa	\$ 40 00
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Peoria, Ill.

Morrison Cong Ill	\$ 3 00
Fisher Cong Ill	10 00
Freeport Cong Ill	5 00
Anna Weaver	1 00
Friends of the Needy Ia	2 50
Roanoke Cong Ill	12 09
Endowment Int	25 63

\$ 59 22

Portland, Oreg.

P L Rohrer	\$ 5 00
Bethel & Guilford Congs	
Ohio	8 25
D S & Cora Gingerich	10 00
Liberty Cong Ia	21 73
Plum Cr Cong Neb	10 00
Yoder SS Sister	
Kennec Cl Kan	10 00

\$ 64 98

Reading, Pa.

A Bro Penna	\$ 20 00
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Toronto, Ont.

Clara Snider	\$ 5 00
Wideman SS Ont	15 00
Floradale Cong Ont	7 10
Kitchener Cong Ont	42 67
Vineland SS Ont	15 00
Snyder Cong Ont	15 00

\$ 99 77

Welsh Mountain

A Bro Penna	\$ 20 00
Total City Missions	\$2,030 67

CHARITABLE INSTITUTIONS**Children's Home**

Freeport SS Ill Pr Dep	\$ 7 00
Mrs Joseph S Yoder	5 00
Investment Int	6 90

D S Reiff	25 00
A Brother	1 51
Chief SS Mich	11 00
Miss Perkins	2 00
Excelsior Literary Soc Mo	3 50
Charles Hopkins	2 00
O B Hamler	20 00
M N Buch	5 00
Special Support	222 00

\$310 91

Junior Earnings

W Zion SS Alta	\$ 45 91
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Junior Savings

W Zion SS Alta	\$ 29 94
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Springdale SS Va	5 50
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\$ 35 44

Total for Children's	
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Home	\$392 26
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Children's Home Building

W Fairview Cong Neb	\$ 48 50
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W Fairview Pr Dep Neb	27 50
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Salem SS Neb	3 96
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Liberty SS Ia	5 27
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A Class of boys Penna SS	
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Kan	8 50
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Roseland SS Neb	12 10
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Spring Val Cong Kan	74 00
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Oak Gr Wayne Co SS O	31 19
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Pleasant View Cong Kan	170 00
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Penna Cong Kan	31 07
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Milan Valley Cong Okla	8 25
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Kansas City Cong Kan	122 80
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Protection Cong Kan	24 25
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Carver Cong Mo	10 00
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Mt Zion Cong Mo	50 50
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Limon Cong Colo	7 72
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Pleasant View Cong Okla	37 00
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Yoder Cong Kan	229 01
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Mt View SS Alta	4 20
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Investment Int	1 25
----------------	------

\$907 07

Junior Earnings

Hopewell SS Ind	\$ 35 10
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Protection SS Kan	26 70
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Penna SS Kan	35 67
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Stahl SS Penna	4 13
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Broken View SS Neb	9 00
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Manson SS Ia	42 33
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E Union SS Ia	119 74
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Salem SS Neb	125 38
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Liberty SS Ia	69 45
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Los Angeles SS Calif	6 68
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Daytonville SS Ia	14 08
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Cherry Box SS Mo	36 03
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Pike & Salem SS Ohio	47 78
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Sugar Cr SS Ia	35 50
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L Deer Cr SS Ia	81 42
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Spg Valley SS N Dak	28 49
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Mt Pisgah SS Mo	9 61
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Larned SS Kans	28 20
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Thurman SS Colo	4 25
-----------------	------

\$759 54

Junior Savings

Palmyra SS Mo	\$ 7 91
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Hopewell SS Ind	7 95
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Protection SS Kan	1 75
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Stahl SS Pa	14 44
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Broken View SS Neb	1 62
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Salem SS Neb	95 98
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E Union SS Ia	27 53
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Liberty SS Ia	5 00
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Los Angeles SS Calif	32
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Daytonville SS Ia	8 07
-------------------	------

Cherry Box SS Mo	2 26
------------------	------

Protection SS Kan	1 75
-------------------	------

Pike & Salem SS Ohio	4 44
----------------------	------

Sugar Cr SS Ia	7 50
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L Deer Cr SS Ia	6 00
-----------------	------

\$192 52

Adult Savings

Stahl SS Pa	\$ 6 43
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Mt View SS Alta	31 61
-----------------	-------

E Union SS Ia	48 20
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Roseland SS Neb	43 35
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Masontown SS Pa	26 17
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Roseland SS Neb	6 00
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\$161 76

Total for Children's	
Home Building	\$2,020 89

Orphans' Home, Ohio

Freeport Cong Ill	\$ 48 00
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Friends of the Needy Ia	2 50
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Stahl SS Pa	24 13
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Pleasant View SS Ohio	15 51
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Beech Cong O	33 33
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O Gr Wayne Co Ohio SS	11 04
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Miss Meet of Logan &	
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Champaign Co Ohio	191 44
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Altoona Miss SS Pa	11 71
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Casselman Cong Md	1 75
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Endowment Int	171 50
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Investment Int	5 45
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Middlebury Cong Ind	10 34
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Farm Income	42 00
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Special Support	237 00
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A Brother Ohio	28 00
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A Brother Indiana	2 00
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A Brother Mich	1 00
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Fairview SS Mich	
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Birthday pennies	3 00
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\$839 70

Junior Earnings

Lima SS Ohio	\$ 11 65
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Stahl SS Pa	87
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Weaver SS Va	1 00
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Middlebury SS Ind	6 50
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Yellow Cr SS Ind	27 68
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Allensville SS Pa	9 84
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Pike & Salem SS Ohio	52 22
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Clinton Fr SS Ind	10 14
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Maple Gr SS Pa	24 50
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E Zora AM SS Ont	1 00
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O Gr SS Wayne Co O	20 15
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Warwick River SS Va	12 58
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\$178 13

Junior Savings

Portland Children's Home	
Sheridan SS Ore	\$ 12 68
La Junta Hospital & Sanitarium	
Friends of Needy Ia	\$ 2 50
Endowment Int	39 25
D J Headings	8 75
John Brenneman	5 00
Wills Estate	198 41
Wills Estate	44 00
LaJunta Hospital Assoc	33 00
Ransom & Juanita Yoder	25 00
Harley Evers	39 00
Emery Hartzler	5 00
Susie Hugh	2 00
Joseph Roth	10 00
John Yoder	1 00
Mollie Schrock	1 00
Lena Stalter	1 00
Elizabeth Longenecker	10 00
Maggie Showalter	27 50
J F Unger	1 00
Frank Gavagan	10 00
James McNeen Estate	8 00
W C Clifton	18 75
Central Filling Station	12 92
H L Rithaler	5 00
L W Zimmerman	22 40
Harold Andrews	10 00
E W Glatz Sr	10 00
Wiley Womack	5 00
Ames Kauffman	5 15
Sarah Holdeman	4 32
	<hr/>
	\$564 95

Wills' Charity Fund	
Endowment Int	\$217 42
Orphans' Home School Bldg.	
Investment Int	\$ 21 00
Total Charitable Institutions	\$6,605 66

OTHER FUNDS

Rural Missions	
Endowment Int	\$ 2 50
Investment Int	10 06
Elkhart SS Helping Hand	
Cl Ind	30 00
Nappanee, Salem & Yellow	
Cr SS Meet Ind	5 94
Howard-Miami Cong Ind	26 08
Clinton Fr Cong Ind	12 07
Berea Cong Ind	6 60
Berne Cong Mich	10 35
Middlebury Cong Ind	10 34
Berea Cong Ind	16 54
Scottdale SS Pa	16 70
Masontown Cong Pa	4 24
Kaufman Cong Pa	13 00
Hesston Cong Kan	11 50
Mt Zion Cong Mo	2 00
	<hr/>
	\$177 92

Administration Expense	
Irene Zook	\$ 1 00
Endowment Int	356 25
Investment Int	672 84
	<hr/>
	\$1,030 09

Africa

Sue F Landis	\$ 5 00
Bethel & Guilford Congs	
Ohio	5 62
Salem SS Ohio	16 38
Investment Int	4 90
	<hr/>
	\$ 31 90

Aged & Disabled Missionaries	
Leetonia, N Lima & Midway SS Ohio	\$139 11
Friends of the Needy Ia	2 50
J S Lehman	25 00
D E Lehman	25 00
Clayton Lehman	25 00
I J Lehman	25 00
Endowment Int	200 00

Investment Int	8 78
	<hr/>
	\$450 39
Annuity	
A Bro & Sister Ind	\$100 00
A Brother Mo	300 00
	<hr/>
	\$400 00

Missionary Preparation	
S Union SS Ohio	\$154 39
S Union SS Ohio	81 97
Endowment Int	22 50
	<hr/>
	\$258 86

Evangelistic Fund	
Bethel & Guilford Congs	
Ohio	\$ 1 50
Endowment Int	137 50
Investment Int	6 00
Hesston Cong Kan	11 50
Mt Zion Cong Mo	50
Larned Cong Kan	23 00
Cherry Box Cong Mo	4 00
E Holbrook Cong Colo	15 30
	<hr/>
	\$199 30

Personal	
A Brother Pa	\$ 10 00
Kitchener Cong Y People	
Ont	6 00
Yoder Cong Kan	10 00
	<hr/>
	\$ 26 00

French Missionary	
Friends of Needy Ia	\$ 2 50

Endowment for Colleges	
Melvin & John Jr	
Schertz	\$ 5 00
S D Schertz	100 00
Milford Byler	5 00
C H Byler	5 00
Joe Voegtlin	25 00
A D Snyder	20 15
Harry Thaler	15 00
Mervin Schantz	10 00
M C Cressman	100 00
Mt Zion Cong Mo	1 00
	<hr/>
	\$286 15

Board of Education	
Roanoke Cong Ill	\$ 13 52
Stahl Cong Pa	3 20
Weaver Cong Pa	8 24
	<hr/>
	\$ 24 96

Endowment India General	
Solomon Burkholder Estate	\$424 84

Goshen College	
Endowment Int	\$117 50

Church Buildings	
Endowment Int	\$ 15 00
Investment Int	6 00
	<hr/>
	\$ 21 00

Bible Fund	
Endowment Int	\$ 12 50
Investment Int	20
	<hr/>
	\$ 12 70

Blanche Philpott Fund	
Investment Int	\$ 10 00

Russia Bible Fund	
Investment Int	\$ 4 00

Youngstown Farm	
Investment Int	\$ 67 24

Stalter Farm	
Investment Int	\$ 19 82
District General	

Blenheim Cong Ont	\$ 11 80
Sheridan Cong Ore	20 21
Hopewell Cong Ore	6 03
Farview Cong Ore	17 20
Bethel Cong Ore	3 78
Nampa Cong Idaho	6 33
Deep Run SS Pa	22 58
E E Gehman SS Cl Pa	22 00
Spg Val Cong Kan	9 71
Limon Cong Colo	10 50
Mt Zion Cong Mo	8 50
Crystal Spgs Cong Kan	13 15
Spg Val Cong N Dak	5 00
Rockton SS Pa	1 00
Midland Cong Mich	15 13
Clinton Br Cong Ind	11 52
Shore Cong Ind	24 87
Clinton Fr Cong Ind	38 98
Maple Gr Cong Ind	15 64
Leo Cong Ind	17 47
	<hr/>
	\$281 40

Colportage & Tracts	
Olive Cong Ind	\$ 24 32
Elkhart Belmont Ave. Church Building	
Yellow Cr Cong & SS Ind	\$ 54 80

Rural Evangel	
Elkhart Cong Ind	\$ 16 35
Berne Cong Mich	8 00
	<hr/>
	\$ 24 35

S. W. Pa. Conference Fund	
Stahl Cong Pa	\$ 1 61
Springs Cong Pa	2 35
Weaver Cong Pa	4 12
	<hr/>
	\$ 8 08

S. W. Penna. Conf. Mission Fund	
Plough SS Pa	\$ 22 40
Morrison's Cove SS Pa	2 67
Scottdale SS Pa	26 04
Kaufman SS Pa	45 35
Weaver SS Pa	18 30
Stahl SS Pa	8 08
Thomas SS Pa	78 20
	<hr/>
	\$201 04

Johnstown Bible School	
Scottdale SS Pa	\$ 7 88
Springs SS Pa	9 75
	<hr/>
	\$ 17 63

Mo.-Kans. District Mission Bd.	
Bethel Cong Mo	\$ 6 40
S. S. Field Worker—Mo.-Kans. District	
Spg Val Cong Kan	\$ 16 68
Palmvra Cong Mo	3 25
	<hr/>
	\$ 19 93

Hannibal Fund	
Palmvra Cong Mo	\$ 8 16
Mt Zion Cong Mo	1 00
	<hr/>
	\$ 9 16

Wichita Fund	
E Holbrook Cong Colo	\$ 15 31
Total for Other Funds	\$4,227 69

RELIEF FUNDS	
Canadian Russians	
S W Bender Cong Okla	\$ 40 00
OO Amish Conestoga Pa	75 00
Winton Cong Calif	111 85

U D Byler	5 00
A Sympathizer in their Misfortune Ont	20 00
AM Cong Thomas Okla	21 75
Howard Co OO Cong Ind	15 46
Katherine Hertzler & Sons	49 00
Investment Int	66
	<hr/>
	\$329 72

Russia	
Sue F Landis	\$ 10 00
Cong at W Branch Mich	21 25
Joseph Slagell	5 00
A Brother Okla	5 00
Mrs Ida Hershberger	5 00
Jesse R Shetler	5 00
Breneman Memorial MBC SS Ind	52 00
Red Riv Val Cong N D	25 00
Joe Eichelberger	25 00
Lower Dist of Va	5 00
Albany Cong Ore	17 00
Freeport Cong Ill	30 00
Sis Anna Weaver	15 00
Plum Cr Cong Neb	17 60
David Brunk	22 50
Dan Miller	20 00
Hesston Cong Kan	20 00
Investment Int	9 44
Geo I Sommer	25 00
Elkhart Cong Ind	74 19
	<hr/>
	\$408 98

General	
Bethel & Guilford Cong Ohio	\$ 1 71
Investment Int	5 79
	<hr/>
	\$ 7 50
Total Relief Funds	
	\$746 20

SUMMARY	
Alta-Sask Dist Bd	\$ 106 60
Dak-Mont Dist Bd	119 77
Franconia Dist Bd	588 56
Illno's Dist Bd	315 80
Ia-Nebr Dist Bd	807 18
Ind-Mich Dist Bd	1,168 67
Lancaster Dist Bd	1,257 08
Middle Dist Va	223 60
Mo-Kans Dist Bd	1,189 86
Ohio & East Dist Bd	766 17
Ontario Dist—M C Cressman	421 15
Ontario Dist—N M Bearinger	316 45
Pacific Coast Dist Bd	197 79
S W Pa Dist Bd	595 91
Wash Co Md-Frank Co Pa Dist	50 50
M Bd of M & C Inc	19,491 36
	<hr/>
	\$27,616 45
Inda Missions	\$8,934 66
S America Missions	3,805 22
City Missions	2,030 67
Charitable Institutions	6,605 66
Africa	31 90
Annuity	400 00
Gen & Other Funds	5,062 14
Relief Funds	746 20
	<hr/>
	\$27,616 45

Respectfully submitted and
Gratefully acknowledged,
V. E. Reiff,
1711 Prairie St.
Elkhart, Ind

But ye shall receive power,
after that the Holy Ghost is
come upon you: and ye shall be
witnesses unto me both in Jeru-
salem, and in all Judea, and in
Samaria, and unto the uttermost
part of the earth.—Acts 1 8.

GLEANINGS

The First Sunday School of the Church of Armenia in Aleppo

In March, 1929, Levon N. Zenian, an Armenian, was commissioned to begin the work of religious education in the Church of Armenia. Teacher training classes were conducted throughout the summer that the leaders might be ready for their work. Mr. Zenian had received thorough training in Schools of Religious Education in the United States and his appointment was made possible by the World's Sunday School Association. The following very interesting description was sent by Mr. Zenian for the Year Book of the World's Sunday School Association, 216 Metropolitan Tower, New York City, which will be issued soon.

"The official opening of the first Sunday School of the Church of Armenia in the city of Aleppo took place on December 1st. The two halls, which are used for kindergartens during the week, were placed at our disposal for this purpose. The school board agreed to permit the use of their equipment with the condition that in the near future we purchase our own chairs, etc., to be used on Sundays. Unless we can meet this problem I feel that we will have great difficulty in carrying on this good work which has now started.

"On November 24th from the three church pulpits, announcement was made by His Grace the Bishop, as well as by the local senior priests in each church, with reference to the importance of religious education through the Sunday school. The universality of this movement was emphasized and parents were advised to send their children to the Sunday school for registration. On that same Sunday our teachers registered 430 boys and girls, from four to fourteen years of age. December 1st was historic for our movement. THE FIRST SUNDAY SCHOOL of the CHURCH OF ARMENIA was a reality. In a square hall over 500 children were packed, many standing having no seats. Over 35 teachers and officers were also standing. The chairman and secretary of the Council were our speakers to the children. One of the priests was also present and spoke for a few minutes. The chairman welcomed the boys and girls and gave them some good advice regarding regular attendance, carrying the message to their homes and leading other children to the Sunday school. I told them the story of Jesus blessing the little children. They listened with an unsatiable interest. It was a day of great rejoicing for all of us who have been holding the children so near to our hearts. May God bless the childhood of the world! The service lasted more than an hour. With our musical leader, the children practiced chanting the Lord's Prayer. At the beginning over 200 new pupils were registered but these were sent back to their homes since we had no seats for them. Many went home with broken hearts as there was no room for them in this first Sunday school. Every effort will be made

to make places for these and others also, just as soon as possible."

Vacation Bible Schools in Argentina

There were ten Daily Vacation Bible Schools during the summer vacation which is the Christmas holiday season in the republics of the River Platte. Two of these were Methodist, two Disciples, two Baptist and four were held by the Mennonite Mission. There were approximately 600 enrolled in these schools and in all cases the enrollment represented the actual attendance as children had to be turned away for lack of space or teaching staff. The majority of children in attendance on these Vacation Schools are not Sunday school pupils but as a result of the work in Vacation Schools, many new pupils come into the Sunday school. Hugh C. Stuntz is preparing a new vacation school course in Spanish, the language of that country.

Bible for Buddhist Lama

Rev. Earl A. Hoose, of the American Bible Society in Peking, describes a call which he made, in company with Dr. D. V. Smith, on the Panchan Lama, whom he calls "the Living Buddha," and "the civil head of Buddhism." The missionaries were kindly received by the Lama, to whom they presented a Bible. Mr. Hoose writes of this: "I trust he will read the book the Society presented him, and I shall await with interest the doctor's report of any questions about the text. But we, at least, have done the deed. The Living Buddha has received with his own hands a copy of the sacred Scriptures, and whether he reads much of it or not, I myself saw him open the book, and believe he will do it again, and that he will read for himself the story of the Savior of all men."

Good News from Yenching

A cablegram received in New York the middle of April from President J. Leighton Stuart of Yenching University, Peking, said that there was not much cause for anxiety concerning conditions at the University, although the wives and children of some of the foreign members of the staff had left for Korea as a measure of precaution. Dr. Stuart stated that within the University both the Chinese and foreign teachers and the students were working together harmoniously, the disturbances serving to draw the whole university community closer together. Academic affairs and building operations were proceeding as usual, according to Dr. Stuart, and there was no apparent reason why these should be discontinued. The Chinese generally were acting in a friendly manner to the University and the situation presented a splendid opportunity for the practice of international fellowship and of Christian principles. The Chinese advisers of the University regarded any danger as unlikely except in an interval when a change of government might be taking place, which was not likely to occur in the near future, according to the cablegram.

Women Prize Their Bibles

This significant testimony to the value of "the world's best seller" comes from Christiana Tsai, a Chinese Bible woman in the Kiangnan Mission of the Presbyterian Church in the U. S. A.: "Ten years ago when the Lord called me to do Bible woman's work, it was considered a very great thing to persuade any girl or woman to accept a Bible. Now they are willing to go without a new dress or other things to wear at the Chinese New Year in order to save enough money to buy a Bible. Their families do not want them to have a Bible and often will not give them the money. I wish you could step into our classrooms to-day, and see the girls and women with red, green or some kind of newspaper-covered Bibles in their hands. After school, before they go home, they usually wrap up their Bibles carefully in their handkerchiefs, so they will not be spoiled during the walk home."

Greater Sunday School Development in Mexico

Prof. G. Baez Camargo, the recently appointed General Secretary for the Council of Religious Education in Mexico, in reporting to the World's Sunday School Association, 216 Metropolitan Tower, New York City, said:

"Please tell our friends in the States, that they will hardly realize the glorious harvest of their help we are contemplating. It is a new day for Mexico, undoubtedly. I have visited just a few centers, but, oh, the outlook is wonderful! Our people crowd the churches to hear and understand about religious education. Last night we had about 700 in the Baptist Church here. It is interesting to note that several times I have had to change my plan. I called for a meeting of PASTORS and SUNDAY SCHOOL WORKERS, but there were so many church members coming that I had to give a lecture on religious education instead of the discussion on local needs that I had first in mind.

"Five denominations have already appointed their Secretaries: namely, the Presbyterians, Methodist Episcopal North and South, Disciples and Congregationalists. This last one was appointed by the suggestion of the General Secretary. We are promoting now the appointment of Secretaries for the other denominations. This will result in the creation of a very able body of leading workers who will help in the progress and success of religious education in Mexico. The General Secretary is keeping in close coöperation with the already existing Secretaries, and a Secretarial Conference is to be convened in Mexico City during the first quarter of 1930. This will be a central agency for the guidance of curriculum construction and production of indigenous literature. We are promoting the official appointment of two representatives from each denomination. Some of these appointments have been made already but others are still pending."

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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SCOTSDALE, PA., THURSDAY, FEB. 13, 1930

(Gospel Witness)
Established 1890

No. 46

EDITORIAL

"It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance... for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Church Building.—Ask one man what to do to keep a congregation in a healthy, growing condition, and he will tell you, PREACH; another, DO PERSONAL WORK; another, USE SCRIPTURAL DISCIPLINE; another, PRAY WITHOUT CEASING; another, BE CHARITABLE; another, BE VIGILANT AND FIRM; another, PROVIDE WORK FOR ALL YOUR MEMBERS. Now if you will take the advice of all these men you will likely succeed. Drop out a single one of the items mentioned, and you cripple your church.

The Bible tells us that "the way of the transgressor is hard." This is brought to light in the number of prominent millionaires who during the past few years have been sent to penitentiaries and the present trials of several once honored judges (one in Texas and one in Pennsylvania) for high crimes and misdemeanors. But even if all criminals, like Dives of old, were to escape all penalties for their sins in this world, their lot in eternity would still make this Bible saying (for sinners) a terrible reality. "Righteousness exalteth a nation; but sin is a reproach to any people."

Those called upon to testify in court are asked to tell "the truth, the whole truth, and nothing but the truth." While not to be given in the form of an oath, that is what we should do when it comes to giving

forth the Gospel of Christ, whether in the pulpit or out of it. It is the testimony that comes in half-truth fashion that proves so destructive. Satan is the author of that kind of teaching. Most of what he told Eve in the Garden was true; but he mixed enough of untruth with it to make the whole of it a vicious and most destructive lie. Like Paul, every preacher and every other servant of God should be able to say, "I have not shunned to declare unto you all the counsel of God."

The new year is well on the way, and gives promise as a year of great activity in business, political, and social affairs. When it comes to matters religious, we would not wish to encourage the Church to emulate the world in motives and methods, but we should not be a whit behind it in zeal and loyalty to the standards we profess to hold. Compared with the great cause of salvation, there are no issues pertaining to the things of this world only that can in any way compare with it in importance and far-reaching consequences. Moreover, the world needs the stabilizing influences of the Gospel of Christ to avert the great catastrophe that is sure to come if present world conditions continue. In the language of our Savior, we "must work the works of him that sent me (us) while it is day; the night cometh when no man can work."

We are not surprised that many people laying claims to a superior education turn out to be rank unbelievers. For in their search for truth they ignore the "Lamp unto our feet" necessary to lead us to the truth. They search for truth by a careful study of animal and vegetable life; they dig deep down into the bowels of mother earth and they sweep the heavens with their mighty telescopes; they hunt among the ruins of ancient cities and study the parchments prepared many centuries ago—all of which might be a great help to them

in their search for the truth if they did not at the same time ignore the Book of books and shut their eyes to the revelations from God which can never be found by any manner of searching among the material things of earth. This Light from the heavens must be kept in plain sight, else the searchers after truth are sure to find themselves engulfed in the darkness and mire and filth and destructiveness of error. "What saith the Scripture?" is the unerring test that distinguishes true science from "science falsely so-called."

Where most churches fall down on the discipline question is that they fail to take transgressors in hand and make an honest, scriptural effort to bring them to repentance. Here, as in many other things, "procrastination is the thief of time." Promptness in dealing with offenders does not necessarily mean harshness, neither is neglect of or a winking at disobedience a kindness to the disobedient. Conference resolutions, properly worded and scripturally sound, are an excellent thing when given to the churches as "decrees for to keep," an idle farce when allowed to lie in cold print without an honest effort to put them to practice. As to how, and when, to take up a case of disobedience or other infractions in discipline, that depends upon circumstances—the nature of the offence, the character of the offender, the character of the disciplinarian, the temper of the congregation, the apparent effect of the transgression upon others, etc., etc.—but whatever the details or the methods, there should be promptness, faithfulness, both for the offenders' sake and for the sake of the whole body. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted;" for it is often the case that "a little leaven leaveneth the whole lump."

Keep the Source Clean.—From one of our exchanges we copy this striking sentence:

"If we could get unbelievers out of the pulpits, we would have more believers in the pews."

Just right. What makes unbelievers in the pulpit so destructive of evangelical faith is that, like their great progenitor, they pose as angels of light, as the champions of liberty, and with high-sounding half-truths they deceive the hearts of the simple. But before you get unbelievers out of the pulpit you must get them out of seminaries, universities, and colleges. There is where you find the breeding places where Modernists are born. The way to purify a stream is to have a clear source, and then build levees along the sides where impure waters are likely to come in.

It is idle, however, to waste time in cleaning out impurities in places where we have no jurisdiction. It is not ours to clean out the sources of spiritual corruption already referred to; but it is ours to proclaim to all people the everlasting truth in its purity. Christ made no attempt to reform institutions outside His own jurisdiction, but He did cleanse the Temple, at least twice. That was the house of God. So every orthodox Christian Church has the responsibility of keeping its own house cleaned up and in Gospel order. Not only this, but having its pulpits and other places of responsibility filled with leaders who are sound in the faith and champions of Gospel holiness, there rests the further obligation of obeying the command to go "into all the world, and preach the GOSPEL to every creature," "teaching them to observe all things whatsoever" our Lord commanded and enjoined upon us.

BIBLE HELPS OVER HARD PLACES

When you have sinned. 1 John 1:9; Prov. 28:13.

When you doubt God's forgiveness. Psalms 32:1; 103:10-12; Isaiah 44:22; Micah 7:19; Jeremiah 50:20; Isaiah 38:17; Jeremiah 31:34; Eph. 4:32.

When about to stumble over inconsistencies of professed Christians. Romans 14:12; John 21:22 last clause.

When not willing to forsake all for Christ's sake. Mark 10:29, 30; Acts 5:10; Genesis 22:16; Luke 14:33.

When conscious of past sin covered up. Proverbs 28:13; Mark 4:22; 1 John 1:9.

When Satan says your sins have been too great to be forgiven. Matthew 12:31; Isaiah 1:18.

When about to indulge in some doubtful practice. Romans 14:23.

When conforming to the world no longer seems sinful. James 4:4.

When tempted. 1 Corinthians 10:3; James 1:2, 12; Romans 6:14; Luke 22:31, 32; Eph. 6:16.

Christ overcame temptation by submitting unreservedly to God, by praying and by use of the Sword of the Spirit. Do likewise.

When you lack power. Acts 1:8; Isaiah 40:29-31; II Corinthians 12:9; Phil. 4:13.

When you lack faith. Romans 10:13; John 20:31.

When you feel like staying at home from church. Hebrews 10:25.

When discouraged. Isaiah 41:10; Psalm 42:5, 11; Psalm 43:3; Isaiah 40:28; Isaiah 42:4.

When doubts assail. John 7:17; John 20:31.

When guidance is needed. Psalm 32:8; Isaiah 58:11; James 1:5; John 16:13; Isaiah 50:10.

When poverty pinches. Phil. 4:19; Matt. 6:33; Psalm 23:1; Psalm 84:11; Romans 8:32.

When your prayers are not answered. Psalm 66:18; James 4:3; 1 John 3:22.

When you feel you are too busy to pray. Matt. 15:21-28; Ex. 17:11. Suppose the Syrophenician woman and Moses in foregoing references had not prayed.

When your Christian friend has died. 1 Thes. 4:18; Phil. 1:23; II Cor. 5:8.

When the Bible seems dry and uninteresting. Call to mind who is its author. The God of love who loves with an everlasting love. Jer. 31:3. Linger longer at Calvary. Read Isa. 53 and Psalms 23.

When your God-given task seems greater than you can do. Josh. 1:9; II Cor. 9:8; Phil. 4:13.

When joy has faded out of your life. John 15:11; John 16:24; 1 John 1:4; Psalm 51:12.

When persecuted for Christ's sake. Matt. 5:11; Acts 5:41; 1 Pet. 4:12.

When homesick. Gen. 12:1, 2; 1 John 1:3; Matt. 10:37.

When some one has misrepresented you or lied about you. Isa. 54:17; Matt. 5:11; Rom. 8:28.

When you have lost all faith in humanity. Psalm 62:2, 5, 6; Rom. 3:4.

When lonely. Heb. 13:5; John 14:18; 1 John 1:3.

When you want to make the most of the means entrusted to you. Prov. 11:24, 25; Mark 10:29, 30; Prov. 3:9; Mal. 3:10.

When you see no fruits of your labors. Psalm 126:6; John 12:24; Isaiah 55:10, 11; 1 Cor. 15:58; Josh. 1:9; 1 Sam. 3:19; II Chron. 15:7.

When you doubt that the victorious life is possible. II Cor. 2:14; II Tim. 4:18; John 10:27-29; Jude 24; 1 John 4:4.

When your love to God grows cold. 1 John 4:19; Matt. 27:36; Rom. 8:32; Gal. 2:20, last clause.

When covetousness controls you. Luke 12:20; Eph. 5:5; 1 Tim. 6:10.

When opportunities seem limited. Matt. 13:12; Matt. 25:17; John 6:9.

When hope needs brightening. Rom. 15:13; 1 Tim. 1:1; 1 Thes. 2:19, 20.

When trusted friends prove untrue. Psalm 27:10; Psalm 41:9; Rom. 3:4; Heb. 13:5; 1 Tim. 4:16, 17.

When Jesus is not real. John 14:21; John 16:14.

When about to go down the valley of the shadow of death. Psalm 23:4; 1 Cor. 15:55.

—J. D. Mininger in "Victory Leaflet."

Be but faithful, that is all;
Go right on, and close behind thee
There shall follow still and find thee
Help, sure help.—Arthur Hugh Clough.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psalms 90:12.

I will be true to God, for I believe that He is a rewarder of them that diligently seek Him.

VOWS

By David D. Miller

For the Gospel Herald

The Word of God is rich with promises, to His children, which are given on conditions; and when the conditions are met, God never has nor never shall go back on even the least of His promises—He cannot. As early as Gen. 9:8-17 God made a covenant with man that He would never again destroy the earth with a flood as in Noah's time. How many such floods have you read of since that one? How many are you looking for during the time of this earth? We need not worry—God made a covenant with man, and He will keep His part without fail.

It is fully as important that we look at some of the vows or promises that we have made to God, and ask ourselves the question as to whether or not we have faithfully kept them.

God wants us to vow to Him: "Vow, and pay unto the Lord your God" (Psalms 76:11). And as surely as He wants us to make vows to Him, so surely does He want us to keep the vows which we have made. Notice the following: "When thou vowest a vow to God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay" (Eccl. 5:4, 5).

Those solemn promises which we have made to God—physically we are utterly unable to keep them, but we "can do all things through Christ."

As His children we have vowed to forsake sin and Satan, with all our sinful desires. We promised to submit to God and His Word, and by His grace live in harmony with the same until death. Have we been true? Are we still glad for this vow?

As Christian workers we have promised to faithfully labor in His vineyard for the ingathering of lost souls. "The fields are white to harvest." Are the "Cares of this Life" in the way?

When we accept a position as Sunday school teacher, or take upon ourselves any responsibility in carrying on a part of the Church work, it is understood that we vow faithfulness in living the principles of God's Word, and teaching the same to the class. We should be true representatives of Christ and the Church before we are in the proper condition to teach others scripturally.

As ministers we promise to live exemplary lives, to "preach the word," to live for the welfare of souls, to admonish, rebuke, warn, etc.—do we feel clear and free that no one's blood is required at our hands?

As members of the Mennonite Church we have vowed our support to

her scriptural interpretations; to her rules; to her manner of working. We vowed before God and a number of witnesses that we would by God's grace be true to the Church, because we believed the Church was true to the Bible. The Church still stands for the same "all things"—but sad indeed, the vows that have been broken.

Are we true? May God make us to see ourselves as we are!

Protection, Kans.

THE MODERN WORLD

By E. E. Zuercher

For the Gospel Herald.

This oft repeated phrase, in common everyday life—such as business, religion, politics, etc.—is of comparatively recent coinage. We hear men—preachers, and every other class of men—use the phrase in sort of a satisfying and gratifying yet unthoughtful manner, everywhere we chance to go. Much stress is laid upon this clause, especially in religion. Sometimes "new world" is substituted, which is just another way of expressing the same thought. But when we simmer the thing down, it simply means a great change along the various lines from the "old world" in which we have been living—and others for thousands of years before—in which one great change has followed another.

When we inquire as to the beginning of this so-called "modern world" (present evil world) we are amused as to the answers we sometimes get. In conversation on one occasion we raised the question and were told that it began when the automobile came, and changes in business, styles, prices of various things, and other things changed from what they had been in the past. Then when we asked how many "new worlds" we have had since the time of Christ, the discussion soon drifted into an entirely different direction. There have been many such changes since then.

It is true we have experienced and observed many inventions in recent years, comparatively speaking—such as the auto, wireless telegraphy, radio, aircraft, great inventions along the line of destructive methods in war—all of which are modern. But the great and singular fact still remains that we are living in "perilous times" in this same world in which Paul lived eighteen or nineteen centuries ago, a world becoming "worse and worse" in spite of all the modern improvements and inventions intended for the comfort of mankind. We have many labor-saving devices for which we are glad. On the other hand, we have the same sun that stood still in Joshua's time, the same moon and Pleiades and Orion of Job's day.

We seriously question the real val-

ue of many of the inventions as being a real asset to the spiritual welfare of the human family. According to our modern methods, knowledge, rapid transportation facilities, etc., the world ought to be rapidly becoming more Christ-like, less crime instead of increase, less inclined to cater to fashion and all manner of other prevalent sins which are on the increase, more orthodox preachers instead of less, more faith, etc. In fact, if these were all in harmony with God's Word and working in that direction, Paul and other inspired writers would necessarily need to rewrite some of the things they wrote—such as, men will give heed to seducing spirits and doctrines of devils; turning their ears from the truth unto fables, and many others. These would all be overshadowed by world betterment. But we do not see this working out on that line, but exactly as the Good Book says.

Let us not be deceived by all the new-fangled ideas that are afloat all over the land. Let us especially notice how the application of this "modern world" idea is applied to religion. Everything new. Theology has a new ring, methods of working in churches are new. Ideas as to the efficacy of the blood of Christ are new. The Gospel is placed upon a social platform. The divinity of Christ is no longer considered essential in the plan of salvation and a number of other things are discounted at a high rate. In fact, preachers, teachers, are making marvelous progress in this direction which is nothing short of unbelief. A number of years ago we were privileged to hear a lecture on the topic, "The old Faith in a new world." It was a splendid recital in oratory, but not one thing was made clear so far as the practical value of any new method was concerned, which proved to be of not any more value than the method Philip employed when he joined himself to the chariot of the colored man. But if Philip were to rise from the dead today, and directed to the same errand, the way to tell it would be perhaps slightly different (as chariots now-a-days have four wheels instead of two, propelled by a motor instead of a camel, etc.) but the same conversation, meaning practically the same in the end. Yet men tell us, we must fix up the Gospel in such a way as to make it appeal to our students of every kind so we can do more efficient work, etc. That's the trouble; it is fixed up too much now with new theology, new thought, new-fangled ideas of every kind. There is no more effective way of preaching than Christ and the apostles had, or in teaching. What students of all kind (that are seeking after truth) want, business men, professional, common people, ev-

erywhere is the old-fashioned Gospel with an old-fashioned ring, but how much are they getting of it?

Just a short time ago we read an account of a certain evangelist who spent four years going around the world, and when he came back he said something like this: "The preachers who are getting results, and who are holding the people from time to time are those who stand foursquare on all the fundamentals and preach the Word in an old-fashioned way." He was not a Memmonite either. Let us not be afraid to preach the Word in the simplest way, leaving off the frills, preaching the simple Word in a simple way.

Again, we are made to wonder if the new methods of working, new thought, new ideas as held by some in this age, are so much better than former methods; why some of our devotees to this new method are not busy gathering men and women, students, and all other classes into the true faith and thus supply this special need. The fact is, there is no preaching that will reach the masses in our schools, shops, or anywhere else, any better than the old-fashioned way in which Peter preached on the day of Pentecost, when he preached it in its power and simplicity. If it were possible to call Peter or Paul or any other old-fashioned preachers from the grave, they would no doubt be worthy examples for us to follow. The world is hungry for sound Gospel preaching, if we only knew it.

Let us get back to the old paths, is the warning of the prophets. Again, "Behold the days come, saith the Lord God, that I will send a famine into the land; not a famine of bread nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the Word of the Lord, and shall not find it." It almost looks like this is being fulfilled in this day and age. How many preachers to-day are preaching the Word in its fullness with the old-time ring? How many are declaring the "all things" of the Great Commission? We may apply this "new" or "modern world" idea in a business, educational, social, and political sense (whether it be for the better or worse), but let us beware when we come to the Gospel and practical Christian living, lest we be deceived. It is to be feared that the enemy is all too well satisfied with present conditions in the Church. We are living in a time when men are giving "heed to seducing spirits and doctrines of devils" and will not endure sound doctrine. Let us beware lest we be deceived. Let us preach the Word, be instant in season, out of season.

Nampa, Idaho.

Missions

He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaf with him. Ps. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest. John 4:15.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Kansas City, Kans.

(Children's Welfare Home)

Dear Herald Readers, Greetings:—We wish to let you hear from the Home again to remind the many readers how we appreciate the prayers and encouragement from those who live at a distance but still keep in close touch with us through prayers and support. Since we last wrote, the Lord has been proving to us in more ways than one that He is not slow in fulfilling His promises.

Sister Katy Yoder, after three months of faithful service here, has returned to her home in Yoder, Kans. Sister Alma Hershberger is filling the vacancy.

Some of our country friends are supplying us with milk this winter, for which we are very grateful.

Health at the Home thus far this winter is fair. At present the enrollment is 29.

Sister Mininger is suffering from bruises received from a fall recently. We miss her visits and help here very much.

We desire your remembrance of us at the Throne, that the Lord may continue to supply and bless.

Yours in His service,

Jan. 30, 1930.

Elsie King.

Millersville, Pa.

(Mennonite Children's Home)

Greetings of Love in our Master's name:—We are glad to report that "Mamma" Sauder is improving nicely, but is still in the Lancaster General Hospital. Many prayers were offered in her behalf, and we are grateful to our Heavenly Father for His goodness manifested thus far. We also desire to thank the brotherhood for their interest in us and this great work that the Lord has called us to oversee and we ask you to continue to pray that Sister Sauder may again be permitted to take up the work with us and that He may bring about a full restoration of the body. To the brother and sister who sent a check to help defray hospital expenses, we say, "Thank You." The Lord will reward you for remembering us in this time of need.

The work of the Home is going on as usual. There are a number of small boys and girls awaiting foster homes. We would be glad to communicate with those who are interested in needy children.

Levi Sauder, Supt.

HOME AGAIN IN INDIA AND SOME THINGS THAT HAVE IMPRESSED ME

By Mina B. Esch

For the Gospel Herald.

Yes, we are back in India; and we feel very much at home, even though up to the present time we are not established in our own home but living temporarily with Bro. M. C. Lehman's until Dr. Troyer's family leave the Medical Station for their furlough to U. S. A.

We think often of the many friends we met while at home in U. S. and how many of you said, "Let us hear from you sometimes." But as it is impossible for us to write so many personal letters we hope all of you will take this bit of news as your own, for I am thinking of you individually as I write. I want to thank you all together for all your kindness to us and your manifest interest in the work of the Lord which we are trying to carry on here in needy India.

We left from New York at the appointed time, and while we were happy to be on the way yet the pulling away from the shore of the U. S. and leaving behind two of our own family was an experience that only those who have been through it can appreciate. But God has given us the victory, and we trust them into His care who doeth all things well.

We had a very pleasant voyage. No real stormy weather, though rough enough across the Atlantic to keep us feeling very miserably. We had as nice a crowd of passengers as one could ever expect to find on such a trip. You can imagine the real atmosphere on the boat when you know there were almost 50 missionaries, most of them of the Conservative type, and most of them second or third term missionaries. There was daily morning devotion, Sunday school and Church services every Sunday that we were not in port; also during the week there were one or two missionary or other conferences. Then too the times of quiet conversation with those of other missions and other parts of India was always helpful. But for myself I feel that the privilege of reading a number of good books meant more to me than anything else. Reading the life of Mary Slessor made me feel that I have a lot to do yet in making sacrifices for the cause of Christ.

On Nov. 21 we all began to look for the first glimpse of India and were not disappointed, for at 2:30 P. M. we pulled up to the docks in Bombay. To the few new missionaries all looked strange for I know I thought of how different it was from the time we landed the first time just a week more than 19 years ago. We

spent one night at the hotel in Bombay and the next afternoon found us packed in our new Ford ready for the trip to Dhamtari. This was a new venture for any one of our mission but we did enjoy the trip having good roads most of the way. We traveled almost 900 miles in 3½ days, arriving at Bro. Lehman's bungalow on Monday evening just in time to hear them singing the closing song for the weekly prayer meeting. We were glad to be in a home again and get into some comfortable beds as one night we had only 3 beds (one an Indian cot) for six of us, so two of the girls slept in the Ford. Or, we tried to sleep but the mosquitoes were much too friendly. Finding out that the bungalow caretaker's family were all down with malaria and living only a very short distance from the bungalow, we of course feared we might have taken on some malaria germs. So we began taking quinine and also praying that we might be spared from that disease, and we have all been well so far.

As we had no regular appointment to work at once, we took the opportunity to visit some of our missionaries. We spent one Sunday with Bro. Vogt's and Sister Kanagy at Ghatula, and enjoyed seeing the fine work carried on there for about 40 of the backward girls from the orphanage. They are being prepared spiritually and materially as home-makers. We also spent one day with Bro. Friesen's in their roadside clinics and at Sikosa. Surely we must see a harvest of souls from that work soon. As I sat and listened to them following in the simple petition prayers my heart was touched and I could only say, "Lord, give us faith, for these are Thine to be reached by us." Last week we spent most of our time in the annual business meeting, and we all felt it was one of the best there has ever been. I trust some one is giving a report of this meeting; but will just say that the burden of every session was that we might all give ourselves and not only our service, and we expect to see results. There were 30 missionaries present, and 25 children; so you see we made quite a congregation when all together.

At this time we are out in camp. We are at Bagtarai, where is located one of our older mission schools. We expect to spend four days here, then go back to Dhamtari for the holiday season, and then make another short tour before taking up the work at the medical station.

Bro. Esch has been working with the boys in the school, giving some physical examinations, and it is amazing how they ever pass even the first class with their weak and diseased bodies due very much to poor nourishment. Think how you would feel to send your children, or as children,

to go off to school in the morning with nothing to eat?

Yesterday I visited in the village and at one place where we were having a service and trying to present the way of life and salvation one old woman spoke out saying, "Yes that's a good religion for you but we can't understand and we have our religion." Then I asked her, "What is your religion and what does it do for you?" She said, "I try to live so I won't be born something worse than a woman and I'm afraid all the time." How truly she stated the case, for they do live in constant fear. I tried to get her to see that if she accepted Jesus Christ she wouldn't have to be afraid for our religion teaches that it is when we have sin in our lives that we are afraid. I also told her that it is a false teaching that she will ever be born anything but a woman, and she asked me quite seriously, "How do you know?" I of course tried to tell her in a simple way how God created man like Himself and so different from animals, and how Jesus came as a man and also promised that we should be given glorified bodies in the future world. As she sat there at my feet, how I did long to see the light of the joy of salvation on her face instead of that look of hardness so characteristic of the heathen widow. But it's so hard for them to accept—but brother, sister, we can feel that our work is not in vain, for they at least can not say in that great day, "I have never heard."

We have three Christian families living in the Village of Bagtarai and will have a special meeting with them this evening. I feel they do not realize what an opportunity they have to show what the Christian religion is, but after all I suppose they are doing about as much according to their ability as many isolated Mennonite families do in the U. S. A. You can not even imagine what it means for one or two Christian women to live alone in a heathen village and be kept entirely free from the many things so common among the heathen women. It takes God's grace, and we know that is free for all if they will only use it.

I trust that any of you who support evangelists or teachers will daily remember them and their families. Pray that they may be kept free from the common sins of the people and yet mingle with them in order to give them Christian light and teaching.

One of the greatest pleasures we have had since our return was to meet with the congregation at Shantipur Leper Home for communion. Surely that one body of redeemed souls is worth all our lives in India—broken in body and often in mind, but all the more wonderful that they can grasp the Gospel message. There was

a class of 24 baptized, and I was told later that one other leper was found weeping after the service because he had not been willing to go on with the class and be baptized. A number of young people are also under instruction, and will be received after more preparation.

Pray for us all. We want to do God's will.

Dhamtari, C. P., India.

ARGENTINE NEWS LETTER

By Florence B. Lauver

For the Gospel Herald

Dear Herald Readers:—During the month of December evangelistic meetings were held in Bragado and America. Previous to this time they were held in all the other towns by Bro. N. L. Campillo. He is a native, especially talented in bringing the Gospel in a clear and impressive way to the unsaved. A Jewish woman at a store near our place said, If he were talking for a political party the side he would be on would certainly win. We thank the Lord that he is on the Lord's side rather than in a political party; as the Lord's cause in the Argentine needs gifted young men to bring the Gospel to the lost before the return of our Lord, which time seems very near according to the way things are going everywhere both in the church and the world. Bro. Campillo needs your prayers, as his health has been a hindrance to his work. In all the towns there were between thirty and forty converts as the result of his work and prayers of God's people.

The month of December was a busy time at all the stations preparing for Christmas programs, in honor of the birth of our Lord. The children did very well. May the world accept the Babe of Bethlehem as the promised Messiah and King, who fulfilled every prophecy so accurately in His birth, life, and death.

In our town there has been very much sickness; scarlet fever and diphtheria. A number of the members have been very sick. Bro. Lauver was also sick for a few days.

During the month we visited Trenque Lauquen and Tres Lomas, taking part in the Sunday morning service in Tres Lomas and in the afternoon we returned home arriving in time for the evening service in Casares. Bro. Zagami did colportage work in some of our towns. He is a good personal worker and has a great faith.

Over Sunday of Dec. 28 Bro. and Sister Shank and Pablo visited in the Lauver home and the congregation at this place. They took part in the Sunday night service.

On the last day of the year Bro. and Sister Lantz arrived at the Lauver home on their way to the annual English conference to be held at Pri-

mera Junta. They came in the new Bible coach, and were tired after the long hot journey from Bragado to Casares.

December 31 one of our girls died; or rather she is a woman now, married for several years to one who said he would be a Christian before their marriage but afterwards changed his mind and decided to serve Satan. Her married life was not of the happiest, as is usually the case when the Word is disobeyed by being unequally yoked together.

Sister Dionicia was baptized and received as a member of the Carlos Casares congregation in September, 1923. She was always in her place and a faithful member. After her marriage circumstances did not always permit her presence in the meetings. While sick she had her singing book and Testament and tracts near at hand and read much of the time; also attracted the attention of others by singing in her bed. Her death came on peacefully, she was talking to her mother till almost the last minute. We had a service in memory of her on Sunday night. The law does not permit the body to be taken to the church, as in North America. At this service the husband seemed to be touched. Pray for her two small children; her husband, and aged mother. She seemed to us like one of the family, as when we first came to Casares she began to work in our home and was here a good bit of the time from then on till she was married.

Carlos Casares.

F. C. O., Argentina.

This country is overridden with a system of religion that can not take care of the soul, because they leave the Lord Jesus Christ out of it.—A. A. Landis.

THE GREATEST BLESSING

Day after day He showers us with blessings.

Night after night His bounty overflows,
Joy unto joy His boundless love is adding,
Gift unto gift His faithfulness bestows.

Behind us all the past with good is studded,
Star-points of light in memory's darkening skies.

And faring onward to the unknown future,
Before us still new constellations rise

But when the sun springs forth in radiant splendor

And floods the world with glory and with light.

How swift the shadows flee! How melts the darkness!

How pale the stars that seemed so fair and bright!

So when we let Him in—the Life Abundant—

Flung wide the doors and drop the hindering bars.

He comes the Giver, all His gifts transending

As doth the sun the rushlights of the stars.

—Annie Johnson Flint, in S. S. Times.

Family Circle

and my house, we will serve the Lord.
—Matthew 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord, for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2

DO NOT BE A SHAM

Some people often pass for saints
Who tell a flattering story,
And claim to be the brightest lights
Along the path of glory.

They watch the humble Christian close,
Who worships God sincerely;
And if by chance he speaks amiss,
They'll censure him severely.

Their daily walk is stained with guilt,
For gold they're so greedy,
They'd take the widow's only mite,
And starve the poor and needy.

They seldom lodge a man at night,
That's very tired and hungry,
Unless they're sure of double pay,
In goods or else in money.

The orphan's cry they seldom heed,
When they can save a dollar;
And yet, in meeting Sabbath days,
They sing to burst their collar.

They go to church puffed up with pride,
All dressed in rich attire;
And then to show their costly things,
They'll take the pew up higher.

Then, with the class, we hear them talk,
And boast of righteous labors;
But never willing to confess,
How bad they'd cheat their neighbors.

Their saintly masks are much too short
To hide their natural faces;
They show, in all their hideousness,
The devil's darkest traces.

So now, to finish up this piece,
We'll make but one expression;
Our daily walk should correspond
With Sabbath day's profession.

Selected by Ada Hernley.

"REMEMBER NOW THY CREATOR"

By Clara Detwiler

For the Gospel Herald.

Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—Ecc. 12:1.

The first word is a reminder—Lest we forget, he says, "Remember."

Suppose we were told to buy bread for dinner and forgot. What a poor dinner if bread were lacking, as bread is the staff of life. But there is something of much greater value, and that is the spiritual life and the kind of food our souls are feeding on. Therefore he says, Remember.

Next he says, "Remember Now"—not after awhile, not next year, not when we are old, but NOW. Children who do not obey their parents, seldom make good men and women. So we as God's children, if we do not

obey His Word, will only be weaklings or perhaps stumbling-blocks. We should not make excuses, but should be like the boys that were in the boat fishing. When Jesus calls, we should immediately leave all and follow Him. He may call in different ways, as He did Samuel when he was but a boy; He may call in that still small voice. Or, if we have not heeded His call and have turned a deaf ear, He may by the hand of death enter our home and take a loved one from us. Or, He may have some task that needs to be done, and calls in that way. Whatever the call, we should follow Jesus.

Now we want to see what it is He wants us to "Remember Now." Oh yes, He says, "Thy Creator." How many times do we do things we would be ashamed to do if we were thinking of Him who created us in His own image? In the image of God created He us, male and female. So that means all, not a selected few, but all humanity; for we are all His creatures.

How well do we remember when we were little children and some older brother or sister would always have candy in their pockets for the children they would meet; we will always remember and respect them. If this meant so much to us, how much more should we remember our heavenly Father, who gave His only Son to come and live in this world a few years to be an example for us—tempted and tried, the same as we are, "yet without sin."

Are we remembering our Creator to the extent that we try to live a life that is pleasing to Him, and that we are an example to others? Let us not compare ourselves among ourselves, but see if our lives measure up to the standard God has set for us as children of His.

This is not only for old people, for the preacher says, "Remember now thy creator in the days of thy youth." Why is it that young people should have something like this to worry them? Is there not plenty of time later in life? But listen! He says, "In the days of thy youth." There may be several reasons for this. The first, we have no assurance of to-morrow. Then again, Can we not learn more rapidly and with greater ease while young? Take, for instance, a little child watch Papa or Mama do certain things, and in a very short time it will be doing the same things. Also the boy or girl going to school can learn more easily than a person up in years. A person who did not learn to read or write while in the school age, will seldom be a very good reader or writer. Another reason for remembering Him in our youth: if we fill our hearts and minds with spiritual things, there will not be room for

so much light, frivolous trash. As a rule, when old people talk about things, they are those things that took place when they were young. After we reach the age of thirty-five or forty and upward, they are more apt to be forgotten, but what took place before that time they remember quite well.

Jesus is our example. When He was about twelve years of age He said, "Wist ye not that I must be about my Father's business?" Jeremiah says that it is good for a man that he bear the yoke in his youth. Habits formed in youth will invariably cling to us, be they good or evil. "As the twig is bent, so the tree will grow." While the young people see things differently from us as older ones, yet we are all aiming for the same place, and we would not expect the young to act like old people. Still there is a vast difference in being loud and silly to attract the attention of everybody, or in being manly and ladylike. Timothy says, "Let no man despise thy youth." Paul said "When I was a child I thought as a child, I spoke as a child; but when I became a man, I put away childish things."

We hear so much about young people using tobacco and smoking cigarettes—not only in the cities, but in the country, and especially in the colleges—girls as well as boys. This surely can not be pleasing their Creator. I have a clipping, that I shall give, of what may happen to thousands if the smoking habit becomes common among the women of our country.

"A young married woman gave birth to an apparently normal baby, but when eight days old it died. Perplexed as to the cause of the sudden passing away of the little one, the doctor performed a post mortem examination. He found that the babe possessed 'a well defined nicotine heart,' and reported that it was 'due to the smoking of the mother, which had poisoned the blood with nicotine.'"

If this be true what can the future generation expect to be? Is not this visiting the iniquities of the parents upon the children?

Some time ago I heard an evangelist speak about the sin that is committed with the use of the automobile. All over our land we can see machines along byways after dark. He said if the automobile could talk, many young people would be ashamed to be seen in public. Dear reader, I hope this may not be said of any Christian professing young man or woman. But we must go on.

"Remember now thy creator in the days of thy youth, while the evil days come not." To the person that has forgotten his Creator, and has not permitted Him to have first place in everything. When trials and troubles come, or sickness or old age, when they can no longer enjoy the natural things, the things that were

(Continued on page 957)

SUNDAY SCHOOL LESSON

Lesson for Feb. 23, 1930—Matt.
9:35—10:42

THE TWELVE SENT FORTH

Golden Text.—The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.—Matt. 9:37, 38.

Introductory.—Jesus having finally made up His list of twelve disciples, He sent them forth to preach. According to Mark it is clear that His purpose in ordaining the twelve to the apostleship was to send them forth to preach. This is the preliminary mission for the disciples. Their permanent mission is outlined in the Great Commission found in Matt. 28: 18-20. Here they were sent to "the lost sheep of the house of Israel;" in the Great Commission they were commissioned to "teach all nations....to observe all things whatsoever" He had commanded them—a work not yet completed.

"Moved with Compassion" (35-38).—This was the motive which prompted Jesus to choose the twelve, to train them, and to send them forth to preach. That this was His motive is evident from the nature of His work as well as from the testimony of Matthew. He "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." The thing that stirred His great heart of love was that the people, in great multitudes, were "scattered abroad, as sheep having no shepherd." It was these, not only in Galilee but in all Judea, wherever these lost sheep could be found and were willing to listen to the Gospel story, to whom the disciples were sent.

How were these needy fields to be supplied with workers? Through prayer, through action. If you would have the great harvest field supplied with workers, pray. If you would prove the sincerity of your prayers, act. That the disciples were sincere in their prayer for workers is evident from the fact that the last one of them was sent out into the field.

The Personnel (1-8).—When a body of men is appointed to a certain task, we are interested in studying the personnel. For instance, when a new government is installed, one of the things most eagerly looked for is the list of names of those chosen to make up the cabinet. In the election of officers for a Sunday school, a congregation, a conference, a general board, etc., we always look with interest for the body of workers chosen for their respective offices. What should be more natural, therefore,

than that those interested in the welfare of Christ's Kingdom should look with interest for the names of those selected for the responsible position of the apostleship. The list is found in to-day's lesson. Look it over. What kind of men were they? How did they fill their places? It is probably not the list that either of us would have selected, but Christ knew what He was doing. After the veil of the future will have been removed, it will probably be evident to all that more souls were saved for the Kingdom than there would have been had any others been chosen and ordained to the apostleship. These were the men who at this time were sent "to the lost sheep of the house of Israel" and later sent "into all the world" to gather the "other sheep" into the fold.

Divine Assurance (9-42).—God never sends any one into the field but that "lo, I will be with you alway" may be safely counted on. In sending out of the twelve Christ made three things very plain: (1) directions as to how the disciples should proceed and what they should do; (2) assurances of rewards for faithful service; (3) rewards to those who deal kindly and bountifully with God's servants. To work for Jesus always means an apparently great sacrifice, especially

for those who otherwise had bright prospects in life—as, for instance, Moses and Paul. But these seemingly bright prospects fade into insignificance when compared with the things in store for the faithful servants of God. As Paul wrote: "I reckon that the sufferings of the present time are not worthy to be compared with the glory that shall be revealed in us."

Did you ever notice how careful and how explicit Christ is in His instructions to His servants? In sending out the twelve He went into the minutest details—what they should preach, what they should take along, how they were to live, what in case they should be welcomed, what in case they were rejected, etc., etc. There was no need for being confused, for their instructions were explicit, easily understood. Equally clear was He in His assurances of His protecting care, as also with the message which the disciples might pass along, namely that of what the people among whom they labored might expect if they treated them hospitably. "Great is your reward," is an incentive that ought to spur us on to do our best as long as there is opportunity. And what was true in apostolic times is true also to-day. Brother, press on; send forth the message; proclaim "the acceptable year of the Lord;" for "great is your reward."—K.

Bible Meeting Topic

THE CREATION OF MAN.—Gen. 1: 26-2:7

Topic for February 23

MOTTO

"Made....a little lower than the angels
....crowned with glory and honour."

OUTLINE STUDY

- I. How Long Ago was Man Created?
 1. From Adam to Noah.—Gen. 5:3-32.
 2. From Noah to Abraham.—Gen. 11:10-26.
 3. From Abraham to Moses.—Gal. 3:17.
 4. Moses to Christ (Fairly well computed).—Matt. 1:17.
 5. 1930 years since Christ.
- II. The Purpose of Man's Creation.
 1. For God's pleasure.—Rev. 4:11.
 2. Because of His wisdom and goodness.—Psa. 100; 104:24.
 3. That man might rule over His works.—Psa. 8:5-8; Gen. 1:28.
 4. To have fellowship in God's plans.—Eph. 3:8-12.
- III. Created in a Twofold Nature.
 1. Dust and living soul.—Gen. 2:7; Eccl. 12:7.
 2. Body and spirit.—Jas. 2:26.
 3. Body and soul.—Matt. 10:28; I Thess. 5:23.
- IV. Created in God's Image.—Gen. 1:26, 27: 5:1, 2.
- V. Created Male and Female.—Gen. 1:27; Gen. 5:2; 3:18-25.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Created.

2. Memorize a Choice Passage from the Outline

3. Tell the Story of Man's Creation. For Young People.

1. Man and the Rest of Creation.
2. The Mission of Man in the Earth.

- For Older People.

1. The Image of God
2. The Body or House we Live in.

PERSONAL THOUGHT

As a man, inheriting the being which I possess, do I seek the end for which God created me?

SEED THOUGHTS

Surely if all the world was made for man, then man was made for more than the world. —Duplessis

Man himself is the crowning wonder of creation: the study of his nature the noblest study the world affords.—Gladstone.

Man is greater than a world—than a system of worlds; there is more mystery in the union of the soul with the body, than in the creation of the universe.—H. Giles.

Oh worship the King all glorious above,
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilioned in splendor and girded with praise.

Frail children of dust, and feeble as frail,
In Thee do we trust, nor find Thee to fail;
Thy mercies how tender, how firm to the end!

Our Maker, Defender, Redeemer and Friend.
—R. H. Grant.

Gospel Herald

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THURSDAY, FEBRUARY 13, 1930

Field Notes

About 250 students are enrolled during the special Bible term at the Eastern Mennonite School, 96 of them being special term students.

Bro. C. F. Yake, editor of Youth's Christian Companion, spent several days at the Eastern Mennonite School at Harrisonburg, Va., delivering practical talks before the student body.

A letter from Bro. D. J. Johns of Goshen, Ind., informs us that Sister Johns is quite ill and requires almost constant attention. May we remember her at the throne of grace.

Bro. Elias W. Kulp of Bally, Pa., is expected to begin a series of meetings at the Stouffer Church near Smithsburg, Md., on March 1. Pray that the Lord may bless the meetings. M.

Bro. Eli J. Bontrager of Shipshewana, Ind., is spending the winter at Perkinson, Miss. Though removed from his home congregation for the time being, he is not removed from the service of the Lord.

The pulpits in Mennonite churches in the Johnstown, Pa., district were filled on Sunday, Feb. 2, by visiting ministers who remained in the community after the ministerial meeting at Stahl Church the day before.

A very instructive ministerial meeting was held at Stahl Church near Johnstown, Pa., on Friday evening and Saturday, Jan. 31 and Feb. 1. It marked the close of ministers' week held in connection with the Johnstown Bible School.

A series of meetings has been announced, to be held at Martins Creek Church, Holmes Co., Ohio, to begin Feb. 16, D. V., with Bro. J. P. Bontrager of Los Angeles, Calif., in charge. We pray that the seed sown may fall on good ground. S.

"Nonresistance in Practice."—We have just printed the second edition of this little book, by J. S. Hartzler. A number of unfilled orders will be filled in a short time, and we will again be able to take care of the orders as they come in. Price, 10c retail.

Bro. J. B. Smith of the faculty of Hesston College gave a series of three talks on Dress at the College on Sunday, Feb. 2. The congregation of the Pennsylvania Church near Hesston, Kans., joined in the meetings of the afternoon and evening.

Feb. 15, 17 is the time set for a joint meeting of the Executive and Mission Committees of our General Mission Boards. Among the things to be decided at that meeting is the question as to where and when the 1930 annual meeting of the Mission Board will be held.

Bro. J. S. Hartzler of Elkhart, Ind., is scheduled to spend ten days, or longer as the Lord may direct, with the congregation at Rensselaer, Ind., in Bible conference and evangelistic efforts. The meetings were to begin on Feb. 12. May the Lord bless the work.

Bro. Silas Yoder of Goshen, Ind., is reported to be in delicate health. His physician has forbidden him to preach until his physical condition will have become more nearly normal. May his recovery be speedy, to the end that he may again be able to resume the duties of his ministry at an early date.

If previous arrangements were carried out, following are some of the appointments filled in northern Indiana on Sunday, Feb. 2: Bro. A. C. Good at Goshen, Bro. I. W. Royer at Middlebury, Bro. A. L. Buzzard at Topeka, Bro. C. L. Graber being called to Tiskilwa, Ill., to take part in a Christian life conference at that place.

Great interest is reported from Harrisonburg, Va., where Bro. B. B. King of Fort Wayne, Ind., has been holding continued meetings in the auditorium of the Eastern Mennonite School. Overflowing crowds and souls confessing their Lord are among the visible signs of interest reported.

Bro. Sanford Yoder of Goshen, Ind., has recently spent some time visiting

among congregations in Ohio and western Pennsylvania, filling appointments and working in the interests of Goshen College. He spent the greater part of a day at Scottsdale. In company with Bro. J. A. Ressler he left for points farther east on Wednesday morning, Feb. 5.

Evangelistic meetings held jointly at the Belleville and Allensville congregations in Mifflin Co., Pa., closed on Wednesday evening of last week. Bros. E. F. Hartzler, Marshallville, Ohio, and N. E. Troyer, Cable, Ohio, were in charge of the meetings. Communion services were announced to be held at Belleville on Sunday morning, Feb. 9, and at Allensville on the evening of the same day.

Bro. and Sister Daniel Kauffman, accompanied by Bro. David Alderfer and Sisters Lydia Burkholder and Mary Schload, all of Scottsdale, spent last week end and a few days following, at Harrisonburg, Va., attending the Mission and Preacher's Week services held at the school there. Bro. Kauffman filled an appointment at the church at Pinto, Md., on Friday evening of last week while en route to Virginia.

A Correction.—In the Feb. 6 number of the Gospel Herald the statement was made that continued meetings were to have begun at the Mountville Mennonite Church, Lancaster Co., Pa., Feb. 3. We should have said Feb. 23. The date was correctly reported by our informant, but somewhere along the line of the printers' mill the two dropped out of the figure, leaving an error in date to the extent of nearly three weeks.

Latest reports from Kitchener Bible school give the enrollment to date as 92, and prospects for more later on. Also, an invitation is extended to those attending a six-weeks course elsewhere to transfer their attendance to Kitchener after the six-weeks terms come to a close. It will be remembered that the course at Kitchener is twelve weeks instead of six, as is the case at other places. Those interested would do well to write to Bro. S. F. Coffman, Vineland, Ont.

Bro. N. E. Miller of Springs, Pa., is at this writing reported sick in bed. He was one of the special instructors at the special Bible term in the Eastern Mennonite School, but had returned home to be present at the recent ministerial meeting held at Stahl Church near Johnstown, Pa. Getting as far as Myersdale, he found it prudent to return home without going farther. We are sorry to learn of his sickness, and hope for his early and complete recovery.

Correspondence

Terra Bella, Calif.

Dear Herald Readers, Greetings:—The small membership at this place has dwindled down to 13 members. From our number Bros. Luke Weavers and Paul Headings moved to Winton, Calif., last fall. Bro. Michael Kreider who had his membership here several years left for Pennsylvania, his former home. Several other families who attended our services moved away. We miss them at our services.

On Jan. 12 we reorganized our Sunday school. The following were elected: Supts., David Horst and Joseph Glick; Sec.-treas., Ben Glick; Chor., Sister Alice Glick; Libr., Sonja Johnston.

Bro. Reuben Horst is just recovering from a severe attack of pleural pneumonia. Sister Lyle Sharer was also very sick with pneumonia. We hope she is also recovering.

On Nov. 24 Bro. J. P. Bontrager and wife and Bro. Charles Swartzendruber of Los Angeles worshiped with us. Bro. B. broke to us the Bread of Life. In the afternoon of the same day communion services were held at the home of Sister Leah Horst. Bro. Luke Weavers, and Bro. Ehys of Duchess, Alta., were also with us at that time.

A number of brethren enroute to other points stopped with us in the past 2 months. Among them were Bro. Harry West, wife and youngest daughter of Hubbard, Oreg., Harle Burke and wife of Albany, Oreg., and two Burkholder brothers from Canada. During the holidays Bro. Wesley Shenk of Sheridan, Oreg., and his grandmother (Sister Barbara Sharer), and Ambrose Sharer and wife of Dinuba, Calif., visited acquaintances here.

The long expected rains came in the past two weeks in an abundance. The fields in the valleys are green while the mountains are covered with snow. Let us praise the Lord for His goodness to the children of men.

Jan. 21, 1930. Amanda Dettwiler.

Bowdill, Ohio

(Pleasant View congregation)

Dear Herald Readers:—The Lord has abundantly blessed us in many ways. We have again had a season of spiritual refreshment, for which we are very glad. We thank our heavenly Father that He still sends those to us who are not ashamed to declare the whole Gospel. Bro. J. S. Hartzler of Elkhart, Ind., labored in our midst for ten days, the closing service being the evening of the 21st. We rejoice with our heavenly Father over those who have sought their Savior. We are sorry for those who counted the cost and thought it too great.

Following are some of the many truths brought to us: You must overcome sin, or sin will overcome you. The individual has no way to pay for sin. The shed blood of Jesus Christ removes sin which has been repented of. Lingerer causes souls to be lost. It costs something to have the power of the Holy Spirit in our lives. Price: Deny self, bear your cross, follow Christ. There is need of Christian Unity. It is absolutely necessary. It implies (a) a united body; (b) united with the Father and the Son. It is a convincing testimony to the world.

Bro. Hartzler's closing message to us was II Cor. 13:11.

Jan. 24, 1930.

Cor.

Harrisburg, Oreg.

Greeting in Jesus' Name:—We feel to thank the Lord with David of old; "Bless the Lord, O my soul, and all that is within me." Surely "He heal-eth all our diseases" if we only trust Him more. We feel thankful to Bro. Allen Good of the Portland Mission for visiting here among us and preaching four sermons Dec. 8, 9, 10, and visiting the brotherhood. As I was sick I could not attend, but he visited me at home.

On Jan. 29 Bro. Milo Kauffman gave us a good sermon on the 103rd Psalm. His aunt, Mrs. Dan Kauffman, accompanied him from Hubbard.

We are glad that our aged bishop is able to be up and around and was at the church house twice on Sunday, but his speech is not strong yet. Bro. Joe Schrock has not been able to be down to church since Dec. 8, as he is laid up with grippe and rheumatism. So we have only Bro. Levi Kropf to preach for us. Pray that God may give him strength and power to proclaim His Word as it pleases Him.

The weather was very cold and snowy but is rainy now.

Pray for the work here.

Jan. 29, 1930. Mrs. Andrew Yoder.

Lancaster, Pa.

(Habecker congregation)

On Sunday, Jan. 5, we reorganized our Sunday school as follows: Supts., Christ. Hostetter, John Hess; Sec.-treas., Jac. Brubaker, Charles Habecker; Chor., Benj. Martin.

On Sunday, Jan. 26, the Masonville Sunday school was reorganized: Supts., Raymond Doerr, Benj. Witmer; Sec.-treas., Alfred Kauffman, Amos Brenneman; Chor., Phares Stauffer.

The resignation of Bro. Reuben Lefever who has served as superintendent for many years has caused the election of our young brethren. May we all hold them up to the throne of grace, especially those promoted, to their new responsibility. Our Sunday school is growing in numbers.

Our meetings were held from Oct. 22 to Nov. 3 by J. C. Clemens, which resulted in 13 confessing their need of a Savior.

On Sunday, Jan. 12, we had occasion to rejoice when 11 young souls sealed their vows by water baptism and 2 were reinstated. Bro. John H. Mosemann officiated. May they truly be born again, is our prayer.

We also pray a special blessing upon Bro. Clemens as he goes from place to place in his field of labor, that the seed sown may fall on good ground and bring forth fruit to the glory of God.

Health is generally good. Sister S. Lefever has been seriously sick a long time, but has improved lately.

Our Bible study and singing class continues to meet each week, usually in homes.

Jan. 31, 1930. Martha Harnish.

Garden City, Mo.

(Sycamore Grove congregation)

Dear Gospel Herald Readers:—Bro. L. C. Miller of Limon, Colo., held revival meetings at this place during Thanksgiving week. Bro. Miller preached the Gospel in a very powerful way. A number of confessions were made and the church in general strengthened as a result of these meetings.

On Christmas morning and evening services were held at the Bethel Church. Bro. Rufus Horst of Kansas City preached the Christmas sermon.

On Sunday, Jan. 5, baptismal services were held when thirteen young people were received into church fellowship.

Bro. Ben Hartzler of Pryor, Okla., preached in the morning and evening of Feb. 2.

Feb. 3, 1930.

Cor.

Lancaster, N. Y.

Greetings in Jesus' name:—Bro. Aaron Mast was with us recently and held a series of meetings. The result was a goodly number of confessions. We can see that God answers prayer. May our prayer ever be that God's hand rule over us. We feel that this will be a great blessing for us and the Church at this place.

We are enjoying real winter weather.

We crave an interest in your prayers, that we can be more steadfast and keep laboring till our Master comes and calls us home.

Feb. 3, 1930. Christian Bontrager.

Kitchener, Ont.

Dear Herald Readers, Greetings:—A Spiritual Life Conference was held at this place during the past week including all day services over the two Sundays. The speaker, Bro. C. F. Derstine, and several others brought

(Continued on page 957)

Miscellaneous

WHEN DREAMS COME TRUE

By Lawrence Keister

For the Gospel Herald.

Let us welcome each tomorrow
With adventures ever new,
Notwithstanding toil and sorrow
While our dreams are coming true.

Have our plans been rudely broken?
Has our sun in darkness set?
Stars afford a friendly token,
Lest we falter or forget.

Other plans we see unfolding
Than the ones that we have made,
And intently are beholding
Lines of beauty there displayed.

Grander dawns each new tomorrow
With its clearer atmosphere;
Lighter seems our toil and sorrow,
As our heaven draweth near.

Can we glimpse our coronation
As the Lord would have us do,
Hear His promised approbation
When our dreams have all come true?

Scottdale, Pa.

THE JOY OF GIVING TO THE LORD

By Dorothy L. Heisey

For the Gospel Herald.

To receive real joy from the Lord in giving, we must first make a full surrender and consecrate our life and all to the Lord. Of all the many beautiful sights that we may behold in this world, there is none more beautiful than a fully consecrated, wholly surrendered life, a life of self-denial, sacrifice, cross-bearing; cheerfully, willingly, and gladly following our Lord and Savior all the way. The world cannot give such joy as is revealed in such a life.

When we give, it is not so much how much we give that counts as the spirit in which we give it. We must give in a willing and cheerful way to receive a real blessing from the Lord, for the gift without the giver is bare.

"Not grudgingly or of necessity; for God loveth a cheerful giver" (II Cor. 9:7). Many there are who miss the blessing by giving in the wrong way. Some give because they think they ought to and some to receive praises of men. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (Jno. 5:44)?

Who gives and hides the giving hand,
Nor counts on favors, fame, or praise,
Shall find his smallest gift outweighs
The burden of the sea or land.

In the days of Moses the Jews were commanded to give one-tenth of their income to the Lord. Whenever they neglected to return their tithes to the Lord their land produced less. It is interesting to note how they prospered when they obeyed, and how

God withheld the blessing when they failed to bring the tithes and offerings. The Jews in the days of Moses did not have a Savior to take away their sins like we have to-day. Then I believe we should not give less than a tenth.

Giving is spoken of as the most dry and difficult subject because it deals with that which men love so much. In I Tim. 6:10 it says, "For the love of money is the root of all evil; which while some coveted after, and pierced themselves through with many arrows."

Many millions of dollars are spent for worldly pleasures and unnecessary things while the poor and lost are lying unaided at our doors like Lazarus before the rich man's gate. How much more joy it would bring not only to the giver but also to those who are living in darkness if the many dollars that are wasted were used for the cause of Christ.

In 4th chapter of Philippians Paul says, "Ye sent once and again unto my necessity." Paul was preaching among the heathen and the Philippian church supported him with material things. Then he goes on telling them "the things which were sent from you are an odour of a sweet smell, a sacrifice acceptable, well pleasing unto God." It is a wonderful privilege for those of us who can do very little but gather a few of the material things that we may with these ordinary things of life do that which will be an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God. Then he follows with the great promise, "My God shall supply all your need, according to his riches in glory by Christ Jesus." A promise according to God's riches in glory is surely great. How many there are who miss the great blessing by keeping that which belongs to God. Paul said that which was gain to him he counted loss for Christ.

We sometimes under-estimate our gifts, and often misplace them for the simple reason that we do not stop to consider whence these things come, and for what purpose they are given. Remember that "The earth is the Lord's, and the fulness thereof, and the cattle on a thousand hills are his." Also that we should "Render unto God the things that are God's."

We should do our part in this great work because the need is great. Many souls are passing to eternity every minute, and many of those go to a Christless grave. Jesus said that many shall come and say, "Have we not done many wonderful works in thy name? and he shall say unto them, Depart from me, ye workers of iniquity, I never knew you."

I fear we do not appreciate our own salvation as we should. No doubt if we would meditate more on

what we have been saved from, and what glorious promises we have been saved to, and what a price it cost to save us, and that there are still people as hopelessly lost as we have been who know not our Savior and have no means of finding out except we tell them, we would be more ready to give.

May we ever be faithful and give that which belongs to God, that we may receive the blessed command from the Lord, "Well done thou good and faithful servant."

Elizabethtown, Pa.

PLANS FOR A CHRISTIAN LIFE

(Essay read at Pigeon River Church, Pigeon, Mich., by Mrs. Thomas Yoder.)

Jesus said, "Without me ye can do nothing." In the light of this scripture we should plan, and work our plans.

God has given us of His Spirit which guides us into all truth; yet we need to make an effort on our part to use our minds, hands, feet, and other members of our body to His honor and glory. We get our knowledge of right and wrong from the Word of God; therefore we should plan a daily study and meditation of the Bible which has instructions in it for every walk of life. We also need to plan a daily prayer life which will help guide us in our daily walk, and make us care-free, and keep us dependent on the One who knows all things and knows what is good for us even if it might be trials and temptations.

We should plan to do faithfully what the Lord has given us to do, whether small or great, to help those in need, visit the sick, speak a kind word, or do a kindly deed. What "ye have done to the least of these, my brethren, ye have done it unto me."

Our spiritual plans should never be hindered by our temporal ones. If our spiritual plans are according to God's plan then the temporal ones will take care of themselves. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Yet we need to make business plans, but they should always be a secondary matter. The Lord's work should come first. We need not work in any business that would require our service on the Sabbath. The children of Israel were to gather enough manna the day before so that they need not gather on the Sabbath. Rather change our plans than to try to change God's laws.

God expects us to meet our obligations in our business life. "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it." If we are not faithful in the

little things, who will entrust unto you the true riches?

Our business plans should always be preceded by prayerful planning. "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year and buy and sell, and get gain; whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away. For that ought ye to say, If the Lord will, we shall live, and do this, or that. But now ye rejoice in your boastings, all such rejoicing is evil. Therefore to him that knoweth to do good and doeth it not to him it is sin" (Jas. 4: 13-17).

We are to expect trials and persecutions along life's pathway; and when they come Peter tells us we are not to think them strange, but to think of the sufferings of Christ. If the guiltless had to suffer should not those who are guilty be willing to suffer?

We would often change our plans

if we would keep in mind the second coming of Christ; or if we would be waiting and watching for His coming. Temporal things would become less important and a burden for the lost would become greater. So let us plan our lives with the words of Solomon: "Whatsoever thy hand findeth to do, do it with thy might;" having Christ as our pattern of a busy life, obedient life, submissive life, and one full of service.

"Behind my life the Weaver stands,
And works His wondrous Will,
I leave it in His all-wise hands,
And trust His perfect skill;
Should mystery enshroud His plan,
And my short sight be dim,
I will not try the whole to scan,
But leave each thread with Him.

"Not till the loom is silent,
And the shuttle cease to fly
Shall God unfold the pattern.
And explain the reason, why
The dark threads were so needful
(In the Master's skilful hand)
As the threads of gold and silver
In the pattern which He planned."

Pigeon, Mich.

NEWS NOTES FROM OUR SCHOOLS

HESSTON COLLEGE

On Tuesday morning, Jan. 21, C. Newton Dubbs, who has spent the last thirty years as a missionary of the Evangelical denomination in Chausha Hunan, China, addressed the student body on religious and educational phases of his work in China. Bro. Dubbs was accompanied by A. E. Kurth, pastor of the local Evangelical church, who conducted our chapel service.

Bro. D. H. Bender was at Elkhart, Ind., on Jan. 18, attending a meeting which consisted of committees and individual representatives of the various bodies of Mennonites. The purpose of this meeting was to provide relief for the suffering Mennonites in Europe and to take care of the present emigration of Mennonites in Russia. Bro. Bender is vice-president of the Mennonite Colonization Board.

The second semester of the school year began on Jan. 28, at which time Bro. I. E. Burkhardt delivered the semester address. His subject was: "The Student in the Making." The speaker laid special emphasis upon the mental attitude of the student and pointed out the importance of being loyal to the truth. True learning is an attitude of mind rather than the mastery of a body of facts. This idea was forcibly impressed by an analogy in the following paraphrase: "Except you become as little children and are humble in the presence of facts, you cannot enter the kingdom of learning."

By the time these lines are read by our readers, Ministers' Conference (Feb. 12-14) will be in session. We trust that many of the brethren will attend these meetings. We also wish to call attention to the annual Christian Life Conference which begins Friday evening, Feb. 14, and ends on Sunday, Feb. 16. Various topics relating to Christian

life and the kingdom will be discussed by representative men from various sections of the Church. The following names appear on the Christian Life Conference program: J. A. Heatwole, LaJunta, Colo.; L. C. Miller, Limon, Colo.; S. M. Kanagy, Chicago, Ill.; G. J. Lapp, Chicago, Ill.; D. H. Bender, Hesston, Kans.; J. D. Mininger, Kansas City, Kans.; I. E. Burkhardt, Hesston, Kans.; Fred Breneman, Lawrence, Kans.; and Joseph Weaver, Hesston, Kans. The remaining persons appearing on the program are students in Hesston College: Philip Kreider, Corinna Yoder, Nelson Kauffman, Maude Swartzen-druber, Paul Mininger, and Anna Snyder. Judging from the programs, we can well expect a profitable time and wish to urge our friends to enjoy these blessings with us.

February 4, 1930

S. M. King.

GOSHEN COLLEGE

Our readers will be interested, in the first place, in Harold S. Bender's trip to Europe. On Saturday, Jan. 25, a meeting was held in Elkhart at which representative men from all sections of the Mennonite Church were present. As a result of this meeting a new relief committee was organized to help the Russian Mennonites now in Germany. These people have been aided thus far by the German Government which has been sending some of them to Brazil. However, conditions in Paraguay seem to be somewhat more favorable and the relief committee proposes to send the refugees there. One hundred families are to be sent immediately from Germany to Paraguay. It is to select these families that Bro. Bender has gone to Germany. For this task his year's residence some time ago at Tübingen University and his tour of last summer eminently qualify him. We are happy to see one of our faculty

go out on such a useful work. It is noteworthy also that the money to support this work, the sum of \$50,000, is being raised as a gift, not as a loan. This is a splendid decision. Never in our history as Mennonites has there been a greater need. Such a contribution will be simply a practical application of our faith. We have no doubt that the Mennonite church will raise this sum speedily and cheerfully.

From time to time The Mennonite Historical Society of Goshen College, publishers of the Mennonite Quarterly Review, holds programs. A program that was held on Friday, Jan. 10, will I am sure, interest many of our readers. This was a Pennsylvania German program. Bro. J. S. Umble who was the chief speaker, addressed us on the Pennsylvanians, their history, location in America, language, life and customs. Bro. Umble feels, and we agree, that this language and these customs form a distinctive culture and are worth preserving. After his talk a number of poems were given in the Pennsylvania German. At the close of the literary program a vote was taken to find out how many spoke Pennsylvania German before they spoke any other language. More than half of those present raised their hands. The writer was glad to be one of the number. To conclude the evening some typical Pennsylvania German food was served. Chief among the dishes were apple butter, cheese, pickles, red beets, and half-moon "schnitz" pie. The last was delicious. The memory lingers.

On Jan. 12, Bro. A. C. Brunk preached at our Sunday morning service. He spoke on Endurance. As Christians we must endure. On Sunday, Jan. 19, Bro. I. W. Royer preached at our vesper service. His text was, "Ye are not your own: Ye are bought with a price." The fact that we are not our own forces home upon us the realization of our responsibility to serve the Master. This made the service a very impressive one.

Examinations for the first semester closed last Wednesday, Jan. 30. Registration took place the next day. To date 215 have registered. Thus far no classification of these into departments has been made. We shall give this in a later issue.

We wish to call attention to the Ministers' Week and Christian Life Conference to be held the second week in February. Readers of the Herald will find a notice of this on the last page of the paper, in a recent issue.

Feb. 4, 1930.

J. B. Cressman.

EASTERN MENNONITE SCHOOL

Our Short Bible Term is drawing to a close but we believe many good things are yet to come. A number of evening lectures have been given on the following subjects: "Companionship," by N. E. Miller; "Mennonites the Prey of Other Churches," by A. D. Wenger; "How Preserve the Faith," by N. H. Mack; "Civil War Experiences," by P. S. Hartman; "A Bit of Unnatural Science," by D. R. Hostetter.

Mixed Chorus rendered a program Saturday evening, Jan. 11, and Men's and Ladies' Choruses, Jan. 25. There were also several

quartet numbers and an octet. The Public Literary Program, Jan. 10, was given by the Public Speaking class in charge of Bro. M. T. Brackbill.

Chapel talks on "Honesty," "Literary Ethics," "Phrenology," "Contentment," and "Lo! the Heavens" have been given by faculty members. For the third term address, Bro. N. E. Miller spoke on "Neutralizing."

Thursday evening, Jan. 23, Dr. Rachel Weems of the Harrisonburg Teachers' College talked to the girls on "Social Hygiene."

We have been especially favored in having Bro. C. F. Yake with us to give a number of addresses. The first was a talk to boys only. Four others were given on the subjects "The Power and Beauty of a Pure Life," "Christian Courtship," "Forging Life's Ideals," (Mission Prayer Circle 6:00 A. M. Sunday), "How to Serve."

Tuesday, Feb. 4, was the time for our annual Y. P. C. A. Budget Drive. The amount pledged is now \$1279, one-third of which is

to go to Foreign and City Mission Work, one-third to local Y. P. C. A. Mission work, and one-third to our Museum and Library.

Revival meetings by Bro. B. B. King are now in progress. The first sermon preached was Sunday morning, Jan. 26, on the text, "Be filled with the Spirit." Attendance and interest are good.

Our Christian Life Conference begins this evening to continue Friday and Saturday. The Mission Program follows, Saturday evening and all day and evening Sunday. We are looking forward to some rich times during the next several days. Ministers' Week is Feb. 10-14.

We feel Bro. Miller's absence at present. He left last Thursday evening to take part in the Ministers' Week Program at Johnstown Bible School, but instead of going to Johnstown, he took his bed and has been confined ever since at his home at Springs, Pa.

Feb. 6, 1930

Dorothy C. Kemrer.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

BRINGING PEOPLE TO CHRIST

By John L. Horst

For the Gospel Herald.

TEXT: Bring him hither to me.—Matt. 17:17.

After the Transfiguration, when Christ, with Peter, James, and John, came down from the mountain, there came a certain man to Him, saying, "Lord, have mercy on my son: for he is a lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." Jesus replied, "O faithless and perverse generation, how long shall I be with you?" And then He gave the command found in the text, "Bring him hither to me." Then he rebuked the devil, and he came out of the unfortunate boy. "The child was cured from that very hour."

The first thought that comes to our mind in connection with this incident is that of rebuke. We must begin with ourselves. I knew a young man from Switzerland who was attending school in America. He was a serious-minded young man, and in writing in others' autograph albums it was his favorite way to begin with I Pet. 4: 17—"The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" Before we can bring people to Christ in an effective way

we must first get right with God ourselves.

The next thought we wish you to notice is that some one had to bring that young man to Christ. The same is still true to-day. All around us are souls outside of Christ, and some one must bring them to Christ or the probability is that they will never be saved. We have a number of illustrations in the Bible to remind us of this duty. For instance, the paralytic who was brought to Christ and was healed, the Syro-Phoenician woman's daughter who was sorely vexed with a devil, and many others. It is the mission of the Church to bring the unsaved to Jesus. Christ's parable of the great supper in which He admonished the servants to go into the lanes and the hedges and "compel them to come in" ("constrain," R. V.) is an illustration showing us that we need to go out and exert strong influences upon the unsaved to get them to become willing to come to Christ for the pardon of their sins.

The fact that some people will not come, even though there are strong entreaties, shows that there are hindrances in the way. They are under the bondage of sin. There are their own sins, the restraining power of their worldly associates, the power of the devil. Their own pride and stubborn will make it hard for them to yield to the influences and power of the Spirit. They need help. It is for the people of God to go out among them and give them the needed help.

Then again, the fact that getting right with God requires a confession of sin stands in the way of some people. Wherever there is an unsaved soul struggling against the influences of a sinful world, the command of our Savior is, "Bring him hither to me."

How can we bring the unsaved to Christ?

There is power in prayer. The father of the lunatic boy, the Syro-Phoenician woman, the nobleman, etc., are examples of the power of prayer and faith in bringing people to Christ. Before we can pray very much or very earnestly for people we must be interested in them. We ought to pray the Lord to give us a real burden for the salvation of the lost.

Revival meetings are a help to bringing them to Jesus. There are things standing in people's way. Let them be brought under the influence of the Gospel, where they can be impressed with the exceeding sinfulness of sin, the overcoming power of faith, and the power of God to save them. The Lord may want you to help them to overcome their hindrances to salvation. Let us follow up the unsaved and through prayer, personal work, or any other means available constrain them to come in. Some word of encouragement may help them decide for Jesus. We do not always know what struggles they are going through, even when we see little evidence of conviction. Perhaps relating some personal experiences in your own life will help some others to find Jesus.

The Sunday school is a great help in bringing people to Jesus. Get all you can to attend and take part in Sunday school. And make it the burden of your prayers that they may be led to see their own sinful condition and need of a Savior.

The young people's meeting is a help in bringing people to Jesus. It is there that people are brought into contact with religious influences, where subjects that are vital to the best interests of our young people are frequently discussed. We may help in bringing people to Christ by making our young people's meetings as spiritual and impressive as it is possible for us to make them.

We may help bring people to Christ by helping the evangelist during series of meetings. We may help him in visitation work, in our prayers, in personal work, in being responsive to the messages of the Gospel as he delivers them from time to time.

To accomplish best results we need an awakened church, on fire for God. It is upon the Church that Christ lays the burden of bringing the lost to Jesus. We must bring them to Christ, for in Christ alone there is salvation.

In closing I want to give a few stanzas from a poem by Annie Johnson Flint:

"Christ has no hands but our hands,
To do His work to-day,
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring them to His side.

"What if the hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?"

So let us bring the responsibility back to ourselves. Some one tells an imaginary story of how Christ, after He returned to heaven, related to the angel Gabriel what He had done on earth; how He had delivered the message of salvation, ordained His disciples and instructed them, laid down His own life as a ransom for the sins of the world, and before He returned to glory commissioned the Church to make the Gospel message known to all the world. "But," replied Gabriel, "what if the Church fails to carry out its work?" "I have no other plan," replied Jesus. Christ depends upon us. Upon us rests the responsibility of bringing the Gospel to the world, and bringing the lost world to Christ. Scottsdale, Pa.

CORRESPONDENCE

(Continued from page 953)

the messages very forcibly to our hearts. The theme of the subjects was "Power," in its various phases. We were made to realize the great privileges of power with God if we walk close with Him.

Next Sunday a number of new members are expected to be received into church fellowship by confession.

The Bible School is going along nicely. The present enrollment is about 90. The Y. P. Meeting this week is to be conducted by members of the Bible School.

Feb. 3, 1930. Geo. A. Weber.

Tiskilwa, Ill.

(Willow Springs congregation)

Dear Readers of the Herald:—During the week end of Jan. 31 to Feb. 2 we had a Christian Life Conference; including two all day meetings on Saturday and Sunday. We were certainly thankful for the condition of weather and roads during this time. We could not have had better.

For conference speakers we obtained Bro. Ezra Yordy, Eureka; Bro. Joe Hartzler, Flanagan; Bro. A. C. Good, Sterling; and Bro. C. L. Graber, Goshen, Ind.

The speakers carried out their re-

sponsibility finely, each talking on different subjects yet all dwelling around the central theme of "The Life of Christians." Many fine thoughts were presented and the inspiration from meetings of this kind can be no other than helpful and good for our spiritual growth. "In all thy ways acknowledge him, and he shall direct thy paths."

Feb. 5, 1930.

Cor.

Norristown, Pa.

Dear Readers of the Gospel Herald:—God is still for us, and with us at Norristown! He has very definitely answered the cry of the church in her distress. In November the population of the Mission family was increased by two, when twin boys arrived to bless the family of the superintendent, Bro. and Sister Detweiler. Two weeks later Sister Detweiler lay at the door of death, and prayer was made of the Church for her restoration, and God answered. We praise Him that she again can take her place with us in worship, and our prayer is that God may see fit to completely restore her. We are glad too for the quiet pleasant presence of Bro. Detweiler's mother who has made her home with them and is assisting in caring for William and Robert.

We praise Him for opening the way that the Board could give Bro. J. C. Clemens the ministerial oversight of the Sunday services. While we in no way fail to appreciate the effort of the other brethren who faithfully filled the pulpit on their appointed Sundays. We do feel that a need of long standing is filled when but one minister may study the needs of so varied an audience as a city mission congregation presents. We pray God's blessing upon Bro. Clemens and his family in the added responsibility and effort this charge adds to his already useful service with the Plain congregation and many evangelistic calls. The attendance at preaching service is increasing noticeably, while the attendance at S. S. continues good. After Christmas 50 Bibles and 19 Testaments were distributed among them to reward faithful attendance through the year.

A series of evangelistic meetings will begin Saturday evening, Feb. 22, closing March 2, with Bro. Wilson Moyer in charge. May God bless the Word with conviction in the hearts of the hearers.

We regret to say that Sister Cora Landis, who has so faithfully served the Mission since July, 1924, has been forced to relinquish her position due to her health. We sincerely hope that God may bless a rest to the complete restoration of her body, and that we can hope to have her back at her old place, which she fills in a very satisfactory way. The testimony of many

adds assurance to the conviction of us all that she has been called of the Lord, and her efforts blessed by Him in and among the homes she touched in Norristown. Our disappointments are His appointments, and we do not question at all, but that good shall be forthcoming. We hope that it will be possible in the future to have more help, so that as is too often the case among the helpers in institutions the few need not overtax their strength. (Continued on last page)

REMEMBER THY CREATOR

(Continued from page 950)

their all in all, as we might say; to such persons who have nothing to look forward to, these surely must be evil days.

We sometimes hear people say they have passed the bright side of life, or they have seen their best days.

To the one that is seeking only earthly gain and pleasures, and knows nothing better, this may in a sense be true; but to the Christian, the better days are still ahead. How well we remember when we were children and were going to go to Grandpa's house, how we would talk about it the day before and make preparations to go; how glad we were when we could see the chimney top, then the house; and when we got there Grandpa or Grandma as one of the family would open the door and welcome us in. Those were happy days of childhood.

Are we not as God's children journeying toward our Heavenly Father's house? How much more we should prepare to go home, and as we near the golden gate, how great our joy will be if we have that blessed assurance that He will meet us with outstretched arms and welcome us in. So the nearer home we get the happier we will be, if we are true children of His.

"Or the years draw nigh when thou shalt say, **I have no pleasure in them.**" To the sinner with sickness and death staring him in the face, these surely are evil days. When they have nothing to look forward to, it is no wonder they say, "I have no pleasure in them." How could such an one see anything but darkness and gloom ahead?

When we think how He created us in His own image, and a little lower than the angels, to be heirs of His and joint heirs with Christ, what a wonderful privilege is ours if we only accept the gift He has for us. On the other hand, these are evil days, with "no pleasure in them," for those to whom He will say, "Depart from me, I never knew you!" This is no small matter, for we are told, the soul will never die and the fire will not be quenched.

Columbiana, Ohio.

Married

Stoltzfus—Stoltzfus.—On Nov. 6, 1929, at the home of the officiating bishop, Bro. John A. Kennel of Parkesburg, Pa., Bro. Abner G. Stoltzfus of Bird-in-hand, Pa., and Sister Lena G. Stoltzfus were united in the holy bonds of matrimony.

Kauffman—Stoltzfus.—On Jan. 1, 1930, at the Millwood (Pa.) A. M. Church, Bro. Elmer J. Kauffman of Gap, Pa., and Sister Ruth Stoltzfus of the same place were united in the holy bonds of matrimony, Bishop John A. Kennel officiating.

Peachey—Kauffman.—On Jan. 5, 1930, Bro. Joseph G. Peachey and Sister Ada F. Kauffman were united in holy marriage by Bro. John L. Mast at the home of the bride's parents near Belleville, Pa. May God's blessings attend them through life.

Bowman—Hershberger.—On Nov. 28, 1929, at the home of the bride's parents, Bro. and Sister D. D. Hershberger, Bro. Ezra Bowman of Lynn, Mo., and Sister Alice Hershberger of Garden City, Mo., were united in marriage by Bro. I. G. Hartzler.

Kauffman—McQuery.—On Dec. 15, 1929, Bro. John C. Kauffman and Sister Naomi C. McQuery were united in holy marriage at the Locust Grove Church near Belleville, Pa., by Bishop John L. Mast. May God's blessings attend them through life.

Hershberger—Neilson.—On Jan. 9, 1930, Bro. Elmer Hershberger and Sister Marguerite Neilson, both of East Fairview congregation near Milford, Neb., were united in marriage, Bro. J. E. Zimmerman officiating. May God's choicest blessings attend them through life.

Zehr—Zimmerman.—On Jan. 16, 1930, Bro. Elmer Zehr of Manson, Iowa, and Sister Alta Zimmerman of the East Fairview congregation near Milford, Neb., were united in holy matrimony by Bro. J. E. Zimmerman of Milford, Neb. May God's choicest blessings be theirs.

Frey—Peifer.—Bro. J. Mowry Frey and Sister Mary Irene Peifer were united in holy wedlock Feb. 4, 1930, at the home of the officiating bishop, Bro. J. H. Mosemann, Lancaster, Pa. May the Lord be pleased to bless them abundantly in every way all through the journey of life.

Obituary

Miller.—Florence M., daughter of Clarence P. and Ada Miller, died at the Lancaster General Hospital Dec. 29, 1929, after a week's illness of septicaemia; aged 12 y. 2 m. 17 d. She is survived by her parents, three brothers, and one sister (Betty, Richard, Robert, and Clarence). Services were held Jan. 1, at the Millersville, Pa., Mennonite Church, conducted by Bros. Jacob Hess and Daniel Gish.

"Tis lonesome here without her,
And sad the weary way,
For life is not the same to us
Since she is called away."

—Parents.

Hess.—Henry L. Hess, Jr., came to adult baptism to the home of Bro. Henry and Sister Stella Hess on Dec. 18, 1929, near Elizabethtown, Pa.; he passed away after 3 days of suffering, Jan. 8, 1930. He is survived by his parents, 2 sisters (Minerva and Naomi), 4 grandparents, uncles, aunts, and 8 cousins. He is the first of the circle of cousins in heaven. We humbly say, "Thy will be done." Services at the home by Bros. Samuel Oberholtzer and Noah Risser. Texts, Luke 18:15, 16; Cant. 6:3. Interment in Risser Cemetery.

"A little flower of love,
That blossoms but to die,
Transplanted now above,
To bloom with God on high."
—Grandma.

Myers.—Mary K. Myers (nee Fretz), widow of the late Mahlon H. Myers, died Jan. 10, 1930, at the home of her daughter and son-in-law, Bro. and Sister Titus H. Moyer, Perkaspie, Pa.; aged 74 y. 1 m. 12 d. She had been bedfast for more than five months. She was a native of Campden, Ont., and came to Bucks Co., Pa., as the bride of Bro. Myers 57 years ago. To this union were born 11 children, of whom 5 survive. She also leaves two sisters and a brother. Funeral services were held from the Moyer residence Jan. 15, with concluding services at the Deep Run Mennonite Church, conducted by Bros. Moyer, Histan, and Wismer.

"My earthly labors have an end,
I've found a better home,
Where I with many loving friends,
Will gather round the Throne."

Shenk.—Mary Ann Shenk died at the Mennonite Old People's Home Dec. 25, 1929, of several strokes; aged 81 y. 6 m. 4 d. She was a member of the Elizabethtown Mennonite Church for many years. She is survived by the following children: Mrs. David Wolgemuth, Irvin, Samuel, Phares; also grandchildren and great-grandchildren. Funeral services were held Dec. 27, at the Mennonite Home, and at Elizabethtown Mennonite Church, conducted by Bro. Simon Garber, and Bro. Noah Risser. Text, Psal. 116:15. Burial in the Mount Tunnel Cemetery, Elizabethtown.

"Another aged sister
Is sheltered in the grave.
He needed one more saint above,
Amidst His shining band,
And so He bent with loving smiles
And clasped our sister's hand."

Miller.—Catharine Miller was born near Walnut Creek, Ohio, April 22, 1858; died near Berlin, Ohio, Jan. 14, 1930; aged 71 y. 8 m. 22 d. In her youth she accepted Christ as her Savior and united with the Mennonite Church, of which she remained a faithful member until death. On Jan. 11, 1880, she was married to Alexander Miller, with whom she shared the joys and sorrows of life for a period of over 45 years, or until Oct. 19, 1925, when he was taken from her side by the hand of death. To this union were born three sons and seven daughters. One daughter preceded her to the glory world. She leaves three sons, six daughters, 24 grandchildren, 12 great-grandchildren, 2 brothers, 1 sister, and a host of other friends and neighbors. Funeral services were conducted by the brethren Calvin Mast and Simon W. Sommer on Jan. 16, at the home and in the Bunker Church. Burial in near by cemetery.

Kreider.—Abraham, son of Elias and Margaret Kreider, was born Oct. 20, 1864, near Wadsworth, Ohio; died Jan. 7, 1930, at his late home near Wakarusa, Ind.; aged 65 y. 2 m. 17 d. On Dec. 6, 1894, he was married to Mary B. Good, who was called home Oct. 4, 1918. To this union were born one son and one daughter. On Dec. 28, 1924, he was again married to Eva Blosser, who tenderly cared for him in his last years. He leaves his deeply bereaved wife, and one daughter (Mrs. Alvin Eberly), two grandchildren, four brothers, and two sisters. The son and two grandchildren preceded him in death. He united with the Mennonite Church in his youth and was a member of the same until death. Funeral services were held from his late home in Indiana, after which the body was brought to Ohio, his former home, where further services were held at the Guilford Church. Interment in adjoining cemetery.

Keim.—Rebecca Keim, daughter of Simon and Sarah Zook, was born in Noble Co., Ind., Sept. 5, 1860; died at her home in Topeka, Ind., Jan. 28, 1930; aged 69 y. 4 m. 23 d. She

was one of a family of six children, all of whom preceded her to the great beyond except two brothers (Enos and Rufus). She united with the Maple Grove Mennonite Church in early girlhood and remained a faithful member through her entire life. She was united in marriage Dec. 10, 1893, to John Keim of Topeka, who died Feb. 24, 1928. Becky, as every one called her, was a kind, jolly, and generous friend and was loved by all who knew her. She leaves to mourn her departure two brothers, two uncles (J. D. Zook and Ezra Morrell), one nephew (Forest L. Zook), and a host of other relatives and friends. Funeral services were held Jan. 30, conducted by Oscar S. Hostetler and Edwin J. Yoder. Text, Col. 3:4. Interment in the Maple Grove Cemetery.

Ceroni.—Pearl, daughter of Mr. and Mrs. Lincoln Shockey, was born March 16, 1893; died Jan. 27, 1930; aged 36 y. 10 m. 11 d. She was united in marriage to Andrew Ceroni Nov. 14, 1917. To this union were born two sons (Mervin and Paul). She with her husband united with the Mennonite Church near Freeport, Ill., Dec. 14, 1919, of which congregation she has been a devoted and faithful member, ever manifesting a quiet and sympathetic disposition, being a kind and loving wife and mother. Her health condition had not been normal for some time, but her death came very suddenly because of heart failure, which was a shock to her husband, children, and many friends. Those left to mourn her sudden departure are the husband, two sons, father and mother, one brother, and many friends. Funeral services were held Jan. 29, conducted by J. S. Shoemaker and S. E. Graybill. Texts, John 11:2, 3; II Cor. 5:1; I Heb. 13:14.

Weaver.—John M. Weaver was born Sept. 14, 1855; died Jan. 14, 1930, at his home near New Holland, Pa.; aged 75 y. 4 m. He was first married to Susanna Martin. To this union were born 1 son and 4 daughters, all surviving. His second wife, who before marriage was Mary (Fox) Zimmerman, also survives. He was a member of the Mennonite Church. His sudden death was a shock to all, he having contracted blood poison caused by a wound which he received from a fall just one week previous. He will be greatly missed by the family and in the community in which he lived. He was always willing to lend a helping hand. Funeral services were conducted Jan. 18 at the home by Bro. Moses Horning and at Weaverland Church by Bros. John Sauder and Frank Hurst. Text, I Sam. 20:3. Interment in the adjoining cemetery.

"However painful it may be
To know that he is gone,
The thought is sweet that we may see
Him in the heavenly home."
—By a Niece.

Petersheim.—Gideon J. Petersheim was born in Marshall Co., Ind., Aug. 10, 1864, shortly after which his parents moved to Johnson Co., Iowa, locating on a farm in Sharon Twp., where he grew to manhood and lived until 1911, when he moved to Kalona, where he lived the rest of his life. On Nov. 29, 1887, he was united in marriage to Lydia Bontrager, living together in matrimony 42 years. In his youth he united with the Mennonite Church in which faith he died, leaving a bright testimony that all is well, and making all funeral arrangements a few months before he died. Bro. Petersheim was a good neighbor, always ready to lend a helping hand as long as health permitted. He quietly passed away at his late home, Jan. 22, 1930, at the age of 65 y. 5 m. 12 d. Those of the immediate family that are left are his loving companion, one daughter (Mrs. S. W. Yoder), one son (Rollin), and six grandchildren, besides one brother (Jacob J.). He was preceded in death by his parents, two brothers, and three sisters. Funeral services were held at East Union Church, and burial in the East Union Cemetery, conducted by Bros. Joe C. Brenneman and D. J. Fisher.

Heiser.—Adina Ida (King) Heiser was born near Groveland, Ill., May 23, 1863; died at her home near Foosland, Ill., Jan. 30, 1930; aged 61 y. 8 m. 29 d. At the age of 14 she accepted Christ, united with the Mennonite Church, and remained faithful to the end. On Jan. 31, 1888, she was united in marriage to Prier Heiser. To this union 3 children were born. With the exception of about 23 years spent near Groveland, Ill., she spent all of her life where she resided at the time of her death. Her health began to fail about 3 years ago and about 2 weeks ago her condition became serious. She bore her suffering patiently, death being due to a complication of diseases. She leaves her husband, three sons (Samuel, Aaron, and Silas), 5 grandchildren, 4 brothers (Adam, Chris, Simon, and John); 1 sister (Eva Wagler), and many other relatives and friends. Four sisters and one brother preceded her in death, also three half-brothers and three half-sisters. Funeral services were held at the East Bend Mennonite Church by Bro. Samuel Zehr in German and Bro. J. A. Heiser in English. Texts, Psalms 90 and I Thess. 4:13, 14. Interment in East Bend Cemetery.

Swartz.—Bro. Amos Swartz was born April 16, 1842, in Waterloo Co., Ont.; died at his late home near Fentress, Va., Jan. 25, 1930. Bro. Swartz was married to Sister Faunie Heuther, Dec. 29, 1868, with whom he walked life's pathway just a little over sixty-one years. Sister Swartz survives him. The Lord blessed this union with 12 children, seven of whom passed on before. Bro. Swartz was converted in the spring of 1885 and he and his wife were received into membership in the Mennonite Brethren in Christ Church on June 21, 1885. Having moved to Norfolk, Va., Bro. Swartz assisted in the organization of the Mt. Pleasant congregation of the Mennonite Church about twenty years ago and remained a loyal member of the same until called home by his Lord. Surviving members of the family, besides his wife, are five children (Simon, Mrs. Zelda Schlieter, Mrs. Maud Edney, Mabel, and Leslie); two brothers (Abram and Simon), one sister (Mrs. Aaron Devitt), 11 grandchildren, and 22 great-grandchildren. Funeral services were held at the home and the Mt. Pleasant Church on Jan. 27, in charge of the home ministers, Bros. C. D. Bergey and S. H. Brunk, assisted by Bro. Daniel Shenk of Denbigh, Va., and ——— Stables, pastor of the local Methodist Church. Text, I Pet. 1:3, 4. Interment in the church cemetery.

Stauffer.—John L. Stauffer was born Feb. 27, 1861, in Folsburg, Alsace, France; died Jan. 19, 1930; aged 68 y. 10 m. 23 d. In 1866 he moved with his parents to America where they made their home in Illinois until 1878, when they moved to Seward Co., Nebr. On Dec. 25, 1882, he was married to Barbara E. Roth of Planagan, Ill. They resided near Milford until 1910, when they with their family moved to Tofield, Alta., where he lived until the time of his death. This union was blessed with 11 children: nine daughters—Katie Bender, Lizzie (deceased), Emma Stalter, Anna Maurer, Barbara Yoder, Mary (deceased), Millie Yoder, Lily (deceased), Ida King, and two sons—Benjamin and Nickolas, both deceased. He leaves his companion, 6 daughters, 1 daughter-in-law, 28 grandchildren, and 2 great-grandchildren. All the living children were present at the funeral except Emma Stalter of Gridley, Ill. Three daughters, 2 sons, 3 grandchildren, 4 brothers, and 4 sisters preceded him in death, he being the last in the family. He accepted Christ as his Savior in 1876 and remained faithful until death. The cause of his death was nephritis. His sickness lingered for several months, during which time he received many visits from relatives and friends which he appreciated very much. Services were conducted at the home and at the church by Bros. J. K. Lehman and M. D. Stutzman. Texts, I Cor. 5:1-5; Jas. 4:14. Interment in cemetery nearby.

"How peacefully lay our father sleeping,
Calmly upon our Saviour's breast,

And we will strive to cease our weeping
For we know our father is at rest."

Shetler.—Leona Shetler was born Jan. 19, 1908, near Centralia, Mo.; died Dec. 20, 1929; aged 21 y. 11 m. 1 d. On Dec. 3, she left home with her sister and family to spend the winter with her brother in California because of her health. On the way she had the misfortune of having a slight fall, which hurt her spine, although she did not know it. That night she complained of headache and in five days passed away in a tourist camp, near Seymour, Texas. She died four hours before her parents reached her. She was unconscious most of the time. Some of her last words were, "The angels are watching over me," "Who believes on Jesus shall be saved." She united with the Amish Mennonite Church at the age of thirteen years and remained faithful till death. Two years ago she told her mother she was ready to die any time the Lord should call her. Her health was failing for over four years. She expressed herself as being willing to suffer if it would draw others nearer to God. She spent most of her time at home with her parents, where she will be greatly missed. She leaves father, mother, 4 brothers, and 4 sisters (Mrs. David Albrecht, Mrs. Emanuel Albrecht, Clarence, Ezra, Marion, Josephine, Jacob W., and Anna Marie); also 7 nieces and 3 nephews, besides many other relatives and friends. Two infant sisters preceded her in death. Funeral services were held at the Pigeon River Church, near Pigeon, Mich., in charge of Bros. M. S. Zehr and Edwin Albrecht. Text, Rev. 22:1-7; I Sam. 20:3.

"How peacefully lay our sister sleeping,
Calmly upon our Saviour's breast,
And we shall strive to cease our weeping,
For we know Leona is at rest."

Hershey.—John B., Jr., son of John B. and Adaline (Reist) Hershey, Manheim, Pa., died Jan. 19, 1930; aged 10 y. 4 m. 1 d. His death was caused by appendicitis. On Monday, Jan. 13, he had been to school. The next morning the doctor was called for and his advice was followed. On Thursday morning he was taken to the Lancaster General Hospital, but he seemed too weak to undergo an operation. All was done that medical aid and human hands could do, but it pleased the Lord to call him home on Sabbath morn. So by His grace we submit and say, "Thy will be done." Although of tender years, he had confessed his Savior at a series of meetings held at Erb's Church by Bros. J. W. Weaver and John S. Hess during November. He was much concerned about his classmates in public and Sunday schools. He often read his Bible from early youth, and was memorizing the 23rd Psalm when he passed away. May the calling away of our dear little John be the means of drawing us all closer to heaven and heavenly things. He leaves his parents and these sisters and brother; Catherine, living with her grandmother; Mary, wife of Noah W. Kreider; Florence, wife of Floyd G. Risser; Cora, wife of Harold K. Book; Jacob and Mildred, at home. He also leaves three grandparents: Catherine Hershey, and Bro. and Sister Jacob D. Reist. Funeral services were conducted Jan. 22, from the late home by Bro. Isaac Brubaker and at Erb's Mennonite Church by Bros. Isaac Brubaker, Jos. Boll, and John S. Hess. Texts, Eccl. 12:1; Job. 14:2. Burial in cemetery adjoining the church.

"We weep, though not in bitterness
Ours not the tears of gloom;
No thoughts but those of tenderness,
Shall glisten round his tomb."

Gerber.—Magdalena, daughter of Christian and Phoebe Sears, was born Dec. 7, 1866, near Morton, Ill.; died at the Mennonite Hospital, Bloomington, Ill., Jan. 10, 1930; aged 63 y. 1 m. 3 d. On Dec. 30, 1886, she was united in marriage with the late Bishop Samuel Gerber of Tremont, Ill., who preceded her in death Oct. 28, 1929. In her childhood she moved with her parents to near Tiskilwa, Ill., at which place

she lived until the time of her marriage. It was during the early part of her life that she accepted Christ as her personal Savior, uniting with the Mennonite Church near Tiskilwa, Ill., and living a faithful Christian life until the end. Being deprived of her health for a number of years, she bore it all patiently, being resigned to the Master's will at all times, even up to the last when it was decided advisable to perform a goitre operation, which was performed only several hours before her death. She leaves two sons and three daughters (Rosa, Mrs. Martha Wubben, Otto, Menno, with whom she made her home the past year, and Mrs. Ruth King); also 8 grandchildren, three brothers and five sisters (Mrs. David Bachman, D. W. Sears, Chris Sears, S. R. Sears, Mrs. Asa Ropp, Mrs. Jos. Springer, Mrs. John Forney, Mrs. Charles Culp), and a host of other relatives and friends who mourn the loss of a loving mother, sister, neighbor, and friend. Funeral services were held on Jan. 13 at Pleasant Grove Church near Tremont, conducted by Bro. Jos. D. Hartzler of Planagan, Ill. Interment in Pleasant Grove Cemetery.

"Earth has lost its look of gladness,
Heaven seems to look more bright,
Since the spirit of our loved ones
Took their happy homeward flight;
And we long to cross the river,
Long to rest upon that shore,
There to see, and know, and love them,
With the Savior evermore."

Hershberger.—Milton E., son of Elias and Elizabeth Hershberger, was born near Salisbury, Pa., April 30, 1870; died at the Memorial Hospital, Cumberland, Md., Jan. 12, 1930; aged 59 y. 8 m. 12 d. He was married to Catherine, daughter of the late Bishop Daniel and Elizabeth (Yoder) Beachy of Aurora, W. Va., Sept. 1, 1898. Unto them was born one son (Donald) who, with the bereft companion, are the survivors of the immediate family. He was an outstanding example of manhood, both mental and physical, and his efforts, whether in manual labor or mental effort were of exceptional efficiency. With the exception of the closing years of his life he was blessed with health and strength which falls to the lot of comparatively few. The deceased brother taught school successfully in his younger years, but for his temporal life work he chose farming, first as a tenant of the old homestead, then owned by his parents, and shortly thereafter, he purchased part of the same farm, on which he and his favored companion erected a comfortable residence, which they were permitted to occupy together to his death. He engaged in farming as long as strength permitted, doing most of the outdoor labor himself, though he might have served in less strenuous lines of endeavor with credit, for which he would have been eminently qualified. The writer noted, respected and loved this trait of character in the departed brother, that he did his full share of farm labor, at home and in the community,—that he did the common labors of common life uncommonly well, when he might have chosen easier and less arduous kinds of endeavor, as so many do. As an associate in childhood, in young manhood, and throughout the years to the close of his life, the writer knew the brother as one who was most exceptional in freedom from the coarse, the vulgar and the uncouth in spoken word or through suggestion. His speech was generally that of few but well-chosen words. In young manhood days he wrote in the writer's album, "The hardest thing to keep in this world is to keep still;" and this he often meditated upon, as checking up well with the example the deceased exemplified. He united with the Amish Mennonite Church in young manhood, in which communion he died. He experienced perhaps less bodily suffering or lack of means that falls to the portion of most mortals, throughout the major period of his life, yet in the closing years of life he too was called to "pass under the rod"—that chastening dispensation of affliction which bids us take leave of the things of earth. Of the parental family of the deceased the fol-

lowing survive: Joel (deacon of the Amish Mennonite Church), Harvey, Ida (wife of Bishop Christian W. Bender), Ada, Cora (wife of Christian J. Bender). Two sisters, Annie (wife of Peter D. Shetler), and Sarah (wife of Jonas D. Yoder), preceded him into eternity. Five brothers and sisters died in infancy and early childhood. Evidently health was being undermined and broken down to a greater extent than the brother realized prior to an acute attack, but more than a year ago he was affected in a manner and degree which was quite grave, since which time he declined in health, due to weak heart, hardened arteries, and high blood pressure. Just before Christmas he suffered hemorrhage of the nose, and it was necessary to call in the physician to stop it. Following this a mastoid abscess developed and it was with some hope of relief through operation that he was taken to the hospital. But as his condition did not improve nor justify it, this could not be resorted to and his condition became worse until death ended his sufferings. Funeral was held at the Oak Dale meeting house near Salisbury, Pa., Jan. 14, conducted by Noah Brenneman in German (from Job 14:15) and by the writer in English from Phil. 3. Appropriate remarks were also added in German by Moses M. Beachy. J. B. Miller.

SPECIAL MEETINGS

Creston, Mont.

Report of Sunday school worker's meeting. **Organization:** F. B. Lapp; Chor. Rosella Bachman; Secretary, Mabel Kauffman.

Program: Devotional, (Psalm 103) F. B. Lapp; **Three-fold Purpose of the Sunday School:** (1.) Teaching the Word, Lela Lapp; (2.) Bringing Souls to Christ, Victor Hoylman; (3.) Building up Souls in Christ, J. G. Hochstetler; **Coöperation of Home and Sunday School,** N. L. Kauffman; **Essentials in Sunday School Work,** Silas Mast; **Essentials to Sunday School Success,** Emma Hochstetler; **Helps and Hindrances,** John Bachman, Elizabeth Birkey; **Joy of Faithful Service,** John Oesch.

Thoughts Gleaned.—It is necessary that we teach Christ and live up to our teachings so that others may understand and be won. As Joshua said, "As for me and my house we will serve the Lord." It is necessary that we work unitedly and encourage others. To build up souls in Christ there must be an interest in others. Sunday school and home principles must harmonize. Faith in God and workers who realize their place go to help make a successful Sunday school, together with prompt attendance and interest, prayer, coöperation with God, and approved workers. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." We should encourage others. We must also be regular and reverent in our attendance to be successful. We must have a knowledge of the Lord and follow His guidance to teach others. Seek to find joy in your labors. There is joy in faithful service only when we have been faithful in every service. Secretary.

Tofield, Alta.

Report of Fifteenth Quarterly Meeting. **Officers:** Mod., Joe Voegtlin; Chor., Eva W. Eaman; Secy., Ada Lauber.

Program: Devotional, Dan Lauber; **Relationship of God and Fellowmen,** Joe Kauffman; **Christian View of Abstinence,** Mahlon Bender; **Children's Exercises,** N. E. Roth; **Christian's Duty Toward Government,** David Stutzman; **Fellowship of Believers in Worship,** J. K. Lehman.

Thoughts Presented.—We should love God with all our heart, strength, and soul, and neighbors as ourselves. "Faith without works is dead." If we have no faith, our works are vain. We must keep ourselves pure in heart, mind, and body. The Christian's duty is to pray for the government and to be obedient to it. Secretary.

ITEMS AND COMMENTS

Encouraging reports are coming from the five-power naval conference now being held in London. With the sentiment overwhelmingly in favor of substantial arms reduction, among the people of all nations represented, the delegates assembled in conference in London are making an earnest effort to meet the wishes of the peoples in their home lands. Conflicting interests among nations and the influence of militarists are two obstacles to be overcome.

True to its record, Mexico is again giving evidence of its revolutionary tendencies. The latest outrage is that of an attempt at assassination of President Ortiz Rubio, a few hours after his inauguration and there are hints that this is but an incident in a plot of widespread proportions. Fortunately the wounds are not serious, and it is hoped that the trouble may pass over without any serious disturbances. The President has taken a stand for a peaceful, orderly government, with amicable relations with neighboring nations. Let the prayers of God's people continue to ascend to the Throne in behalf of the peace of nations.

Official reports tell us that Americans smoked 13,000,000,000 more cigarets in 1929 than they did in 1928, the total consumption for the year being 119,038,841,560—an average of about 1000 "coffin nails" for every man, woman, and child in America. It is said that the increase is due largely to the spread of the habit among the American women. The unfortunate thing about the tobacco habit is that it blunts the moral sensibilities and thus prevents its victims from waking up to their danger. Paraphrasing the language of inspiration in discussing the victim of strong drink, the smoker, after being warned of results, is ready to say, "I will smoke it yet again."

During the past few years the newspaper reading world has become accustomed to reading reports of factional strife and cruel warfare in China. Now come reports of a famine of unusual proportions in that stricken country, the details of which are heart-rending. This is made all the more severe because of a severe winter, said to have broken the record for sixty years. With no crops (in some parts of the country) and none planted, millions are facing starvation and cannibalism reported, and various charitable organizations are setting about to raising funds for relief. Along with the relief the world should not fail to get this object lesson on the atrocities and destructiveness of war.

As an example of liberal giving to the cause of missions, the Seventh-day Adventists in the United States and Canada stand well at the front, as the following extract from a recent official report shows:

"The 112,276 members of the Seventh-day Adventist denomination throughout the United States and Canada gave the exceedingly liberal amount of \$2,839,674.09 in free will offerings to the advancement of foreign missions in 1929, or an average of 48.6 cents per week for each individual.

"When all the reports were summarized, it was found that \$499,100.77 had been paid in December, which, added to the previous receipts, made \$2,839,674.09 for the year 1929, or a membership average of 48.6 cents per week," says Mr. Conard in his comments. "This is an increase of \$19,559.98 over 1928, but on account of the larger membership in 1929 the average cents per week is one-half cent less."

"Delegates from the women of three countries, the United States, Japan and France, have reached London and are hoping to present petitions which they bear to the naval

conference. These petitions ask for drastic naval reduction. The Japanese signatures number 180,000. Those of the United States, 30,000 officers of clubs which aggregate 6,000, 000 women. The British women have also asked for "the drastic limitation of naval armaments as a step towards the ultimate abandon of all weapons of war," while the women of Cuba have sent a cable along the same lines."

CORRESPONDENCE

(Continued from page 957)

Sister Mamie Freed, who has for some years had her home in Norris-town, was able to take up the work Sister Landis laid down, and we pray God to bless her in her service and give her evidence within and without of His divine approval of her effort in His cause.

We enjoyed having the Saturday evening Bible study of the Plain Church worship with us in our Bible study several weeks ago. We invite others to come. The attendance at the monthly song service held the first Saturday evening of each month is usually good.

The congregation here appreciate the effort of all who show an interest in any of our services, and we invite others to come and see what God is doing among us.

In His service,
Feb. 6, 1930. M. H. Lederach.

I wonder if our Mission Board is doing a wise thing by taking young people, right out of school, and sending them thousands of miles away to the foreign mission fields without first giving them at least a short post-graduate course in the home field in direct contact with fellow men.—J. A. Reßler.

A half-hearted Christian is not really happy. Such people try to be happy, but real happiness may be found only in the fully surrendered life.—Martha Yake.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth
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(Gospel Witness
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No. 47

EDITORIAL

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Mennonite Year Book and Directory is the official statistical publication for the Mennonite Church. It is about ready for delivery. See announcement on the last page of this issue.

Mennonite General Conference.—The Executive Committee of the Mennonite General Conference is desirous of locating the next meeting of that body where the cause of Christ and the Church may be served to best advantage. If you are interested in this matter, either in the giving of suggestions or in sending invitations to have it held in your home community, you will do well to communicate with the Secretary of General Conference, Bro. N. E. Miller, Springs, Pa.

"Sweeter than Honey."—After you have read Bro. M. M. Brubacher's article on this subject, found elsewhere in this issue, you will probably have a few things to think about that you have never thought of before. There is blessing in obedience, especially when it comes to obeying commandments of God which are distasteful to the flesh. We should stand ready to obey "all things whatsoever" the Lord commanded His disciples, not only because they are God's commands but also because of what this means for the soul. "Happy are ye," is true whenever and wherever "ye have obeyed from the heart that form of doctrine which was delivered you."

Your Sunday School.—You are interested in having your Sunday school contribute in the largest possible way to the progress of the cause of Christ and the Church in your community.

Whether you are a teacher or not, you can help in this work through prayer, consistent living, careful lesson preparation, regular attendance, and personal work in getting others to attend and making them feel welcome when they come. On this latter point you want to be interested in the whole school in general, and in your own class in particular. The better the general interest in your school, the more likely you will be to hold the attendance of the indifferent ones after the attractions of spring and summer come on to lure them elsewhere. One thing to work for is to have all the people in Sunday school, young or old, to remain for the preaching service which follows.

The Five-power Naval Parley.—The world has its eyes turned in the direction of London, England, where representatives from England, the United States, France, Italy, and Japan are trying to arrive at an understanding whereby the immense and burdensome fighting machinery of the world may be reduced. The big point, so far, in the discussions has been that of economy. It is argued, for instance, that if the "naval holiday" can be extended to 1936 it will save the United States a round billion dollars. The big argument that is worked to capacity just now is that a race in competitive armaments would mean a further addition to the already crushing load of taxes which militarism is fastening upon the nations.

It is a big point; but not the biggest one connected with the disarmament question. History has proved that huge standing armies and navies mean a provoking challenge to war. The great World War would never have started had not the nations felt that they were about as fully prepared for war as they would be likely to get. It is the man who goes armed that is usually the first to get into trouble. To be military-minded means to become war-mad. Not merely as

a matter of economy, but as a matter of escaping the savagery of war and its deteriorating influence and of securing the blessings of peace, let the movement for a peaceable disarmament of the nations continue.

Faith and Works.—At the foundation of this subject is the question as to whether man is saved by what he does or by what God does for him. In the former view we have a case of justification by works; in the latter, justification by faith. It is possible to place upon either view an emphasis which makes it unscriptural.

We are not, can not be, saved by what we do. This is emphatically taught in Romans 3 to 5, Eph. 2:5-8, Col. 3:3-7, and other scriptures. Every child of God must say that "by the grace of God I am what I am;" that we are saved "not by works of righteousness which we have done, but according to his mercy he saved us." The promise is that "whosoever believeth on him...hath everlasting life." The gift of salvation is an act of God based alone upon the atoning merits of the blood of Jesus.

But there is a sense in which man is saved, if not **by** then **because of**, what he has done. When James (2:14-26) assures us that a man is not justified by faith alone but also by works, that "faith without works is dead," he has in view the same underlying principle that Christ had when He said, "Thy faith hath saved thee," that Paul had in mind when he taught the Ephesian brethren that "by **grace** are ye saved through **faith**." In other words, while salvation is wholly and exclusively as an act of God based in no way upon the merits of man or his works, it is after all bestowed upon conditions determined by what man does. Faith, repentance, heart obedience, all of which belong to the man-side of conditions to salvation, are all essential to the greatest of all the acts of grace on God's part—the salvation of the human soul.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

SWEETER THAN HONEY

By Menno M. Brubacher

For the Gospel Herald.

How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth!—Psa. 119:103.

We believe that David meant exactly what he said when he used these words. If he felt that, how much more should we feel so and say so, we who have all the beautiful and wonderful things of that part of the Bible which was written after David's time.

We fear there are many professors of religion who cannot say what David said, but we also rejoice that there are still many who find a special blessedness and sweetness in even the unpopular parts of God's Word (such as John 13 and I Cor. 11) and who can truthfully say that it is sweeter to them than honey.

Honey? Yes, we all know that it is very sweet; but to most of us up to a few years ago it was just honey. Then the doctors and others began to tell us how wonderful it is, especially for the heart and people troubled with rheumatism, etc. Nurses are using it themselves and loudly praising it as both food and medicine and best of all, it is not unpleasant to take. We know it is sweet because we have tasted it and enjoyed the benefits of it many times.

Now, if in spite of all that science and our own experience have taught us about it, some one who has never tasted it came along and said, "I know there is such a thing as honey, but it has no flavor and no value as food or medicine," what would we think? Would we not feel that he was casting a reflection upon our intelligence, or that there was something the matter with his own? He would be foolish indeed, but his folly would be as nothing compared to that of him who comes along and tries to tell us there is nothing in certain parts of God's Word, as for instance, the ordinance of footwashing. Is not such an one casting reflection not only on the intelligence of those who observe this ordinance but also on that of its Divine Author?

Many people in those churches who do not observe it would never allow themselves to speak lightly of those who do, but there are those here and there who find pleasure in trying to

get others to discontinue its observance. I do not think that we can begin to imagine what a foolish and abominable thing it must be in the eyes of a holy God to see some one try to persuade one of His saints to stop observing this ordinance.

Many who were converted in their youth and now are old and have observed it many times and have always been blessed for it, may not be much in danger of being led astray; but the young are in danger, especially when some one who is much older and does not obey this command comes along and tells them how happy and blessed they are in the Lord, what wonderful mountain-top experiences they have had, and how sure they are that this thing is not to be taken literally. Oh! dear reader, whether you are young or old, do not allow yourself to be misled by such, no matter how loud their professions, or great their learning, or smooth their arguments may be.

I have seen and heard enough to convince me that it is quite often true that those who are in the habit of trying to reason it away are the very ones who have convictions about it and are talking to convince themselves that it need not be observed,—to ease an uneasy conscience and satisfy a dissatisfied soul. God pity them, and help them to surrender to His will and obey His commands.

Remember, dear reader, that such are setting up their little bits of intelligence against the infinite wisdom and power of our blessed Savior who spoke the words that will be our judge at the last day, who knows what is good for us, who gave us the example and promised the blessing on obedience to it.

I rejoice to think that many who read this are ready to say with me that the longer we live and the more we see what is going on in the world and in the church, the more clearly we can see the need of just such an ordinance and the wisdom of Christ in instituting it.

If we were as sure as Christ was that we have only a few more hours to live, we would not spend any time telling our children to do a certain thing and even give them an example if we did not want them to do it—much less would Christ. He made no mistake, and will never be ashamed for having given the command; and we need not, and never should be, ashamed to obey it. Let us heed the Word of God which tells us to cast down reasonings and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ. II Cor. 10:5.

We will probably never fully know in this life all the benefits and blessing the Lord bestows on all those

who observe this ordinance, nor how many blessings those miss who fail to observe it; but we do know that Christ is an all-wise teacher and that it is absolutely safe to follow His commands.

Let us not look upon this ordinance as something that Christ invented only for the purpose of humbling us, for we should be humble before we ever observe it the first time. Neither is it only for the purpose of testing our obedience, but much rather to give us opportunities to show our willingness to obey; and best and sweetest of all, it is to give us opportunities to receive special spiritual blessings for, "If ye know these things **HAPPY** are ye if ye do them."

We will appreciate honey more if we take time to think what a great amount of toil and travel a bee must make to produce just one drop of it. Even so will we appreciate the Word of God more if we take more time to think what it has cost our blessed Savior to give us the Gospel. Then will we love Him more and serve Him better; and having obeyed His commands and received His blessings, we will not say, "It is vain to serve God; and what profit is it that we have kept his ordinance" (Mal. 3:14)? but we will have joy in His service and will be able to truly and reverently say, "How sweet are thy words unto my taste, yea, sweeter than honey to my mouth!" Much as we love honey, we would infinitely rather go without it all the rest of our life than miss the blessings that come with the observance of this God-given ordinance. "If ye love me keep my commandments" (John 14:15). "Ye are my friends if ye do whatsoever I command you" (John 15:14).

St. Jacobs, Ont.

HEARD AT A BIBLE CONFERENCE

(Synopsis of leading thoughts given at a Bible conference held at Fairview, Mich., Dec. 19-23, 1929. C. C. Culp and S. D. Miller instructors, reported by Mabel Fletcher, secretary.)

1. **Education—How a Help or a Hindrance to the Church.** Education is a development of body, soul, and spirit; also an impartation of knowledge. God is the source of all wisdom. We learn by experience. All should be lifelong students. Dangers of Education are: (a) It may puff up; (b) it may cause one to look at things from a natural point of thinking. Education is a help to the Church when we recognize it as being a gift from God, also when it makes us humble.

2. **Marriage and Divorce.** Marriage is a divine institution, also a divine act blessed by God. God forbids intermarriage of Christians with non-Christians. The marriage relation is

dissolved by death only. Separation is allowed: (a) If an unbeliever leaves a Christian companion; (b) for cause of fornication; but remarriage is not allowed.

3. **Chastisement.** Ways of chastening: (a) Heart burdens for special things; (b) condemnation; (c) adverse experience; (d) financial loss; (e) sickness; (f) adversaries near us; (g) death in home to bring our sins to remembrance. Purpose of God in chastising is to make us humble and make us learn His way. Promises from God to chastised are: Grace to bear it and He will not forget us. Our attitude toward it should be that of patience and we should have confidence in God. The result will be: (a) Righteousness; (b) glory in the next world.

4. **Sin,** any thought, word, action or desire contrary to God's Word. The originator of sin is Satan. Sin destroys purity and holiness of individuals. All sin in the heart will have outward manifestations. To be a sinner does not depend on kind or enormity of wrong that's done. Wages of sin are: (a) Death, (b) eternal punishment. Deliverance of sin comes from God.

5. **Faith.** In no instance is faith sight. Faith and reason are not related. Faith is not natural hope, and goes further than confidence. Christ is the Author and Finisher of our faith. The prayer of faith is answered, but not always immediately. Faith comes by hearing the Word of God. We should venture out on our convictions. Degrees of faith are: (a) Weak; (b) increasing. We receive forgiveness of sin through faith.

6. **Repentance.** It is not: (a) Desire to be good; (b) knowledge; (c) conviction; (d) joining church; (e) baptism; (f) good works. Repentance is a change of intellect, emotions, will power. Elements of repentance are: (a) Coming to oneself, (b) self-aborrence, (c) sorrow, (d) confession, (e) forgiveness, (f) restitution, (g) obedience, (h) changed living. It is brought about by God's goodness leading men to it, and also by chastisement. There is no repentance in judgment. God's command is for "all men everywhere to repent."

7. **Redemption,** means to loosen, deliver, restore, return possession. We need it because we are guilty of sin. In salvation each person is delivered from power of darkness. Christ has been substituted for us to atone for our sins. No man can redeem himself. The blood of Christ redeems us from sin's power. Our attitude towards redemption: We are His, therefore we should not live to ourselves but unto Him who died for us.

8. **Preparation for Christian Service.** Each saved person is saved to

serve. The new birth must start on the inside first. Christians can not stand still, they are either growing in grace or away from grace. Prayer is a command to each Christian. Secret prayer is very important. When asked to take part in Christian service we should do all we can to the glory of God.

9. **Justification**—means to be declared guiltless. In Old Testament times there was a curse pronounced on all who kept whole law. God is the originator of justification. Grace is the source of justification. Redemption is the method plan of justification. Price, the blood of Christ. Resurrection was the seal of justification. Our sins were laid on Christ, thereby His righteousness was imputed to us. If we believe on Christ and confess our guilt, then Christ will forgive, cleanse, and justify us from all things.

10. **Regeneration.** Being born again. We need the new birth because the natural mind is not spiritual. The holiness of God demands the new birth. The Church of God is a living organism. The work of the Holy Spirit is hindered by failure of exercising the will. The cross of Jesus makes new birth possible. How we are born again: (a) Of God; (b) with the Word of truth; (c) caused by influence of man's teaching; (d) God opens our heart; (e) Holy Spirit gives life when man yields. Results of regeneration are: (a) Being separated from our sins, (b) Holy Ghost baptism, (c) become sons of God, (d) joint-heirs with Christ, (e) home in heaven.

11. **Sanctification.** Cleansing, and set apart for definite Christian service for God. Showing by our life that God is holy. We should always conduct ourselves in such a way that when we are questioned about our religion, our answer will be consistent with our actions. We are sanctified: (a) By God, (b) by Christ, (c) by Holy Spirit, (d) by experience, (e) by hearing and obeying God's Word. We are sanctified instantaneously in our standing and progressively in experience. Without holiness no man shall see the Lord.

12. **Bible Standards of the Ideal Home.** An ideal is a conception of perfection. Home is more than an abiding place. When conditions in the home are ideal then the earthly home is a suburb of the heavenly home. Bible standards for the home are: "As for me and my house, we will serve the Lord." "What have they seen in thy house?" The family altar established.

13. **Book of Acts**—was studied each day. Key verse is Acts 1:8. Book was divided into three parts: (a) Witnessing at home; (b) witnessing in Samaria; (c) witnessing in uttermost parts of earth.

FAITH

By J. N. Brubaker

For the Gospel Herald.

When the Son of man cometh, shall he find faith on the earth?—Luke 18:8.
Without faith it is impossible to please him.—Heb. 11:6.

The signs of Christ's coming are evident in that many are falling away from the true faith. In coming to ourselves and realizing our sinful, helpless, frail, dependent condition, we look to God "in faith believing," and He can and will help us. He "is a rewarder of them that diligently seek him." To have faith in God admits us into the richest treasures that man can have. "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

Brother, sister, are we thankful to God for this gift of faith? When we look around us and see the many who do not lay hold on the promises of God through faith it should stir us up to a sense of our duty, as the followers of Christ, and do our best to bring them to Jesus.

If we have faith in God and His Word we are obedient to Him through the Church, and being obedient to Him He will increase our faith. Having faith in God, we must contend earnestly for it, and keep it. Yes, we must "fight the good fight of faith."

There are so many shades of doctrines and beliefs in the world to-day that we must prove all things by the Word of God as we have it in the Bible, and "hold fast that which is good." To be indifferent about the truth of God's Word brings doubt and then unbelief, which is the great besetting sin of the present time.

Faith in God means accepting Christ and obediently following Him in all His teaching. To be a follower of Christ means a life of self-denial, humility, nonresistance, separation from the world. Our faith in God is manifested by our interest in the spiritual welfare of the members of our own household, and others.

Through faith and obedience to God we receive the Holy Ghost whose mission it is to guide us into all truth. This brings into our life record the fruit of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

"Let us hold fast the profession of our faith without wavering," ever "looking unto Jesus, the author and finisher of our faith."

Lancaster, Pa.

We may develop the characteristics which belong to the children of God, but we can never by any means make ourselves children of God through development.—S. F. Coffman.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

PAST, PRESENT, AND FUTURE

Christ saved me when a sinner,
From thralldom, and from woe;
Gave me the joy of freedom,
And His great love to know.

Christ guards me as His loved one
While through the waste I roam—
Until I pass the portals,
Of His eternal Home.

Christ sends me as His witness,
To publish far and wide,
The tidings of His mercy
Who for lost sinners died.

Christ soon shall call His ransomed,
E'en me with all the rest;
To share His endless glory
In mansions of the blest.

And there amid the splendors—
Where saints and angels throng,
I'll sing redemption's story
In never-ending song.

—C. C. Crowston.

FROM OUR MISSION STATIONS

Portland, Oreg.

(733 Xavier Street)

Greetings to All Herald Readers:—We can say with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

Bro. Milo Kauffman of Chicago, Ill., came into our midst, Jan. 15 and continued services until Jan. 26. All who had the privilege of hearing Bro. Kauffman were strengthened. There were three confessions besides a number who reconsecrated their lives. We praise the Lord for this. The sermons gave us all a determination to walk closer to the Lord. Although Bro. K. has left we will pray for the revival to continue in the lives of each one of us.

We had some cold weather during the month of January, with a lot of snow. Now it has turned warmer and is raining.

The mission workers are all enjoying good health. Health in general is good.

Pray for the work at the Portland Mission, that we may be a soul-saving station. We need the prayers of God's people at all times.

In His service,

Feb. 4, 1930. Velma Roth.

Ephrata, Pa.

(Cocalico and Pleasant Retreat)

Dear Readers, Greetings in Jesus' Name:—We have been having winter weather with a lot of snow. Health in general is good. We can say with David, "Truly God is good....to such as are of a clean heart."

We are glad that the Lord has put it into the hearts of fathers, mothers, boys, and girls to come out to the services. The attendance is encouraging. A few strangers have moved into this neighborhood. During the cold winter weather some needed help. We as workers have tried to supply their needs.

We were glad to have with us Bro. John W. Weaver, our field worker, on Feb. 9. He preached to us about the City of Light. We were glad for the message. We are reminded of Rev. 21:23, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Let us all strive to enter into this beautiful city.

We want to thank all those who have paid us a visit. We say, Come again and bring others with you.

Let us keep our eyes on the Mirror of faith, for we know that He shall some day appear. Then we shall be like Him, for we shall see Him as He is. Then we shall be satisfied when we awake with Him in His likeness.

We ask an interest in your prayers in behalf of the work and workers at this place.

Feb. 10, 1930. D. S. Stauffer.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Readers:—In the Jan. 29 issue of the Gospel Herald we stated some things concerning our work among the needy and with this made an appeal for funds. At this writing we can say that the Lord has truly dealt bountifully with us. He moved upon the hearts of quite a number of brethren and sisters to contribute to this work. Quite a large amount of cash was sent us and also some provisions. Two brethren from Lititz brought a good supply of potatoes and some meats, last Friday. Another brother sent a box of meats by parcels post. A sister sent beans. We certainly are grateful to God and to the donors for this very liberal response.

The need still continues. However, we are looking for it to decrease gradually from now on for the next few months. To-day we helped fifteen families. Working conditions are still very unsatisfactory, but will naturally be improving somewhat with the coming of Spring. The contributions we have received will supply the need for the next three or four weeks. Many thanks. All of these families also need spiritual help and we are concerned for them in that way.

Bro. Warren Bean preached here last Sunday afternoon. Bro. Alfred Detwiler preached in the evening. He was accompanied by Bro. Edwin Souder who conducted the regular Scripture study before the sermon. The writer was absent on this Sunday.

Cottage meeting was held at the Cummings home last Wednesday evening and this evening (Wednesday) it will be at the home of Bro. and Sister Agnew and family.

In His service,
Feb. 12, 1930. J. Paul Graybill.

SOME SPECIAL NEEDS AT THIS TIME

By Vernon E. Reiff

For the Gospel Herald.

You will find listed below the list of funds which were overchecked on our records, as of February 1, and since we are coming to the close of our business year, we are publishing this list with the hope that we will receive contributions for these various overchecked funds from those who have been prosperous and can financially help to meet the needs on or before March 31, as we close our books for the business year on March 31, 1930, and we do not like to close our records with a shortage in these funds. Please direct your contributions to one or more of these funds:

India General	\$836.08
India Missionary	1,894.26
India Evangelistic	1,181.90
India Teacher	503.84
India Medical	627.10
India Annual Repairs—1929	397.50
S. America Missionary	237.53
S. America Evangelist	769.48
Canton Mission	392.76
Chicago Mission	330.13
Detroit Mission	208.40
Ft. Wayne Mission	457.53
Kansas City Mission	159.63
Lima Mission	348.98
Peoria Mission	585.81
La Junta Hospital and Sanitarium	77.06
French Missionary	1,111.99

\$10,119.98

Your attention is especially called to the largest three items above. We have two India missionaries whose support has not been assumed for the year 1929, and for that reason and also on account of shortage in exchange, for the supports which we have received, we are short the amount of \$1,894.26 up to February 1 and we will be sending another support allowance to our missionaries in India on March 15. Any contributions which will be directed for the missionary support in India will be very helpful.

In our publication of the statement for special foreign missionary needs, we have divided the India evangelistic fund for 1930 into seventy-five shares of \$52. each, or at the rate of \$1.00 per week, or \$13. per quarter. Any contributions which we receive on the basis of \$52. per share will be acknowledged by special form certificates of support and we will assign from this office your contribution to one of the Stations doing evangelistic work in India, under the direction of a certain missionary. In this way you

will be able to keep in contact with the contribution that you have made for India evangelistic fund.

For several years the Board has assumed the responsibility of furnishing \$100. per month for Pierre Sommers, an evangelist in France, who is devoting his time to the effort of bringing about Church services in the Mennonite churches in France and southern Germany, which were left in a very chaotic condition during the time of the World War. Any contributions to the French missionary support fund will help these brethren to again find an organized effort in worshipping God through the Mennonite Church.

If there are any other items in the above list which any of the Gospel Herald readers wish to have further information about, we shall be very glad to hear from you.

If for any reason you are unable to decide which one of these funds you should send your contribution for, we will be glad to have you send your contribution to the General fund, and at the end of March the Executive Committee of the Board will place the amount on hand in the General Mission fund in the various funds which may be short at the time we close our books for the business year, ending March 31, 1930.

If unable to contribute toward these needs, we ask the readers of the Gospel Herald to unite in prayer, that those who are financially able may become willing to give of their means for the advancement of God's kingdom and meet the needs of the General Mission Board in their efforts to make Christ known to the world.

Elkhart, Ind.

"TRAGIC HISTORY OF THE MENNONITES"

The Mennonites have a history which parallels the broader channels of the Protestant Reformation, but represents a mere fraction of the millions who became a part of that world-wide movement. The founders of the sect broke with the principal leaders of the Reformation on two points; they were Anabaptists, rejecting the general Protestant usage in the ordinance of baptism, and claiming that only adult believers should be baptized, the ordinance of baptism being a part of the confession of faith which opened the door to membership in the church.

In this connection the Mennonites magnified their creed and disputed the right of either ecclesiastical or civil authorities to direct or interfere with the independent and voluntary functions of Christian believers. In this zone of belief they turned away both from the Roman Catholic

Church and the principal leaders of the Reformation; for even Zwingli, while brilliantly leading the Protestant cause on the broader lines of the Reformation, was on the other hand as insistent as the Roman Catholics themselves on the subject of obedience to ecclesiastical authorities.

The other point of division characteristic of the Mennonites, and the one which has become exceedingly important in these later days, is their refusal to take up arms, even in a war in which their own country might be engaged. Paul's expression, "The weapons of our warfare are not carnal but are mighty under God to the pulling down of strongholds," is taken literally by the Mennonites. This attitude, in which they are as immovable as the most devout member of the Society of Friends, brought them into trouble in our own country during the World War; two of their spiritual leaders being arrested and fined by the United States Government during the earlier stages of the war.

This brings us directly to the tragic experiences of these devout Christians; for there is a noble record of heroism from the very beginning in the career of the Mennonites in Russia.

About one hundred and fifty years ago, during the reign of Catherine the Great, the Mennonites were granted a very large tract of land in Northern Russia, with a full understanding of the peace principles underlying their creed, and with the stipulated privilege of pursuing their peaceful course unmolested by the call to arms at any time. How these industrious and clean-living Mennonites, through their industry, turned the very desert they had been given into fruitful gardens and fields, and their prosperity through the century and a half has been one of the later wonders of the world.

But the happy conditions arranged between the Mennonites and their rulers under the empire, has suffered a lamentable change since the beginning of the Soviet regime. The most disastrous phase of the change came when the independent farmers of Russia were dispossessed of their lands and all the millions of acres so thoroughly cultivated by the Mennonites became the property of the state. And Communism proved to be a species of martyrdom to these devout Christians. "They were required not only to surrender their property, but also their religion; this being true of millions of devout Russian peasants." Continuing this quotation from one of the leaders of the Mennonite community, we discover the root of the supreme sorrow of these genuine Christians. "The Soviet substitute for formal marriage," says the repre-

sentative of the community, "is immoral promiscuity; and whoever clung to their religion and their family moral standards received a visit from a tax collector, who took two-thirds of the delinquent's total harvest. Two or three days later he came again and took the rest! Our live stock and farms were sold for ridiculous prices, ten pfennigs for a horse, a hundred marks for a home and all the farm buildings! Then further taxes were demanded, and if they could not be paid, a quintuple penalty was imposed, with imprisonment for failure to pay!"

From this impossible environment of tyranny and wickedness the Mennonites have long striven to escape from Russia to peaceful refuge in Canada and in other parts of the world; but they have found themselves prevented both by the closing of the gates in other lands and the inhumanities visited upon them by their Russian oppressors. And this tragedy is a symbol of one of the serious problems of our civilization; and the head and front of this diabolical situation is the Soviet Government of degenerate Russia.

The Mennonites may have many points of belief and practice out of harmony with the prevailing life of the nations, but in their championship of Christian faith and virtue, and in their passionate love for the moral standards of the Christian home, these Mennonites stand for the very essentials of our civilization, and for our attitude in this moral crisis of the day we must answer to humanity and God.—From the Methodist-Protestant Recorder, issue of Dec. 24, 1929.

Has God blessed you with a generous share of intellectual capacity, social powers, eloquence, wealth, executive ability? Turn them into blessings for others by keeping them wholly upon the altar.

THE LOOM OF LIFE

The web of life has a wonderful loom,
And its shuttle flies on in light or in gloom,
Weaving forever of things that be,
A warp and wool for eternity!

Timed by the moment, its shuttle still flies:
'Neath tempests dark or sun-kindled skies:
Through morning's calm and by setting sun,
Till darkness falls and day is done!

Wonderful pictures this web will show—
Star-lighted heights, and valleys of woe,
Flower meads, trampled by careless feet,
With scenes of struggle and tasks complete!

The shuttle flies on, it will not stay,
And warp and wool fold day by day,
In strength and in weakness ever on,
Through solemn night or radiant dawn.

But into your hand the loom is given:
Loaned by the Master of earth and Heaven,
Be careful, then—supreme the test:
Angels are watching—do your best!

—Robert Hare.

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst

GOD BLESS YOU

I seek in prayerful words, dear friend,
My heart's true wish to send you,
That you may know that far or near
My loving thoughts attend you.
I cannot find a truer word
Nor fonder to caress you,
No song or poem I have heard
Is sweeter than "God bless you."

"God bless you;" so I've wished you all
Of brightness life possesses;
For can there any joy at all
Be thine unless God blesses?
"God bless you;" so I breathe a charm
Lest grief's dark night oppose you,
For how can sorrow bring you harm,
If 'tis God's way to bless you?

—Sel.

ASSURANCE

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised" (Heb. 10:22, 23).

"For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

"Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 4:14-5:1).

ONE DAY AT A TIME

Jesus says, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." Following this rule makes life happy. So often we are anxious about the things that we think might or probably will come to pass and often worry much about things that never come. "Sufficient unto the day is the evil thereof." There are things that are not pleasant, sometimes things that are hard to bear, but in taking them only a day at a time helps us to keep up courage. Jesus says that we are to take up our cross daily. If the patient can be reconciled to the fact that it is only a day at a

time that he must suffer or be shut in a room, time will not seem so long and he can develop a simpler trust in the leading hand of the Lord in the new experiences in life.

A HEART GARDEN

A writer tells of an old woman who said: "My heart is a little garden and God is planting flowers there." Every heart should be a little garden. We should always keep it clear of weeds and full of beautiful plants and flowers. A garden spot anywhere is not only a thing of beauty, but is also a blessing to all those who see it.

God means that we should make our lives so beautiful that they will redeem one spot of the world from dreariness and transform it into loveliness. The picture of the garden runs through all the Bible.

The first home of the human race was in a garden. Jesus was buried in a garden. When He arose the first Easter morning, spring flowers were blooming all around His grave, filling the air with fragrance.

"Awake, O, north wind; and come thou south; blow upon my garden, that the spices thereof may flow out" (S. of S. 4:16). The suggestion is that trees, plants, and flowers in the garden are still lying in the clasp of winter; trees are bare but there are thousands of buds only waiting for the breath of the warm sunshine to make them burst into living bloom. Nothing but the love of God will woo out the spiritual powers within us. Even the disciples of Christ were not ready for service until the wind of heaven blew upon them on the day of Pentecost.

There is a north wind of sorrow. We dread sorrow, but we have the Master's word that it is those that mourn that are blessed. We cannot get God's blessing of comfort in love, sympathy, tenderness, strength, until sorrow has prepared us to receive it; then we are ready for the warm south wind with its breath of heavenly life. "Come thou south; blow upon my garden, that the spices thereof may flow out."—Sel.

The things that are most despised and the least desired in the Kingdom of Christ, are of greater riches than is the wealth of all the billionaires in the world.—J. A. Ressler.

IN THE SHADOW

Sel. by John D. Risser

"In the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me" (Isa. 49:2).

"In the shadow." We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured, and unable to discern the delicate shades of color, or appreciate neutral tints—the shadow chamber of sickness, the shadow house of mourning, the shadowed life from which the sunlight has gone. But fear not! It is the shadow of God's hand. He is leading thee. There are lessons that can be learned only there.

The photograph of His face can only be fixed in the dark chamber. But do not suppose that He has cast thee aside. Thou art still in His quiver; He has not flung thee away as a worthless thing.

He is only keeping thee close till the moment comes when He can send thee most swiftly and surely on some errand in which He will be glorified. Oh, shadowed, solitary ones, remember how closely the quiver is bound to the warrior, within easy reach of the hand and guarded jealously.

In some spheres the shadow condition is the condition of greatest growth. The beautiful Indian corn never grows more rapidly than in the shadow of a warm summer night. The sun curls the leaves in the sultry light of noon, but they quickly unfold if a cloud slips over the sky. There is a service in the shadow that is not in the shine. The world of stellar beauty is never seen at its best till the shadows of night slip over the sky. There are beauties that bloom in the shade that will not bloom in the sun. There is much greenery in lands of fog and clouds and shadow. The florist has "evening glories" now, as well as "morning glories." The evening glory will not shine in the noon splendor, but comes to its best as the shadows of evening deepen.

"If all of life were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain."

Hagerstown, Md.

"Know ye not that to whom ye yield yourselves to obey, his servants ye are to whom ye obey."

We may yield to Christ; but if we do not yield to Him, we must yield to Satan. The reason we so often fail to have victory in our Christian lives is because we do not fully yield ourselves to Christ.—H. M. Kauffman.

Before any can yield his life to God he must be converted; he must know Jesus Christ as his personal Savior.—Henry Hartman.

SUNDAY SCHOOL LESSON

Lesson for March 2, 1930—Matt.
11:2-30

JESUS TEACHING ABOUT HIMSELF

Golden Text.—Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

Introductory.—It is interesting to meditate upon what Christ thought of Himself. Not only is it interesting, but profitable as well. A few thoughts are herein presented that throw much light on the question, "What think ye of Christ?" Let us look at them a little while.

John the Baptist's Question (2-8).—When John the Baptist was in prison, he sent two of his disciples to Jesus, saying, "Art thou he that should come, or do we look for another?" It has well been said that in this case he was probably more concerned that his disciples should have their faith in Jesus confirmed than that he should have that faith confirmed in himself. But to the onlooker it doubtless was perplexing to know why the all-powerful Messiah should be so indifferent as not to rescue His friend and forerunner from his imprisonment. Christ had only to refer to His own record to make clear the proofs of His Messiahship. The miracles that He did, coupled with the fact that His miracle-working power did not exalt Him so that He stopped preaching to the poor, was considered enough. "Meek and lowly in heart," He cited this simple proof, without in the least boasting of His own greatness. In this He was the exact opposite of what He would have been had He been a false prophet, for never a false prophet has appeared on the earth but that he was given to sounding his own praises. Christ acknowledged His relationship and His high office, and let that suffice.

Babes in Christ (25-27).—This is a remarkable prayer, and throws some light on the question as to why He chose the humble fishermen of Galilee rather than some of the earth's great and mighty ones to be His disciples. When a man gets great in his own eyes (and often in the eyes of the world) he becomes so blind that he can not see the greatness of God. Luther Burbank, Thomas A. Edison, and many others among the most favored sons of this world, stand out before men of faith as men blind to the eternal verities of God. It is only those who are little in their own eyes, great only in that the righteousness of God has become their righteousness and the wisdom of God their wisdom, the "little ones" whom Christ praises, that are qualified to have a place in the Kingdom of heaven. The shortest distance to heaven is not

from the mountain peaks of human exaltation but from the valley of humility where the people of God dwell on the earth. That illustration of real greatness which Christ brings to us in Matt. 18:1-3 is worthy of our deepest meditation. The wisdom of this world can never fit us for championship of the wisdom that is from above. The Babe in the manger, not the king upon the throne, was the One who drew the wise men to Jerusalem to do Him homage. He is the Elder Brother of all the "little ones" to whom the greatness and richness of God's truth and glory have been revealed. "The wise and the prudent," great in their own estimation, with "the big I" sticking out through every pore in the skin of their body, are too blind to see and to receive the revelations from God. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Through Christ, and through Christ alone, we have access to the Father, access to salvation, access to endless glory.

The Gracious Invitation (28-30).—From heaven we hear God speak: "Look unto me all ye ends of the earth, and be ye saved;" from earth

we hear Him say, "Come unto me." To whom is this invitation extended? To "all ye that labor and are heavy laden," not to those who feel a sufficiency in themselves. It is when men feel the burden of sin and the hopelessness of self effort that they turn to the Lord and accept His gracious invitation. Let us notice briefly the things included in this invitation:

1. The promise of rest—"I will give you rest....ye shall find rest unto your souls." It is a rest from the burden and guilt of sin, a rest that reaches beyond the grave and continues through eternity.

2. The character of the Pleader—"meek and lowly in heart," not proud and boastful. Those who accept the invitation will become like Him; otherwise they will not stay with Him. "Can two walk together except they be agreed?"

3. The yoke—not the unequal yoke with unbelievers, but the equal yoke with the meek and lowly Christ. As such they will find it easy, the burden light, just as the yoke resting upon the necks of beasts of burden helps to make their burden lighter and their work effective. If you would accomplish great things for God and enjoy a blissful rest from sin in time and in eternity, get under one end of the yoke under the other end of which is Christ our great Burden-bearer.—K.

Bible Meeting Topic

FAITHFULNESS IN AN AGE OF DISOBEDIENCE.—Phil. 1:27-2:18

Topic for March 2

MOTTO

"As lights in the world."

OUTLINE STUDY

I. Faithfulness in Past Ages of Disobedience.

1. Noah.—Gen. 6:9.
2. Jeremiah.—Jer. 20:7-13.
3. Daniel.—Dan. 6:10-23.
4. Three Hebrews.—Dan. 3:1-30.

II. Present Day Faithfulness amidst Disobedience and Depravity.

1. Faithfulness to parents and kindred.—Eph. 6:1-3; 1 Tim. 5:4-8; vs. 11 Tim. 3:1-5.
2. Faithfulness to marriage vows.—1 Pet. 3:1-7; Eph. 5:22-33.
3. Faithfulness to rulers.—Tit. 3:1-8; 1 Pet. 2:11-17.
4. Faithfulness to the Church of Christ.—1 Pet. 5:1-5; Heb. 10:23-25.
5. Faithfulness to Christian Standards:
 - a. Temperance and purity.—Eph. 5:1-11; 1 Pet. 4:1-5; 1 Cor. 6:9, 10.
 - b. Nonresistance.—1 Pet. 3:9-17; 1 Cor. 6:1-8.
 - c. Patience in persecution.—1 Pet. 4:12-19; 11 Tim. 3:10-12.
 - d. Modesty in dress and conduct.—1 Tim. 2:9-15.
 - e. Devotion to Bible study and prayer.—11 Tim. 3:13-17; 1 Thess. 5:17.
 - f. Whole-Gospel preaching.—11 Tim. 4:1-5.
 - g. The unequal yoke evaded.—11 Cor. 6:14-18.

h. True business standards practiced.—Eph. 4:28; 1 Tim. 6:6-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Faithfulness.
2. Memorize a Choice Passage from the Outline.
3. Faithful Children among Those Who Disobey.

For Young People.

1. Standing in God's Strength for Righteousness.
2. The Power of Evil Surroundings.
3. The Depravity of the Present Age.

For Older People.

1. The Light-bearers of the Present Age.

PERSONAL THOUGHT

May God give us the light upon the way of life so clearly that we may know our way. May we use the power within our grasp to live the life of obedience which He enjoins upon us.

SEED THOUGHTS

The first great truth of Scripture with reference to all works which are not of God, is that they are all on the basis of "the lie" (and in all its countless forms "the lie" involves some denial of Christ or His work), and that they are carried on in the energy of another mighty spirit.—Mauro.

Submission to duty and God give the highest energy. He, who has done the greatest work on earth, said that He came down from heaven, not to do His own will, but the will of Him who sent Him. Whosoever allies himself with God is armed with all the forces of the invisible world.—Clarke.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, FEBRUARY 20, 1930

Field Notes

Bro. Gabriel Brunk, of Elida, Ohio, preached for the Medway congregation at Osborn, Ohio, on Sunday, Feb. 2.

A report from the Bible School at Kitchener, Ont., states that there are 105 pupils in attendance at present

and that the work of the School is making good progress.

Last week was Ministers' Week at the Eastern Mennonite School at Harrisonburg, Va. Besides the ministers and others from the various congregations of Virginia there were attendants from Maryland, and many sections of Pennsylvania.

Bro. and Sister Ralph R. Smucker of the India Mission are now located at the new station in Dondi-Lohara. Their address now is Dondi, via Raj Nandgaon, C. P., India. We pray that the Lord may abundantly bless their labors in this recently opened field.

Bro. Noah H. Mack of New Holland, Pa., one of the instructors during the special Bible term at the Eastern Mennonite School, was called to York, Pa., last week to preach the funeral sermon for Sister Bair, wife of Pre. Reuben S. Bair.

Bro. Geo. J. Lapp, of Chicago, Ill., spent some time at Hesston, Kans., recently, assisting in the special minister's conference and the Christian Life Conference held at Hesston College, in connection with the short Bible term.

Bro. John W. Hess of Akron, Pa., is expected to begin a series of meetings at the Mennonite Church at Mt. Joy, Pa., on Feb. 23. The prayers of God's people are requested, and an invitation is extended to all who can to attend. H.

The Lord willing, a series of meetings will begin at Hershey's Church, Lebanon Co., Pa., on March 16, with Bro. Noah W. Risser of Hershey, Pa., in charge. The prayers of our readers are solicited to the end that the meetings may be to the glory of God and the extension of His kingdom. B.

The revival meetings held by Bro. B. B. King, Ft. Wayne, Ind., at the Eastern Mennonite School closed on Sunday evening, Feb. 9. The attendance and interest were good and quite a number confessed Christ or expressed a desire for a deeper consecration in the Christian life.

Bro. A. J. Metzler of Masontown, Pa., took part in the recent Christian Life Conferences at both Eastern Mennonite School and Goshen College. During his absence the regular appointments at Masontown were taken care of by Bros. Aaron Loucks and J. A. Ressler of Scottsdale.

A number of important committee meetings were held at Elkhart, Ind., on Saturday of last week, when the Executive Committees of the Menno-

nite Board of Missions and Charities, the Mennonite Board of Education, and the Mennonite Central Committee met at various times during the day. On Monday following, a joint meeting of the Executive and Mission Committees of the Mission Board also had a meeting. Bros. Kauffman, Loucks, and Mumaw of Scottsdale were in attendance at the meetings of the committees upon which they are members.

Quite a number of visiting ministers were in attendance at the special meetings at the Eastern Mennonite School during last week and before. The following is a list of appointments that were filled on Sunday, Feb. 16: Zion, near Broadway, Va.; J. C. Habecker, Lancaster, Pa.; Zion Hill, near Sparkling Springs, Va.; David Miller, Middletown, Pa.; Gospel Hill, Elmer Martin, Lancaster, Pa.; Roaring, W. Va., Harry Longenecker, Middletown, Pa.; Weavers, Paul Graybill, Philadelphia, Pa.; Hardy Co., W. Va., Nevin Bender, Greenwood, Del.

Correspondence

Hollsopple, Pa.

Dear Herald Readers, Greeting:—On Sunday morning, Feb. 2, we were glad to have a number of visiting ministers with us at the Thomas Church. The brethren were Elmer G. Martin, Lancaster, Pa., Noah N. Souder, New Holland, Pa., D. E. Kuhns, Chambersburg, Pa., and J. N. Durr, Martinsburg, Pa. Bro. Martin gave us a very impressive sermon. The other brethren also gave short talks. A number of the Bible School students were also present, and the same evening Bro. Kuhns gave a talk to the children and Bro. Geo. J. Lapp, returned missionary from India, gave a very interesting talk on conditions in India.

Joseph Saylor.

Wolford, N. D.

(Lakeview congregation)

Dear Herald Readers, Greetings in Jesus' Name:—We have been having a cold winter with plenty of snow. At the present time it is a little warmer.

Our short term Bible School is being brought to a close. Bro. J. C. Gingerich, of Local, Minn., was the instructor. It lasted within one day of four weeks. There were about fifteen students enrolled. Bro. Floyd Kauffman from Minot gave us a few singing lessons. Bro. Amos King from Kenmare was also present. We all took four studies. They were: Mennonite History from the Apostles to the present time, Bible Doctrine on

different subjects, and Chapter Study in the Book of Matthew. Bro. Gingerich is returning home on Feb. 8. May God bless him in his labors.

Health is fair among the brotherhood again with the exception of some colds among the children.

We invite any one coming through North Dakota to stop with us a few days. You may like it here.

We trust that the readers of the Herald will continue to remember us in their prayers that we may be faithful and bring forth fruit for the Master.

Feb. 7, 1930.

Minnie Stoll.

Tuleta, Tex.

Greeting in Jesus' name:—We have great reasons to thank and to praise God for His goodness and mercy toward us. Bro. Showalter, our evangelist from La Junta, Colo., preached three inspiring sermons Tuesday, Wednesday, and Thursday evenings of last week, and strengthened the brotherhood. The weather was warm then, and it is now. The farmers are planting potatoes, and are busy with field work, reminding of a spiritual sowing. Pray for us that we may sow the proper seed that it may bring forth some thirty, some forty, some sixty, and some a hundred fold.

At present, an oil boom is on—a good well having been brought in three miles north of here, and several others are being drilled. The power line is being put through this place, so that Tuleta will soon have electric lights. Our desire is, and ought to be to have our lights so shining that men may see our good works and glorify our Father which is in heaven. We ask an interest in your prayers that this always may be possible.

Feb. 11, 1930. Amos Unzicker.

Westover, Md.

(Holly Grove congregation)

Dear Readers of the Gospel Herald. Greeting in Jesus' Name:—On Feb. 8, we held our annual business meeting. I. M. Zook was elected church chor., Ira Hostetler trustee for three years, and Agnes Ogburn correspondent.

The attendance at church is not very large at present on account of bad roads and sickness.

Whooping cough, mumps, and measles are in the neighborhood.

Alice Hooks, who has been in bed for about seven weeks with leakage of the heart, was taken to the hospital in Chrisfield, Md., on Sunday evening.

We are enjoying fine weather at present.

Remember the work at this place in your prayers.

Feb. 12, 1930. Agnes Ogburn.

THE HOLY SPIRIT'S PART IN OUR INDIVIDUAL LIVES AND IN OUR SERVICES

By Dema G. Horst

For the Gospel Herald

The Holy Spirit is a very large and important subject; first, because as a gift He is second to Christ Himself; second, because of the sacred nearness to Christ believers are privileged to enjoy when they have the Spirit as their Guide, Comforter, Teacher and power for service; third, because He is the propelling power that is needed in carrying on Christ's work through the Church.

The spiritual part should be the most essential in all our services, although there are other important parts in church activities. Proper organization is needed to direct energy and give unity to the work, but it is the power of the Spirit that brings the desired results in bringing souls into the kingdom and helping believers to grow in the grace and knowledge of the Lord and Savior.

It is also right and good for Christian bodies to have their creeds and regulations to maintain unity and to place themselves under discipline to God and the Church, yet we should not neglect the spiritual part, for it is far more important that we keep the springs of life pure and sweet than that we give our chief strength to other things, for they are as valleys of dry bones unless endued with the life-giving Spirit.

In order to have a spiritual Sunday school, church service, young people's meeting, or any other service, there must be spiritual members. We cannot be in Christ and not have received the Spirit, for in Him is life, and the instant we are united to Him in faith we receive the Spirit. James McConkey said, "The wire can no more be joined to the dynamo and not receive the electric fluid, the branch can no more be joined to the vine and not receive the thrill of life, than we can be joined to Christ by faith and not receive His great resurrection gift."

The Spirit and the Word always agree. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one" (1 Jno. 5:7). The Spirit, therefore, will never dictate to us anything that is not in harmony with God's Word.

We cannot understand the workings of the Spirit for as the "wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is everyone that is born of the Spirit."

If in our meetings the chief aim was to have a place to go to, or to be entertained for an hour or two, it

would not make so much difference about the Spirit's presence, but since souls are dependent on them for life and light it is necessary that they be intensely spiritual and interesting.

In a meeting where the most eloquent and learned men had utterly failed to move men to repentance the congregation broke down in tears of conviction under the quiet words of an unassuming man who spoke manifestly with the power of the Spirit.

The Holy Spirit imparts wisdom. "For to one is given by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit." The abundant life manifests itself in diversified gifts. God gives to some the gift to be pastors, evangelists, and teachers. To others He gives power in song, in prayer, in affliction and suffering, and many other gifts.

The Holy Spirit gives boldness. When Peter and John were threatened to be cast into prison because they taught in the name of Jesus they answered, "We cannot but speak the things which we have seen and heard."

The Spirit gives power for service. "Ye shall receive power, after that the Holy Ghost is come upon you," and straightway their lives became a never-ceasing record of mighty deeds. Stephen, a man full of faith and power, did great miracles and wonders among the people. Paul also did a wonderful work in spreading the Gospel because he was led by the Spirit and had a zeal for God. We need not all have the experience of Paul in receiving the Spirit, for we have the two classes contrasted in the lives of Paul and John. They were both filled with the Spirit, yet how differently His manifestation is modified by their individual temperaments. Paul was so zealous that his life seemed far too short to compress into the fleeting moments all the devotion and the work he longed to do for the Master. He was willing to hazard his very life for the Gospel's sake. John never was as zealous but was as truly Spirit-filled. No one lived closer to Jesus and His writings bring us into the very presence of Christ.

We might name Bible characters that are given us for a type which have reproduced themselves in thousands of godly lives while the men of Paul's type are not so numerous.

Jesus said, "I am come that they might have life, and that they might have it more abundantly." We need this abundant life manifested in our individual lives and then the power of the Spirit will be present in our services. A certain writer, in illustrating the abundant life of the Holy Spirit, tells of two cities whose water supply comes from lakes in the Alle-

(Continued on page 973)

Miscellaneous

NO CONFIDENCE IN SELF

"We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

"If our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (I John 3:20-22; 5:14, 15).

"Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35).

NO CONFIDENCE IN SELF, nor yet in mortal man,
But in the Living God, Who works His sovereign plan;
With confidence in Him we can look up on high,
And know our God will work, we can on Him rely.

NO CONFIDENCE IN SELF, nor in this world of change,
But in the Living God Who for us will arrange,
And work His perfect will, as in Him we delight,
And trust in Him alway, while walking in His light.

NO CONFIDENCE IN SELF, nor in the things around,
But in the Living God Whose grace doth still abound
To sinners dead and lost, who look to Him alone;
To such, in Christ the Lord, His mercy is made known.

NO CONFIDENCE IN SELF, but in our Saviour, God,
Who came in flesh, to serve, for us to shed His blood,
In Him we would confide, and look to Him with praise,
And seek to please Him well, in these our pilgrim days.

NO CONFIDENCE IN SELF, for we are weak and frail,
But in the Living God, Who will,—Who must prevail:
So we can rest in Him, and know that He will be
Our Confidence and Guide, until our Lord we see.

NO CONFIDENCE IN SELF, but in the Living God,
Who gave His Son to die, and, through His precious blood,
We can look up, mid all, to Him our glorious Lord,
Who will not ever fail;—of this we are assured.

NO CONFIDENCE IN SELF, our life is but a span;
We trust the Living God, of Whom we say "He can,"—
Can fill our every need and keep us by His grace,
Till in that coming Day we see our Saviour's face.

WITH CONFIDENCE IN GOD, and not in self at all,
We can have peaceful rest, for timely help can call;
And praise Him day by day, mid all the darkness here,
In Christ our Risen Lord, Whose Coming draweth near.

—Tract.

GETHSEMANE

By Laura E. Kulp

For the Gospel Herald.

Less than a mile from the city wall of Jerusalem, just beyond the brook Kidron, is a garden which should be of special interest to every Christian—not because of its beauty, nor its inviting shade from the magnificent olive trees on a hot summer's day, nor a pleasure resort; but because of the awful agonies Jesus suffered there for the sins of the world.

This garden must have been to Him a hallowed spot. Methinks He must often have wended His way from the rush and din of a busy city, to that solitary place to commune alone with the Father. It was not always His custom to retire to the garden alone, for He would often resort hither with the disciples and no doubt it was here that they received many precious truths from the greatest Teacher the world has ever known.

But the scene changed. One evening, as the sun set in his splendor behind the western hills of Jerusalem and daylight faded into deep night shades over the city, there occurred in the Garden that night one of the most heartrending scenes the world has ever known. Jesus and the eleven disciples wended their way through the narrow streets of the city, crossed the rippling brook, and came to the Garden. Here He said to the eight, "Sit ye here while I go and pray yonder." He took with Him Peter, James, and John and went a little farther and said unto them, "My soul is exceeding sorrowful unto death; tarry ye here and watch."

He withdrew Himself from them about a stone's cast and knelt down and prayed to the Father: "If Thou be willing, remove this cup from me: nevertheless not my will, but thine be done." When He came to the disciples He found them asleep and He said unto Peter: "Simon, sleepest thou? Couldst not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."

Oh, the midnight scene in dark Gethsemane! Oh, the awful agony, the tears and the bloody sweat! Behold there the Father's only Son in whom He was well pleased, perfect in every walk of life, and pure as the morning dew, but burdened with the sins of the whole world. See Him there burdened with your sins and my sins, wrestling alone with the Father, pleading if it were possible, that the cup of suffering might pass from Him—"Nevertheless, not my will, but thine be done." There He drank the cup to its bitter dregs, while the disciples (whom He had commanded to "watch") were asleep.

What! Jesus in the very shadow

of the Cross, burdened with the sins of the whole world, struggling alone in the midnight darkness and the disciples asleep? Yes; asleep! Here you have a picture of indifference when a vital issue is at stake.

Has not the Master commanded that we watch and pray? Is the charge He has given us a vital one? Are we going to obey His command: or are we going to sleep on the job?

If one can judge from present indications, many must be sleeping. Is it you? is it I? Why all this conformity in attire among a people who profess to be separate from the world? Why not more earnest contending for the faith in these days of apostasy? Why so much pleasure-seeking among professed Christians? Some one says. "Oh, times have changed; things are not like they used to be. The old time religion does not fit the twentieth century age." Yes; times have changed; we are living in a modern age; but has God changed? See Heb. 13:8. Has the Gospel of Christ changed? Read Gal. 1:6-9; Prov. 30:5, 6; Rev. 22:18, 19. "Awake, thou that sleepest! Arise" to a sense of your duty, lest the Master cometh and find you sleeping! If our Christian life is going to be a success, we must follow Jesus through Gethsemane. We must drink the cup of suffering for His name's sake. Every true child of God is going to come to the place in life where he or she must say, "Not my will, but Thine be done," if we want the peace of God which passeth all understanding. There is joy in obedience, and so long as we do not surrender our will wholly unto God, we are not going to experience true happiness in our Christian life, because we are not willing to follow Jesus all the way. He is our example, and you will find a picture of true consecration in dark Gethsemane—the night in which your Redeemer was wrestling alone with the Father, while the disciples slept. Are we sleeping and drifting with the tide, or are we watching and praying that we enter not into temptation?

May God give us grace to live the overcoming life, and to let our lights shine, that those who are in darkness may see how to walk.

Harrisonburg, Va.

THE BIBLE AND ITS MESSAGE

By Levi Blanch

For the Gospel Herald.

The Bible is the greatest and most wonderful book in the world, the only book that cannot be destroyed, the only book that brings salvation to a lost world, the only book that is always new. "Heaven and earth shall pass away, but my word shall not pass away." It is the greatest message that men can have access to.

Only men of God are called of God to give the wonderful message to the world. God wants men who are in Christ, not only with Christ. "Therefore if any man be in Christ, he is a new creature" (II Cor. 5:17). "Christ in you, the hope of glory" (Col. 1:27). This goes to show that we must be in Christ, and Christ must be in us, the hope of glory. This hope is a living hope that passeth not away, but leads us on to the glory world. In Isa. 35:8-10 we find these beautiful statements: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it: no lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." The world was never able to bring a message like this.

The Bible is the Book for all times, for all places and for all circumstances. It is the Book for all classes of people. Its message is heart-searching, for by it saints are strengthened and encouraged, sinners are warned to flee the wrath to come. The invitation is, "Come, for all things are now ready." "The Son of Man is come to save that which was lost" (Matt. 18:11). "For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (Jno. 3:17). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). Without this heavenly message the poor sinner cannot be rescued. If the lost and ruined heathen are to be won for Christ, the divine message of God must be taught and explained to them in the fear of the Lord. This heaven-sanctified message is for all nationalities under the sun, and unless this message is brought and taught to them, they will never be able to deliver, receive, accept, and enjoy the same as their own. It is theirs, the same as ours. Will we help them to attain to this blessed heritage?

This blessed Word of God has thousands of promises for the faithful servants of His. Here are a few of them: "For all the promises of God in Him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are giv-

en unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Pet. 1:3,4). In this we have the privilege of being partakers of the divine nature. Glorious promise indeed! Will we accept the same? "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:12-14). "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:5,6). "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him" (Jas. 1:12). "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him" (Jas. 2:5). "This I say then, (instead of biting and devouring one another) Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:6). "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." The above promises are all found in this wonderful message, and are for the well-being of all true, faithful, obedient children of God.

Is there no promise for the unfaithful, disobedient members? No; not unless they repent, forsake their sinful follies of the world, turn to the Lord, learn to love Him and His Word, accept the heavenly message as it comes from the Throne.

Oh, that all church members would be willing to obey and love the Lord Jesus and His message to the children of men more than the pleasures of this sinful world. Oh, for more Holy Ghost power, which if given its way will change the heart of the worldly church member to such an extent that real conversion will manifest itself; profanity, foolish talking, and every other form of sinful language will cease, and there will be prayer instead. The reading of this blessed message from the Throne will be admired, instead of worldly amusements. The righteousness of God will then find a place in the heart. The fashion catalogue will not appeal to a converted sister when getting a new dress made. She does not admire the

fashions of the world; the short indecent dresses are an abomination in her sight, for she knows very well that decent people oftentimes feel like looking towards the ceiling, or closing their eyes, or turning their backs, because they do not want the lust of the flesh to get the better of them. The faithful sister in the Church and also in the Lord, is aware of this, because the heavenly message revealed this to her while reading this wonderful book the Bible. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). "Let all things be done decently and in order" (I Cor. 14:40). "Be thou instructed, O Jerusalem; but they said, We will not walk therein. Also I set watchmen over you, but they said, We will not hearken" (Jer. 6:8,17).

"Holy Bible, Book divine,
Gracious Savior, Thou art mine.
May this holy book of Thine
Lead and guide this heart of mine."
Johnstown, Pa.

FAULTS AND VIRTUES

The tendency of human nature is to place one's own virtues in a favorable light and cover or minimize our faults, and treat others in quite the other way, thus violating the Golden Rule and the principles of humility and fairness. An opposite extreme is to ignore the faults of our friends and not to help them in overcoming them.

The Bible says we are in any wise to rebuke a brother and not to suffer sin upon him; if done wisely, at the proper time, and in the right spirit, great good can be done when discreetly mixed with praise for counterbalancing virtues.

Too often the weaker sex is discouraged and embarrassed by ministers who enlarge upon the fact that woman brought sin into the world and give out the inference that she is weaker in mental and spiritual powers as well as physical, which is not true, and the parading of it before the lords and masters would not be very courteous if it were true.

A survey of the matter will easily show that women and girls are more susceptible to religious influences than men and boys and last to forsake the right.

If woman brought sin into the world apart from man, is it not equally true that she brought the Savior into the world apart from man? and she followed the most closely and tenderly on the way to the crucifixion, was last at the cross, and first at the sepulchre.—The Sword and Trumpet.

There is no man or woman living who has the power to cleanse himself or herself, or others. That work can be done alone through the blood of Jesus Christ.—Simon E. Garber.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

A POWERFUL PARADOX

TEXTS: But when he was strong, his heart was lifted up to his destruction.—II Chron. 26:18.
For when I am weak then am I strong.—II Cor. 12:10.

Uzziah was weak when he was strong and Paul was strong when he was weak. Why? Firstly, because Paul was in the line of God's choice, who had chosen the weak things of the world to confound the things which are mighty. I Cor. 1:27. God did not use Paul in spite of his weakness, but because of it.

Creature strength stands in God's way.

Conscious weakness gets out of it.

Trust in God and trust of self cannot coexist.

Trust in God and distrust of self coordinate.

Uzziah had a Tragic History. It began under the shadow of a double tragedy, the murder of his father and grandfather. His reign commenced when he was sixteen with revolution at home and hostility abroad. But he "sought the Lord," and the Spirit puts "right" against his debut (verses 4 and 5). God made him to prosper, fought his battles (verse 6). Ammonites, Philistines, Arabians and Me-hunims went down before him. Everything came his way. The nations trembled at his name.

Read the story (II Chron. 2:26). It is full of thrills, and what is of infinitely more importance, it is true, for the Holy Ghost inspired it. Indeed Uzziah "was marvelously helped of God" (verse 15).

And here come the paradoxical words which startle us, "Till he was strong, but when he was strong, his heart was lifted up to his destruction" (verses 15, 16). Self-trust came in and God went out. One hears the world say of Mr. Somebody, "A fine, self-reliant man that," whilst the Holy Spirit saith, "He that trusteth in his own heart is a fool" (Prov. 38:26).

Self-trust is the worm at the root of faith.

Pride ruled Uzziah, and presumption slew him. Leprosy smote his person, and the earthquake smote his kingdom. Away went health, wealth, fame—everything—but... irreparable disaster. And over his lonely tomb, what time the wild wind moans his mournful requiem, the Spirit writes his epitaph, "Slain by Self-trust."

As to this amazing paradox (seemingly absurd, but really true), one may ask, was it wrong to be strong? No indeed, for the Spirit does not say because he was strong but when he was strong. A state of strength is a state of danger. Egypt is not far from Canaan, neither is "that great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. 11:8). It does not take long to get there, just the space of a thought perhaps, for this moral transition beggars the aeroplane for speed.

Abraham found it far too handy for his good, and a certain Jehoshaphat went there to be married, and caught the Egyptian malaria which poisoned his very vitals.

Poor Uzziah forgot God. He began to leave God out. He neglected prayer. He neglected the Book, or Deut. 8 might have saved him.

O Christian! when things look rosy—when men begin the devil's work of back-patting and fulsome flattery, drop on your knees and look up this prescription from the Great Physician's Casebook—"Lest... thine heart be lifted up, and thou forget the Lord that brought thee out of Egypt.... who LED thee.... who FED thee..." "If you desire to remain holy, healthy, and happy, never forget Deut. 8. NOT ONE OF US CAN AFFORD TO NEGLECT IT. History, sacred and profane, has its epitaphs emblazoned on the tombs of the mighty, where amid heraldic glories we have many a sad reminder of those who went down to Egypt for help: and the cold blasts of despair and desertion sweeping over the heath in the desert of this life celebrate in moans of anguish the downfall of many who "put their trust in man, and made the arm of flesh their trust, and whose heart departed from the Lord" (Jer. 17:5, 6).

Look up Hezekiah's Two Letters

When he was weak in himself and strong in God (Isa. 37:14) he received a blasphemous letter from General Rabshakeh and went straight to God and spread it before Him, with the result that the Lord "sent a blast" (verse 7) upon the dread foe, for the Angel of the Lord went forth in the silence of the night and

"The Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly
and chill,

And their hearts but once heaved, and for ever grew still.
And the widows of Ashur are loud in their wail;
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord!"

No less than 185,000 corpses put the Lord's yea to the Pauline paradox, "When I am weak then am I strong," for Hezekiah. A fine illustration of Prov. 3:5: "Trust in the Lord with all thine heart and lean not unto thine own understanding."

Now comes a letter of congratulation. Did he take that letter to God? Alas no. That is so like each one of us. Our troubles send us to God, but why not our joys? We let God into the heart of our sorrow and leave the devil in possession of our joys to manipulate them for his malicious purposes. Hezekiah was vastly flattered. Satan knows only too well our weak points. When he is hard put to it to destroy the useful testimony of a brother whose special weakness is notoriety, "Put his name in the press" and the thing is done. Flattery floored Hezekiah. He let the enemy into the very heart of his kingdom to his undoing. Do not forget Hezekiah's two letters.

Asa Furnishes a Further Example.

His mighty faith and burning zeal shed a brilliant lustre over the Book of Kings, but, alas (as is so often the case) he got cold as he got old. And the big majority of heart-backsliders is to be found among old, not young, men. He went to Assyria with a bribe in his hand for help and disaster follows. (For man's help often proves man's hindrance.) Then foot trouble supervened and off he goes to the physicians. Not to the only One who could have healed him. Things went well with the specialists but worse and worse with Asa.

How do we stand in this matter? James or Mary falls ill. "Oh!" sighs dear mother. "What shall I do?" Dear anxious mother: seek the Lord first. Just kneel down with the little hand in yours and tell the One who is a "present," yea a "very present help," all about it. Is it wrong to call the doctor? By no means, but it is very, very wrong not to seek the Lord. Besides, who knows but our Jehovah-Ropheca may do His own doctoring.

Beware of the Great Egyptian Highway (Isa. 31:1-3).

With God's woe to begin with and inevitable ruin at the end. A Christian—walking in the flesh—is apathetic to God and sympathetic to the world. They go together. Jeremiah puts it very graphically. "My people have committed two evils, they have forsaken Me, the fountain of living waters, and hewn themselves out cist-

terns, broken cisterns, which can hold no water." What madness! Forsaking the perennial source for a broken cistern. Such is going to Egypt (the world) for help. Surely I cannot do better than close with those golden words in Prov. 3:5:

"Trust in the Lord with all thine heart; and lean not unto thine own understanding."—Samuel Levermore in *The Wonderful Word*.

THE HOLY SPIRIT'S PART

(Continued from page 969)

gheny Mountains. The first city is supplied by a lakelet embosomed in the mountains and fed by a stream of infilling streams dwindled to a tiny thread and all the hills of a water famine with its menace to health and home beset the city. The second city is also supplied by a lake among the mountains but in its very center is a natural fountain of unlimited abundance and marvelous beauty. During the drought of summer this spring furnishes the thirsty city with plenty of water and still overflows as a sparkling stream. The first city in truth had water but the second had it more abundantly. Even so it is with the life of the Holy Spirit in God's children. Some have His indwelling only as the small stream with scarcely enough to refresh in times of test and stress. Others are filled, not only in their own inner lives, but overflow in abundant outgoing blessings to the hungry and thirsty souls about them.

The Spirit dwells in a surrendered life, a life that is separated from the world unto God and that feeds on God's Word. Another test of the Spirit's indwelling is our love to Christ and the brethren. "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 Jno. 3:23).

God has promised to be in our midst when we meet together in His name, so we should feel the Spirit's presence in the very atmosphere as we meet in God's house in the spirit of Christian fellowship and worship. We should feel the Spirit's presence in the song service and in the prayers offered. In whatever work God has called His children to do He has also promised to teach and guide us by His Spirit, and we can claim Christ's promise in Jno. 14:26: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to remembrance, whatsoever I have said unto you." But we should not expect the Spirit to bring to our remembrance Bible truths which we have not sometime treasured up in our minds and hearts.

The Spirit's leadings and promptings are made known to us through

Question Drawer

If ye will increase, multiply ye.—Isaiah 21:12

But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.—Titus 3:9.

Please explain fully Matt. 5:41, 42, particularly V. 42. Should we never refuse to lend, although in so doing it would be to the ruination of our property? C. S.

Turn to Matt. 5:41, 42 and read: "And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn thou not away."

Good advice. Take it—but take it in the spirit in which it is given. The theme is Nonresistance. The Christian quality that is behind this is love for our neighbor as ourselves, a desire and a burden to live for the good of others, a returning of good for evil, a love for enemies as well as for friends. In this spirit we should heed our Savior's precepts.

How does it work? Let us look to God for example. He always has a listening ear for every petition of faith, always answers our prayers. But He does not always answer just as we would like. Sometimes, instead of removing the thorn from the side He gives us something better in the form of "My grace is sufficient for thee." When some one comes to bor-

our conscience which some one said if rightly directed is "the eye of God in the soul." How necessary then it is to keep our conscience sensitive and tender! If we sear our conscience by continually spurning the Spirit or in disobedience to God's Word it will no longer be a safe guide.

The Holy Spirit is our constant companion and is received at conversion. It is our privilege to receive other infillings, as we have examples in the lives of the apostles. God still uses believers in a wonderful way as He did in olden times. His power is unlimited. We need more of it in our lives and in carrying on the work of the Church.

Following are the words of Charles Gabriel:

There was power, O Lord, in the days of old,
To kindle a fire in hearts grown cold,
That we on Thy Word may now lay hold,
Lord, send that power again.

There was power by which every tongue
could speak
New life-giving power unto the weak,
That sent them the wandering ones to seek,
Lord, send that power again.

There was power, O Lord, in the old time
prayer,
It thrilled every heart and lingered there
"Till we in Thy glory seemed to share,
Lord, send that power again."

Dalton, Ohio.

row it may be the thing to give him just what he asks, or something more valuable, or good advice that may be more valuable than either. Exercise consecrated judgment (in the light of 1 Cor. 10:31) and give him what in your judgment would be best for him and the Cause, but never turn him away without giving him or his requests consideration.

Please explain Mark 9:49. D. E.

This verse reads as follows: "For every one shall be salted with fire, and every sacrifice shall be salted with salt." It is an admittedly hard verse of Scripture to explain. Turn to the chapter and begin reading with V. 38. The setting of the text in its context will help us get a start in unraveling the meaning of this verse. A certain writer, commenting on the verse, says: "We must of necessity be sacrificed unto God, after one way or another, in eternity; and we have now the choice either of the unquenchable fire of His justice, or the everlasting flame of His love." Another writer says that "fire is the symbol of life in its renewing power, and especially in the judicial power and working of God, renewing by divine energy." In the light of our Savior's teaching in Matt. 5:13-16, together with His teaching in Mark 9:38-50, we conclude that every one "salted with fire" is both a light to the world and, blessed with eternal life, a preservative guaranteed to all who endure to the end.

HOLY QUIETNESS

"Be still, and know that I am God"
(Ps. 46:10).

We are living in a very busy age. Things are moving along rapidly. To the gay pleasure-seeker time is too short. Plans are laid far ahead for that which brings pleasure, to last but for a few moments. Heedless to the warnings of God many are hurrying on sowing tares which must be reaped sometime—if not in this life, in eternity. "Whatsoever a man soweth that shall he also reap" (Gal. 6:7).

Not until you seek to be still will you realize how disquieted you are. You will wish for only one moment of perfect stillness. The bustling world, annoying circumstances, and duties of various kinds are pressing upon you as never before and when these are hushed, there are still your own thoughts. There is a place where none of these are heard. It is in God alone.

"Be still." It is a lesson that few learn, but oh, the peace when the lesson is learned. Then every trial of life becomes sweet. His hand is plainly seen in everything that comes. To all He sends or permits to come the heart in perfect submission can say, "Thy will be done."

—S. K. Kuntz.

THE QUESTION

They told me of "a soldier bold"
Who in the hottest fight
Had slain some six or seven foes
And put some few to flight.
They told me how, when shot himself,
He fell without a sigh.
I simply put this question: "Sirs,
Was he prepared to die?"

"Well, yes,—of course," they said, "you see
He did his duty well:
He battled like a hero, and
He like a hero fell.
You know we must admire the brave,
That no one will deny."
Again I put the question, "Sirs,
Was he prepared to die?"

"Oh, come, you mustn't talk like that,
You shouldn't judge; you see
He slew his foemen right and left,
Yet was but twenty-three.
You must call him a hero, Sir;
Just fancy—quite a boy."
I said, "I asked you, yes or no,
Was he prepared to die?"

"Oh, come now, you are too straight-laced;
Real angels here are few;
Whatever would the world be like
If all agreed with you?
Of course they'd have a chaplain there,
And he'd be somewhere nigh;
He'd be all right." "MY question is,
Was he prepared to die?"

"You tell me he was young and brave,
And slew some six or seven,
I'm thinking then they're face to face
Before the throne in heaven,
The murder'd and the murderer;
I hear the Judge ask why
They come without His summons. Sirs,
Were they prepared to die?"

"So brave—e'en though the coward broke
A widow'd mother's heart;
So strong—he might have borne her up,
And done a true son's part.
But no, he chose a lazy life;
'Tis true he'd e'en outvie
In shedding blood—he filled his cup,
Was he prepared to die?"

"Away with all this mockery,
For murder's murder still;
Commanders—comrades—all are led
By Satan at his will.
Don't talk to me of chaplains, sirs,
Nor love and make a lie;
'No murderer hath eternal Life,'
Nor is prepared to die."

"Oh, that's not Christian-like at all,
Why, where's your charity?"
"Tis there, sirs, there—those six or seven
Have equal claim on me.
Their friends will weep, I weep with them,
Your 'heroes' I deny.
Who slays the most, commits most crimes,
Is not prepared to die.

"If it is Christian-like to slay
My foreign fellow-men,
That I may seize the land I curse,—
Then let me lead the van.
But if to love my enemies
Be more like Christ, then I
Seek so to be prepared to live,
And so prepared to die.

"I covet no man's goods, nor would
I slay to seize the same;
Should I like him to covet mine
And kill that he might claim!
The sword I use is love to all,
My neighbors,—far and nigh;
And season'd with this salt of love,
Prepare to live or die."

—Charles Wright.

THE TWO WAYS

By a Sister

For the Gospel Herald.

I wonder how many of us when traveling on the good, hard roads of to-day are made to think of the two roads to eternity. On the hard roads one can travel any time he pleases and in almost all kinds of weather. They are built wide, so there is lots of room and many indeed there be that travel them. In fact, on some of our highways, people are almost continually on the go night and day. And at such a rate of speed! I think in most places they have now even removed the speed limit signs so that one can travel as fast as he pleases. Is it any wonder that there are so many accidents and so many lives lost in the mad rush of to-day to "get there quick" and "get rich quick?" Is it any wonder that we who look at these things through spiritual eyes are reminded of the broad and downward road to everlasting death!

On the other hand, we notice that on the old-fashioned dirt roads of which there are still a few, not many will travel, especially when they are rough or muddy. But have you ever noticed that when we must travel these roads and sometimes have a difficult time of it, how great our joy when we at last reach our destination? What a beautiful picture of the "narrow way." For it indeed seems hard sometimes for those few who travel thereon. But we must surrender our lives wholly to Christ and trust Him for guidance for He says, "I will never leave thee nor forsake thee." The way often seems hard because of persecutions, disappointments, and the snares and traps with which Satan tries so hard to sidetrack and catch us. And he is working harder now than ever because he knows his time is short.

On the broad road we are told there is room for everything. All worldly pleasures, lusts of the eye, lusts of the flesh, and the pride of life, covetousness, idolatry and all other sins, all have room. But how terrible will be the end of those things! Oh, is it not worth thinking about? If we would walk the narrow way and enter in at the strait gate we must lay off all those things, for there is no room for them there. We must "put off the old man with his deeds" and "look to Jesus the author and finisher of our faith." So few are willing to do this and follow in the footsteps of our Savior, for the way seems so hard, especially for those who are not wholly given up to His will. But we have many comforting and encouraging words and precious promises in God's Word to spur us on. Let us all be more will-

ing, and try harder to follow closer in the footsteps of our blessed Lord and Master who was so willing to suffer for us and take our sins upon Himself. Let us "take up our cross daily and follow Him," for He has said, "Fear not, for I am with thee alway; even unto the end." Let us "never lose sight of the cross." Keep the goal in view. It will brighten the way, and oh, how great will be our joy when we reach that happy Land and see our Savior face to face to dwell with Him for ever more!

MEPHIBOSHETH THE CRIP-
PLED CHILD

Mephibosheth was Jonathan's son. He was a small child when the troubles in Israel were getting acute and while Saul his grandfather and Jonathan his father were engaged in a bloody strife with an enemy and were killed. A loving heart as Jonathan had, he would naturally take good care of his children. While he and his father Saul were engaged in the affairs of the kingdom they had a nurse that cared for the child.

The child was five years old when the Philistines came up against Israel and when the news came of the death of Jonathan. The nurse no doubt fearing that the enemy would go for the king's house and destroy the royal family, willing to save the child she took him and hurried away for a place of safety. In her haste the little boy fell on the ground and was hurt so much that he remained a cripple all his lifetime.

Because of the love that prevailed between David and Jonathan, David was looking for some one of the house of Saul that he might do him good. He asked Ziba, who told him about Jonathan's son that was lame in both feet. So David called him and had a place for him in Jerusalem, and he ate at the king's table the rest of his days.—Sel.

"BY GRACE.—
TO THE END THE PROMISE MIGHT
BE SURE TO ALL THE SEED."

Romans 4:16.

Were there not GRACE, we could not hope at all.
Self would destroy, and quite ensure our fall:
Grace reached the hopeless, helpless, lost and dead,
Christ is our Life, our Hope, our ris'n Head.

Grace cheers our hearts, and drives our pride away,
God will not fail, but will His love display:
Had we a share, we might our work undo:—
He wrought the whole, and will not prove untrue,

O that we may as grace-saved servants be,
Full of a grateful love continually,
Grace stops the mouth of our unholy pride,
The mouth of praise for aye to open wide.

Obituary

Dombach.—Lydia Ann (Herr) Dombach was born in Lancaster Co., Pa., Aug. 21, 1848; died Dec. 29, 1929; aged 81 y. 4 m. 5 d. She leaves her aged husband (Henry H. Dombach), 1 son (B. Frank), 6 grandchildren. One daughter (Ella Rohrer) preceded her in death fifteen years ago. She was a regular attendant at the Mountville, Pa., Mennonite Church, when health would permit. Her last days were spent in weakness, due to her age. She was a devoted companion, a kind mother and neighbor. Funeral services were held at Habecker's church, in charge of Bros. J. C. Habecker and J. K. Charles. Interment in adjoining cemetery.

Brubaker.—Fanny C. Brubaker, widow of Jacob L. Brubaker, was born Oct. 10, 1843; died Jan. 25, 1930; aged 86 y. 3 m. 15 d. She was a daughter of Pre. Christian Herr of Millersville, Pa. She had a stroke and died about twenty-four hours later without regaining consciousness. She is survived by three sons, also grandchildren and great-grandchildren. She was a member of the Rohrerstown Mennonite Church for many years, but stayed away from communion the last several years. May this be a warning to us to be ready. Funeral at Rohrerstown Mennonite Church, conducted by Bros. Landis Shertzer and Seth Ebersole. Text, Matt. 24:42-44; Mark 13:33-36.

Brubacher.—Agnes Lorene, only daughter of Abner and Armina Snyder Brubacher, was born near New Hamburg, Ont., July 5, 1929; died Jan. 13, 1930. She leaves besides her parents, one brother (Vernon), 3 uncles, 7 aunts, 2 grandfathers, and 1 grandmother. One grandmother (Lavinia Snyder) preceded her in death. She suffered only a few days from grippe. Funeral services were held at the house by Osias Cressman and at Bieln's church by Curtis Cressman. Text, 11 Sam. 12:23. Interment in adjoining cemetery.

"The little crib is empty now,
The little clothes laid by,
A mother's hope, a father's joy
In death's cold arm doth lie."

Troyer.—Marjorie Maxine, oldest daughter of Chris E. and Cora Troyer, was born Jan. 18, 1926; died Dec. 21, 1929; aged 3 y. 11 m. 3 d. Her death was due to chicken pox which developed into septicemia and pneumonia. She was sick only nine days. She suffered much but was patient through it all. She often asked when she could go to Jesus. She leaves father, mother, 1 sister (Lois Darlene) and 3 brothers (Paul Lamont, Cleo Robert, and Wilbur Ray), 1 grandmother, and a host of other relatives and friends. Her two grandfathers and one grandmother preceded her in death. Funeral services were held at the Lower Deer Creek church, conducted by Bros. John Y. Swartzenbruber and J. L. Hershberger. Text, Mark 10:14.

"Precious darling, she has left us,
Left us, yes, forevermore,
But we hope to meet our Marjorie
On that bright and happy shore."

Petersheim.—Leah S. Petersheim was born in Lancaster Co., Pa., Nov. 30, 1835; died at the home of her daughter Sara, Feb. 6, 1930, from a complication of diseases; aged 94 y. 2 m. 6 d. She leaves 3 daughters: Nancy (Mrs. Isaac J. Lapp); Barbara (Mrs. John C. Stoltzfus); and Sara (Mrs. Sol. J. Stoltzfus). She also leaves 8 grandchildren and 13 great-grandchildren. She was married to Abram Petersheim seventy-two years ago. He preceded her in death thirty-four years ago. She was a member of the Amish Church since youth and found much delight in the services at the house of the Lord, always being present when health permitted. Funeral services were held at the home by John L. Fisher and Christian B. Glick. Interment in Millwood Cemetery. "Auntie's lights are out in her mansion of clay,

The curtains are drawn, the dweller's away;
The rocker is vacant, the glasses laid by,
She has gone to meet the summons on high."

Shover.—Gabriel Shover was born at Staunton, Va., March 16, 1862; died at Alpha, Minn., Feb. 2, 1930; aged 67 y. 10 m. 16 d. He was in failing health for some time. He went to the Basinger Hospital where he underwent a serious operation which terminated in his leaving this house of flesh. At the age of 21, he moved to Chilton, Ill., where he was united in marriage to Mary Amacher. To this union were born 8 children, two of whom preceded him in death (Mary Jane and Cora Isabelle). His wife also preceded him in death by about four years. He leaves 6 children (Lily, Gilbert, Bertha, Fred, Zola Besek, and John). Funeral services were held at the home and at the church in charge of Bros. N. E. Landis and C. J. Garber. Texts, Heb. 9:27, 28; Eccl. 8:8; 1 Pet. 1:21. Interment in the Riverside Cemetery.

Rheinheimer.—Christian Rheinheimer was born in Lagrange Co., Ind., March 22, 1866; died at his home near Middlebury, Ind., Feb. 4, 1930; aged 63 y. 10 m. 12 d. On May 18, 1890, he was married to Nettie Miller, who preceded him in death by five weeks. To this union were born 12 children, five of whom preceded father and mother in death. The surviving are: Clayton, Willis, Samuel, Mrs. Raymond Good, Carl, Mary, and Mrs. Ledger Yoder. He was afflicted with leakage of the heart for a number of years and the past several months suffered greatly. He was a member of the Forks Mennonite Church for a number of years. Besides children and grandchildren, he leaves 1 brother (Jacob) and 1 sister (Mrs. Jacob Hostetler). Funeral services were held at the Forks church by Bros. Amos Nusbaum and D. D. Miller.

"Sweetly sleep, dear father,
With loved ones gone before;
May we all prepare to meet him
On yonder peaceful shore."

Bauman.—Mary Bauman, oldest child of Mrs. Lydia Ann Bauman, was born Oct. 29, 1886; died at the home of her mother, Kitchener, Ont., Feb. 1, 1930; aged 43 y. 3 m. 2 d. She leaves mother, 2 sisters, and 7 brothers: Isaiah of Elmira, Norman, Irvin, Silas, and James of Columbiana, Ohio; Edmund and Louisa of Toronto; Saloma and Oliver at home. She was predeceased by her father, Silas Bauman. She left with the good hope of the Gospel in her soul. She left behind a life that proved her faith real. She will be missed. Her life was devoted to Christ, her home, and others with whom she came in contact. She was loved. During her illness of six months, the flower vase was never empty in her room. She received many other tokens of appreciation. She asked that all her friends be remembered at the funeral. She then made arrangements for her funeral, and awaited the grim messenger of death with Christian courage. She fell asleep peacefully. Funeral services were held at the First Mennonite Church, in charge of Bro. C. F. Derstine, assisted by Bro. Oliver Snyder, Elmira, Ont. Text, 11 Cor. 4:17, 18.

Widmer.—Kenneth Keith, son of C. M. and Emma Widmer, was born Aug. 16, 1917, at Albany, Oreg.; died of pneumonia, Feb. 3, 1930; aged 12 y. 5 m. 18 d. His father preceded him in death, Dec. 8, 1919. He leaves mother, 2 sisters (Ruth and Claretta), grandparents (Bro. and Sister C. R. Widmer and Bro. and Sister Daniel Brenneman), besides many other relatives and friends. He was a dutiful boy of pleasing personality and was held in high esteem by his associates. When he was approached during his sickness about giving his heart to Jesus he said that he thought about it many times and accepted Jesus as his Savior from whom he received much comfort. May we patiently submit to Providence who guides our

destinies. Funeral services were held at the home of Dan Brenneman and at the Albany church by Bro. Milo Kauffman (text, Job 17:11) and Bro. N. A. Lind (text, 1 Cor. 15:14-21). Interment in Riverside cemetery.

"Dear Kenneth, thou art sweetly resting,
Here thy trials and cares are o'er,
Pain and sickness, death and sorrow
Never shall molest thee more."
—Grandfather.

Grieser.—Benjamin Grieser was born in Baden, Germany, July 2, 1860; died at his home in Beemer, Nebraska, February 2, 1930; aged 69 years, 7 months. In 1879 he came to America living in Illinois for six years. In 1885 he moved to Fulda, Minn., at which place he was married to Anna Oswald. Here they lived until the spring of 1902, when they moved to Cuming Co., Nebr., where he lived ever since. Early in life he accepted Christ as his Savior and united with the Menaonite Church, in which faith he lived and died a triumphant death. In his last days of suffering he expressed a desire to depart this life and to be at home with Christ where suffering is unknown. He was a very active worker in the Church and Sunday school. He was permitted to see some of the fruits of his labors before his death. He leaves his wife, 6 sons and 6 daughters (Mrs. J. R. Miller, Mrs. John Waters, Mrs. Simon Birky, Mrs. David Erb, Mrs. Menno Erb, Mrs. Julius Kerler, Jacob O., Peter R., Simon, Chris, Bennie, and Daniel). He also leaves 39 grandchildren and 4 sisters (Mrs. Fannie Bertsche, Mrs. Phoebe Hauler, Mrs. John Bernath, and Mrs. Katie Niersthiemer). His parents, 2 brothers, 2 sisters, and 1 son preceded him in death. Funeral services were held at the home and at the church in charge of Bros. Joseph Schantz, Dan Birky, and P. O. Oswald. Text, Jno. 5:24. Interment in the Beemer cemetery. The Scripture readings, text, and songs were chosen by Bro. Grieser before his death. We mourn not as those who have no hope.

Yoder.—Rebecca King Yoder, daughter of Jonathan and Mary (Kanngy) King, was born Jan. 1, 1845; died at her home, West Liberty, Ohio, Dec. 12, 1929; aged 84 y. 11 m. 11 d. Her death was due to hardening of the arteries from which she suffered intensely; yet she spoke several times of being willing to suffer for Him who suffered so much for her. Her health had been failing for several years and when the crisis came, it found the body so weak the small spark of life was soon snuffed out. Although all was done that friends and physicians could do to lengthen her stay with us, she passed peacefully away to the home where she longed to go and to her Maker. On Jan. 23, 1868, she was united in marriage to Christian S. Yoder. Eight children were born to this union. One son (O. C.) and a daughter (Alta) preceded her in death. In her youth she united with the Amish Mennonite Church in Lawrence Co., Pa., and remained faithful till the end. Although her sight failed very greatly toward the last, she was often found very intensely reading her Bible as long as her eyes would permit. She was patient in her affliction. She was a kind and loving wife, mother, grandmother, and friend, and will be greatly missed by all who knew her, but especially by her companion who expressed himself as having lived together with her happily for nearly sixty-two years. She leaves 4 sons (Frank, Oliver, Lee, and Elmer), 2 daughters (Mrs. C. H. King and Mrs. Joe Oesch), 41 grandchildren, 16 great-grandchildren, and a host of other relatives and friends. Funeral services were held at the South Union church in charge of Bros. A. J. Yoder and John Y. King. Interment in the Yoder Cemetery on the Ludlow road.

Our Mother dear has left our home,
We see her face no more;
Yet in our hearts her love we feel
More than in days of yore.

ITEMS AND COMMENTS

According to a statement from the Bureau of Mines at Washington, D. C., there were at least three miners killed for each million tons of coal mined in the United States last year. At the same time it was said that the fatality rate in coal production for the year was less than for the previous year. A total of 2,181 died from coal mine accidents during 1929. There were 2,186 coal mine deaths in 1928, but the coal production in 1929 was 25,905,000 in excess of 1928.

Americans smoked 119,038,841,560 cigarettes last year, 13,000,000,000 more than in 1928, it was shown in internal revenue bureau reports to-day. This was more than 1,000 for every man, woman and child in the country. The spread of smoking among women was largely accountable for the increase, officials said. Americans also smoked 6,551,000,000 cigars and 420,000,000 little cigars.—News Item. Just what this amounted to in money was not stated but it certainly meant the expenditure of many millions of dollars that should have been used for better purposes. We wonder how many professing Christians helped to swell this enormous consumption of the filthy

weed. "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord" (II Cor. 7:1).

Peace loving people everywhere are watching the developments in the Disarmament Conference in session in London at the present time. The following item prepared by the American Friends Service Committee shows that a sensible attitude is being taken by Great Britain. "England has made public the points in her program of naval reduction. They are closely in accord with those of the United States and some of their outstanding features are: agreement should be not only upon global tonnage, but upon size of ships and upon total tonnage to be used by agreeing nations; that no replacement of ships should take place before the next naval conference which would be called in 1935; reduction in maximum limit of capital ships from 35,000 to 25,000; reduction in maximum guns from 16 to 12 inches; lengthening the age of battleships from 20 to 26 years; reduction in aircraft tonnage and fixation of their maximum size at 25,000 tons. The government also proposes abolition of the submarine and would like battleships to disappear. In giving out the statement Mr. MacDonald added that the London confer-

ence ought not only to reduce existing fleets and building programs but put an end finally to competition in naval armaments."

MENNONITE YEAR BOOK AND DIRECTORY

For 1930

This annual publication will be ready for delivery by the time your order reaches us. This is the official statistical publication of the Mennonite Church and should be in every Mennonite home. It gives the usual amount of space to informational articles concerning the work of the Church during the past year. The statistical matter is brought up to date and will give at a glance much information concerning our congregations and church institutions. This section begins with a new feature, Sunday School Statistics by Conference Districts; then follows the Calendar of Events, which gives some of the outstanding events that happened all over the Church during the year. After this we have the Church Directory where the memberships of each congregation, with the bishops, ministers, and deacons serving there, are given for each conference district. This is followed by a page in which the officers and committees of General Conference are given. Then follow the usual statistics of the Mission, Educational, and Publication Boards, with a list of all institutions under them. All the district mission boards are also listed.

The statistical table closes with the Directory of the names and addresses of Bishops, Ministers, and Deacons of all Mennonite bodies in United States and Canada. This is a valuable reference book that you will want in your home to get information along many church lines. It is also a great help in preparing talks in which reference to our missions, church boards, and church institutions are made.

Price, ten cents a copy, 75 cents a dozen, \$5.50 per hundred. Send all orders to

Mennonite Publishing House
Scottsdale, Pa.

FEBRUARY SALE OF BOOKS

The following titles of books by Mennonite authors are offered at a remarkably low price during February. We are slightly overstocked on these titles, so we have decided to make this exceptional price in order that the books will move out into the homes with their message.

Among Missions in the Orient and Observations by the Way. By J. S. Hartzler and J. S. Shoemaker. A valuable report of their visit to the American Mennonite Mission in India and an account of their observations on their tour around the Globe including Egypt and the Holy Land. Cloth, 500 pages. Regular catalog price \$1.00. February Sale price \$.50

Building on the Rock. Written by India Missionaries. A description of the work of the American Mennonite Mission in India during its first twenty-five years. Fully illustrated. Cloth, 200 pages. Regular catalog price \$2.50. February Sale price \$ 1.50

The Ministry (Vol. I of Christian Worker's Manual). By J. S. Shoemaker, S. G. Shetler and John W. Weaver. It treats on the work of the minister. Also discusses evangelistic endeavor. Cloth, 265 pages. Regular catalog price \$1.00. February Sale price .50

Mennonites in the World War. By J. S. Hartzler. A narrative of events during the World War of those whose conscience constrained them to a faithful adherence to the Peace principles. Cloth, 246 pages. Regular catalog price \$1.50. February Sale price \$ 1.00

Mennonite Handbook of Information. By L. J. Heatwole. Historical data relating to the rise and progress of the Mennonite Church in America. Cloth, 192 pages. Regular catalog price \$1.25. February Sale price .75

For postage add 10c to first book, and 5c for each additional book. Orders must be dated in February to be honored at these prices.

MENNONITE PUBLISHING HOUSE, Scottsdale, Pa.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

Vol XXII (Herald of Truth
Established 1864)

SCOTSDALE, PA., THURSDAY, FEB. 27, 1930

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Established 1901)

No. 48

EDITORIAL

"Thou shalt worship the Lord thy God, and him only shalt thou serve."

If you are looking for an inspiring motto, you will find it here in the language of Jesus.

"Him only shalt thou serve." Yes, we ought also to be the servants of men; but only as such service is an aid in drawing men to Christ. Having been "bought with a price," we belong to Him who bought us.

Remembering this obligation, we can understand the more readily the meaning of the apostolic admonition: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." Being purchased with the precious blood of God's dear Son and remembering the cost of our redemption, it is expected that our "spirit and soul and body" be kept upon the altar, giving Him our undivided service.

What is this light? "Christ in you;" who says of Himself, "I am the light of the world." Why call it "your light?" It is your light if Christ is yours. Since He is our "all and in all," we can give Him no greater honor than to allow ourselves to be so completely "hid with Christ in God" that the light of grace and truth and righteousness shines out in our lives with such brightness that men are led thereby to "glorify your Father which is in heaven."

Two New Publications, just off our presses, are the complete report of the last session of Mennonite General Conference and the 1930 number of Mennonite Year Book and Directory. A brief description of both these publications may be found on the last page of this number of the Gospel Herald. Both publications will be

sent out as heretofore. You have only to read the descriptions as referred to, to be convinced that you can not afford to be without either. If they can not be gotten through the minister or some one else in your congregation, send direct to the Mennonite Publishing House. Send your orders in early.

Destructively Wasteful.—From a recent table of statistics which fell into our hands recently the writer enumerates the amounts spent in America for luxuries. Among these we list the following:

Chewing gum, \$50,000,000.
Face powder, perfumes, etc., \$750,000,000.
Tobacco, \$2,110,000,000.
Joy rides, movies, etc., \$3,000,000,000.
Total spent for luxuries, \$22,000,000,000.

These figures are staggering in proportions. To them might be added the billions that are annually sacrificed on the altar of war, of lust, of greed for power and greatness, and other unworthy causes. It is one among many evidences that we err when we refer to this as "a Christian nation."

But the question with us is not so much what the nations are doing in the way of wasting the Master's goods as it is whether we as individuals have any part in this sinful waste. Every dollar that passes through our hands should be regarded as a sacred trust, to be applied where it will count most for the Lord, for the furtherance of the Lord's Cause. After we have done all that lies within our power to do in the way of caring for our own, of helping supply the needs of the poor, of caring for the helpless, aged, and orphans, of supporting the many needy causes in the work of the Church—if then we have any money left to squander on things that are worthless and worse than worthless, we might consider it, not before.

"Take heed unto thyself, and unto the doctrine; CONTINUE in them."

There are many things that we wish were different, and things which should be remembered in our prayers. We wish that Russia were not so completely under the power of the Bolsheviks; that in the law-making bodies of our states and nations there were less of politics and more of statesmanship; that the Five-power Naval Parley in London might lend more of its ear to the entreaties of the masses of people who are groaning under the yoke of militarism, and less to the vested interests and the profiteers; that the many billions of dollars now wasted on luxuries, wars, etc., might be devoted to the care of the poor and the furtherance of the cause of Christ. But no matter what may happen in Russia, in Washington, in London, in the cause of temperance or intemperance, the question in which we are most vitally concerned is whether our personal record is what the Lord would have it be. There is a place for an "as for me and my house" resolution in the life of every heart consecrated to the Lord. If the world will finally go to the bad—and it will, according to prophecy—that is all the more reason why the people of God should stand fast in the faith and service of Jesus Christ, shine as lights in the world, and save as many for a blessed eternity as it is possible to reach. "Take heed unto thyself, and..... CONTINUE."

Relief for Russian Mennonites.—Elsewhere in this number of the Gospel Herald we print a number of pointed articles pertaining to the relief of this persecuted people. As stated by Bro. Mumaw, a united effort is now being made to assist the unfortunate ones now in Germany to come to America. In round numbers, it will require at least \$100,000, to be contributed by the Mennonites of America, to land the several hundred families now in Germany on the shores of America and to get

them started on farms in either Canada or Paraguay. That looks like a big sum; but more than a million dollars was raised for relief purposes during and immediately after the World War, and by a united effort we believe the \$100,000 will be forthcoming without a serious hardship on any one. That all branches of Mennonites in America might share in this work, the old Mennonite Central Committee, representing various bodies of Mennonites, has been continued, and work has been started in earnest to gather the needed funds.

There are two ways in which this money may be raised: through donations and through loans. The former is the plan now being worked; the latter may be, in case an insufficient amount is raised by donations.

It has already been decided by the leaders in the Franconia and Lancaster conference districts to lift an offering in each congregation in support of this work. We believe that this plan will commend itself to our people in other districts. The Mennonite Relief Committee has kindly consented to assume charge of this work so far as it pertains to our branch of the Church. It is their suggestion that the same plan that has been adopted in the two conference districts named be followed throughout the Church. But whether you decide to contribute as individuals or by congregations, send money either to the treasurers in your district mission boards, or to the general treasurer of the Mennonite Board of Missions and Charities, Bro. Vernon E. Reiff, Elkhart, Ind., or to the secretary of the Mennonite Central Committee, Bro. Levi Mumaw, Scottdale, Pa. If you are looking for an impelling motive to give to this cause, think of what you would desire others to do if you were in a foreign land, driven from home, robbed of your possessions, facing pestilence and starvation, unable to find a place to live except through the help of sympathizing friends. We thank the Lord for what He has done for us, and we believe that our people will stretch forth a generous hand in support of the thousands of Russian Mennonites in distress.

We shall endeavor to keep our readers informed, from time to time, of the progress of this work.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine: continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SUFFICING BIBLE

When I am tired, the Bible is my bed;
Or fearful, it is armor for the fight.
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
When I am sick, 'tis healing medicine;
Or lonely, thronging friends I find therein.

If I would work, the Bible is my tool;
Or play, it is a harp of happy sound.
If I am ignorant, it is my school;
If I am sinking, it is solid ground.
If I am cold, the Bible is my fire;
And it is wings, if boldly I aspire.

Should I be lost, the Bible is my guide;
Or naked, it is raiment rich and warm.
Am I imprisoned, it ranges wide;
Or tempest-tossed, a shelter from the storm.

Would I adventure, 'tis a gallant sea;
Or would I rest, it is a flowery lea.

Does gloom oppress? The Bible is a sun.
Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!
—Amos R. Wells.

JAMES 3:1

By Eli J. Bontrager

For the Gospel Herald.

In the question drawer of the Gospel Herald of Jan. 30 an explanation of Jas. 3:1 was requested. A very good explanation was given by Bro. J. S. S. It however appears that Luther's German Version of that text shows a slightly different meaning, which is more readily understood than the English Version. Where the word "master" appears in English the German says "lehrer," meaning teacher or instructor. In this instance it no doubt means instructor or preacher.

According to the German version James meant to say that not everyone should aspire to occupy the preacher's position. He discourages those who are ambitious to preach and teach without a definite call of God. There are those whose zeal exceeds their understanding and faith. God in His own good time will find a way to call to the ministry all such whose love, faith, spirituality, and power of endurance are sufficiently strong to withstand the many trials and temptations which a preacher is called upon to meet.

As a further and sufficient reason for this admonition, James says they must know that preachers have a greater responsibility and are subject to a more rigid examination and accountability before man and God than others are, and that if found wanting

they will have to endure more and greater condemnation.

Perkinston, Miss.

"THE NEW KNOWLEDGE AND THE CHRISTIAN FAITH"

By E. E. Zuercher

For the Gospel Herald.

This is the glaring headline of a neatly printed pamphlet (however, on the back cover, the name of the author and publisher were missing) that came to our notice when one Sunday evening after coming home from church we were placing some books on the shelf. The title of this pamphlet drew our attention in a very striking way and we proceeded to read the lines following it. We did not read very far until we found it to be misleading and poisonous, and how it came to be amongst other pamphlets we have, we do not know. So in case the enemy has succeeded in his attempt to mislead us and maybe others, may this be a warning to all of us. As we go along we will quote a portion now and then verbatim from this little extract to show the harmful methods used to deceive, if it were possible, the very elect.

The author very adroitly sets forth the scope of this new knowledge as having been discovered in the origin, laws, forces of this physical universe, and of human history along with the religious life, and points out that the multitudes of reverent Christians who have been unable to keep this knowledge in one compartment of their minds, and the Christian faith in another. In this respect we would say that there is no knowledge that can be unearthed and brought to the surface that will be any better, more substantial both in religion and science and in historical facts than is found in Genesis or any other part of the Bible. Note, every time science makes any change on the basis of truth it always is in favor of the Bible. This fact neither science, history, nor anything or anyone else can deny. This new knowledge must of course depend upon the theorizing faculties of man, who has been a very imperfect being from the day of the transgression in the garden of Eden.

Again the author says, "There is nothing new about the situation. It has happened again and again in history; as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has only been one way out: that the new knowledge and the old faith had to be blended in a new combination. Now the people in this generation who are trying to do this are the liberals, and the

fundamentals are out on a campaign to shut against them the doors of Christian fellowship." Isn't it strange that this liberalist is in a very striking and enthusiastic manner, going back to the pre-historic times of man to prove the argument, that of blending the new knowledge which could possibly have existed at that time if there would have been any one to blend it? The very thing referred to existed before there ever was a man, as we have described in Genesis. It seems strange that all unbelieving, skeptical, and destructive criticism—such as evolution, higher criticism, and all other unscriptural hypotheses of all kind—must jump off into space somewhere of which they have no knowledge, of which the Bible says nothing, and the result is unbelief of every kind and description. Yet according to the liberalistic modern conception of things which is mere man-knowledge, is to be the standard of faith, practice, science, and religion. This sort of propaganda is always (has always been) misleading, faith-destroying, God-rejecting material which has been advertised to the world at large for many centuries, and the sad feature of it is many professed followers of Christ and the Bible have been either ignorantly or wilfully deceived by it.

If the time would come when once every Christian professor would take only the Bible as the guide in religion, in the matter of faith and practice, in both religious and social circles, such propaganda as liberalism and destructive criticism (and a score of other cults and isms) would have very cool reception right in the outset. But the enemy of God, of man, of the Bible, and everything that is good creeps in unawares, and works havoc in the individual as well as in the Church, home, and nation. Be not deceived; we need surely to be on our guard.

Let us quote again: "It is interesting to note where the fundamentals are driving in their stakes to mark out the deadline of doctrine around the Church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preëminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of Scripture, which of course we no longer possess—were inerrantly dictated to man; a good deal as a man would dictate to a stenographer; that we must believe in a special theory of atonement—that the blood of our Lord shed in a substitutionary death, placates an alien Deity and makes possible the welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to

set up a millennium here, as the only way in which God can bring history to a worthy denouement. Such are some of the stakes which are being driven to mark a deadline of doctrine around the Church."

In the above paragraph it is clear that the author is willing to dump this teaching, for which many of old have given their lives at the stake and many other ways, into the pool of man's opinions and knowledge, especially if in a measure sincere, for decision according to ripest scholarship which can be attained by the modern means of acquiring such "new knowledge," as the author has held out to us. Brother, sister, if the time has come when you and I must depend upon the wisdom of men, then our Bible is no longer to be consulted because of the vast difference between it and these modern ideas and ideals that we cannot consider both any longer.

But let God be true and every man a liar. The Bible is the best thing we have as a guide in everything, and let the wisdom of men as far as it conflicts with the Word of God go to the four winds.

Someone has said:

"It is the Book of God.
What if I should say, God of Books?
Let him that looks angry at that
Expression as too bold,
His thoughts in silence smother
Till he find such another."

The most dangerous thing we can encounter is the liberalistic notion that is afloat throughout the land concerning the things which stand out as mountain peaks above all the other scripture teachings upon which the foundation of the Church and Christian faith rest. This easy-going, deceptive "doctrine of men" sweeps the nations like a prairie fire, and saturates the minds of young and old, and sooner or later will be swept into the sea of unbelief. So let us beware of this noxious, destructive leaven that is at work everywhere, which has the same effect that leaven has in meal.

Furthermore, if such passages as Matt. 1 (the account of the birth of Christ) and kindred passages: "The blood of Jesus Christ His Son cleanseth us from all sin;" "I go to prepare a place for you, and if I go to prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also;" are all left to the option of men as to whether they are reliable and infallible truth or not, we may as well accept Shakespeare, Browning, Longfellow, Russel, and a number of others as being a fit guide.

Again he says: "If a man is a genuine liberal his primary protest is not against them as being considered fundamentals of Christianity. This is a free country; and anybody has a right to hold these opinions or any

others if he is sincerely convinced of them." Here he goes so far as to say that a genuine liberal may not only grant everyone the privilege of deciding for himself, but he may even deny the divinity, blood redemption, inspiration, etc., and still remain a good liberal. Let us look at I Jno. 4:3, and see John's testimony regarding the divinity of Christ: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of anti-Christ, whereof ye have heard that it should come and even now already is it in the world." If there is any thing that will bring swift destruction to the world it is to "disbelieve" the divine nature of the Son of man together with such things as denying the verbal inspiration of the Bible and other similar doctrines.

Why did our parents fall in Eden? Unbelief tells the tale. Why did Israel fall time and again in their experience? Unbelief! Why did the Jews reject their King? Unbelief! Why will there be (or is) a falling away at the present time, and a great lack of power in the churches as well as individuals? Again, unbelief is the bottom of the whole matter. What we need to-day is more men and women in God's service who believe and act as though they believe, talk as if they believe, live as if they believe. We need men in the pulpit that preach in no uncertain tones the fundamentals upon which the Christian faith is built; put an old-fashioned ring into the doctrine of new birth, regeneration, blood redemption, and for that matter the "all things whatsoever" and preach them as though we believed them ourselves. As it is written, "Cast thy bread upon the waters, for thou shalt find it after many days."

Never before such sense of alarm crept upon us as when we discover the fact that such literature is being more common and spreading faster and faster and will hasten unbelief at a terrific rate. The common and various forms of worldliness in all its ways and forms are indeed serious enough as we are facing them from time to time; but who can describe the greater seriousness of the shaking of the rock foundations of the Christian faith, authority (divine) of the Bible, and a number of other things upon which even the welfare of the nations in general depends. Every nation, every people, every man as well has always fallen. Look at the Babylonish empire. How soon they crumbled when they left God out. Look at many ancient cities that have left God out, how they fell! Can it be possible that history will repeat itself in this respect? "Pride goeth before destruction, and a haughty spirit before a fall."

Nampa, Idaho.

Missions

He that sareth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Reading, Pa.

(1202 Windsor St.)

Dear Herald Readers, Greeting:—We are enjoying the rich blessings of the Lord, and we know He is mindful of our needs, because of the way He is supplying them daily.

The work at this place is going on as usual. We are glad to say there are a number of young people under instruction for church membership at the present time. It makes us rejoice when we see young souls confessing Christ and stepping out on the Lord's side. But we are also conscious of the fact that they will have many hard battles to fight. Will you pray for them, as well as others who are not yet willing to forsake the world with its lusts, and follow Christ?

While Bro. Hess was engaged in evangelistic work at other places, the brethren, John S. Hess and George Horning, brought unto us the Word of life.

Our average Sunday school attendance this year so far has been 114. We are glad for the interest manifested in Sunday school, even though quite a number of the children were kept home with chicken pox and colds; Sister Harry Souders had been in the hospital for several weeks, but is home again and slowly improving.

The last week in January a few of us workers had the privilege of attending ministers' and missionaries' week at Johnstown Bible School. We have received much help and encouragement to press on in the great work that is before us.

A number of our young people attended the Christian Life Conference at the Eastern Mennonite School in Virginia.

The evening of Feb. 12, before we entered into the home where we had our cottage prayer meeting, we gathered on the street corner and sang for an aged lady. It was surprising to see the many children come together to hear us sing. They were mostly Italians and Catholics. We believe that in this way we can bring the message in song to those who are not allowed to attend any services.

We beg an interest in the prayers of God's people for the work and workers at this place.

Yours in His service,

Feb. 17, 1930.

The Workers,

Per Lizzie Musser.

WEEKLY NEWS LETTER FROM ARGENTINE MISSION

(January 20)

By J. W. Shank

For the Gospel Herald.

The bulletins for this month were to have been written by my wife. She has been too busy to get it done. I have been busy too, but will leave some other task until I get this done for her.

I shall endeavor to give at this time a summary of the whereabouts of the various families during the past two weeks, or after the close of the mission council which was held the first week in January.

The Hershey family. They remained in the encampment where the council was held, but going back and forth to Trenque Lauquen so as to take care of the services several days a week. They had the boys from the orphanage in the encampment for a week. This was a great vacation for the boys, but no doubt it gave plenty of work to the Hersheys to provide for them.

The Lantzes. They returned to Bragado immediately after the council. Bro. Lantz was busy getting things in shape so that he could leave toward the last of the month for a tour with the Bible coach. He will be accompanied by some of the Bible students.

The Lauvers. They also remained in their station. It is not so long since they returned from furlough and they are anxious to get the work of their station in the best running order. There is much sickness at their station now.

The Litwillers. They had to come home from the council several days early on account of the sickness of their son John. He got better at home and then they went to Buenos Aires for a vacation. While there they were able to visit quite a number of missions. It was really their first privilege of getting acquainted with the largest South American city.

The Swartzentrubers and the Rutts. These two families went together for vacation. They decided to visit some of the missions north of us, especially those of the Brethren with whom we have always been more or less acquainted. At this date they are in Rio Cuarto. They went in one auto. The Swartzentrubers left their children in Tres Lomas because they thought such rapid travel would not be very pleasant for them.

The Snyders. They have been granted several months leave of absence from the orphanage in order that they might get down to some steady work on their study of Spanish. They are occupying the home of the Litwillers while they are away.

We are glad to have them in Pehuajo.

The Shank family. We are at home in Pehuajo taking care of the congregation in the absence of the pastor. We still have a pretty good number of special students in English that we had to take on during the summer. This will help our school finances for the opening of the year.

Pehuajo, F. C. O.

Jan. 20, 1930.

ANNUAL BUSINESS MEETING

By Lydia Lehman

For the Gospel Herald.

The annual business meeting was held at Balodgahan, Dec. 10-13, 1929. Bro. Beare's and Sister Wenger kindly opened their bungalow and arranged the rooms so that every corner was utilized in some way or other, for the comfort of those who attended this meeting. The bungalows here are usually built with an arch between the dining and sitting rooms. This makes it possible to stand tables end to end through the arch into the two adjoining rooms. The improvised tables were covered with table covers, steamer rugs, etc., and dotted here and there with the beautiful red, yellow, white, and pink roses and other flowers which are so easily grown in India.

This year there were thirty missionaries to sit around these tables. The chairman, with the recorder and the Resolution Committee, took their places at one end. The tables almost groaned under the load of Bibles, hymn books, secretary books of all the standing committees, as well as files of all kinds which carefully hold all official correspondence and reports.

Seating arrangements were made on a side, out of the regular circle where the older children sat daily during the morning devotional hour. Ernest and Arthur Smucker spent these four days alone at home with their faithful Indian nurse, because they had whooping cough and did not wish to spread contagion. We were very sorry for them, and missed them in the children's circle.

A special meeting for the children was conducted daily by some one of the missionaries during the noon intermission. This was helpful as well as much appreciated.

The first day of this meeting was spent in devotion, prayer, special talks on heart-searching subjects, a general getting ready for the strenuous work of the following three days. Bro. Kniss gave a very helpful sermon from II Tim. 4:2 on "Our Charge."

The burden throughout the four days' session was, "How can we live and work and teach, to bring the

Gospel of Jesus Christ to those who do not know Him, in a more effective way and help them to know and accept Jesus as their Savior."

The work of the past year was reported, problems that have come up were discussed, aim and policy for the future presented, resolutions made, here, with definite conviction and the help of God we go to our united yet individual tasks of holding up Him, who said, "If I be lifted up, will draw all men unto me."

The last four years a common mess was arranged for by a catering committee, so we could all eat together. The Mission family grew too large to be longer entertained at two or three tables. This arrangement is a special treat for those who live in more isolated places and cannot often be with the other missionaries, as well as for the children. This year this committee introduced the cafeteria method of serving food, and each hunted his place to sit and eat as is done at conferences at home. We could almost imagine ourselves in the States, had it not been for the need of wearing the sun helmet.

Fifty-four, of whom twenty-four were children, were thus served. After each day's session the missionaries who lived nearer went to their homes for the night and to look after their work, returning the next day with bread, milk, fruit, vegetables, etc., for the mess. One day four geese had their last ride to their final destination on the running board of a motor. One morning, when Dr. Troyer was to address the meeting, one spark plug refused to work. It being a Ford, it got him there alright.

The last evening, after four strenuous days of hard work, was given over to a social program. The children sang, the missionaries, who just returned and those about to leave, told us many things that helped us to relax, while Sister Holsopple spoke to us "Not about ourselves but about something beautiful."

The fine spirit of unity and coöperation that rang clear throughout was most helpful.

In this way we meet annually for the extension of His cause in India. What a pleasure it would be to us all to have those who are interested in this work meet with us.

Continue to pray.

Dhamtari, C. P., India.

Jan. 15, 1930.

Sometimes our prayers are entirely too narrow. We think only of ourselves, and not our fellow men.—Elmer Yoder.

Just as the word "Christian" has "Christ" in it, so the Christian has Christ in him.—J. D. Mininger.

"THE NIGHTINGALE"

By Vernon E. Reiff

For the Gospel Herald

The 1930 graduating class of the Mennonite Hospital and Sanitarium school of nursing has arranged for the publication of the first school Annual, and the name of this publication is "The Nightingale." It is being published for the benefit of the Mennonite Church as a whole, in order that the Church may be more fully informed as to the development and progress of our hospital at La Junta, Colo., which is now one of the largest institutions in the Church.

This Annual should be of special interest to those who have made contributions for the new hospital building, and should also be an inspiration to those who have a desire to help the sick. It will be helpful to our ministers in meeting the question with regard to nurses' training in the future.

The first of January a form letter was sent to about fifteen hundred addresses. The Nurses' class of 1930 have received orders for nearly four hundred of these Annuals, but the price was placed as low as \$1.00 with the idea that at least one thousand copies would be sold. All proceeds received from the sale of Annuals above the expense will be given to the Mission Board to meet the remaining deficit in the building fund, which will further the work of the Institution. On the Mission News Bulletin it was suggested that orders for this history of the La Junta Hospital which will contain about seventy pages should be sent to Mary E. Erh, c-o Mennonite Hospital and Sanitarium, La Junta, Colo., with the subscription price of \$1.00 before February 15, but the nurses are yet uncertain as to the number of these Annuals that should be published. They want to be able to supply the needs and they should receive orders for at least a thousand subscriptions before this book is published. Will you kindly send your order as early as possible in March, and not later than March 15?

The writer is in position to know that these nurses are making very great sacrifices to help establish a school of nursing in the Church, and a number of nurses have broken down physically in their willingness to sacrifice for the cause of Christ and the relief of the suffering. It will be a great encouragement to them if you will send your subscription promptly to La Junta, Colo.

Many thanks for giving this your prayerful consideration.

Elkhart, Ind.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

Why is it that Christ and Christians get most of their persecutions from Church people? J. A. H.

It is human to resent being interfered with in your plans, especially when such plans are of a questionable character. We can readily see, therefore, how that the Pharisees, many of whom doubtless hoped that Jesus of Nazareth might prove to be the Messiah who should deliver His people from Roman bondage and set up a glorious earthly kingdom, suffered the keenest disappointment and rose up in ever-increasing murderous fury against Him when He did more to reprove them of their sins than He did in championing their cause politically. In fact, He did nothing as a political reformer, but most emphatically denounced their hypocrisy and their rebellion against the plans of God when they closed their eyes to the truth. So the more He disappointed them in their political hopes, the more furious they became. As for the rest of the people, there was little or no occasion for them to persecute Him, at least not bitterly, till they also felt that He was in their way. Notice the attitude of Pilate. At first he was firm in his determination not to permit the murder of Jesus. But when the Jews reminded Him that if he "let this man go" he was not Caesar's friend, he became willing to wash his hands in innocence and gave his consent to the crucifixion. Both Jews and Gentiles had a part in His crucifixion, because both Jews and Gentiles feared that His stand for righteousness was against them and might thwart them in their plans. It is human to want to punish, and even destroy, any one that stands in the way of self-interest, and the more decidedly you stand in their way the more savage the persecution.

Coming to our times, we see the same thing back of all persecutions. Merely to declare your faith in non-resistance arouses no one—till this crosses somebody's path. Outside of war times, or times of great agitations and controversy, very few people (if any) are imprisoned or face the martyr's death. But let the occasion arise when your standing for righteousness stands as a rebuke to some who profess it but do not live it, such people are the first and the fiercest in wanting to make you suffer for your attitude. All who are led by "the prince of the power of the air" are minded to destroy anybody or anything that stands in the way of their self-interest and refuses to get out of the way when bidden to do so.

Family Circle

As to me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

A FATHER WHO TOOK NO PLEASURE IN HIS CHILDREN

I never see a fond grandparent making a fuss over a grandchild that I don't think of old man Bart Alexander. Grandparents generally have a way of making more of their children's children than they made of their own. It would seem that most of them didn't know how to appreciate the babble of childish voices and the patter of baby feet until too late to make the most of it. That was old man Bart Alexander's case.

Some folks recall him as an eccentric old man who hung around the playground at the primary school, always with a bag of candy, always looking wistfully at little children. They would flock around and eat the last morsel of his candy, and then run on about their play with no more interest in the old man, and leave him looking lost and helpless.

I'll tell you the story of old man Bart and why I always think of him when I see grandparents making over-much of their grandchildren. Old man Bart once had a fine family of children of his own and didn't know how to make the most of them until it was too late.

C. Barton Alexander, as he signed himself in his earlier days, was, in his prime, a busy man. He was even busier than busy. He was temperamentally a high-strung, nervous, fidgety, fussy sort whose work was never finished. If his breakfast wasn't ready right on the dot, he rushed off down-town to his office in the morning without a bite to eat, just as if the business would go to pot if he wasn't the first one on the job. If there was a single detail of a morning's work unfinished at the lunch hour, he couldn't possibly find time to go to lunch. When he did go home to lunch he took his business along with him. In fact, he carried his business home with him at the close of the day, sat around and nursed it until bedtime, and then took it to bed with him.

Jennie Alexander, his wife, was one of those shy, timid, self-effacing women whose world was her home. She did everything well, kept her house in immaculate order, and never seemed to tire of picking up things

after her children. Her husband dominated her, and the children bullied her, but she loved them all, especially the children. In Jennie Alexander's eyes the children were just so many precious darlings who had only a few years in which to make the most of their child life, and no sacrifice was too great for their pleasure. She didn't care how much they romped, how much they shouted or in what disorder they kept the house. "Children are children," she would say softly, "and they will never be children but once."

But old man Bart was different. The children were neither on his heart nor on his mind. His business had alienated his affections for all the finer things in life. With the scriptural warning before him that a man may gain the whole world and lose his immortal soul, Bart Alexander recklessly staked his soul for the fleshpots. He had an idea that he would first annex the fleshpots and then recover his soul. Early in life he had an idea that he would get the wherewithal to enjoy life first, and then take life joyously at leisure. But, like many another man, he left his soul so far behind him that he could never go back and get it. And, like many another deluded mortal, joy escaped him forever, because he didn't mix joy with his work as he went along.

Bart Alexander never took the time to seek and never found pleasure in his children. The children were but so many unwanted things, accidental outcroppings in his life that disturbed his thoughts and got on his nerves.

There were Phyllis, Rebecca, Charles, Philip, and, lastly, C. Barton, Junior. It would have been hard to find children more vivacious and more full of pep and go. The whole neighborhood resounded with their shouts and their laughter from morning until night, for their father wasn't home enough to take the joy out of their lives very long at a time. When he was at home, the little Alexanders had to be on their p's and q's.

The children were a constant annoyance to Bart. He would come home to lunch with some pressing problem of his business on his mind and would be eating his meal moodily, silently, when a childish row would break out among them, driving him to distraction.

Even before he had finished his allotted hours of sleep of a morning, there would be a creaking of the door to his bedroom and one of the children would come tip-toeing in for some forgotten thing, and turn over a chair or kneehole toilet article off the dresser, waking him rudely.

He seldom went to the bathroom that he didn't find it occupied by one of the girls, and he had to wait his turn impatiently outside. If he wanted to look over the evening paper, usually one of the children had it.

Bart was always finding fault with or bullying his children. And the poor unfortunates always seemed to be out of luck when Bart was around. If anything went wrong, it usually went wrong about the time he came home lugging his business along with him. The Alexander children might have got along gloriously all day without a dispute or altercation of any kind, and then as soon as Bart came home something would happen to start a fight among them and Bart would go all to pieces.

One rainy day the children, pent up in the house all day, had been particularly unruly. They had started the day with a pillow fight which resulted in little C. Barton, Junior, falling out of bed and bumping his head against the water pitcher, which caused him to yell with pain. Bart, Senior, increased the yells by rushing into the room and using his razor strop on the disturber. At lunch time he found that Charles had been out of doors against his mother's wishes and got his feet soaking wet wading in a ditch, and Philip, who had been asked to look after the fire in the sitting-room, had let it go out. Phyllis and Rebecca had amused themselves by cutting out paper dolls from newspapers and magazines, and had mutilated the very magazine that their father wanted to read, besides littering the floor with scraps of paper.

Bart got through the lunch hour somehow and raised such a storm that when he came in that night all was quiet and good order. But when he sat down to the dinner table Barton, Junior, was missing, and it was night. Mrs. Alexander was showing signs of worry. She had telephoned all over the neighborhood, but had failed to locate the young hopeful. Bart finished his dinner hurriedly and stormed out of the house to look for the prodigal. He came back empty-handed and in a furious rage two hours later, just about the time little Bart himself decided to put in an appearance, covered with mud from head to foot. Little Bart was given another thrashing, put to bed supperless, and the household settled down to quiet.

Bart went to bed, and was comfortably dozing off to sleep when a fight broke out among the children down-stairs. Charles had snatched a book from the hands of Philip, and Philip had struck at Charles; Charles threw the book at Philip, missed his mark and struck Rebecca in the face.

(Continued on page 989)

SUNDAY SCHOOL LESSON

Lesson for March 9, 1930—Matt.
13:1-23

THE PARABLE OF THE SOWER

Golden Text.—He that hath ears to hear, let him hear.—Matt. 13:9.

Introductory.—To-day we have another form of Christ's teaching. Our theme is still the Kingdom of heaven. What is it like? Christ answers that question by using a number of parables, imparting knowledge by means of the illustration method of teaching. Seven parables are used in the thirteenth chapter of Matthew, one of which is presented in to-day's lesson. Confronted by a great multitude of people, Christ used the opportunity in explaining to them what the Kingdom is like.

Parable of the Sower (3-9).—He tells of a sower that went forth to sow. Those who know anything about sowing the grain broadcast have an illustration that is very familiar. As the seeds were thus cast forth, some fell by the wayside, and the birds of the air came and devoured it; some fell on stony ground and was among the first to come up, but soon the scorching heat of the sun, and possibly a lack of sufficient rainfall to keep it growing, caused the stony ground to become parched and the plants withered; some fell among thorns, and was choked out sooner or later; while some fell on good ground, sprang up, and yielded abundantly. The illustration is simple, easily understood. Let us now listen to our Savior's interpretation of it.

The Parable Interpreted (18-23).—We are not left to guess as to what Christ meant by the parable. After telling the people why He spoke in parables He proceeds to explain what He means by the parable of the sower. With Christ in mind as the Sower and the Word of God as the seed, we are ready to listen to His explanation. The four kinds of soil mentioned represent four kinds of hearers, namely:

1. **The Wayside Hearer.** As the seed falls by the wayside the fowls of the air come and devour the seed. It has no chance to germinate, first because it has nothing to cover it and second because it is devoured before it has time to germinate. It represents the wicked one, always present where the Word of God is being sown, catching away the seed before it reaches the heart of the hearer. As the footsteps of the birds make the ground harder the oftener they tramp over it catching away the seed, so the devil's footsteps in the hearts of sinners add to the hardness of heart the longer such processes continue. It is impossible for such people to

attend preaching services without it having some effect upon them; for even though they may get not one single impression from the preached Word they are all the time subject to the soul-hardening impressions as the devil is busily tramping around there in the heart catching out the seeds of the Kingdom before they have a chance to germinate.

2. **The Stony-ground Hearer.** The seed falling in stony ground represents the shallow-minded hearer who, having no depths of soil, soon loses his experience. In times of revival such persons are often among the first to yield to the entreaties or the pleader and the convicting power of the Spirit. But soon the temptations, oppositions, and blandishments of this world produce a feeling of tiredness and he becomes a backslider. Such people, being shallow-minded, are hard to hold for the Kingdom.

3. **The Thorny-ground Hearer.** Here we meet up with the second class of backsliders. As for the ground itself, it may be fertile enough; but it is so foul with the thorns and weeds of this world, that it becomes completely choked out before fruition. You have noticed bright young converts, making a promising start in the Christian life. They gave evidences of genuine repentance and conversion, were un-

doubtedly the sons of God, on their way to glory. As Christ explains at another place, "the cares and pleasures and riches of this life" choke out the Word and it became unfruitful. Some have fallen away because they were so engrossed in business or home duties that they neglected their spiritual duties. Others fell by the wayside through the temptations of worldly amusements of various sorts. Others became backsliders through "the deceitfulness of riches."

4. **The Good-ground Hearer.** This class is represented by the seed that fell into good ground. As for the fertility of the soil it may not have been any better than that noticed in the preceding paragraph. But it was fertile enough to yield fruit, and had the additional advantage of being kept clean so that the growing crops were not hindered. Given a life of ordinary capacity, kept free from the encroachments of "the cares and pleasures and the riches of this world," and you are sure of a harvest. It may be a 30-fold instead of a 100-fold yield, but it will yield enough to call forth the final "well done" from the Husbandman.

The secret of fruit-bearing is not so much in the character of the soil as it is in the care, cultivation, and fertilization of the soil and the keeping out of the obnoxious weeds. A clean life, kept upon the altar, means a fruitful harvest.—K.

Bible Meeting Topic

LESSONS FROM THE SONS OF JACOB (Jr.).—Gen. 49

Topic for March 9

MOTTO

"The eternal God is thy refuge, and underneath are the everlasting arms."

OUTLINE STUDY

I. Some Facts to Note and Lessons to Learn.

1. Reuben was the firstborn.—Gen. 49:3.
2. Benjamin was the youngest.—Gen. 42:13.
3. Joseph was his father's favorite.—Gen. 37:3.
4. Benjamin was favorite after Joseph was sold.—Gen. 42:4, 38.
5. Joseph's brethren envied him.—Gen. 37:4.
6. Joseph's brethren sold him.—Gen. 37:23-28.
7. Joseph returned good for evil.—Gen. 50:15-21.
8. Reuben was too weak to stand up for Joseph.—Gen. 37:20-22, 29, 30.
9. Judah preferred to make money out of him.—Gen. 37:26, 27.
10. But in after years Judah nobly pleaded for Benjamin.—Gen. 44:16-34.
11. Judah became ruler.—Gen. 49:10.
12. Joseph received a double portion.—I Chron. 5:1, 2; Gen. 48:22.
13. Levi's descendants became priests in Israel.—Deut. 33:8-10; Num. 3:5-13.
14. Judah was the ancestor of Jesus ac-

cording to the flesh.—Heb. 7:14.

15. Saul, the first king, and Saul afterward called Paul, were of the tribe of Benjamin.—1 Sam. 9:1, 2; Rom. 11:1.
16. The sons of Jacob by name.—Ex. 1:1-5.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Twelve.
2. Commit the Names of Jacob's Sons.
3. Tell a Story about These Sons with a Lesson in It.

For Others.

1. The Choice of Twelve in God's Plans with His people.
2. Lessons from the Mistakes of Jacob's Sons.
3. Lessons from the Deeds That Are Approved of God.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.—Sel.

PERSONAL THOUGHT

It is glorious to be in the everlasting arms of God. May we not fail to keep ourselves in His protecting care.

In looking at Christ as our ideal, we must look at other things besides His public life. Among the things to look at are His prayer life, His obedience, His self-sacrifice, His life as a servant, etc.—C. A. Graybill

Gospel Herald

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W. C. Hersberger, Johnstown, Pa.
J. Irvin Lehman, Chambersburg, Pa.
Aaron Loucks, Scottsdale, Pa.
Levi Mumaw, Scottsdale, Pa.
H. B. Ramer, Duchess, Alberta
A. J. Steiner, North Lima, Ohio.
E. E. Zuercher, Nampa, Ida.

COMMITTEES

Executive Committee.—J. S. Shoemaker, D. D. Troyer, Otis N. Johns, Henry Hershey, Aaron Loucks, Levi Mumaw.

Finance Committee.—Aaron Loucks, Henry Hershey, M. C. Cressman, L. H. Weaver, Elmer B. Moyer.

Publishing Committee.—Daniel Kauffman, chairman; D. H. Bender, secretary; S. F. Coffman, A. I. Yoder, Oscar Burkholder, John H. Mosemann, J. J. Stauffer.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian Work.

Love, unity, purity, and piety in home and church.

THURSDAY, FEBRUARY 27, 1930

Field Notes

The Executive Committee of the Mennonite Board of Education held a meeting at Elkhart, Ind., on Saturday, Feb. 15.

Bro. Amos Swartzendruber and family, missionaries to South America, have been granted a furlough, to

begin in July, the time set for their sailing for their home in North America.

Bro. J. K. Bixler of Elkhart Co., Ind., commenced a series of meetings at Salem Church, in his home county, on Sunday, Feb. 16.

A joint meeting of the Executive and Mission committees of our General Mission Board was held at Elkhart, Ind., on Saturday, Feb. 15.

Bro. D. H. Bender of Hesston, Kans., spent a few days, the beginning of last week, in Iowa and Nebraska in the interests of Hesston College.

The brotherhood at Chambersburg, Pa., has arranged for a series of meetings, to begin about April 1, with Bro. Aaron Mast of Westover, Md., in charge.

Bro. O. N. Johns of Canton, Ohio, one of the special instructors in the Johnstown Bible School, was called to his former home at Goshen, Ind., by the death of his mother, Sister Nancy, wife of Bro. D. J. Johns.

Bro. Clarence Ramer of Duchess, Alta., at present a student in the Eastern Mennonite School, spent the week end of Feb. 16 in Franklin Co., Pa., preaching on Sunday morning at Chambersburg and at Cedar Grove in the evening.

The Christian life conference at Goshen College, held Feb. 14-16, was well attended, an overflow meeting being reported on Sunday evening. Workers were present from surrounding states as well as from the congregations in the surrounding community.

Besides the regular faculty of the Johnstown Bible School, the following served as instructors: Bro. J. A. and Sister Lina Z. Ressler, Scottsdale, Pa.; Bro. O. N. Johns, Canton, O.; Bro. A. J. Metzler, Masontown, Pa.; Bro. I. W. Royer, Orrville, O.; Bro. C. F. Yake, Scottsdale, Pa.

Sister Lydia Sauder, wife of Bro. Levi Sauder, superintendent of the Children's Home at Millersville, Pa., is back home again after spending several weeks in the Lancaster General Hospital recovering from a severe operation for gall stones. We praise the Lord for her recovery.

At a recent meeting of the Executive Committee of our General Mission Board a furlough was granted to Bro. and Sister M. C. Lehman of Dhamtari, Ind., to take effect immediately. The reason for their coming

at this time is the delicate health of their youngest child.

A letter from India informs friends in America that Bro. G. D. Troyer, medical missionary to India, together with his family, were expected to sail from Calcutta for America March 7, this being the time for their furlough. The Lord bless and protect them on their journey.

The enrollment for the Sunday School Week of the Johnstown Bible School was 165, representing 29 different Sunday schools in seven different conference districts. Of this enrollment 22 are superintendents and 112 are S. S. teachers. Besides these many of the brotherhood attended. S.

Following were some of the appointments filled by visiting ministers in Elkhart Co., Ind., on Sunday, Feb. 16:

Olive, S. E. Allgyer.

Elkhart (Mission Church), C. Z. Yoder.

Middlebury (morning), J. L. Stauffer.

Forks (evening), J. L. Stauffer.

Yellow Creek, A. I. Yoder.

In a recent personal letter to the editor, Bro. Eli J. Bontrager, of Shipshewana, Ind., but spending the winter in Louisiana, has this to say of several aged pillars of the faith: "My father, John E. Bontrager, is still living in Indiana, on the same place he started housekeeping 66 years ago. He is well, and still preaches occasionally. His old friends, S. D. Guengerich and J. F. Funk, have passed to their rest."

Bro. Ira S. Johns, Goshen, Ind., sends us the sad news that "Mother passed away this morning" (Feb. 19). Sister Johns, wife of Bro. D. J. Johns and mother of Brethren Ira and Otis Johns, all well known to many of our readers, has seen much in the way of active, self-sacrificing service in the Cause of the Lord, and the surviving members of her family have the sympathy and prayers of many friends.

Martyr's Mirror.—Several requests have been made recently that we print another edition of this book. We are willing to act upon this request as soon as we have evidence that there is a sufficient demand for it to justify the expense of printing another edition. For this reason we would like to hear from all who are interested. Please write at once to the secretary-treasurer of the House, Bro. Levi Mumaw, stating how many copies would probably be wanted in your respective communities.

Correspondence

Kouts, Ind.

(Hopewell congregation)

Dear Herald Readers:—Bro. and Sister Chris Egleberger of Hopedale, Ill., and Bro. and Sister Edward Gut of Fisher, Ill., are now residing among us. We are also expecting Bro. and Sister Edwin Miller of Middlebury, Ind., to move here in the near future.

Jan. 16 we organized a Bible class for the welfare of the young people, our home minister, Bro. Dean Birky, being the instructor. The class meets once a week and every one shows a great interest in it. Pray for this work. At the same time that the Bible class meets the teachers meet in the basement. The superintendents, Bro. Manuel Birky and Bro. Lee Sutter, conduct it.

Feb. 14, 1930. Lydia Sutter.

Kenmare, N. Dak.

(Spring Valley congregation)

Greetings of Love in Jesus' Name:—We have many reasons to thank God for His loving kindness.

Wednesday, Feb. 12, Bro. Milo Kauffman stopped at the home of his parents, Bro. and Sister L. C. Kauffman, on his way to Chicago from Oregon. He preached for us Wednesday evening. He left Thursday morning for Chicago where he will attend school. We all enjoyed his visit though it was rather short.

Thursday morning, Feb. 12, Mrs. L. C. Kauffman fell on the ice and hurt her foot badly. Friday morning Sam King was on a horse helping chase cattle when his horse fell and he sprained his ankle. They weren't able to be out to church to-day.

Feb. 15, Bro. George Kauffman came home from a visit in the east.

We are having nice weather at present.

Remember us at the throne of grace.

Feb. 16, 1930. Cor.

Manheim, Pa.

Greetings in Jesus' Name:—The Lord willing, an ordination service will be held at Landisville Church on Thursday forenoon, March 6, when a new bishop is to be ordained as assistant to our beloved bishop brother, Isaac H. Brubaker. Votes are to be taken on Sunday forenoon, March 2, at the following churches: Erb's, Landisville, Mt. Joy; and at the following places in the afternoon: East Petersburg and Manheim. As a church we ask your prayers in behalf of this important work, that the good Lord may have His own way and that we may all do our part faithfully. If this is done, I am sure we will have a faithful bishop,

one who will be a great help to the Church.

Feb. 17, 1930. Rufus W. Heisey.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The midwinter Bible School program was given by the school last Thursday evening to a large and appreciative audience. Theme, "Let us go on." It was given in song, talks, and essays. Bro. Ira Amstutz of Dalton, Ohio, was chairman and Bro. S. F. Coffman song leader. The school will continue for another six weeks, when the closing exercises will be held. A number of students from Ohio have left for home. The enrollment is still increasing, the present number being 107, with some more expected to come. Feb. 23 to March 2 is the time set for the Christian Workers Conference in connection with the school. Bro. S. C. Yoder of Goshen, Ind., is expected to be here and take part.

Feb. 17, 1930. Geo. A. Weber.

Kinzers, Pa.

Dear Herald Readers:—The Lord has abundantly blessed us in many ways. Bro. J. W. Hess of Akron, Pa., labored in our midst for fourteen days, the closing service being the evening of Feb. 15. We received much spiritual food, for which we were very glad. We thank our heavenly Father that there are still those who are not ashamed to preach the whole Gospel. We praise God for forty-seven souls who were willing to confess Christ as their Savior. We hope they may be bright and shining lights in His kingdom.

Remember the work here in your prayers.

Feb. 17, 1930. H. W. Winters.

Dalton, Ohio

(Sonnenberg congregation)

Greetings in Our Master's Name:—We have again had a season of spiritual refreshment, for which we are thankful. Bro. H. N. Troyer of Aurora, O., came into our midst Feb. 3, and labored with us nine evenings. The first evening he preached from I Chron. 15:2. The second evening he again gave us an impressive sermon; after that he gave blackboard lessons. The people came with eagerness to hear him. The lessons were interesting and practical, and we enjoyed his presence with us. May the Lord add His blessing.

On Jan. 19, Bro. D. B. Raber spoke to us on the subject of Mother and Home and in the evening of the same day he presented some appropriate thoughts on Christ in School.

On Friday morning eight young people from the community left for Goshen, Ind., to attend the Christian Life Conference.

The young brethren and sisters who attended a six weeks' Bible course at Kitchener, Ont., expected to return home to-day. According to their writing they are full of praise for the school and the hospitality of the people there.

We were glad for the presence of Bro. Dale Bixler of Goshen, Ind., at the Bible meeting last evening. He came to visit his father who is ill. At this writing he is slowly recovering. Health is fair otherwise, with the exception of colds and a mild case of small pox.

Weather is fine and before long we may again look for the spring birds to return.

We ask an interest in your prayers for the work at this place.

Feb. 17, 1930. Cor.

Minot, N. Dak.

Dear Herald Readers, Greetings:—Bro. Derstine told us one time we should write to the Herald often enough so as to keep our name and place on the map. At this time we want to tell you that the good Lord is still mindful of us here at this place. With others we have had some pretty hard winter weather, but may be not so much out of the ordinary as has been reported from some of those farther south.

Just here around Minot we have not had as much snow either as in some other places in the state. Our roads to Minot have been open for the cars every day all winter.

Our aged brother, Joel Strong, passed to his reward a few days ago. He had been in usual health, able to be around his home all winter, until two days before he passed away.

Herbert Kauffman recently underwent an operation for appendicitis. He is at home again getting along finely. Otherwise health is good.

Bro. Milo Kauffman passed through Minot last week on his return from the Pacific Coast where he was laboring in the Master's service, on his way to Chicago; he was met in Minot by his parents, L. C. and Rebecca Kauffman, who took him to their home for a visit between trains of twenty-four hours. Several of the brethren also met Bro. Kauffman at the depot for a little visit.

Our midweek prayer meeting and the sisters' sewing circle keep up good interest, as well as the regular services, though the attendance has been light during the cold weather.

Feb. 17, 1930. L. S. Glick

Plain City, Ohio

(Madison Co. congregation)

Dear Gospel Herald Readers:—In December we reorganized our Sunday school as follows: Supts., Erwin Kauffman, Abe Kauffman; Sec.-treas., (Continued on page 992)

Miscellaneous

WATCHFULNESS A CHRISTIAN REQUIREMENT

By J. S. Shoemaker

For the Gospel Herald.

Our Lord gave the command, to "watch and pray,
That ye enter not into temptation."
It certainly is needful to do so each day,
To escape eternal condemnation.

"Watch thou in all things, endure afflictions;"

Saith Paul to Timothy, his son in the faith.
Knowing these admonitions and restrictions,
We should cheerfully obey what Paul saith.

"Watch ye, stand fast in the faith," all ye saints,
Quitting yourselves like men, and being strong:
Knowing that God's servants avoid all taints,
Of things that are questionable, or wrong.

Watch against the devil's deceptive wiles,
Which he is inventing from day to day,
Through which millions of souls he beguiles,
Leading them to forsake the "Narrow Way."

Watch, that you do not become deceived,
By listening to Modernistic preachers,
Many who in the past God's Word had believed,
Have been led astray by such false teachers.

Watch each member of your human body,
Lest Satan lead you to indulge in sin,
And your life should become a sham, or shoddy,
And you would fail the Christian's crown to win.

Watch your eyes daily, lest they look with lust,
Upon the things that appeal to the flesh.
To gain the victory, the Christian must
Ever look on things which do the soul refresh.

Watch well your ears, lest you be led to hear
Words that are vain, vulgar, and untrue.
Hearing vile expressions leads many, we fear,
To dishonor God, to whom all honor is due.

Watch your tongue; or, in other words, your speech,
That no one through its use may be led,
To violate any principle our Lord did teach,
The multitudes which He loved, healed and fed.

Watch carefully your God-given hands,
Never using them with carnal force
To compel others to obey your demands,
Or lead them into a sinful course.

Watch constantly with care, also your feet,
And ever avoid walking in the paths of sin.
Being a Christian, it is always mete,
To walk in paths, seeking others to win.

Watch, for ye know neither the hour or day,
When death's messenger will call at your door.

Then your soul shall be wafted away,
Either to hades, or heaven's bright shore.

Watch for Christ's coming to this world again,
To receive His Saints into their Home above,
Where with Him they shall forever remain,
To sing God's praises, for His unspeakable love.
Dakota, Ill.

THE PRESENT CALL FOR RELIEF OPERATIONS

By Levi Mumaw

For the Gospel Herald.

During the past three or four years the demands for organized relief operations had not been emphasized to any extent, as the need in general seemed to have been met, although some specific work was done in various ways; such as sending clothing for the Russian Mennonite immigrants in Canada, relief for those in Hospitals, etc. During this time about 20,000 Russian Mennonites have been privileged to come to Canada. Strenuous efforts have been made, especially by the Canadian Mennonite Board of Colonization, to care for these people as they arrived there and to find permanent homes for them.

In this work the Canadian Mennonites have done much by way of opening their homes for these destitute immigrants, supporting them at their own expense, securing employment for them wherever possible to assist them in repaying the passage credit given to them by the Canadian Mennonite Board of Colonization and the Canadian Pacific Railway. Different organizations were active in finding farms for them. Among these is the Intercontinental Company Limited, which company has been offering certain bonds for sale to our people through the efforts of Bro. A. J. Miller. This work had been previously explained and has had the endorsement of our relief organizations in sections where the bonds have been offered. The operations of this company had been investigated and their plans and efforts were endorsed by this special investigating committee.

The bonds so offered give an opportunity for investment with interest for the remaining term of the bonds, the security for which has been considered a fair consideration. However, they are offered to our people with no obligation on our part to accept them but in the spirit of helping the unfortunate Mennonites of Russia who have been compelled to leave their native land for another country to regain their religious privileges which were taken from them.

Since this large group of Mennonites and those of other faiths as well have been privileged to come to Can-

ada during the past years, the opportunity for employment and for locating on farms has been greatly diminished, which has brought about the present condition and situation relative to the Russian Mennonite refugees now in Germany. Efforts are being made to secure permission for as many as possible to go to Canada, but some families are detained because of physical conditions in either one or more of its members. Others are detained because of the present attitude of the Canadian public sentiment towards immigration in such large numbers. Because of these conditions, efforts have been made to find places for colonization in other countries.

As announced in these columns earlier, Paraguay is offering the most promising field for such colonization where there is now a small Mennonite colony quite well established. At the urgent request of friends and relatives of the refugees, steps were taken for a representative meeting of the Mennonite relief organizations which were duly announced and reported in these columns. During these preliminary efforts, steps were taken through an organization in Germany to locate as many as possible of the refugees in Brazil under certain labor contracts, etc. The refugees being in no position to do otherwise, accepted this opportunity for leaving Germany, where they knew they could not find permanent homes. They were refugees, they said, and were subject to any help that would be offered to them. Representatives of our Colonization Board were not in position to offer any other course although going to Brazil meant for them a country where there is no exemption from military service, a fundamental principle of the Mennonite Faith.

Accordingly the Mennonite Central Committee has been negotiating for a possible diverting of this movement to Paraguay, which has been considered a desirable haven for these people by the Russian Mennonite leaders and those who have given the problem consideration in this country. In addition to the study made of the problem in connection with the securing of land and transportation on credit, Bro. H. S. Bender was asked to go to Germany and bring the findings of our Committee direct to the refugees and to let them decide whether or not they prefer to go to Paraguay rather than Brazil, as that country had been previously offered to them, and to report back to the Home Office, and to offer our services to help 100 families to go to Paraguay if they choose to do so.

The response to this offer by the refugees has been overwhelmingly in favor of Paraguay and the Mennonite

Central Committee is facing the problem of providing the means for 200 families instead of 100. This request, however, has not yet been accepted. Action can be taken only as the funds are reasonably close at hand. With the funds now at hand and in sight permission has been cabled for the movement of 40 families as the first contingent. These will sail about March first or soon after. The problem facing the Committee now is to decide whether or not more than the 100 families originally planned for can be accommodated. We want to emphasize again that only those who cannot go to Canada are considered in any event.

In view of these conditions and problems facing the Central Committee, each group cooperating will need to make a strenuous effort to increase our Relief funds. The Relief Committee of the Mennonite Board of Missions and Charities is greatly interested in this work. Funds have already been contributed, but since its work has been in a semi-dormant stage, strenuous efforts will be necessary to again show our willingness to help those who are in need. In certain sections of our Church the congregations are now taking up special offerings for the work. We urgently invite all others to do likewise at the earliest date possible. Send your contribution to your local District Treasurer or direct to V. E. Reiff, General Treasurer, Elkhart, Ind.

This work is very urgent as the German government is doing everything possible to move on the refugees now under its care to their permanent location. If we delay, our help may be too late for those who could otherwise go to Paraguay. Every effort is being made to have our money reach the most possible, but we will be limited according to the funds at our command.

Levi Mumaw, Secretary.

MENNONITE RELIEF
COMMITTEE.

FAITHFUL DISCIPLINE

By A. W. Birky

For the Gospel Herald.

The sinful inclinations of man have always caused the Lord deep concern. Many methods have been used by Him to turn the hearts of men from their evil inclinations to Himself.

God has ever needed to discipline or chastise men to lead them back to Himself. The methods or means he used before the flood did not suffice; the plan was perfect, but sinful man refused to respond, necessitating the flood. But so soon man was back in sin and degradation. Then the call

of Abram, His promise to him, and the close touch He kept with the descendants of Abraham through Isaac. Yet how soon his descent, the very children of promise were so unfaithful that it demanded the supreme sacrifice. How He came, lived, and died for us all came about by God's infinite wisdom concerning our need. Then came the next step in the plan of salvation—the Lord instituting an organization (the Church) to be perpetuated and kept pure through the instrumentality of man, the great inclusive work given over to us by the Great Commission (Matt. 28:19, 20):

"Go
Teach all nations
Baptizing them in the name of the
Trinity
Teaching them to observe all things."
"Let all things be done decently and in
order."

None of us can ever hope to learn the proper order of everything by experience. We must learn God's will in us toward the Church by observation. Through our observation we can see that the Mennonite Church has lived, up to this time, by God's blessings resting on the wise and proportionate use of admonitions and discipline.

Some have tried to rule by admonition only. The result is always the same—whether it be in business, school, home or Church—for without a penalty there is no appreciation of pardon. On the other hand, discipline without a proportionate share of admonition and appeal results in empty form. Our inclination seems to be toward not ruling, but trying to rule by admonition and appeal only. We need more evangelists, but why is the work of an evangelist preferred by those who gave the privilege of choice? Simply this: the work of an evangelist is to bring people to Christ through appeal, while the work of the home minister is to keep them there by both appeal and discipline. Applying discipline is not a pleasant task to most of those vested with authority in the Church, yet it loses some of its undesirable appearance if we fully realize that wise discipline applied by the leading of the Holy Spirit does not push souls out of the kingdom but causes those in error to fully realize that a communicant membership is not for the unsaved or wilful sinners, so we ought to thank God for the spiritual eye-opening effect of Biblical discipline.

Those who would avoid this scriptural demand might well picture in their mind any one trying to obey the command, "Feed my sheep," going out to feed them and seeing a ravenous animal come up to spoil the feed and the sheep, then idly standing by trying to excuse himself by saying, "My work is to feed the

sheep, not to separate the wolves from the sheep."

Wise, intelligent admonition brings honor and favorable comment. Discipline applied often brings at least temporary reproach and ill feeling. So it seems the tendency is to desire honor from men rather than suffer reproach for Christ's sake. We realize that discipline can be applied wisely or otherwise, charitably yet firmly, or rudely and in the wrong spirit, but discipline is a divine command, so can be applied in Godly order. It is good to avoid reproach from our fellowmen, but it is little if any short of sin to expect all the pleasant tasks for ourselves and to attempt to shift the undesirable work on to other shoulders.

Let us look into the past and present for examples of churches that lived, also of those that went down under the pressure of worldliness from within. Search out what saved them for Christ, or what caused their downfall. Then when the cause and effect of an unproportionate application of admonition and discipline is fully understood, we will be ready to go back to God's way of keeping a church "unspotted from the world" and say, "Lord, give me grace to avoid ever shifting any unpleasant task to other shoulder, help me to go through with thy will in my life in all things, realizing that Jesus suffered all things for my sake, and with all love and humility to realize that "I can do all things through Christ which strengtheneth me."

Shickley, Nebr.

THE CHRISTIAN'S TEMPTATIONS

By H. S. Ruth

For the Gospel Herald.

If we have once decided to live for Christ we have made a good choice; we have started something worth while. This affects every man, woman, and child; but as we are born in sin we so often linger too long in it. Not that our conscience were not stirred by the Spirit to live differently at different times, but that we were not willing to accept the invitation that was extended to us time and again. But we were made to believe by the tempter that living in an unconcerned way not religiously inclined was just as good as that of our neighbor who has been living a Godly life. And by the constant support of the tempter and his agents we are satisfied to live on without Christ, until sometime, somewhere, by someone, though not by a preacher, nor by a Sunday school teacher, but by some little agent of God who will give us a start at the time when God's spirit is striving with us, this change takes place.

We must remember as we find in Psa. 103:9, "He will not always chide; neither will He keep His anger forever." In this passage of Scripture we find how anxious God is for us to be saved. He will often remind us of our wrong doings, but we do not heed His warnings. But He out of His great love for us will continue to strive with us for this change that is necessary to bring us to Him. And in this way He will withhold His anger from us. Do we stop to think what a merciful God and Father we have? O friends, let us pay more attention to the calls of Christ, and humbly acknowledge our sins and live for Him, and say truthfully with Phil. 1:21, "For me to live is Christ and to die is gain."

After we once live in Christ we can more fully comprehend the love of Christ. And if we allow ourselves to look back on our past lives when we were yet the willing servants of Satan, it is then that we realize the dangerous situation we were in if sudden death would have come upon us. Now then after we have decided for Christ and live under His guiding care then our warfare begins with the devil. He has a thousand snares for us to bring us back again on his side, and as his ways are so inviting we cannot of ourselves resist him, unless we have this Christ which we have just accepted to stand by us in times of trials. We know that He is able, as Satan tempted Him in the severest way. The tempter will not come to us any stronger than he did to our Lord and Savior on the mountain. Therefore we must daily come to Him and ask Him to strengthen us in times of trial. This I suppose every Christian has realized that to live a Christian life is utterly impossible unless it is daily nourished by prayer to God, asking Him to guide us in our daily walks of life and to assist us in all our undertakings. This He will be glad to do if we will only submit ourselves to Him.

In order to submit ourselves to Him we must live for Him in all things, and walk in His footsteps as near as we possibly can, in our daily walks of life as well as in the ordinances of His church. He had established a church when He was on earth. It was not a church full of formality and self-seeking favor, but a church of service true to God the Father.

We notice that His prayer in the garden was, "Not my will, but thine be done." Dear brothers and sisters, let us as followers of the Lord Jesus follow Him as closely as we possibly can. The word possibly should have been omitted, for it is possible for us to walk in His footsteps if we fully surrender to Him. He will be glad to cooperate with us if our motive is right. Therefore let us put away self-will and submit ourselves to

Him. In this way we can crush the tempter if we are rooted and grounded in Him who died for us on the cross, that thereby we may escape the bonds of Satan and enjoy the life of one that has taken a firm grip on the Lord Jesus.

Bally, Pa.

RULES FOR KILLING A CHURCH

1. Don't come.
2. If you come, come late.
3. If too wet or too dry, too hot or too cold, don't think of coming.
4. Don't ever think of praying for the officers, your pastor, or the Church.
5. Don't sing. Let the choir worship for you.
6. Don't attend prayer meeting, if you should, don't take any part.
7. Don't encourage the pastor but tell his faults to others. If his sermons help you, don't let him know it. It might make him vain.
8. Never commend anybody for their faithful, sacrificial service and Christ-like character. Let them enjoy all this at their own funeral.
9. If you see a stranger in the audience, don't offer to shake hands or invite him to come again, people might think you bold.
10. Never try to bring any one with you to Church or Sunday school.
11. Do not smile in church. You might desecrate the house of God or crack the enamel on your face. Gloom is sure proof of godliness.
12. If any part of the Church work begins to lag, don't fail to call attention to it. It puts a fine morale in the church to know that the whole thing is about to blow up.
13. In council about Church matters, keep perfectly quiet till after the meeting is over, and then go out and tell what blunders were made and how things ought to be done.
14. If a brother in the Church be overtaken in a fault, ye who are carnal, criticize and tattle but do not pray for him.
15. Never accept any responsibility for doing real work in the Church. It is easier to criticize than to work and this job requires neither brains nor religion.

16. Withhold your financial support from the Lord's work and use His money for yourself.

17. Let the pastor do all the work.

18. If the pastor doesn't visit you as often as you think he should, tell the other members about it. He has nothing particular to do and could come oftener.

19. Neglect your own prayer life and Bible study. Let some one else feed you and pray for you.

20. Never try to win others to Christ, the pastor should do all that kind of work.

21. When sick, don't send your pastor word. He is supposed to find this out himself. But tell the neighbors how he neglected you during your illness.

22. If you think everything is working harmoniously try to stir up something to engender strife. That will please the devil and grieve the Holy Spirit.—Sel. by Thelma Harris.

WHY CHURCHES?

By Josiah H. Weber

For the Gospel Herald.

Why do people have churches? Are the churches for the purpose of (as it seems very much in our day) certain people to give them positions and thereby make a livelihood for them so they in that way can make a living without working with their hands? Are the sheep at stake, or the wool, which?

As we read in Isa. 56:10, 11: "His watchmen are blind, they are ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

Or was the visible church institution, instituted by Christ Himself for the sole purpose of reaching lost sinners, saving their souls, and thereby holding them together as an assembly, admonishing and teaching them how to live so as to escape the terrible inexpressible hell which would otherwise almost surely be the inevitable in the hereafter. Therefore, as we read in I Pet. 5:2, 3, the leaders of the church are to "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage but being ensamples to the flock." And also as Paul commands in I Cor. 10:33, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved."

Kitchener, Ont.

NO PLEASURE IN CHILDREN

(Continued from page 982)

and Rebecca was crying. Exasperated to the point of desperation, Bart Alexander sprang out of bed, stamped down stairs, opened the door of the sitting-room and, trembling with rage, he stormed:

"What's the pleasure in living in a house with a gang of young ingrates like you? I work and slave for you, but you make my home a miserable den on earth; you have no respect and no consideration for me; I am

tired of it—I am through with all of you!" Then he stamped off furiously up-stairs to bed, but not to sleep. Far into the night he must have been kept awake by the consciousness of having done an irreparable wrong.

The sun arose as serenely and shone as brightly next morning as it had ever shone, God smiling on the world of men just as if all men were perfected in His image, and everything apparently went on about the same in the home of the Alexanders. But things were not the same. The threats Bart Alexander had heaped upon her children had cut to Jennie Alexander's heart. The children moved about in the home less noisily, more respectfully—or perhaps more furtively, more cautiously.

And then the children grew up. Children have a way of growing up—growing up suddenly, almost before you realize it. Phyllis went away to school and never came back, except for a brief visit. She fell in

love with a likely fellow during her first summer vacation, married him on the spur of the moment, and went West with him to live. Then Rebecca went away to school. Before she had finished, Charles also was off to school. Philip had taken a course in a business college, and found employment in another city.

At last Bart Alexander was finding his home life quiet and orderly, and the one child left at home, C. Barton, Junior, was beginning to interest him. Then came the first great, stunning blow in his life. In the midst of a busy afternoon's work he received a telephone call to hurry to his house. The call was quick, imperious, ominous, nothing explained. Rushing to his home Bart Alexander found the place filled with distraught neighbors, and his wife, in an up-stairs room, was screaming hysterically. Little Bart, playing in the street with some companions, had been run over by an automobile

truck. When neighbors picked him up he was dead.

The first realization of what had happened stunned Bart Alexander and left him cold, dumb, inert, helpless.

The neighbors say they don't know how old man Bart went through it all. His mind for days seemed only a blank, and he moved about like a dumb, mute, unseeing thing. He would absent-mindedly pick up trivial objects in the home, look at them in a wondering sort of way as if he had never seen such things before, and then absent-mindedly set them down.

After a time he went back to his business, but he never was interested in it again. He gradually let all the details shift to his subordinates. He spent more time at home.

It didn't take the old man long to discover that without children he didn't have a home at all. Rebecca and Charles were away at school. He yearned for them to come back. He could hear now the slow and measured "tick-tock, tick-tock" of the old grandfather's clock in the hall. Forever and forever that old clock measured off the tedious hours.

Old man Bart found himself counting the days when Charles and Rebecca would be home on their summer vacation. He puttered about the house and studied the place from every angle. Years ago Mrs. Alexander had, after her timid way, said something to him about planning a house better suited to the needs of a growing family. There was not enough room in their home then; they needed more bedrooms, a commodious living-room, a reception hall; a den for Father; a sewing nook for Mother—a house in which there would be room for growing children, more children, and still a little privacy for Father and Mother. But he had dismissed the thought of such a house from his mind then. His business was first; he had a certain goal to make in his successful career before he could find time to build a home and plan to make the most of life.

That revived idea of a home took complete possession of him, but he did not communicate his plans to Jennie. He was going to surprise her. She didn't know what was in his mind until the architect had made the plans, the contract had been let, and materials were being assembled on the big lot which he had purchased on fashionable West Main Street many years ago. Tears welled in Jennie Alexander's eyes when she discovered his plans. He thought she cried from sheer joy, a woman's way of greeting the realization of a lifetime's dreaming. But Jennie wasn't crying for joy, her heart ached now as it had never ached before,

FEBRUARY SALE OF BOOKS

The following titles of books by Mennonite authors are offered at a remarkably low price during February. We are slightly overstocked on these titles, so we have decided to make this exceptional price in order that the books will move out into the homes with their message.

Among Missions in the Orient and Observations by the Way. By J. S. Hartzler and J. S. Shoemaker. A valuable report of their visit to the American Mennonite Mission in India and an account of their observations on their tour around the Globe including Egypt and the Holy Land. Cloth, 500 pages. Regular catalog price \$1.00. **February Sale price \$.50**

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Mennonite Handbook of Information. By L. J. Heatwole. Historical data relating to the rise and progress of the Mennonite Church in America. Cloth, 192 pages. Regular catalog price \$1.25. **February Sale price .75**

For postage add 10c to first book, and 5c for each additional book. Orders must be dated in February to be honored at these prices.

MENNONITE PUBLISHING HOUSE, Scottdale, Pa.

because—being a woman—she knew that Bart had planned too late.

But old man Bart went on eagerly with the building of the big house. There was a room for each of the children, spare rooms for their guests, three bathrooms on the bedroom floor, and a convenient lavatory opening off his own den. A great living-room occupied nearly half of the ground-floor plan. And his den was to open off the living-room at one end, with a partition all glass, so he could see the big family enjoying themselves in the great room. Old man Bart planned and deceived himself, just as if all the children, including little dead Bart, were coming back.

And none of them ever came back. That was the tragedy of it. Charles and Rebecca came home for the summer vacation, but they stayed only a few weeks. Rebecca spent the rest of the summer with a schoolmate in the mountains, and Charles was most of the summer with a hiking party. When Rebecca finished at school she went away to another state to take a school of her own, and Charles, not waiting to finish school, took a job with an engineering firm that carried him to Central America.

Old man Bart and Jennie moved into the big new house, but they never lived in it. Poor Jennie just pined away in the big loneliness of it all, and died of a leaking heart, the doctors said. I wonder if she didn't die of an empty house!

And then it was that old man Bart began to yearn sure enough for the company of children; it was right pitiful to see him going to the school grounds day after day to watch the little folks and try to coax their love with his pieces of candy.

One day no one saw him come out of the big house where he lived all alone, he having discharged even the last servant some time after Jennie died; and that night neighbors went over to see if anything was wrong. They found him, cold and stiff, kneeling beside an empty bed in one of the rooms that he had planned for the children—too late.

And that's why I never see grandparents making a lot of fuss over their grandchildren that I don't think of old man Bart Alexander and wonder how many of them are like him, trying to recover from their children's children the love and joy they lost by not taking time—when there was a time—to understand and appreciate their own.—Sel. by Walter S. Lehman.

Married

Lehman—Baumgartner.—On Jan. 9, 1930, William Lehman was married to Fanny Baumgartner, at the home of the bride, near Kidron,

Ohio, by Bro. C. N. Amstutz. May God's blessings be theirs through life.

Sauder—Fox.—Bro. Samuel N. Sauder and Sister Fannie H. Fox, both of the Weaverland, Pa., congregation were united in marriage on Dec. 12, 1929, Bro. Joseph Wenger officiating. May their life be a prosperous and happy one.

Martin—Zimmerman.—Bro. Joseph O. Wenger united in marriage Bro. Henry Martin and Sister Ada Zimmerman, both of the Weaverland, Pa., congregation, on Dec. 22, 1929. May the rich blessings of God rest upon them.

Zimmerman—Nolt.—On Nov. 7, 1929, Bro. Noah Zimmerman and Sister Esther Nolt, both of the Groffdale, Pa., congregation were united in marriage by Bro. Joseph O. Wenger. May God's blessings attend them through life.

Yoder—Miller.—Bro. John S. Yoder and Sister Lena A. Miller, both of Kalona, Iowa, were married at the home of Emmet Swartz on Dec. 12, 1929, by Bishop William Yoder. May God be with them throughout their lives.

Martin—Martin.—Bro. Reuben Martin and Sister Lena Martin, both of the Churchtown congregation were united in marriage on Dec. 29, 1929, by Bro. Joseph O. Wenger of Voganville, Pa. May the Lord's blessings attend them through life.

Hoover—Sensenig.—Bro. Franklin Hoover of the Groffdale congregation and Sister Lena Sensenig of the Weaverland congregation were united in marriage on Nov. 14, 1929 by Bro. Joseph O. Wenger of Voganville, Pa. May the Holy Spirit guide and direct them through life.

Bontrager—Miller.—Bro. Alton Bontrager and Sister Katie Miller, both of Kalona, Iowa, were united in marriage at the home of Bro. Jacob J. Miller Jan. 16, 1930 by Bishop William Yoder. May God bless them through the pathway of life.

Kreider—Groff.—On Jan. 9, 1930, at the home of the officiating bishop, Bro. Abram L. Martin, Bro. Paul Kreider and Sister Mary Groff were united in holy matrimony. May the rich blessings of God attend them through life.

Hoover—Reiff.—On Dec. 5, 1929, Bro. Norman N. Hoover and Sister Mary N. Reiff, both of the Groffdale congregation, Lancaster Co., Pa., were united in marriage by Bro. Joseph O. Wenger. May God's blessings attend them through life.

Gingerich—Martin.—On Feb. 6, 1930, Bro. Joseph Gingerich and Sister Ada Martin were united in holy matrimony by Bro. Dean Birky, at the home of the bride's parents, near Hebron, Ind. May God's blessings attend them through life.

Miller—Miller.—On Feb. 8, 1930, at the home of the officiating minister, Bro. Y. C. Miller, Shipshewana, Ind., occurred the marriage of Bro. Ivan Miller of the Emma congregation and Sister Erma Miller of the Shore congregation. May a happy life be theirs through the blessings of God.

Hoover—Reiff.—On Dec. 24, 1929, at the home of the bride's parents occurred the marriage of Bro. Benjamin Hoover of the Weaverland congregation and Sister Lizzie Reiff of the Groffdale congregation, Bro. Joseph O. Wenger of Voganville, Pa., officiating. May God grant them much joy in His service.

Hersh—Martin.—On Dec. 19, 1929, Bro. Joseph Hersh of the Groffdale congregation and Sister Amanda Martin of the Churchtown con-

gregation were united in marriage at the home of the bride's parents by Bro. Joseph O. Wenger, Voganville, Pa. May the Lord's blessings guide and direct them through life.

Newslinger—Nolt; Martin—Nolt.—A double wedding was held at the home of the bride's parents, when Bro. Paul Newslinger of the Churchtown congregation and Sister Rebecca Nolt of the Groffdale congregation; and Bro. Rufus Martin of the Weaverland congregation and Sister Katie Nolt of the Groffdale congregation were united in marriage on Nov. 21, 1929, by Bro. Joseph O. Wenger of Voganville, Pa. May God grant them a peaceful and prosperous voyage through life.

Obituary

Miller.—James J. Miller, infant son of John and Niva Miller, was born near Aurora, Ohio, Jan. 30, 1930; died Feb. 5, 1930; aged 6 days. The spark of life was too feeble to cope with the demands of earth and so he quietly fell asleep to awake no more on the shores of time but in the presence of Jesus. He leaves father, mother, 4 brothers, 3 sisters. Services were conducted by Bro. E. B. Stoltzfus. Text, II Kings 4:26. Interment in the Plainview Cemetery.

Fry.—Annie E. Fry, wife of the late Martin V. Fry died at the home of her daughter, Mrs. A. C. Stouch, Lancaster, Pa., Feb. 3, 1930, of a complication of diseases; aged 85 y. She leaves one son (I. Oliver) and one daughter (Margie Stouch) with whom she resided. It was during the early part of her life that she accepted Christ as her personal Savior, uniting with Graybill's Mennonite Church, East Donegal, Pa. Services were held at the home of her daughter in charge of Bros. John Charles, Jacob Hess, and John Mosenamm. Interment in Lutheran Cemetery, Martown, Pa.

Diller.—Bro. Jacob S. Diller was born Feb. 12, 1852; died at his home near Chambersburg, Pa., where he lived for many years, Feb. 16, 1930; aged 78 y. 4 d. He was a member of the Mennonite Church almost sixty years and was a faithful member unto the end. His companion preceded him to the spirit world 20 years ago. He is survived by 7 sons, 4 daughters, 17 grandchildren, and 1 great-grandchild. Funeral services were conducted Feb. 19 by D. E. Kuhns, J. S. Burkholder and H. E. Shank at the Chambersburg Mennonite Church. Text, Num. 23:10. Burial in the cemetery adjoining the church.

Bechtel.—David Janey, son of William Henry and Effie (Weaver) Bechtel, near Goshen, Ind.; died Feb. 8, 1930 after four days of intense suffering from Spinal Meningitis; aged 2 m. 8 d. He is survived by his parents, two sisters (Mary Elizabeth and Catherine Lois), two brothers (Clarence LeRoy and Edgar Weaver), three grandparents (John B. Weaver, Mr. and Mrs. Jacob H. Bechtel). The home being quarantined, brief services were held at the grave by Bro. Noah Wenger on Feb. 9, 1930. Interment in the Yellow Creek Cemetery.

"A little flower of love.

That blossoms but to die,

Transplanted now above

To bloom with God on high."

—Parents.

Yoder.—Fannie Hostetler Yoder was born Aug. 12, 1862; died Feb. 5, 1930; aged 67 y. 5 m. 15 d. She was a daughter of David and Ann Hostetler. During her girlhood she moved with her parents to Allensville, Pa., where she lived till the time of her death. She was married to Menno H. Yoder, who with one daughter (Mrs. Levi Hartzler) survives. She also leaves 4 grandchildren, 1 sister (Mrs. Rhoda Hartzler), and 1 brother (Joseph R.). She accepted Christ as her Savior in youth and re-

mained faithful until death. Her death was caused by a complication of diseases from which she suffered for almost two years. Funeral services were held in the Allensville Mennonite Church by Bros. Jonas D. Yoder and Enos Hartzler. Interment in adjoining cemetery.

Welty.—Benjamin Welty was born in Wayne Co., O., July 7, 1862; died of pneumonia and heart failure Dec. 23, 1929; aged 67 y. 5 m. 16 d. In his youth he joined the Swiss Mennonite Church, to which he remained a faithful member until death. On Dec. 10, 1885, he was married to Mary Ann Baumgartner. To this union one son was born. The mother also died of pneumonia, Jan. 15, 1896. On Dec. 10, 1900, he was again married to Lina Gerber, who preceded him in death, Jan. 22, 1922. He was of a quiet disposition and was ready to meet his Savior. He leaves his son (David), 1 grandson, 3 brothers (John, Daniel, and Reuben), 2 sisters (Sarah and Mrs. Dan Bixler), also a host of other relatives and friends. Funeral services were held at the Sonnenberg Church in charge of C. N. Amstutz and Simon W. Sommer. Text, I Cor. 15:5.

Mowrer.—Fannie Kreider Mowrer, wife of John M. Mowrer, was born Feb. 8, 1861; died Dec. 9, 1929, at her home in Lampeter, Lancaster Co., Pa., of a complication of diseases after an illness of six months; aged 65 y. 10 m. 1 d. She bore her affliction patiently and always greeted every one with a smile. She was a member of the Willow Street Mennonite Church for many years. She leaves her husband, 5 daughters, 2 sons, and 8 grandchildren. Funeral services were conducted at the home by Bro. Jacob Harvish and at the Willow Street Mennonite Church by Bros. Frank M. Herr, Christian Brubaker, and John Mosemann. Texts, Heb. 9:27; I Cor. 15:22. Interment in adjoining cemetery.

"Our Mother has gone to rest.

Her toils and sorrows are o'er;

Tho' we know she dwells with the blest,

Our hearts are weary and sore."

—The Family.

Franck.—Henry H. Franck was born March 7, 1866; died at his home where he was born near Lititz of a complication of diseases, Dec. 10, 1929; aged 63 y. 9 m. 3 d. He was a son of the late Henry S. and Susanna Hess Franck. He was a farmer all his life. On Oct. 8, 1891, he was united in marriage with Emma K. Stauffer, who with two children, Eleanor S. and Henry Jr., remains to mourn the loss of a beloved husband and kind father. He is also survived by a brother and sister. He was a member of the Hess Mennonite Church near Lititz. He endured his suffering with patience and was ready to answer the summons home. For thirteen weeks he was on an invalid chair day and night. Funeral services were held in the home in charge of Bros. Noah Landis and John S. Hess. Interment in Hess cemetery.

"Softly and peacefully, father passed away,
From earth to heaven to make his stay.

Long and patiently he waited for the call
And now in heaven he is waiting for us."

By the family.

Strong.—Joel Strong was born Dec. 20, 1851, in St. Lawrence Co., N. Y.; died of the infirmities of old age, at the home of his son Earl, in Surrey, N. D., Feb. 13, 1930; aged 78 y. 1 m. 23 d. At the age of 21 he was married to Florence Gothaum; to this union 3 children were born. They moved to Minnesota and lived there for some time; in 1904 they moved to Ward Co., N. D., where he has since resided. He was the youngest of a family of seven children. The others preceded him in death. His wife passed on before, almost thirteen years ago. A son and a daughter died in infancy. He leaves one son, three grandchildren, one great-grandchild, neighbors, and friends. In 1915 Bro. Strong confessed Jesus Christ as his personal Savior, sealed his vow by water baptism in a class of ten, and was received in full fellowship

in the Mennonite Church, which faith he held till death. Services were conducted at the Fairview Mennonite Church near Minot on Feb. 16 by L. S. Glick, assisted by William Wrey. Text, Job 7:9, 10. Interment in the church cemetery.

Weaver.—Salome, daughter of the late Abraham and Hannah Blosser, was born July 2, 1856, near North Lima, Ohio; died Jan. 24, 1930, at the home of her daughter and son-in-law, Bro. and Sister Harry R. Showalter, near Columbiana, Ohio; aged 73 y. 6 m. 22 d. On Nov. 8, 1877, she was united in marriage to David L. Weaver, who preceded her in death almost 18 years. To this union were born 5 daughters and 1 son (Agnes, Mrs. Ira C. Horst, Mrs. Harry R. Showalter, Mrs. John Horst, and Edwin) all of Columbus, Ohio. One daughter preceded her in death 14 years. She also leaves 16 grandchildren, 1 great-grandchild, 3 sisters (Miss Kate Blosser, Mrs. Sarah Kurtz, and Mrs. Henry Liembaug), 1 brother (Ell Blosser), besides many relatives and friends. She accepted Christ as her Savior and united with the Mennonite Church, of which she was a faithful member until death. During her long illness of complication she bore her sufferings patiently, when on Jan. 24 she was called to her eternal home. Funeral services were held Jan. 27 at the Mennonite Church conducted by Bros. Daniel Witmer and Mose Horst. Text, Jno. 16:20. Interment in adjoining cemetery.

Zimmerman.—Bishop Benjamin F. Zimmerman, youngest son of Peter and Barbara (Hess) Zimmerman, and last surviving member of a family of eleven children, was born April 4, 1851, in York Co., Pa.; died at his home near Shiremanstown, Pa., Jan. 31, 1930; aged 78 y. 9 m. 27 d. He was married to Mary Eberly, Nov. 4, 1873. He engaged in farming, in which occupation he was active until in recent years, when he became enfeebled by failing health. In 1887 he was ordained to the ministry to serve the Slate Hill Mennonite Church, Cumberland Co., Pa. In 1892 he was ordained to the office of bishop, serving in Cumberland Co., and in parts of York Co., until recent years when he became incapacitated by advancing years. At this time his work as bishop was assigned to Bishop Noah H. Maek of New Holland, Pa. During the last fifteen months of his life he was not able to attend church. He firmly believed the entire Word, trusted in the atoning merits of Christ, and rejoiced in the glorious hope of the Church. He leaves one daughter, six grandchildren, and one great-grandchild. Funeral services at the Slate Hill Church were conducted by Bro. Noah H. Maek, assisted by Bros. Samuel Hess, John Mosemann, and others.

Longacre.—John H., son of the late Christopher Longacre, was born at Ming, Montgomery Co., Pa., April 15, 1838, and resided in the immediate locality during his long life; died Feb. 12, 1930; aged 92 y. 9 m. 14 d. He accepted his Savior in years gone by and was baptized and received into the Mennonite Church. He was a man of more than ordinary physical stamina. In his last years, however, his activities were somewhat hampered by impaired eyesight. He seemed to have a premonition of his departure, for just before his last sickness he told the family that his end was near. Two daughters, (Fannie, wife of Aaron Funk, and Lizzie, wife of Samuel Puhf) preceded him to the glory world. The following children with his companion survive: M. Jennie, wife of Jacob L. Stauffer; Sallie, wife of Jacob D. Funk; and Emma, wife of J. Clayton Kolb; also 14 grandchildren and 16 great-grandchildren. Funeral services were conducted at the home and at the Providence Mennonite Church by Bro. Henry M. Johnson, assisted by H. S. Repligie of the Green Tree Brethren Church. Texts, Psa. 48:14 and Psa. 73:24.

"The eternal Shepherd still survives,

New comforts to impart;

His eye still guides us, and His voice

Still animates our hearts."

Rohrer.—Barbara Leamon Rohrer was born in Manheim township, Pa., Dec. 17, 1851; died at her home in Mechanicsburg Dec. 13, 1929. Nov. 14, 1872 she was united in marriage to David B. Rohrer. To this union were born three children. She leaves her husband, 1 daughter (Mrs. Henry H. Nolt), 5 grandchildren, 11 great-grandchildren, 1 brother, 3 sisters, and a host of other relatives and friends. Two sons preceded her in death. She will be greatly missed in the community in which she lived, and in the church. She was afflicted almost six weeks but endured her sufferings patiently, even cheerfully. She was a consistent member of the Stumptown Mennonite Church and a regular attendant as long as she was able. It was hard to part with her but God knows what is best and we want to be submissive to His will. Funeral services were conducted Dec. 17 at the home by Bro. Elmer Martin, and at the Landis Valley Church by Bros. Abram Martin and Noah Landis. Text, II Cor. 2:15, 16. Burial in the adjoining cemetery.

"Through all pain at times she'd smile,

A smile of heavenly birth;

And when the angels called her home

She smiled farewell to earth.

Heaven retaineth now our treasure,

Earth the lonely casket keeps;

And the sunbeams love to linger

Where our sainted mother sleeps."

Conrad.—Verena Graber, daughter of Peter and Katherine Graber, was born in ——— Prince, June 14, 1846; departed this life at the home of her daughter, near Sterling, Ill., Feb. 9, 1930; aged 83 y. 7 m. 25 d. She was the third in a family of ten children, and the last to depart this life. In the year 1865 she was married to Christian Conrad of Switzerland. To this union ten children were born, as follows: Anna, Katherine, Fannie, Christie, Peter, Lena, John, Joseph, Jacob, and Mary. All of the children were born in Switzerland with the exception of Mary. In 1886 they left their home in Switzerland and came to America, landing in New York about April 1. They came directly to Wayne Co., Ohio, locating on a farm near Sterling. Here in a new world in a new way with new surroundings and new friends, they with hard labor and rigid economy made for themselves a home in this land of larger opportunities. Here, too, a shadow was cast over the home when death claimed the husband and father in 1889. The truth of the old saying "A friend in need is a friend indeed" was verified in the way the neighbors and friends came to the assistance of the widowed mother and her large family. Mention could be made of Bro. C. Z. Yoder, Abram Burkholder and others who with material aid and wise counsel gave valuable assistance in this trying experience. The family resided here for nine years. Then the mother and four of the younger children moved to Noble, Iowa. In 1895 she was married to John Conrad. He passed away in 1908. In 1919 she with her daughter Lena came to Sterling, Ill., to make their home. She is survived by the following children: Mrs. J. H. Conrad, Sterling, O.; Mrs. Daniel Graber, Noble, Ia.; Christian M., Sterling, O.; Peter H., Wayland, Ia.; Lena, Sterling, O.; John D., Sterling, O.; Jacob G., Venice, Calif.; and Mary, with whom she had her home. There are also thirty-five grandchildren and twenty-eight great-grandchildren. At the age of eleven she felt the need of a personal Savior and confessed Christ. After committing to memory the eighteen articles of Faith, she was admitted into the Church by water baptism and was acknowledged as a member of the body of Christ. Education was little thought of in her day, and the Bible held first place in the literature of the home. Her mother tongue was German and she also spoke French fluently. She never acquired the English language sufficiently to converse with her American friends. The beauty of her life and the ever present smile on her face won for her many friends. Funeral services were conducted Feb. 11 by her pastor. Text, Psa. 23.

ITEMS AND COMMENTS

The saying that our winters have lost their old-time severity is not heard so frequently now as it had been a few years ago.

"Professor of Evil," is the new title applied to an instructor in Rollins College, Winter Park, Fla.—as given in a recent news item from that place. By the way, that might be an appropriate title for teachers of and preachers of heterodoxy in orthodox colleges and churches.

After spending more than a year on the ice barrier of Ross Sea in the Antarctic regions, Admiral Byrd and the members of his Antarctic expedition are reported to have started for the home land Feb 19. A warm reception is awaiting them, as it is the consensus of opinion that this expedition was unusually successful in its explorations and investigations.

When you are dissatisfied with your own church, perhaps you may gain a little courage by comparing it with the following from the "Herald of Holiness," copied in a number of papers:

"Statistics show that 5% of all church members do not exist, 10% of them cannot be found, 25% never go to Church, 50% never contribute a cent to the kingdom of God, 75% never go to a mid-week religious service, 90% have no religious expression in their homes, and 95% never made any effort to win a soul to Christ and the Church."

A terrific drive against the Volstead Act and the Eighteenth Amendment is being made before Congressional committee at Washington, D. C. As usual, the sins of "dry" officials are being attacked, and the clamor is heard for a complete and searching investigation into the motives and methods of law enforcement officials. These demands would carry more weight, in the minds of right thinking people, if they came from champions of law and order. So far, most of the cry against the Eighteenth Amendment comes from those who are beneficiaries (direct or indirect) from the liquor business. Bootleggers, moonshiners, politicians, gangsters, toppers, profiteers, and patronizing churchmen of questionable sincerity make a powerful combination which is responsible for the intemperate noise heard in many quarters.

BOOK REVIEW

Two Centuries of American Mennonite Literature: A Bibliography of Mennonitica Americana, 1727-1929. By Harold S. Bender, Professor of Church History in Goshen College. The Mennonite Historical Society, Goshen, Indiana. 1929. Pages, XVI, 181. \$3.00.

The author, who is also editor-in-chief of the **Mennonite Quarterly Review**, has compiled an exhaustive bibliography of all the literature and printed material produced by all groups of Mennonites in America and Canada from the early beginnings to 1928. It is not a mere list of short titles, but includes full titles with all essential data regarding size and publication with important historical notes. Several illustrations and numerous appendices and indices heighten the value of the work. Over 1200 items are listed.

This is a unique and basic work of great value. It will be an indispensable bibliographical tool for all research historians in the field of American religious and social history, and the cornerstone of all solid research in American Mennonite history. A very useful feature is the location of the earlier items in the leading libraries of the country.

May be ordered from the Mennonite Historical Society, Goshen, Ind., or from Mennonite Publishing House, Scottdale, Pa.

MENNONITE GENERAL CONFERENCE

The full report of the August 28-30, 1929, meeting of Mennonite General Conference is now in print and ready for distribution. The report consists of 84 large-sized pages, the same size as the pages in the full report of all the sessions of General Conference from its organization in 1898, published a number of years ago. Many who have the copy of that report are adding the new additional reports to it as they appear from time to time. The present report is presented under three subdivisions, as follows:

- I. Minutes of the Meeting
- II. Committee Reports
- III. Conference Sermons and Addresses

At the nominal price of 35c, we will send the entire record of the General Conference from the time of its organization in 1898 to 1921, together with all the minutes of General Conferences held since 1921 so long as the supply lasts, the present number (which alone is worth the price) included. Send all orders to
**Mennonite Publishing House,
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MENNONITE YEAR BOOK AND DIRECTORY

For 1930

This annual publication will be ready for delivery by the time your order reaches us. This is the official statistical publication of the Mennonite Church and should be in every Mennonite home. It gives the usual amount of space to informational articles concerning the work of the Church during the past year. The statistical matter is brought up to date and will give at a glance much information concerning our congregations and church institutions. This section begins with a new feature, Sunday School Statistics by Conference Districts; then follows the Calendar of Events, which gives some of the outstanding events that happened all over the Church during the year. After this we have the Church Directory where the memberships of each congregation, with the bishops, ministers, and deacons serving there, are given for each conference district. This is followed by a page in which the officers and committees of General Conference are given. Then follow the usual statistics of the Mission, Educational, and Publication Boards, with a list of all institutions under them. All the district mission boards are also listed.

The statistical table closes with the Directory of the names and addresses of Bishops, Ministers, and Deacons of all Mennonite bodies in United States and Canada. This is a valuable reference book that you will want in your home to get information along many church lines. It is also a great help in preparing talks in which reference to our missions, church boards, and church institutions are made.

Price, ten cents a copy, 75 cents a dozen, \$5.50 per hundred. Send all orders to

**Mennonite Publishing House
Scottdale, Pa.**

CORRESPONDENCE

(Continued from page 985)

Roman Miller; Chors., Roman and Abner Miller; Cor., Katie Farnwald. Bro. Will Miller of this congrega-

tion has left us for a short visit with his mother and friends; first going to Orrville, then on to Youngstown, O. We hope for his safe return again.

Our Sunday school has been slightly decreased the last few weeks by reason of the small-pox scare, Mrs. Clara Kramer and six children being quarantined. The case proves to be a mild one. Some people were quite sick from vaccination.

We are enjoying nice weather at present.

We crave an interest in your prayers, that we may be more steadfast in service to the Lord.

Feb. 18, 1930.

Cor.

Nappanee, Ind.

(N. Main St. congregation)

Greeting to all Gospel Herald Readers:—Because of smallpox among a number of our members the yearly business meeting of the church was not held until the latter part of January at which time the following officers were elected: Trustee (for three years), Ezra Bleile; S. S. Board member for three years, L. L. Hershberger. Officers elected for one year: Mission board, Jesse Bleile and Jesse Hochstetler; Young People's Meeting Committee, Roy Bollman, John K. Miller; Mod., C. J. Hollaway; Chor., W. Hochstetler. S. S. delegate, Maurice Long.

On Feb. 9 Bro. Daniel Troyer of the Clinton Frame congregation came into our midst. After preaching from Acts 3:19 two precious souls were baptized and received into church fellowship.

Pray for the work and that these souls starting out in the new life may continue to prove faithful.

Feb. 18, 1930.

L. L. H.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 49

EDITORIAL

"This is the love of God, that we keep his commandments: and his commandments are not grievous."

But many a commandment of God is made grievous in the eyes of disobedient men, because the love of the world makes some things forbidden by the commandments of God more precious in their sight than the favor and blessings of God.

The "Relief Notes" which appear elsewhere in this issue should have been published last week. They were prepared for that issue, but were overlooked at the time the paper was made up. However, they are of the kind that will still be of interest, though a week older than they ought to be.

"Conscience and Citizenship."—This is the title of an address sent out by the Religious Society of Friends. Thinking that our readers would be interested in their discussion of the subject, we have printed it as an article, found on another page of this issue. The trend in the direction of militarism is one of the by-products of the World War—not that we did not have it before, but such problems become intensified during reconstruction periods following all wars. What we want is an indoctrination deep enough and a conscience decided enough that we will remain steadfast in our faith and loyalty to God, even if it does mean persecution and uncalled-for hardships. Read I Cor. 15:58.

The Temperance Issue.—The other morning we picked up a tract that some one had laid on our desk weeks ago. It was a leaflet gotten out by the American Issue Company of Westerville, Ohio, being a reprint of an article which had previously ap-

peared in Collier's Weekly, written for that periodical by U. S. Senator William E. Borah. If any one is in the least disturbed by the present commotion about the Eighteenth Amendment, it would be well to send to Westerville, Ohio, for one or more copies of that tract. It presents the issue clearly, and in a way that should satisfy any one claiming loyalty to his own country. Senator Borah presents the issue as a governmental problem.

It is as a moral and a religious problem that we are interested in the cause of temperance. The good Book tells us that "every one that striveth for the mastery is temperate in all things." Some have given that statement a little twist and tried to make it appear that it proclaims a defense of the moderate use of strong drink; but it involves a woeful stretch of the imagination to think of God advocating the moderate use of poison, especially when there is nothing involved but the satisfying of a depraved appetite. The effects of strong drink upon its users is the best commentary on the wisdom of God's Word in proclaiming the blessings of temperance and the curse of intemperance.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise."

Horrible Persecutions.—In a recent letter, now in possession of Bro. Levi Mumaw of this office, one of the persecuted Mennonites of Russia tells of the terrible persecutions which they are compelled to suffer at the hands of the Soviet authorities. Compared with the treatment which these are suffering at the hands of the bolshevists, the Spanish inquisition of by-gone days might be classed as mild treatment. These people had come by the thousands to Moscow, vainly hoping to be permitted to pass out of Russia and find homes elsewhere. But instead of being permit-

ted to go they were forcibly returned to the former homes—that is, those who lived through the shock of the treatment they received. Here are a few extracts from the letter.

"Altogether there were about 1300 families, constituting about 6000 people. The drawing up of lists and documents...and the gathering of photographs went on day and night....In great confusion the first 56 families of the first group were entrained in six cars at midnight of the 28th and 29th of October. The others were to follow the next morning, but most of these did not get across the border."

The letter goes on to say that through one pretext or another about all the available money was taken from them, and necessity compelled them to leave practically all their belongings, including documents of historical value. They were rushed out when it was pitch dark. The writer continues:

"In a pitch black, rainy night we walked...with baggage in hand and small children trotting along....Very often women and children are hound like cattle, thrown on to trucks, loaded into stock cars, and are then sent back....As a result of this use of brute force many children suffer broken arms and legs. Women give premature birth to babes on pavements or on trucks, both mother and child dying within a half hour. Many become entirely insane or feeble-minded."

Possibly some time saner conditions will be restored to the peaceably inclined in Russia. Of all the persecutions heaped upon these people, the attempt, on the part of the Soviet, to socialize all the Russian people, breaking up home life and family relations, is dreaded more than all the rest. It is a desperate effort to foist atheism upon a people whose dearest wish is that of being allowed to serve and to worship God according to the dictates of their own conscience. No wonder they are yearning for the privilege of finding an asylum somewhere here in America. To this end may our prayers be extended, and a helping hand offered as we have the opportunity to do so. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine; continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

IF WE KNEW

If I knew you and you knew me,
'Tis seldom we would disagree;
But, never having yet clasped hands,
Neither fully understands
That each intends to do what's right,
And treat the other "honor bright."
How little cause for "kicks" there'd be
If I knew you and you knew me.

When we're guilty of some slight mistake,
Or in our bill some error make,
From irritation you'd be free
If I knew you and you knew me;
Or, when renewals are behind
And friends don't even "drop a line,"
We might wait without anxiety
If I knew you and you knew me.

With readers many thousand strong
Things occasionally will go wrong—
Sometimes our fault, sometimes not;
But kindness always helps a lot.
Then let no doubting thoughts abide
Of firm good faith on either side.
Good friends, how pleasant things would be
If I knew you and you knew me.

—Evangelical Visitor.

CONSCIENCE AND CITIZENSHIP

A Statement by the Religious Society of Friends (Quakers)

We invite attention to the growing number of cases in which applicants for United States citizenship are being rejected because of their allegiance to conscience in the matter of war. The recent ruling in the case of Dr. Douglas C. Macintosh raises the issue pointedly. Dr. Macintosh, a professor in the Yale Divinity School, is obviously unusually qualified to become a citizen. He is rejected, however, for the reasons set forth by the District Judge as follows:—

"It appearing that the said Petitioner, considering his allegiance to be first to the will of God, would not promise in advance to bear arms in defense of the United States under all circumstances but only if he believed the war to be morally justified, it is decreed, that the Petitioner is not attached to the principles of the Constitution of the United States and further decreed that said petition for citizenship is denied."

The Macintosh case is but one of an increasing number of applications of both men and women rejected for similar reasons. This policy seems so unjust to the individual and so detrimental to the public welfare that it is cause for grave concern.

Liberty of conscience is a cornerstone of all enlightened democratic governments to-day. Denial of it is recognized as oppression. It is something more. For to deny the rights of free conscience is to strike at the

very heart of individual character and to undermine the foundations of democratic institutions. No modern government such as ours can afford to ignore this principle. America was long a haven of refuge for freedom loving men and women persecuted in other lands. We refuse to believe it is now to be the established policy of our government that we must obey man rather than God, and that those who give their first allegiance to God are disloyal to the United States.

Governments cannot always recognize the freedom of the individual conscience, but we submit that they should always do so except where it clearly violates the moral or religious sense of the community. In this day when a constantly increasing number believe that war and Christianity cannot be reconciled and when all of the leading nations of the world have solemnly renounced war as an instrument of national policy, it clearly cannot be said that a conscientious refusal to bear arms violates the moral or religious standards of our country.

At a time when the nations are striving for disarmament and the pacific settlement of disputes, the conscientious objector to war will be an asset rather than a liability. He will not be a mere negative protester. His love of country will be as deep and genuine, and his service as helpful as that of many other citizens. He may be counted upon more than most to support his country in its efforts to abolish war.

The policy of exclusion for conscientious conviction is grossly indiscriminating. It raises no barrier to the applicant who is unscrupulous, or unthinking, or morally and spiritually dull. It excludes such persons as Dr. Macintosh. It would have excluded William Penn and most of his associates in the founding of Pennsylvania. It would to-day exclude a Ramsay MacDonald.

We should be false to our forefathers, to the example of the early Christians, to our Master Himself were we to allow religious liberty and freedom of conscience to be violated without protest.

We ask our fellow citizens to join in service to our country by loyally supporting the ideals of civil and religious liberty upon which it was founded. We appeal to them actively to coöperate in establishing the principle that the refusal of a promise to bear arms, because of a supreme loyalty to God, shall not be a bar to citizenship in the United States.

When people say they are Christians but seldom if ever feed their souls, I fail to see how they can be what they say they are.—A. J. Metzler.

A PARAGRAPHIC PICTURE OF THE DRESS QUESTION

By J. S. Shoemaker

For the Gospel Herald.

Because of the almost universal manifestation of vanity in attire, the writer feels impressed to give a diversified vision of the demoralizing and destructive influences which result in following after fashion and its dictates.

The goddess of fashion has infinitely more worshipers and devotees than any other idol in this world.

The mode of dress, or attire, is an index to the nature, condition, and desire of the mind, heart, and life of the individual.

The ambitions, manners, and character of the feminine sex can generally be known by the kind of apparel they usually wear.

Fashionable dresses, made of flashy, flimsy material—minus sleeves, and being abbreviated both at the top and bottom—give positive evidence of vanity and pride in the heart.

Short skirts, or dresses, supplemented with flesh-colored hose to cover the limbs, is Satan's invention leading to immodesty and sexual impurity in this present age.

Multitudes of girls and women, and many of them professing Christians, are allowing the devil to deceive them as to how they as Christians should clothe and adorn their bodies.

The more modest, plain, and serviceable the complete attire of woman is, the more helpful will her life and example be, and the more will she be admired by those who are truly God's saints.

In many instances the parents, and especially the mothers, are responsible for the sin of worldly conformity in dress; because they have failed to give their daughters the proper and much needed Biblical teaching and discipline along the line of simplicity and modesty in attire.

Evidently Satan has led many who pose as Gospel ministers to keep silent on the dress question, lest those who have no conscientious scruples as to how Christians should dress should be offended and thus cause more or less trouble in the Church.

It also seems that some of our conference bodies, whose members as ministers have vowed to be loyal to the doctrine of nonconformity to the world along every line, are somewhat slow to discuss the subject of Dress in the conference sessions, and make definite decision as to what is required of every communicant member in the Church relative to the matter of their attire.

Even though preachers and Church organizations may neglect to teach, preach, and take definite action against vanity and immodesty in dress, nevertheless it is made clear by the

divinely inspired writers of Scripture that it is anti-Scriptural to be clothed in vain and immodest apparel. To disobey God's Word wilfully will mean eternal condemnation.

Paul in writing to the Roman believers, said: "Be not conformed to this world, (in dress, or along any other line) but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

He also says in 1 Tim. 2:9, 10, (which applies to women both young and old) that they should "adorn themselves in modest apparel...not with broided hair, or gold, or pearls, or costly array, but....with good works." To be thus adorned means to shine for the Lord of glory.

Note also what Peter was inspired to tell Christian women: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of (fashionable or immodest) apparel; but let it be...that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3, 4).

Our bodies being the temple of the Holy Ghost, as stated by Paul in 1 Cor. 6:19, the same should be on all occasions, and at all times, so clothed that God is glorified. This can only be when the head-dress, the hair dressing, and the attire of the body are patterned after the Gospel teaching of simplicity, which is one of the outward manifestations of humility. This applies to both men and women, boys and girls.

Sir Mathew Hale said at one time: "The vanity of loving fine clothes and new fashions, and valuing ourselves by them, is one of the most childish pieces of folly that can be." His eyes were certainly open to see the folly of following the dictates of fashion.

Mr. Shenstone, a man of repute in the past, once said: "Those who are incapable of shining but by dress would do well to consider that the contrast between them and their clothes turns out much to their disadvantage." This statement is certainly true.

George D. Prentice, another man of note, once said: "Those who think that in order to dress well it is necessary to dress extravagantly, or grandly, make a great mistake; nothing so well becomes feminine beauty as simplicity." This statement is certainly well founded.

Many professed Christians make greater sacrifice in serving the goddess of fashion than they do in giving of their time and means in making the needed effort to dethrone said goddess from their homes and the church of which they are members.

Beauty of physique is not improved, and homeliness and deformity are not benefited, by gaudy or vain attire; but modesty in dress beautifies both the outward and inward life of the individual. The manner of dress on the part of women has either a moral or an immoral effect on the opposite sex. This fact has been demonstrated in both the past and present age.

In taking a panoramic view of present existing conditions, it seems that the great majority of women consider themselves sent into the world to make a display of their bodies, in clothing them with dry-goods of the most vain, flashy, fantastic, or eye-catching kind that can be secured.

Many who attend church services on Sunday and on other occasions, seem to be more concerned as to whether they are clothed in the latest fashion, than to have the assurance of being clothed with the robe of righteousness, as is divinely required in order to please God.

Many church members are very reluctant to change their mode of fashionable attire when exhorted to do so by the faithful Gospel minister, because of its vanity and immodesty. But if the goddess of fashion dictates that the mode of woman's dress is to be more modest and serviceable, there is no hesitancy to respond readily to the dictates of fashion's god.

In taking a spiritual invoice of the many churches in this present age, it is a question as to whether it could be truthfully said "now abideth faith, hope, charity." In many churches it would in many cases be more truthful to say, "now abideth pride, fashion, extravagance; these three, but the greatest of these is pride"—as displayed in worldly, frivolous and immodest attire.

It is a question as to whether those professed Christians who are constantly following the fashions, and clothing themselves with the garb of sinners in all their vain styles of dress, would be satisfied if they were translated to the glory world, where they would with the angels be clothed in white robes, the form of which never changes. Death will not change the character of any man or woman.

Pride is the most predominating sin in the world. It cast Lucifer out of heaven; Adam out of Eden's garden; Nebuchadnezzar out of the society of men, and King Saul out of his kingship; and it will bar from heaven all that follow the dictates of Satan, the author of pride, whether it is manifested in selfishness, egotism, honor-seeking, making a display of one's self in vain attire, or in any other form of worldliness.

Pride is indeed a cruel tyrant, but seemingly greatly adored by its votaries, allowing themselves to be made to look perfectly ridiculous and

even hideous, in order to follow its silly and unbecoming requirements in the way of dress, and along many other lines of worldly equipment.

All who name the name of Christ as their Lord and Savior should ever shine for Him not only in their manner of dress; but in all other manifestations of simplicity, loyalty, devotion, and faithful service for Him, and ever manifest the spirit of simplicity and humility in whatever they say and do, that when the loving Master returns to reward His saints, it may be said unto them "enter thou into the joys of thy Lord."

Christians should clothe themselves each day and on all occasions, with such apparel as they would not be ashamed to be wearing when Christ will come to judge the world and to crown His faithful saints with crowns of righteousness. His coming will be very sudden, and at a time when we shall least expect Him; "therefore be ye also ready." Dear reader, are you certain that your apparel is pleasing to the Lord, and that the same is an outward expression of humility in the heart, and therefore would not be ashamed at His coming? Dakota, Ill.

A WORD ABOUT DRESS

By C. J. Brenneman

For the Gospel Herald.

Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price—1 Pet. 3:3, 4.

We hear much about dress in the Mennonite Church. Some say there is not enough said about it, but I feel that we spend too much time discussing the dress question. We usually refer to 1 Tim. 2:9, 10 and 1 Pet. 3:3, 4. We do not need to expect peace, joy, and happiness to follow us if we follow after the things of this world (such as are mentioned in these verses), but what we need is **the hidden man of the heart**. This is what we should hear more about, so that the people may seek after the "meek and quiet spirit." The Church is lacking in this. When we receive the hidden man of the heart, the Holy Spirit, the manner of dress will take care of itself. The hidden man requires modest apparel.

If we desire to wear costly apparel and gold, we must first pay the price; if we wish to adorn ourselves with the hidden man of the heart, we must first pay the price. We do not need to work to make money to pay for it. All that is necessary is that we lay our all on the altar. Then the God of peace will sanctify and cleanse us from all unrighteousness. We need to present our bodies "a living sacri-

(Continued on page 997)

Preacher's Page

AS POOR YET MAKING MANY RICH

(I Cor. 6:8)

By H. W. Stevanus

For the Gospel Herald

Material poverty is unpleasant to the natural man because it brings with it many handicaps and inconveniences, and is also accompanied by a certain amount of obscurity. These are perhaps the main reasons why many people strive for material gain. Paul, with his keen perception, could not help but realize the inconveniences, suffering, and pangs of poverty and obscurity; yet the true riches which he received from Christ on the Damascus road so filled his heart with joy and peace that he could bravely face the poverty that was sure to accompany his apostleship. Then too, the apostle could and did forget his poverty and obscurity as the thought of hungry, waiting, lost souls rushed into his mind. As he prayed night and day for the believers and for his own lost brethren, poverty was given wings to carry loaves to the hungry. As he stood on Mars Hill and beheld the city of Athens, how he longed that those poor souls might know and possess the true riches of "the unknown God." While in the Philippian jail, down in the stocks, he with Silas, present an aspect of poverty indeed, but oh, how bountiful the riches that were bestowed upon the jailer and his household on that memorable night when Paul and Silas sung the new song, tuned by poverty and the Holy Ghost.

The Son of God was reckoned so poor that He had no place on the earth that was His, where to lay His head. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). Despised, robbed, rejected of men, finally going up toward the place called Golgotha He was to receive the last mark of poverty and disgrace so that being the poorest of men He might make many rich.

John the Baptist, that mighty voice from the wilderness crying aloud the truth of God and Christ, died as a poor despised criminal. His life also had the marks of poverty and rare simplicity, yet he was the one who prepared the hearts of men for the true riches.

Moses had an inheritance awaiting him from the royal family in Egypt, but he chose rather to become poor and suffer affliction with the children of God than to enjoy the riches of

Egyptian wealth. Had he stayed to enjoy material riches, the world would never have known his matchless leadership nor enjoyed the blessing of his meekness; but because of his poverty and suffering, the children of Israel were made to enjoy the riches of Canaan.

Judson, that noble apostle to Burma, had intense poverty and suffering but through his poverty the door of Burma was opened and Christ entered and thousands have already been made to enjoy the riches of His grace.

From the jungles of Africa we see a company of natives carrying a precious body. It is the form of the man Livingstone who counted earthly treasures as nothing because of the love he had for the dark skins of that neglected continent. Eternity alone will reveal the number of souls that were directly or indirectly blessed by his abundant labors which were carried on while surrounded with poverty, hardships and much suffering through sickness.

Indeed, every age has had its brave heroes who out of their deep poverty have blessed the world with the riches of their liberality.

He who leads souls to Christ leads them to mines of wealth. He brings to him a new creation, a new vision, a new desire, a new song, a new work, a new power, a new joy, a new hope. Speaking of wealth, God has it, "The cattle on a thousand hills are His." The universe belongs to Him and He has a treasure department in heaven that words cannot describe nor could the human mind comprehend its glory and beauty. If we are His then we are joint heirs with Jesus Christ and all the blessings of Heaven are at our disposal. Though poor yet how rich is our condition when we have such a glorious salvation and such wonderful hope, and such an unlimited expanse of possessions. Thanks be to God for a work with such a glorious outlook, as we seek to enrich the souls of men.

When we think of true riches we are made to ask: What is there in the world that is worth while to add to the believer's life? We must answer, nothing. The believer's life is complete, for it is resting in the finished work of Jesus Christ on Calvary's Hill. Well did the poet say:

"The treasures of earth are not mine,
I hold not its silver and gold;
But a treasure far greater is mine;
I have riches of value untold.

"The treasures of earth must all fail,
Its riches and honor decay,
But the riches of love that are mine
Even death cannot take them away.

"Compared with the riches of love,
The wealth of the world is but dross,
I will seek but Christ Jesus to win
And for Him I count all things but loss.

"Come, take of the riches of Christ,
Exhaustless and free is the store:
Of its wonderful fulness receive
Till you hunger and thirst nevermore."

The men who have been the real heroes of every age are men like the apostle Peter who, though called from the ranks of humble fishermen, could say to a lame man: "Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk."

Thousands of souls are still above the sod as a direct result of the ministry of the believers and, more than that, who would attempt to estimate the value of all the happiness, peace, joy, purity, virtue, glory, contentment, and every other heaven-born blessing that has been brought to redeemed souls through the ministry of the saints of God.

Were the author of our text here to-day he would doubtless join in singing heartily that well known song:

"My father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold.

"A tent or a cottage, why should I care?
They're building a palace for me over there!

Tho' exiled from home yet still I may sing:

All glory to God, I'm the child of a King."

In closing, we call to record those who suffered all kinds of deprivation; they wandered about in sheepskins and goatskins, they crossed the deep seas, they cleared the new lands, and many were the poorest of men, and yet by their lives and their writings what a priceless value they left to enrich all the succeeding generations.

Surely when we think of those who, "out of their deep poverty," have enriched our lives by the "riches of their liberality," we can all with one accord say with David: "My cup runneth over."

Breslau, Ont.

LIBERALIZING INFLUENCES

The other day, as we went through our exchanges, our eyes fell on the following, which appeared as part of an article found in the "Bible Monitor," official organ of the Dunkard Brethren, a recent branch of Church of the Brethren. As the discussions herein are the same as some that are familiar among us, we are passing on this extract for the meditation of our readers.

"Recently I came upon some statements in a book which I believe will be interesting to the readers of these columns, so will submit them.

"Elder Landon West was a man of considerable influence in the church some years ago and in the year 1880 he published a book on "Close Communion." He was considered a good, loyal elder and his statements here will give us an idea of the prevailing opinion amongst the leaders of

the church at that time. On pages 190-191 of this book we find this—"Trust will injure no one. I wish, however, to offer one suggestion to our brotherhood in addition to what I have already said. It is this: We, as a body, favor close communion, and we, as a body, also think that we have the truth. This, when we do have it, is safe in our hands so long as our body does not adopt an open communion or a salaried ministry. I do not offer these as an appeal to your weakness, but to your intelligence and sound judgment. To have one of these is to get the other. To adopt an open communion is to get from other churches little or nothing to aid us, but much to hinder; and to adopt a salaried ministry is to do very much the same. It is to open a door for self to come into high places and to make poor men and women feel that they are not wanted. To adopt a salaried ministry is to place the church in the hands of a few who care more for the fleece than for the flock; who work less for souls than for their wages, and who will in the end concede any principle, and give up the essence to increase the bulk. Such will always seek the most pay for the least work; give up one practice after another, as others have done, but never lessen their wages, and will in time take every guard away, save that of the purse,—will do much to enlarge its name and its number, but not much for its purity or its peace, and in this condition its holiness will flee, its power will die, and its glory will depart."

"It is evident from this, those who were considered intelligent and of sound judgment in the church at that time, believed in close communion and a free ministry."

The point for meditation, as we read discussion, the liberalizing influences that follow in the wake of the two things mentioned. This fact has been emphasized by some of our writers, but we felt sure that a glimpse into what others in similar circumstances and with similar views had to say on the subject would be of interest to many of our readers.—Editor.

BIG PREACHING

When Abraham Lincoln was candidate for the Presidency, the first time, some one asked him what he thought of the prospect. With characteristic humor he answered, "I do not fear Breckenridge, for he is of the South, and the North will not support him; I do not much fear Douglass, for the South is against him. But there is a man named Lincoln, I see in the papers, of whom I am very much afraid. If I am defeated, it will be by that man."

The thoughtful have similar feeling to-day when they consider the Christian conquest of the human race. It has pleased God "through the foolishness of the preaching to save them that believe." And yet there are moments when a frowning fear peeps into counsels of the faithful to suggest that the very purposes of Jesus may be defeated by preaching, by BIG PREACHING.

There was complaint of Paul at Corinth, apparently, if we judge by defense he puts up in beginning his first Epistle to the church there, that

he was not mysterious enough, not profound enough. He had insisted on discussing petty, every-day matters, like eating meat offered to idols, relations of a man to women-folk of his own household, right of a man to put away an unconverted wife when he came into the Church. They did not like this. They thought they merited better things at his hands. They were able to appreciate higher type of preaching. They seemed to feel, with a certain British nobleman, that "it is a pretty pass when religion must be made a personal matter."

But Paul stuck to his own method in Corinth, as elsewhere, dealing "not in persuasive words of wisdom," but speaking "as unto carnal, as unto babes in Christ."

He had the choice to make. Right there at Corinth a group of hard-boiled Hebrew Christians stood forth demanding signs and wonders at his hands. Over against these were suave and gracious Greek converts who yearned for wisdom from the lips they so well knew could gratify them.

And Paul had the grace and good sense to stick to his job and preach Christ crucified, to Jews a stumbling-block and to Greeks foolishness, but to believers the power and wisdom of God. To that eminently sage decision of his we owe all the riches of Christ conveyed to us through his preaching and writing. Paul had no time for big preaching.

The two crowds and two demands lie in waiting wherever a preacher of ability stands forth. Happy the man who faces his work with courage and decision, determined to do effective Gospel preaching instead of the big preaching this world demands.

It takes courage to hold steadily to the Word, and apply unflinchingly its precepts and implications to details of practical life. There are so many other things a preacher can do that are better calculated to gain for him a following of the rich, learned and influential. But there is no better way to help mankind, to build up a church, to honor God. The Gospel theme, the simple, direct style of address, the practical application, the earnest appeal for decision—these go with Gospel preaching. They make it effective! But they classify the preacher as ordinary, rather than as extraordinary, in the eyes of the world. His admirers would have him deal in profound things. The bookish would hear about the latest fiction, publicists would like his opinion on campaign issues, the speculative would be glad to have him deal with their own particular brand of psychological folderol. But they would thus rob him of the crown of glory due every faithful minister of Christ. The wise preacher will eschew and abhor all attempts at big preaching.

So Paul went to Corinth, as he declares, in this spirit: "Thus, when I came to you, my brothers, I did not come to proclaim to you God's secret purpose with any elaborate words of wisdom. I determined among you to be ignorant of everything except Jesus Christ, and Jesus Christ the crucified." And when he spoke his farewell at the end of the second Epistle, it was in these words: "Now, brothers, good-by; mend your ways, listen to what I have told you, live in harmony, keep the peace; then the God of love and peace will be with you."

And from Paul, even down to the very latest effective preacher of our own day, the most successful pulpit men have been of this type,—simple, direct, unassuming, earnest, practical, Biblical.—Selected.

A WORD ABOUT DRESS

(Continued from page 995)

fice, holy, acceptable unto God." If we meet these conditions there will be no need of so much preaching about dress. If we have not met these conditions, what would it profit us to be dressed like a Mennonite or any one else?

If we wore plain clothes like our fathers used to wear, people would know that we were Mennonites and we could get credit and be respected through the honest name of our fathers, but how does that help our salvation? What we need is the preaching of holiness, satisfaction, consecration, and the seeking after the hidden man of the heart, the Holy Spirit.

Christ said, "Seek, and ye shall find." Yes, we say that we do preach it but the people will not seek. One reason they do not seek is that they do not understand and another is because they want to take their own way in this world. Oh, if we had more people in the Church who were knocking! After we have received the Spirit we start knocking and then God reveals to us. Christ said, "Knock, and it shall be opened unto you" (Matt. 7:7). I believe what Christ said and I know it is true because I have experienced it.

After we have received the hidden man of the heart, we are dead to sin and risen with Christ. We now have God's kingdom within and everything is peaceable. We have the promise of life everlasting and will want others to have it too. We will also have a desire to get to Church on time and will no longer have trouble to keep awake during services. Neither will we desire tobacco or a cigarette after church, nor follow after the fashions of this world. We will dress with modest apparel, as becometh people professing godliness, so that God can let His light shine through us.

Iowa City, Iowa.

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

FOR PARENTS TO THINK ABOUT

A sister, impressed by the reading of a newspaper article submitting timely thoughts for the consideration of all thoughtful parents, sent us a few extracts, suggested that they might make good reading in the columns of the Gospel Herald. With a few alterations, we pass them on to our readers with a sigh of regret that conditions call for the sending out of such warnings. One of the best things we may do in the service of God and man is to bring up our children "in the nurture and admonition of the Lord." And while we are passing this on we commend the message to grown up sons and daughters as well as to parents.—Editor.

Mothers of Girls

Last week a college boy of exceptional ability, senior in one of our great colleges, said to his father:

"Since I have been seventeen years of age I have not only had to protect myself from girls, but I have had to protect them from themselves.

"And I don't mean girls from inferior families. I mean the bright girls in our universities and in our home town and from the so-called best families.

"It's a tough game; and if you think that girls need protection these days, take it from me the boys do, too. I just don't understand why girls of to-day are like this."

Inquiry among other young men in business and college brought out the fact that many of our most sensible boys feel the same way.

We do not believe for a minute that all girls are like this. There are many girls to-day finer and stronger than their mothers ever were, but it is perfectly evident that the game of life is much more difficult for boys and girls to-day than ever before.

In substance, this is what other college and business boys have said to me repeatedly: "The trouble is that if a boy goes with a girl twice and doesn't pet, she thinks he is a dumb-bell. A boy just has to pet or the girls don't like him. And that goes for about ninety per cent of the girls."

What are you mothers doing to remedy this situation?

Are you sure that your girls are helping the boys they go with to live the right kind of lives?

Do they put stamina and high ideals of clean living steadily into practice, and do they demand the same

things from their young men companions?

A girl is pretty much what her parents make her and especially is she influenced by her mother's life and training.

The indictment that young men to-day bring against young women is appalling and possibly it is not true.

But certainly many young men feel that the girls of to-day are little help in living clean, wholesome lives.

We believe that girls will be high-minded and wholesome if the importance of clean living, of social responsibility and of the true values of life is drilled into them from babyhood.

Mothers, the responsibility is yours! And remember these things.

You can't start the training too young. There must be constant discipline. Respect for honest labor must be instilled. Movies, immodest dress, cigarette smoking and drinking of liquor all break down resistance. And your example is all important.

Fathers of Boys

A current news item in the Daily Press states that there are 3,758 prisoners in the federal penitentiary at Leavenworth. Many of them are just boys.

All over the land our jails, reformatories and prisons are filled to overflowing and always most of the inmates are young men.

There is a reason for this situation and the reason is that fathers have not done their duty in raising their boys.

Every social worker, every minister, every judge, and every prosecuting attorney knows that the present amount of crime is much too large and that the trouble in most cases reverts back to the home.

In many cases the trouble is because of the breaking up of the home by divorce.

In many other cases the trouble is because the father himself has not drilled honesty and clean living into his boys from childhood, and has not lived a clean, wholesome life himself.

Too many boys now do not have to work. They have too much spending money and too free use of an automobile.

And remember, fathers, that the temptations which boys have to face now are infinitely greater than twenty-five years ago. Of course, there will always be a considerable amount of crime because of poverty, bad living conditions and physical and mental defects.

The amount of crime, however, is by no means due wholly to these causes.

Far too many fathers are not giving their sons the companionship and the careful training and the strict discipline which they need.

Far too many girls say that if they do not pet the boys won't have any-

thing to do with them. They just have to be silly and do things that their better natures revolt against or they are not asked to social functions and do not have a good time. And that is where most of the trouble starts, with promiscuous petting.

The welfare and happiness of your boys is strictly up to you fathers.

President Hoover's Crime Commission, appointed because crime in the United States is far greater than in any other civilized nation, can only point out the cause of crime and suggest remedies.

If you want your boy to be honest, decent, and happy, you fathers must live that way yourselves and give your boy every possible help.

THE PERIL OF DELAYED DISCIPLINE

The judge came home from court with the expression on his face that every member of his family knew belonged with a difficult and painful case. Such a case had just closed. Everybody sympathetically tried to keep the house quiet to let him rest after his nerve-racking experiences. He had given scant attention even to his daughter's baby, the first member of the third generation in the judge's family, but that did not disappoint the young mother. Father must have time to rest and forget, in a measure at least, what had occupied his mind for the past week.

But a little dialogue between the young mother and the baby finally brought the judge to his feet sharply. "Mary, don't ever let me hear you say again that the baby rules your home. You must make him mind!"

"Now, Papa? Such a little mite?" said the girl, just as if she were very, very young and naughty herself.

"This very day! I tell you delayed discipline is dangerous. Unless you want to rear another young outlaw to add to the already long list, make your baby respect law and order." Then he went back into the library to the couch, leaving the young mother to fight her own battle alone.

The baby went at once to the forbidden object. "No! No! Baby must not touch," said the mother gently.

But baby did touch, and was promptly carried out of the room. There was some screaming as she firmly deposited the child on her own bed in her girlhood room. Then she went out and shut the door. Presently, as she listened, the noise ceased; so she stole softly down to read the evening paper with its glaring headlines:

"BOY BANDIT SENTENCED TO REFORMATORY. JUDGE H—SAYS DISCIPLINE IN CHILDHOOD WOULD PREVENT CRIME." Then she glanced over the sickening details. A father and moth-

(Continued on page 1003)

SUNDAY SCHOOL LESSON

Lesson for March 16, 1930—Matt.
13:31-52

PARABLES OF THE KINGDOM

Golden Text.—The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14:17.

Introductory.—The lesson before us is a continuation of the lesson of a week ago. In both lessons Jesus illustrates by means of parables what the Kingdom of heaven is like. Seven parables are given in the thirteenth chapter of Matthew, each illustrating some phase of the Kingdom. After completing this illustration Christ asks, "Have ye understood these things?" "Yea, Lord," is the response. He then adds another parable showing that these teachings are in harmony with the revelations and foundations in both New and Old Covenants. The chapter is full of rich instruction, profitable to all Bible students. As for the interpretation of these parables, we recognize that there is a difference in opinion on the part of commentators. What we shall have to say along these lines is not intended as arbitrary or dictatorial. As you read, exercise the same privilege that the noble Bereans did: search the Scriptures to see that these explanations correspond with the Word of God.

The Mustard Seed (31, 32).—What is the Kingdom of heaven like. It is like a mustard seed, very small in the beginning, but of immense size by the time the plant has its growth. So the Kingdom: very small at the beginning, but now reaching almost to "the uttermost part of the earth," still growing.

The Leaven (33).—What is the Kingdom like? It is like the leaven which a woman hid in three measures of meal, till the whole lump was leavened. Taking the most commonly accepted view of leaven as held forth in Scripture, a type of sin, and we have a companion parable to the parable of the mustard seed. Take the leaven of unbelief, for example. It is stealthily making its growth in the inner parts of the Church. What was a generation ago held forth boldly as infidelity (by Ingersoll and others) is now given an ecclesiastical polish and boldly handed out over pulpits and from professors' chairs in theological seminaries and labeled "Christianity." By the time the mustard tree will have sent its branches to the ends of the earth, the leaven will about have overtaken it. And then we will see conditions indicated in the question asked by our Savior: "When the Son of man cometh, will he find faith in the earth?"

The Hidden Treasure (44).—What is the Kingdom like? It is like a treasure which a man found in a field.

After he had found it he was so elated that he paid all that he had and bought the field where the hidden treasure had been placed. And so can we also well afford to forsake our all and find in Christ a treasure richer than all the treasures of earth combined.

The Merchantman (45, 46).—What is the Kingdom of heaven like? It is like the merchantman seeking goodly pearls. This parable is much like the one which precedes it, with this difference: Whereas in the former parable the Kingdom is likened unto a treasure found, in this parable it is represented as the seeker after the treasure. We see in this type the sacrifice of the Merchantman upon the Cross in purchase of "the pearl of great price"—the human soul, the Church.

The Drag-net (47-50).—What is the Kingdom like? It is like a great net cast into the sea to catch all manner of fishes; and when it is full it is dragged to the land, where the good are placed into vessels and the bad are cast away. So will it be in the end of the world. At the end of this age the angels will drag this net through the great sea of humanity.

Not a soul will be missed. To use another figure, "All that are in the grave shall hear his voice and shall come forth" (Jno. 5:24). The good will be gathered into the great vessel, the golden, heavenly vessel of the Lord, the bad will be cast away.

The Conclusion.—"Have ye understood?" "Yea, Lord." Our series of illustrations is ended. Under the heavenly illumination of Christ's graphic word-picture, the subject is much plainer; we understand it more clearly than we would have done had these parables not been given. Let us then briefly review these illustrative parables. We have: (1) two parables of the sower, (2) two parables representing the value of the Kingdom, (3) one parable giving a summary of the whole series, in which all the souls of men are represented as being in the end brought into judgment and judged according to their records in the earth. Let us never cease to praise the Lord for giving us these parables; and let us not forget to "make our calling and election sure," to the end that when this great drag-net is finally dragged to the shore, we may be among the approved fishes who by the grace of God will be found in His heavenly vessel.—K.

Bible Meeting Topic

THE PLACE OF PERSONAL WORK IN MISSIONS

Topic for March 16

MOTTO

"He that winneth souls is wise."

OUTLINE STUDY

- I. Where Personal Work Fits in.
 1. Through testimony to friends.—Mark 5:18-20.
 2. By influence over associates.—Jno. 1:40-51.
 3. In working face to face with strangers.—Acts 17:16, 17.
 4. In following up a sermon.—Acts 13:43; 17:4.
 5. Helping converts.—Acts 9:11-18.
 6. Enlightening earnest seekers.—Acts 8:30-35.
 7. Showing religious workers the way more clearly.—Acts 18:24-28.
 8. In helping Christians by letters.—Example—Philemon.
 9. In dealing with officials in high standing.—Acts 24:24-27.
 10. In reaching the poor by a helping hand.—Acts 9:36-42.
 11. Restoring the erring.—Matt. 18:15; Gal. 6:1.
 12. The people we meet by the way.—Jno. 4:5-42.
 13. In strengthening fellow workers.—II Tim. 1:1-6; Acts 28:15.
 14. Receiving voluntary visitors.—Acts 28:30, 31.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Souls.
2. Tell a Story of Personal Work from the Bible.

3. Memorize a Choice Scripture from the Outline

For Young People.

1. Opportunities for Personal Work.
2. The Need of Spiritual Readiness in Personal Work.

For Older People.

1. Our Responsibility toward Others Personally.
2. Qualifications for Service

PERSONAL THOUGHT

If we follow the leading of the Holy Spirit, we shall be led into contact with souls in a personal way and be given an understanding of their needs in a way that we may help them.

SEED THOUGHTS

"He who would win men to Christ must learn, above all things else, that the first requisite is unselfishness. The other side of this spirit is that of sympathy for others. Just as God's sympathy illumines God's personal work for us, so our sympathy will reveal itself in personal work for our fellows. Paul sets forth this vital fact in Phil. 2:5-11 where he urges that we let this mind be in us "which is also in Christ Jesus," and describes that "mind of Christ," who "emptied Himself" in order to accomplish our redemption."—Johnston.

This is a battle to the finish and "there is no discharge in this war." Let the record of difficulty and discouragement be what it may, our 'nevertheless' must never be wanting. 'Love never faileth.' How much that meant to Paul! And how he lived it, through scourges and stonings and shipwrecks, and hardships of every sort! This was his cry: 'None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.'—Johnston.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 6, 1930

Field Notes

The Ohio Mennonite Mission Board was called to meet at Orrville, Ohio, Feb. 26. A.

Concerning the recent Christian Life Conference at Hesston, Kans., a brother writes: "We had excellent weather, large crowds, and a fine spirit."

The Bible conference held at Bethel Church, West Liberty, Ohio, Feb. 17-21, with D. A. Yoder and S. C. Yoder as instructors, was largely attended, and the interest was good. A.

Bro. J. K. Bixler of Elkhart, Ind., closed a week's series of meetings at Salem Church near Foraker, Ind., on Sunday night, Feb. 23. There was good interest and good attendance, notwithstanding the muddy roads.

Arrangements have been made whereby 60 families of Russian Mennonites now in Germany can be sent to Paraguay as soon as word comes from Paraguay that they can be cared for immediately there.

From several sources we learn that Bro. Noah E. Miller, our bishop at Springs, Pa., who has for several weeks been critically ill, is slightly better. Many are the prayers that his recovery may be complete.

Are you supplied with copies of the Mennonite Year Book and Directory for 1930 and the full report of the last meeting of Mennonite General Conference? These publications are now ready for distribution, and will be sent out as long as the supply lasts. See notices on last page.

Sunday School Quarterlies.—Work on our Sunday school lesson quarterlies, for the second quarter, 1930, is nearing completion and we are ready to fill orders when they come. Those in charge of this work in the House say, "Send your orders in early."

A Correction.—In a recent number of the Gospel Herald it was stated that meetings were to begin at "Hershey's" Church, Lebanon Co., Pa., March 16. We should have said, Gingrich's Church. The mistake was ours, not our informant's. Bro. Noah W. Risser of Hershey, Pa., is to have charge of the meetings.

A three-day Bible conference began at the Scottsdale Mennonite Church on Thursday evening of last week with Brethren J. K. Bixler and Abram Metzler in charge as instructors. Bro. Bixler is continuing the meetings which, after Sunday evening are strictly along evangelistic lines.

Bro. G. G. Hiebert of Reedley, Calif., spent a day at Scottsdale last week. He was on his way east, expecting after a few days to take ship in New York harbor for Paraguay, where, as the representative of the Mennonite Central Committee, he is to supervise the work of settling and organizing the Russian Mennonite settlement in that country.

Sister Anna K. Groff, wife of Bro. David B. Groff of the Columbia, Pa., Mission, whose serious illness is mentioned in the Mission Supplement of this week, passed to her eternal reward early Wednesday morning, Feb. 26. She has been a faithful, active worker in the Columbia Mission during the past six years, and her passing is mourned by many friends. May God's comforting grace abide with Bro. Groff and the workers at Columbia.

Correspondence

Chicago, Ill.

(Mennonite Home Mission)

"My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). This promise is being verified in our daily experiences, and we praise His Name.

Bro. S. M. Kanagy, who had been at Hesston, Kans., since the beginning of the year, has again returned to this place. At our Sunday evening service he and Bro. Geo. J. Lapp gave a report of the Christian Life conference held at Hesston College Feb. 14-16. A similar report was also given by those who attended the Christian Life conference at Goshen College at the same time.

Bro. Milo Kauffman, who has been conducting revival meetings among the churches on the Pacific Coast for two months, has returned to continue his school work and is also faithfully assisting in the work at the Mission.

On Monday evening, Feb. 24, Sister Selena Gamber addressed about 45 women at our regular mothers' meeting, giving some of her experiences among the women and girls of the Argentine. She was also with us on Sunday, Feb. 23.

Bro. A. C. Brunk, returned missionary from India, spent a few days with us recently. He gave a very helpful message at our midweek service, Feb. 19.

Bro. L. S. Weber of the Toronto Mission and Bro. E. L. Frey of Archbold, Ohio, are in the city. They are attending a Peace Conference at Evanston, Ill.

Among other recent visitors at the Mission were Bro. H. V. Albrecht of Tiskilwa, Ill., Bro. and Sister G. Hersberger, Goshen, Ind., and Sister Ida Friesen.

Bro. Stark, one of our members who has been afflicted with creeping paralysis for a number of years, had a fall recently which has left him entirely helpless.

We ask you to pray for the work at this place that we might be able to bring help, and comfort and cheer to those who are in need.

Yours in His service,
Feb. 27, 1930. Emma Oyer.

Albany, Oreg.

(Fairview congregation)

Dear Herald Readers:—"The Lord hath done great things for us; whereof we are glad." On Jan. 28 Bro. Milo Kauffman came into our midst and conducted revival meetings, closing Feb. 9. As one result of the meetings 24 souls confessed Christ and 35 others expressed a desire to return to Christ. Pray with us that fruits won may not be lost, for the enemy is even now at work to overthrow. Pray that others who were under conviction may also be won.

The organization of our work is as follows: S. S. Supts., U. E. Kenagy, and Elmer Schrock; Chors., Emma Birky and Ina Roth; S. S. Sec-Treas., Amos Roth; Y. P. Committee, Frank Roth, Jesse Roth, and Urban Roth.

Feb. 20, 1930. U. E. Kenagy.

Petersburg, Ont.

(Geiger congregation)

A greeting of love to all:—We are glad to say that the work at this place is progressing since we last wrote. Y. P. B. Meetings have been started at this place. Our first one was held Jan. 26 with 35 present. Gorden Hagey and family of Preston moved into our district. We are glad for their presence. On Feb. 9, Bro. J. Frank Brillhart gave a very interesting talk to the Sunday school, after which the baptismal service was conducted by Bish. Mannaseh Hallman, when one young girl was baptized and received into the Church.

In the afternoon we had the pleasure of listening to a program given by some of the Ontario Mennonite Bible School students. The theme was: What Can I Do for the Church? The program was uplifting and enjoyed by all present. Many truths were given which were spiritual food for the Christian.

We ask an interest in your prayers for the work at this place.

Feb. 21, 1930. Louise Groff.

Louisville, Ohio

Greeting in Jesus' Name:—On Feb. 21 and 22 a meeting of the ministers of Eastern Ohio was held at the Beech Mennonite Church near Louisville, discussing some of the vital problems confronting the laborers in the Lord's work. Much interest was shown in these discussions and each one plainly showed that they realized the responsibility that the Lord entrusted unto them.

There was one thing that each one was sorry for; namely, that Bro. O. N. Johns, the home bishop, could not be with us because his mother passed into eternity. The funeral was held in Indiana on the 22nd.

Feb. 22, 1930. Mrs. H. W. Shank.

Lake Charles, La.

Dear Herald Readers:—We again have many reasons to be thankful to our Lord. Bro. Earl E. Showalter was with us Feb. 19—23, and his sermons were very interesting and inspiring. I am sure it will apply to us the rest of our lives. The attendance was good but could have been better. We held our services in the Adventist Church. We pray God will use Bro. Showalter in a large way for His cause. May God bless him through life. We ask all Gospel Herald Readers for an interest in their prayers. The weather has been very nice for the past three weeks. People are busy plowing, and are planting their gardens.

Feb. 24, 1930. E. G. Leidig.

Salunga and Landisville, Pa.

Greetings to all Herald Readers:—Feb. 14, Bro. J. C. Clemens of Lansdale opened a series of meetings at Salunga, continuing almost two weeks. The interest was very good and souls confessed Christ. We wish them well and we hope they and others will not forget the precious truths Bro. Clemens so kindly taught. May the Lord continue to bless us.

The Lord willing, March 2 votes will be taken for an assistant bishop in Bro. Isaac Brubaker's district. Will you pray for this work?

We wish to take the privilege here, just now, to extend our warmest thanks to the brotherhood at large for the interest they manifested toward us, and for their help, and prayers, especially in the serious accident which befell our son Benjamin, on Jan. 4, 1927. He is slowly improving, the legs regaining life and action, and at a meeting held recently he gave his heart to the Lord. "O taste and see that the Lord is good: blessed is the man that trusteth in him."

John and Esther Charles.

Feb. 24, 1930.

Tampa, Fla.

(1513-Thirtieth Ave.)

Dear Readers of the Herald:—We are glad to say the attendance in Sunday school here is increasing, the average attendance for January being 86. Number present in last Wednesday evening cottage meeting (Spanish), 47.

Bro. J. B. Senger and wife, Bro. J. H. Mellinger, Bro. John Sauder, and Bro. Eli Horst, all of Lancaster Co., Pa., are still with us. Bro. Howard Greider and wife, Sisters Mary Nolt and Lizzie Shellenberger, all of the Mountville Cong., Pa., having spent four weeks in our midst, left this morning for home.

Others who worshiped with us on Sundays and favored us with short visits are as follows: Dec. 15, Bro. Harry Brubaker and wife of Lan-

caster Co., Pa.; Dec. 29, Sisters Jennie Ebersole and mother of Souder-ton, Pa.; Bro. Jonas Culp, Hatfield, Pa., and Mrs. Anna Hedrick of Philadelphia, Pa.; Jan. 12, Bro. S. S. Burkholder and wife of the Ephrata Cong., Pa.; Bro. Fred Stichter and daughter Esther, Elkhart, Ind.; Sister Hygema, Warren Hygema, and P. J. Henderson, the last three named from Sebring, Fla.; Jan. 26, Bro. John Reihl of Leetonia, Ohio and Victor Myers and wife of Columbiana, O.; Feb. 2, Bro. O. H. Shank, wife, and son Christian of Lancaster, Pa.; Bro. Edward Strickler of the Stony-Brook Cong., York Co., Pa.; Mrs. Anna R. Hedrick of Philadelphia, Pa.; Mrs. Bertha Senger, Goodville, Pa.; Bro. David Mishler and wife, Johnstown, Pa.; Bro. Elias Miller, wife, and son Ernest of Fentress, Va.; Feb. 3, Bro. Sylvanus J. Slabaugh and wife of Hartsville, Ohio, Bro. Daniel M. Glick, wife and two children (Ruth and Isaac), and Sister Barbara Lapp of Lancaster Co., Pa.; Feb. 5, Bro. Ephraim Hernley of Elizabethtown, Pa.; Feb. 9, Bro. Mowery Fry and wife, Manheim, Pa.; A. S. Wengerd and wife of Berlin, Ohio, and J. S. Wengerd and wife of Salisbury, Pa.; Feb. 17, Bro. Clinton Eby and son Raymond of Mount Joy, Pa.; Feb. 19, Bro. Daniel Yutzy, wife, and son Freddie, of Hutchinson, Kans.; Bro. Harry Hershey of Intercourse, Pa., was with us from Jan. 4 to Feb. 10; Bro. Levi Barkey and wife of Mishawaka, Ind., from Jan. 18 to Feb. 12; and Bro. Nelson Bechtel and wife of Hespeler, Ontario from Jan. 30 to Feb. 21. Your presence and help in many ways was much appreciated and we heartily say to all. Come again.

Not being able to find employment many in this city are in need of help. When addressing mail, packages by parcel post, or express, please give our full address, 1513-30th Ave. (not "Street"). Help in any way will be appreciated.

Feb. 24, 1930. C. B. Byer.

Ephrata, Pa.

Dear Readers, Greetings:—As the writer had been ill the early part of the year, we did not do much news writing for awhile. We are thankful that we are better and are happy in the work once more.

The angel of death has taken two of our number from this congregation in a week. First the three-year-old son (James) of our ministering brother and wife, Bro. and Sister A. S. Horst, also our aged brother, Samuel Good, who so often worshiped with us, though a member at Bowmansville Church. Our sympathies are with the bereaved.

Bro. A. A. Landis is at present
(Continued on page 1005)

Miscellaneous

BY-AND-BY

What will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a grey or golden sky,
When I look on it by-and-by?

What will it matter by-and-by,
Whether unhelped I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel high,
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with dancing joy I went
Down through the years with a gay content,
Never believing—nay not I,
Tears would be sweeter by-and-by?

What will it matter by-and-by,
Whether with cheek to cheek I've lain,
Close to the pallid angel, Pain,
Soothing myself with sob and sigh—
"All will be otherwise by-and-by?"

What will it matter? Naught if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach him by-and-by.

What will I care for the unshared sigh,
If, in my fear of lapse or fall,
Close I've clung to Christ through all,
Mindless how rough the road might lie
Sure He will smoothen it by-and-by?

What will it matter by-and-by?
Nothing but this—That joy or pain
Lifted me skyward—helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all—by-and-by!

—Sel. by Anna G. Brubaker.

LOOK

By D. S. King

For the Gospel Herald.

"Look unto me, and be ye saved" (Isa. 45:22). There is life for a look at the crucified one; faith (Heb. 11:1) and obedience (I Pet. 1:32) included.

"Look on us" said Peter and John (Acts 3:4). The lame man looked for material help, but he received much more. God always gives what we need, and much more than we deserve.

"Look upon the fields" (Jno. 4:35). These were the words of the Master. The golden grain is ripe. Are we willing to thrust in the sickle?

He who "looketh back, is not fit for the kingdom of God" (Luke 9:62). How very many to-day, like Lot's wife, (Luke 17:32) are looking back at the world and losing their interest in heavenly things? "Where your treasure is, there will your heart be also" (Matt. 6:21).

"We looked for peace" (Jer. 8:15). Many are looking for peace on this old earth but the Bible says, "There shall be wars and rumours of wars" (Luke 21:9) and "evil men and seducers shall wax worse and worse"

(II Tim. 3:13), so there will be no lasting peace on this earth until Christ Himself will reign (Luke 1:32, 33) and we will "reign with him" (Rev. 5:10). "There is no peace, saith my God, to the wicked" (Isa. 57:21).

"Looked on him" (Luke 10:32) but passed by. Are we like the Levite when we see the great need on every side; simply pass by and not do what we can? "He that hath this world's good, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (I Jno. 3:17)?

"We look not at the things that are seen" (II Cor. 4:18). Paul saw beyond the natural things of life; so may we with the eye of faith.

"The Lord turned and looked on Peter" (Luke 22:61). Peter had just denied his Lord and the cock crew. Jesus looked upon Peter and Peter remembering what the Lord had said (when he thought he was strong) "went out and wept bitterly." "Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Thank God for the cleansing blood.

Harrisonville, Mo.

A BLESSED SECRET

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one little day.

Do to-day's duty, fight today's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—Sel. by Bertha N. Kraybill.

NO CHRISTIANS IN HELL

"Can you tell me where I may go to avoid meeting these Christians?" Such was the question asked one day by a godless commercial traveler. He was traveling by train and found in the car with him some believers in the Lord Jesus. They were speaking and singing of their Savior and it was more than our friend could stand. Had they been speaking about politics, or the weather, or had they been singing worldly songs, he might have reconciled himself to their company and joined in with them; but they spoke of a Savior whom he did not know. They sang

of His cleansing blood, whose cleansing power he had not proved, and it was a distasteful subject to him.

By and by the train stopped at a station and he got out, taking his baggage with him and took his seat in another compartment. The train started, and he began to feel more at home.

Before very long, however, the sound of singing fell on his ear. He looked up from his newspaper and listened. "How sweet the name of Jesus sounds in a believer's ear." Such were the words that he heard. "These troublesome Christians again," he thought. "Why can't they leave a man in peace?" But the singing and conversation continued, and he was compelled to listen to what was to him a most distasteful subject.

Soon the train came to a standstill once more and he got out, thinking he had got to the end of his annoyance. He had now to go by steamboat for a short distance, so he went on board, hoping that it would be more cheerful there than in the train. But hark! What are those young men talking about? Christ was their theme. He rose up in despair and left the saloon. The first man he met on deck was the engineer. "Is there no place where I can get out of the way of these Christians?" he asked. "Yes, in hell," replied the engineer. The engineer was a worldly man and spoke without thinking of the seriousness of what he said. But these words uttered in jest continued to ring in our friend's ear. "In hell you won't find any Christians." It was an arrow directed by the Spirit of God and He used it to awaken and convert this godless man.

My unsaved reader, Is not this your petition? You are perhaps fond of the dance and the play and can take part in all that this world calls "amusement;" but how is it that you can not endure hearing about God or His Son Jesus Christ? The truth is, you are not at home in God's company and you think it is out of place when any one speaks to you about Him or about eternity. You want to be left in peace with an undisturbed conscience. But the man who warns me of my danger is my true friend. And these lines are written to warn you of your danger. Love can do no less. What would you say to us in the other world if, having known the danger you were in, we had said nothing to you? You must stand before God and you are fast approaching that solemn hour. Your bark floats down the stream of time and before you lies that vast, shoreless sea of eternity. Pause and think for a moment before it is too late. To-day the voice of the Savior calls you. "Turn ye, turn ye from your evil way; for why will ye die" (Ezek. 33:

11)? "Look unto me and be ye saved" (Isa. 45:22).

You need not go to hell. Heaven's door is open and admittance is free. God's house is not yet full, but the number there is growing. One by one the blood-washed guests are gathered in. Once they were black as night, but now they are made whiter than snow, by trusting in Jesus who shed His blood so freely on Calvary's cross. Once they were far from the home of light and love, but now they rest in the Savior's arm. The same blessing, the same joy, the same eternal portion may be yours through faith in His name.

The engineer's words were true. There are no Christians in hell, for the Lord Jesus Himself has said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jno. 5:24). "Verily, verily I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation but is passed from death unto life."

Mattawana, Pa.

WASTING THE MASTER'S GOODS

By Elias Swartzendruber

For the Gospel Herald.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations.—Luke 16:9.

The parable of the unjust steward in Luke 16 has much material for important thinking on the part of all who have to do with worldly riches—it may be much or it may be little. The real teaching of this parable may not always be rightly understood. This steward had wasted his Lord's goods. We well know how that often people waste worldly goods. The Lord may not altogether look at wasting as we look at it. Some people wish to be very saving with what they have in a bank account or some other safe investment, and have no thought of giving to the poor or some charitable institution, or of helping to spread the Gospel to people lost in sin; and they mean to be very saving.

We believe this is just what this steward did, but the Lord called it wasting. All the riches of the earth are the Lord's, and we are His stewards. The Lord gives us life and protection, and we are to glorify His name with that which He has intrusted to us. When this man once began to discount some of the bills and made friends with the mammon of unrighteousness, then his Lord commended him for it. Thousands of people to-day are wasting the

Lord's goods and think they are saving.

Are you making friends with the mammon of unrighteousness? Christ commands us, See ye have and give alms. Mark 12:33. He does not mean that we shall wait till we have a loose dollar and then give that.

Manson, Iowa.

THE LORD'S PRAYER

By Benjamin S. Graber

For the Gospel Herald

The Savior, continuing His Sermon on the Mount (Matt. 6:1-15) about almsgiving and in prayer, exhorts us not to be like the Pharisees, to be seen of men, etc.; but to enter the closet and shut the door and pray to the Father in secret that He may reward you openly. Continuing, He gives us an example saying, "When ye pray say: **Our Father which art in heaven, Hallowed be thy name.**" Now God is the Father of all things created, but is He our Father in a spiritual sense? Children born of an earthly father can truthfully say, "He is our father," for they are part of his flesh and blood. They are his legal heirs through birth. Then if God be our Father we must be born into His family. In Jno. 3:5, Jesus says to Nicodemus, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We must therefore be spiritually born into the family of God before we can rightly call God our Father.

If He then is our Father then we are His rightful heirs and joint heirs with Christ. We can then say, "**Hallowed be thy name.**" If we are true to our new birth, are we not then His holy children? Then His kingdom has already come to us, for we are His children and a part of that kingdom. Heaven must begin here below.

"**Thy will be done in earth, as it is in heaven.**" Where can we find this will be done but in man? What is man? "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). "In the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). "All go unto one place; all are of the dust, and all turn to dust again" (Eccl. 3:20). "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it" (Eccl. 12:7). "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "If any man defile the temple of God, him shall God destroy; for the

temple of God is holy, which temple ye are" (I Cor. 3:17). Is it then not reasonable that thy will be done in this temple house of earth as it is done in heaven? Are we not a part of the heavenly family?

"**Give us this day our daily bread.**" Oh, how merciful is our heavenly Father that He is willing to give us bread for the day, sufficient for any task we may undertake. "We know not what a day may bring forth." "Sufficient unto the day is the evil thereof." "For he knoweth our frame; he remembereth that we are dust" (Psa. 103:14). One day at a time is all He asks of us.

"**And forgive us our debts, as we forgive our debtors.**" This, dear readers, is the key to the whole situation. Will we forgive and live or will we not forgive and bring judgment unto ourselves and die?

"**Lead us not into temptation.**" "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lusts, and enticed" (Jas. 1:13).

"**But deliver us from evil.**" "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him."

"**For thine is the kingdom, and the power, and the glory, for ever. Amen.**" Oh, dear reader, what an inheritance is ours, all for the asking; more than the silver and gold that the whole world can produce; and a happy home with God's family in heaven.

"Oh, how happy are they, who their Savior obey."

And have laid up their treasure above.
Oh, what tongue can express the sweet comfort and peace
Of a soul in its earliest love."

Mt. Joy, Pa.

DELAYED DISCIPLINE

(Continued from page 998)

er heart-broken over the wayward son; one of the best families in town mourning; lack of restraint in childhood makes boy defiant and uncontrolled. She laid the paper aside to slip upstairs and fall on her knees beside her sleeping boy.

That evening at the quiet family meal, in which the young father joined the family party and court news was not mentioned, the baby came in for his share of attention. A little hand reached out to touch a forbidden object and the grandfather watched intently.

"No! No! Baby must not touch!" said the young mother, but she did not take back the little hand by force. "Baby let the pitcher alone."

Lingeringly the hand was drawn

back as the little fellow watched the mother's face.

"Good work!" said the young father with a nod of approval. "That's what I've been saying would have to be done, but—"

"But I see now," said the young mother gravely. "Baby is going to be a law-abiding little citizen from this time forth."—Hilda Richmond in National Kindergarten Association Clipsheet.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God"

CHRISTIAN UNITY

By A. J. Metzler

For the Gospel Herald.

TEXT: Behold, how good and how pleasant it is for brethren to dwell together in unity.—Psa. 133:1.

When thinking of unity, especially among a body of people, we think of a oneness, harmony, and mutual agreement among that people. And Christian unity, the same as any other Christian grace, is of a much higher standard than any other kind.

A beautiful picture of Christian unity is found in the twelfth chapter of first Corinthians, where the body of believers, the Church, is called the body, with Christ the Head. Observe how a healthy body functions under the direction of the head and in unison with each other member of the body, and we will see how God intends for His followers to live, work, and fellowship one with another with Christ as their Head.

In the thirteenth chapter of Genesis we see a wonderful illustration of this Christian grace at work. The herdsmen of Abraham and Lot had been having trouble. Abram said, "Let there be no strife between me and thee, I pray thee, and between my herdsmen and thy herdsmen; FOR WE BE BRETHREN." Then he suggests that they divide the land and that Lot should take the first choice. If any one should have had first choice, surely it should have been Abram, the elder, who had been as a father to his nephew, Lot, and had given him his start in life. But Abram was willing to go the second mile in paying the price for peace. And so must we.

The Psalmist, in the one hundred and thirty-third Psalm, expresses his appreciation of unity among God's people. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Evidently in his time he had seen the sad conditions that existed because of a lack of it.

Possibly the most practical thing in considering the theme of Christian Unity is to notice how it is obtained.

We are glad that in this we do not need to speculate with any untried theories, but can go to God's Word and there find, in clear language, how this wonderful Christian grace can be obtained.

First, let us notice that Christian unity exists only where there is peace according to God's order. And please take special note of the latter part of that statement: "...peace according to God's order." There are other kinds of peace spoken of in God's Word, kinds that the world speaks of. And it is because this false peace is being substituted oftentimes that there is such a manifestation of a lack of Christian unity among professed followers of Christ.

"The carnal mind is enmity against God." He is out of touch with God, not on speaking terms with Him. Christ came as a propitiation to remove that enmity and to restore peace. So Paul writes: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Notice: "...WE HAVE PEACE WITH GOD"—and that is possible only through Christ.

Then as we have "peace with God," we shall receive the great gift spoken of in the seventh verse of the fourth chapter of Philippians, which is, "THE PEACE OF GOD, which passeth all understanding." This same gift is spoken of in the third chapter of Colossians and the fifteenth verse, "And let THE PEACE OF GOD rule in your hearts."

And now we are coming to the phase of peace that bears directly upon the subject under consideration. That is peace among fellowmen, the only basis for unity. This is the kind of peace that Christ brings to all who receive Him into their hearts. It was first announced by the heavenly hosts to the shepherds on old Judean hills: namely, "Glory to God in the highest, AND ON EARTH PEACE, GOOD WILL TOWARD MEN."

So if we wish to understand the statement that "Christian unity exists only where there is peace according to God's order," we must notice

carefully the way in which peace is obtained; namely, first peace with God, second peace of God, and third peace with fellowmen. And then there will be Christian unity.

From this we see that a lack of Christian unity means there is a lack of peace among believers. And remember that where peace is not evident among believers it is positive proof that some one does not have peace with God. For when individuals have peace with God there will be peace among themselves, and this is Christian Unity. So in endeavoring to establish or reestablish Christian unity let us be careful that we do not work only on the surface, but get to the root of the matter and make sure that each one's relationship is satisfactory with God and it is bound to be the same with one another.

Another key, which must work in combination with peace, in unlocking the secret to Christian Unity, is Christian love. By this we mean the kind of love that Christ spoke of when He told the disciples the night of His betrayal: "A new commandment I give unto you, that you love one another, as I have loved you." This is the same love spoken of in the fifth chapter of Galatians, "The fruit of the Spirit is love, joy, peace" This is even a higher standard than loving our neighbors as ourselves.

The thing that mars Christian unity is when we see one another's faults and allow those faults to get between them and ourselves. But that is natural, according to the flesh. But the love spoken of by Christ is contrary to the old nature, it is a result of the new nature, a fruit of the Spirit.

From the above we see that Christian unity is not something that can be worked up, developed, obtained, or maintained of itself; but it is the result of believers being in vital touch with Christ and one another. It is the manifestation of the peace and love among believers, the same that exists between God and His followers. And this peace and love will be expressed only as we yield ourselves to Him and allow His Spirit to possess and direct our lives.

The blessed result of this unity is best stated by Christ in His prayer as recorded in the seventeenth chapter of John: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." What a drawing power it is when the world can see among Christians that unity, such as they know nothing about.

May God help us to yield ourselves to Him and the direction of His Spirit, so that we may have the joy

and happiness which is ours, that souls may be drawn to Christ, and that His name might be honored and glorified.

Masontown, Pa.

FRUITS OF A LIFE YIELDED TO GOD

By Vera Brunk

For the Gospel Herald.

Humility is an excellent fruit of the Spirit and is accompanied with contentment and peace with God. It is another sign of true greatness, a charm that shines in time, and means exultation in eternity.

It is a grace that ought to be cultivated. Pride is an obstacle which prevents God from raising many a man or woman to what they might have been had they been truly humble. But what is humility?

It is that quality in a man which prompts him to leave self in the background and devote his whole being to the cause of God and humanity. No one loses in the end because of being humble. It is a jewel despised only by those who are not worthy of it. Childlike humility is held to be the standard of true greatness in the kingdom of heaven.

Another fruit is "a living sacrifice, holy, acceptable to God." Our lives will not be conformed to this world, but we will have on the breastplate of righteousness and our loins girt about with truth. A wealthy Braham lady accepted Christ, and came to the mission station. Her people told her they would have to perform her funeral ceremony for her, but with tears the brave woman answered: "I know I am dead to you, but I know I am alive in Christ, and will live to tell Christ's love to them." Every relative and all friends deserted her. When the time came for her to be baptized great crowds came to see. Without fear or shame she stepped forward and began to sing, "Jesus, I my cross have taken, all to leave and follow Thee." According to Hindu custom her family performed her ceremony, burning effigy and depositing her ashes among the dead, thus signifying she was dead to them. Her own husband set fire to the effigy, married another woman, but nothing could draw this new convert from the cross of Christ. Certainly this depicts a wholly yielded life for Christ.

In Rom. 12:2 we have these words: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

We have Daniel and his three friends as fruits of a life yielded to God. They were asked to bow down

to the image, but they would not. It would have taken only a few minutes to bow down; but no, they had yielded their lives to God, not even for a few minutes in their life time would these men deny their God.

Will we be willing to go and be whatever the Lord has for us? In Tit. 2:9 we have these words: "Exhort servants to be obedient to their own masters, and please them well in all things, not answering again."

Faithfulness is a fruit of a life yielded to God. In I Cor. 4:2 we read: "Moreover, it is required in stewards that a man be found faithful," and in Luke 12:42-44: "And the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household, to give them their portion of meat in due season?"

Another fruit is "rejoicing in hope, patient in tribulation, continuing instant in prayer." We should be content with our lot in life. In Phil. 4:11 we read: "Not that I speak in respect of want; for I have learned in whatsoever state I am, therewith to be content."

A yielded life must forsake all that he hath; for "ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." "I would give the world to have your experience," said a worldly man to a Christian lady. "That's just what it cost me," she replied, "I gave the world for it."

"Ye cannot serve God and mammon." Choose Christ, overcome the world. May we ever go forth bearing precious seed of good and right, doing what we can for Jesus, through His strength, and power, and might.

Elida, Ohio.

CORRESPONDENCE

(Continued from page 1001)

holding meetings at the Strickler congregation in Dauphin Co.

Health has been good this winter here. We are glad to hear from the missions nearby, that they are prospering and growing in numbers. Let us be up and doing while it is called day, "the night cometh, when no man can work."

We still continue to hold our meetings every two weeks from house to house, in study of our Sunday school lessons, and they are largely attended by both young and old, and are very instructive. We also hold our young people's meetings every Saturday night in the church.

With best wishes to all,
Feb. 26, 1930. Lizzie Mengle.

Springs, Pa.

Brother N. E. Miller, who for some time has been seriously ill, is still in a critical condition. We are glad there is still hope for his recovery.

His temperature ranges from 101 to 104, and this continuing shows that his body is still trying to throw off the disease.

His illness began while at the Eastern Mennonite School as special instructor for the six weeks Bible term, and possibly continued work too long after knowing he was not in the best physical condition. His body not being as strong as might be, could not combat the various ailments which have taken such a hold on him as we would like to have seen.

The first trouble developed into inflammation of the lower bowels, later inflammation of the bladder, and finally the kidneys became poisoned. With the kidneys not functioning, other means were used to try to throw off the poison of the body with fair success.

Under the care of Sister Miller, who is so faithfully doing all she can, not considering her own self, with the assistance of a trained nurse and Bro. S. S. Miller whose assistance is always desired in case of illness in this community, his ability being in many respects equal to if not greater than a trained nurse, everything possible is being done for our brother.

May all of God's faithful join with us for his recovery if not prayed for against God's will.

We might also mention the serious illness of Bro. David Maust of heart dropsy at the home of his son, Bro. Howard Maust. He has been ill for several months and on account of the nature of his illness spends most of his time in a chair.

Bro. Henry Bittinger who has lived for nearly 40 years, in this vicinity, is able to be around in the house again, after being bedfast for about two months. Bro. Bittinger, who was not satisfied with his former Church relations for several years, called for Bro. G. D. Miller on Feb. 19, and after the mid-week prayer meeting some of the members gathered at the home. He confessed, was baptized (having before been baptized in infancy) and received into the church. His beloved companion, on confession, came into the Church the same time. Their children were members for several years.

There are still some who need salvation, but are not willing to accept the offer of mercy.

Feb. 23, Bro. Chester Helmick of Pinto, Md., filled the pulpit here. His sermon was much appreciated.

Feb. 26, 1930. Cor.

RELIEF NOTES

By Levi Mumaw

For the Gospel Herald

The first word from Bro. H. S. Bender, our special representative to Germany, has

come to us in a special cablegram from which we take the following extracts:

"Latest reports Mennonite sources reveal horrible brutalities South Russia. Beginning expel population Mennonite villages to miserable death. Urge most efficiency and unity all forces Canada and United States."

"Presented Paraguay Moelln camp today. Most who cannot go to Canada prefer Paraguay. Certain same all other camps hence impossible take to Paraguay only handful 100 families."

"Cable action and recommendations assuming at least 200 families possibly more. Situation in Germany inescapable in spite of our best efforts."

These extracts bring to us certain information which is both horrifying and a challenge to our best efforts. We have been anxiously awaiting authentic information as to the fate of the Russian Mennonites who were not allowed to leave last fall when the large group was permitted to go. While no help can be extended to those in Russia in an organized way, we can make it possible by our contributions to move those now in Germany to a permanent place for colonization and thus make way for others who may be permitted to leave Russia later.

In response to the above cable, the Executive Committee of the Mennonite Central Committee has cabled permission for the first group of 40 families to leave Hamburg, Germany, March first or soon after, according to the sailing date schedules. Assurance has been given that the request for 200 families instead of 100 will be given consideration regarding which definite instructions will be given soon. The Mennonite Central Committee can act only according to the funds on hand or which may be reasonably expected. Friends of this cause will do well to respond quickly and very liberally as the opportunity for helping additional families may pass by. The German government is very anxious to have the refugees move on as quickly as possible because of its own home economic difficulties which can only be expected under such circumstances. Shall we come to the rescue?

Referring to the needs of those going to Paraguay, it will be remembered that all transportation for the colonists is being offered by the German Government on a credit basis and that the land offered will be given them on a credit basis without any cash payment. In addition to this, the company offering the land will provide certain funds towards the equipment necessary for farming operations. The Mennonite Central Committee is offering the necessary funds to provide for the maintenance of the people until their crops can be harvested. Garden vegetables can be planted at once which will develop very quickly in that country at the season of the year they arrive and some preliminary preparation will be made along this line before they get there by the company controlling the lands. The German Red Cross has offered 250 marks (about \$60.00) for each family going to Paraguay, for equipment. Friends in this country desiring to equip a family can do so by depositing \$500.00 which will cover the major

part necessary outside of the other considerations given them.

The Mennonite Central Committee is offering its service for these unfortunate ones. It assumes no responsibility except that every effort possible is made to safeguard all concerned and to accept only such for colonization in Paraguay who go at their own choice. The extent of this service will depend on the early response from friends in this country and the amount of funds made available for the purpose.

Scottdale, Pa.

Feb. 18, 1930.

Married

Nauman—McMichael.—Bro. Henry Nauman and Sister Ella Nora McMichael were united in holy wedlock, Feb. 20, 1930, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. May the Lord grant them a long and happy life.

Moyer—Fletcher.—On Feb. 7, 1930, at the home of the officiating minister, Bro. S. G. Shetler, Johnstown, Pa., Walter Moyer of the Kaufman congregation and Margaret Fletcher of Krings, Pa., were united in the bonds of holy matrimony. May the blessings of God rest on them through life.

Warfel—Eshleman.—Bro. Maynard Warfel and Sister Ida F. Eshleman were united in holy matrimony on Feb. 22, 1930, at the home of the officiating bishop, Bro. John H. Mosemann, Lancaster, Pa. May the Lord abundantly bless them and grant them many joys on their pilgrimage journey.

Zehr—Wagler.—On Dec. 12, 1929, Bro. Eli Zehr of the East Zora congregation and Sister Sarah Wagler of the Wilmot congregation were united in holy wedlock at the home of the bride's parents, Bro. and Sister Isaac Wagler, near St. Agatha, Ont., with the home bishop, Bro. Daniel H. Steinman, officiating. May the rich blessings of God be theirs through life.

Swartzentruber—Wagler.—On Jan. 9, 1930, Bro. Elmer Swartzentruber and Sister Magdalena Wagler, both of the Wilmot congregation were united in holy matrimony at the home of the bride's parents, Bro. and Sister Isaac Wagler near St. Agatha, Ont., with the home bishop, Bro. Daniel H. Steinman, officiating. May the Lord richly bless them and make them a blessing.

Obituary

Ehst.—Levi Ehst, was born Nov. 3, 1842; died Feb. 20, 1930; aged 87 y. 3 m. 17 d. He was the last of his father's family, and the last of his own family, his wife having passed away in 1907 and only son 48 years ago. He was ailing for a number of months, but only confined to his room about 4 weeks, and bedfast only 2 days. He made his home with his niece, Mrs. Corn Oberholtzer, Bechtelsville, Pa. Funeral services Feb. 25, conducted by Brethren John S. Kriebel and E. W. Kulp. Buried in the Mennonite cemetery, Bally, Pa.

Zimmerman.—Ethan Terence Zimmerman came to add happiness to the home of Mr. and Mrs. Minor Zimmerman at Mt. Solon Va., Feb. 14, 1930; died four days later. During his short stay with his parents and family it seemed that the joy and sunshine of a lifetime were crowded into a few days. Besides his father and mother he leaves 1 sister (Rhoene), 4 grandparents, and many other relatives and friends. Funeral services were conducted by M. G. Sang-

er at the home. Interment in the Sangersville Cemetery.

Zehr.—Viola Anna Zehr was born in East Zora, Ont., May 12, 1920; died after an illness of four days of rheumatic fever, Jan. 25, 1930; aged 9 y. 8 m. 12 d. She leaves her bereaved parents, (Bro. and Sister Reuben and Mary Zehr), 1 brother, her grandparents on both sides, and two aged great-grandmothers. Burial at East Zora A. M. Church, Jan. 28, where a large number of friends showed their love and sympathy with the bereaved. Services were conducted by Bros. Jacob R. Bender, and C. Schrag. Texts, Matt. 18:3 and Rom. 12:12.

Livingstone.—Moses K., son of the late John and Fannie Kaufman Livingstone, was born in Somerset Co., Pa., Dec. 8, 1856; died Feb. 1, 1930; aged 73 y. 1 m. 33 d. He was from a family of 11 children of whom only three survive. These are Polly, wife of Peter Thomas, Josiah J., and David. About 48 years ago, he was married to Lena Thomas, who survives him. Many other relatives and friends survive him. He was a member of the Stahl Mennonite congregation for many years. Funeral services were conducted in the home by S. G. Shetler and in the Stahl Church by S. G. Shetler, assisted by E. L. Frey and O. N. Johns. The burial took place on the Jere Livingstone farm.

Rininger.—Joseph P. Rininger was born in Somerset Co., Pa., June 9, 1852; died in his home in Johnstown, Pa., Feb. 20, 1930; aged 77 y. 8 m. 11 d. His wife, 2 grown sons, and two infants preceded him in death. He is survived by 3 sons, 4 daughters, grandchildren, and many other relatives and friends. About two years ago he confessed Christ and was baptized at a ripe old age. He was a member of the Stahl Mennonite congregation. After his confession he often desired the prayers of others. He lingered for a long time and at last was not able to talk, though he tried. Funeral services were conducted in his home by M. J. Weaver and in the Blauch Mennonite church by S. G. Shetler, assisted by M. J. Weaver. The body was laid to rest in the Blauch Cemetery.

Baechler.—Magdalena (Schrag) Baechler was born in Ontario, Canada; May 1, 1865, died Jan. 21, 1930, at her home in South Easthope, Ont.; aged 64 y. 10 m. 21 d. In her young years she accepted Christ as her Savior, united with the A. M. Church in East Zora, and remained a faithful sister till her death. July 16, 1882, she was united in marriage to Christian Baechler, sharing with him the burdens and joys of life for more than 47 years. They were blessed with 11 children, 6 of whom predeceased their mother in their infancy. She leaves her bereaved husband, 1 son, 4 daughters, 16 grandchildren, 1 sister, and 2 brothers. Funeral services conducted Jan. 24, at the home by Bro. Peter Boshart, and at the church by Bros. Peter Zehr, Jack R. Bender, and Dan S. Iutzi. Texts, Heb. 9:27, 28, Jas. 4:14.

Hershberger.—Levi D. Hershberger was born Nov. 15, 1847; died Feb. 18, 1930; aged 82 y. 3 m. 3 d. He is survived by two daughters (Susannah, wife of S. J. Thomas, and Molly at home), eight grandchildren, two brothers (Isaiah and Henry), and one sister (Polly Eash). He was preceded in death by his wife (Nancy) Dec. 24, 1894, one daughter (Almira) Aug. 2, 1890, and two brothers (Cyrus and Jeremiah). He was a faithful member of the Mennonite Church nearly 60 years. Funeral services were conducted Feb. 19 at the Blough church near Holsopple, Pa., by James Saylor, Harry C. Blough and S. G. Shetler. Buried in the Blough Cemetery.

"Sweetly sleep, dear father,

With loved ones gone before;

May we all prepare to meet him

On yonder peaceful shore."

Bowers.—Daniel L. Bowers was born in Adams Co., Pa., Aug. 28, 1853; was killed in an automobile collision Nov. 26, 1929; aged

76 y. 3 m. 25 d. He was a member of the Landisville Church, Lancaster Co., Pa., for many years, a willing helper whenever called. He leaves a widow, two children, eleven grandchildren, and one great-grandchild. Oh, the shock was so great, being crushed and passing from life to death in the twinkling of an eye. His sudden taking away surely left a lonely home. Services were conducted at the home by Bro. Hiram Kauffman and at the church by Bros. Isaac Burbaker and John Hess. Burial in the adjoining cemetery.

"However painful it may be
To know that he is gone,
The thought is sweet that we may see
Him in the heavenly home."

Miller.—Laura Linkey Miller was born Aug. 13, 1893; died Feb. 20, 1930. Her husband, Clay Miller, preceded her in death nearly eight years ago, less than 2 years after their marriage. Her parents, Phares and Barbara Linkey, also preceded her in death. 2 brothers and 2 sisters remain to mourn her departure. Her illness was of a complicated nature. On the Sunday previous to her death she had been to visit her sister. On her return she walked to the door of her sister's home (with whom she had been living) and had her hand on the latch when she lost consciousness, dying the following Thursday morning without regaining consciousness. She was converted four years ago at a series of meetings held at Chestnut Hill by John S. Hess. Services were conducted from her late home and from the Chestnut Hill Church by Bros. Seth E. Ebersole and John S. Hess. Texts, John 10:28 and Job 14:14. Interment at the Millersville burying ground.

Snider.—John Snider was born in Waterloo, Ont., Dec. 21, 1848; passed peacefully away Feb. 15, 1930; aged 81 y. 4 m. 22 d. On June 5, 1870, he was united in marriage to Magdalena Snyder, who preceded him in death Oct. 3, 1900. On Aug. 12, 1903, he was married to Lydia E. Bergey, who also preceded him in death on Jan. 30, 1925. To the first union were born four children, two daughters (Hannah and Almira) dying in infancy. Those who remain are two sons, (Ephraim and Urias), and eight grandchildren. Bro. Snider had the joy of seeing all his children and grandchildren converted and unite with the Mennonite Church. He was a member of the Mennonite Church for many years. He was patiently waiting and longing to leave this world, and to go home to be with Jesus. Funeral services were held on the 18th at the First Mennonite Church, Kitchener, in charge of Bros. O. Burkholder and Jesse B. Martin. Text, Isa. 3:10, 11. Interment in adjoining cemetery.

Roth.—Catharine, widow of Nicholas N. Roth, was born in France, Enrope, Feb. 5, 1818; died on the old homestead now owned by her son Enos, in Fulton Co., O., Feb. 20, 1930; aged 81 y. 4 m. 15 d. She came to America with her parents when about 2 years old. She was married to Nicholas N. Roth July 24, 1879, who preceded her in death. Sister Roth was a member of the Amish Mennonite Church for many years. Her quiet, unassuming, peaceful disposition endeared her to those with whom she came in contact. She lived a consistent Christian life, faithful to God and the Church. She leaves 2 sons (Samuel and Enos), 1 daughter (Anna, wife of Peter Yoder), 3 grandchildren, 2 foster grandchildren, and many relatives and friends. Funeral services were held at the central A. M. Church Feb. 23, in charge of Bros. E. L. Frey and Edwin Yoder. Text, Col. 3:4. Interment in Eckley Cemetery.

"Farewell dear mother, sweet thy rest,
Weary with years, and worn with pain.
Farewell, till in that happy place
We shall behold thy face again."

Loganbill.—Saloma, daughter of Peter and Anna Loganbill, was born April 6, 1858, in Wayne Co., Ohio; died Feb. 13, 1930; aged 71 y. 10 m. 7 d. In 1868 she moved with her parents to Moniteau Co., Mo. In early girlhood she

accepted Christ as her Savior and united with the Bethel Mennonite Church near Fortuna, Mo., to which she remained a faithful member until the end. Four or five years of her life were spent as a missionary to the Cherokee Indians in Oklahoma. After the death of her parents she made her home with her sister, Mrs. W. M. Lehman of Morgan Co., Mo. Last October she came to Garden City, Mo., to spend the winter with her sister, Mrs. David Neuenschwander. On Jan. 24 she suffered a paralytic stroke and after lingering a few weeks she passed to her eternal reward. She leaves six sisters, two brothers, and a number of nieces and nephews and many friends. A short funeral service was held at the home of her sister, Mrs. David Neuenschwander, on Friday, Feb. 14, and on the 15th her body was taken to her home church in Moniteau County where funeral services were held and burial made in the cemetery there.

Wolford.—Charles Riley, son of the late Robert and Annie Eash Wolford, was born in Holsapple, Pa., Oct. 1, 1880; died in the home of Harry Weirich near Jerome, Pa., Feb. 9, 1930; aged 49 y. 4 m. 9 d. He attended the Johnstown Bible School and left in his usual health on Friday evening for the home in which he died. On Sunday morning, he taught his Sunday school class as usual in the Blanch Mennonite Church. About 2 o'clock he went upstairs to his room where he was found several hours later in the cold embrace of death. He was subject to epileptic fits, and as he was found lying across his bed, it was thought that he passed away during one of these spells. He was a faithful member of the Mennonite Church for about 30 years. He always took an active part in any work assigned him in the Church. His parents and two brothers preceded him in death. He is survived by two brothers and three sisters, besides other relatives and many friends. Funeral services were conducted in the home where he died by S. G. Shetler, and in the Blanch Church by S. G. Shetler, assisted by L. A. Blough and J. Irvin Lehman. The body was laid to rest in the Blanch cemetery.

Short.—Sarah Short, daughter of Henry L. and Catharine Rupp, was born in Henry Co., O., Aug. 16, 1876; died Feb. 19, 1930, at her home near Archbold, O.; aged 53 y. 6 m. 3 d. On Feb. 9, 1896, she was united in marriage to Aaron Short. To this union were born 3 sons and 4 daughters. Together they shared the joys and sorrows of life for a little over 34 years. Death was due to cancer which gradually weakened her and she spent the last eleven weeks of her life in bed. She accepted Christ when young and united with the Amish Mennonite Church to which she remained faithful and true to the end. She leaves a deeply bereaved husband, 3 sons, and 3 daughters (Dennis, Mrs. Raymond Zaerr, Emmet, Earl, Ruth, and Marie) 6 grandchildren, her aged parents, 5 brothers, 2 sisters, besides a host of other relatives and friends. 1 daughter and 2 grandchildren preceded her to the glory world. We comfort our broken hearts with God's promises, for if we live as she taught us we will meet again where death can not separate. Funeral services were held at the Central A. M. Church near Archbold, O., Feb. 22, conducted by Bros. Silas Weldy, S. D. Grieser, and E. B. Frey. Text, John 17:4. Interment in Pettisville Cemetery.

Meyer.—Jacob G., son of John Jacob and Elizabeth (Gerig) Meyer was born in Alsace, France, Oct. 16, 1816; died Feb. 16, 1930, at his home in Sterling, O.; aged 83 y. 4 m. He with his mother and brother Albert, came to America in 1872. He united with the Oak Grove Mennonite Church in 1874, and was a faithful and active member until death. By his presence, prayers, counsels, and means, he gave loyal support to his church. He was married to Anna Stucky in December, 1875. To this union were born 3 children (Daniel F., Mrs. David S. Schrock, and Mrs. Cyrus B. Fetzer). His wife died in 1881. In March, 1883, he was united in marriage to Mary Conrad of

Louisville, O., to which union 9 children were born (Mrs. Emmet Yoder, Benjamin, Mrs. Noah Schrock, Jacob C., Mary Jane, Elmer, Emanuel, Mrs. John Lerch, and Mrs. Marvin Wenger). The widow, 12 children, 33 grandchildren, 2 great-grandchildren, and a host of other relatives and friends mourn his departure. He had selected the text and songs for the service. Texts, Psa. 90 and Job 19:25-27. The funeral services were in charge of Bros. C. Z. Yoder, J. S. Gerig, and I. W. Royer. Interment in the Pleasant Hill Cemetery.

"Some sweet day, when life is o'er,
We shall meet above;
We shall greet those gone before,
In their home of love."

Johns.—Nancy, daughter of John P. and Marin Yoder, was born in Wayne Co., Ohio, Mar. 14, 1849; died in the home of her son Ira, near Goshen, Ind., Feb. 19, 1930; aged 80 y. 11 m. 5 d. She came with her parents to Elkhart Co., Ind., in the spring of 1867 and on May 6, 1875, she was united in marriage with D. J. Johns, with whom she shared the joys and sorrows of life for nearly 55 years. To this union were born 6 children. Two sons preceded her in death. Surviving her are her husband, 3 sons (Ira S., Otis N., and Ray O.), one daughter (Mrs. Landan J. Fletcher), 18 grandchildren, 4 great-grandchildren, one brother (J. C. Yoder), two sisters (Mrs. Wm. Schrock and Mrs. N. N. Blough), and a large number of nephews, nieces, and cousins. At the age of 16 she accepted Jesus as her personal Savior and united with the Mennonite Church. In this faith she lived over 64 years and had the pleasure of seeing all her children accepting the same faith and her husband and two sons ordained to the ministry. She fell peacefully asleep in the blessed hope of eternal rest.

"The pains of death are past,
Labour and sorrow cease,
And life's long warfare closed at last,
Thy soul is found in peace."

The funeral services were held at the Clinton Frame Church, conducted by D. A. Yoder, D. D. Miller, and D. D. Troyer.

Wittrig.—Joseph G., son of Joseph and Anna (Gasho) Wittrig, was born at Woodstock, Can., Oct. 1, 1852. His earthly life came to a close while staying with his oldest daughter, Mrs. Litwiller, at Hopedale, Ill., Jan. 22, 1930; aged 77 y. 3 m. 21 d. In February, 1855, his parents emigrated to the United States and located on a farm near Noble Ia., where he grew to manhood. When a young man he was baptized and received into the Mennonite Church near Wayland, Ia. In 1875 his membership was transferred to the Eicher Church near Noble Ia. He served his congregation as deacon for many years. In 1928 because of physical handicaps he asked to be released from his active duties, whereupon the congregation elected him as honorary deacon, which office he held at the time of his death. On Oct. 21, 1875, he was united in marriage to Elisa Wittmer. To this union 10 daughters and 1 son were born. 12 years ago he lost the sight of one eye and 6 years later he became almost totally blind, yet he was cheerful in his affliction. On Jan. 18 he suffered two strokes which left him speechless and helpless. He passed away Jan. 22, 1930. He was preceded in death by 1 half brother, 2 half-sisters, and his youngest sister; also by his wife in 1928, a son, and 3 daughters. He is survived by 7 daughters, 61 grandchildren, 17 great-grandchildren, 8 brothers and sisters, and a host of other relatives and friends. Funeral services were held at Hopedale, Ill., at the Mennonite Church, then the remains were sent to Wayland, Ia. Funeral services were held at the Emmanuel Mennonite Church near Noble, Ia., Jan. 25, conducted by his pastor, H. J. Schrag, assisted by —Basinger and Daniel Graber. Interment was made in the Eicher cemetery.

"Sweetly sleep, dear uncle
With loved ones gone before,
May we all prepare to meet you
On yonder peaceful shore."

Christian Monitor for March

This issue of the Christian Monitor was mailed out last week. The following are among the interesting articles in this number:

Ovalo, a Story of a Venetian Gondolier.
Haunts and Habits of Some of Our Birds.
The Unequal Yoke, a Story of the Blighting Effects of Modernism.
The Doctrinal Differences between the Swiss Brethren and Swiss State Church Protestantism, a Historical Sketch.
The Call of the Cross, a Sermon.
Editorials, on Current Issues.
The Unfinished Task in China.
The Motive of Missionary Support.
The Prophecy of Joel, a Bible Study Article.
The Scientific Fraud—Evolution.
A Flying Trip Through Russia.
The Christian Home.
John F. Funk, a Pioneer Publisher of Mennonite Literature.
The Life and Work of Charles Wesley.
The Young People's Meeting an Incentive to Bible Study.
The Sunday School—Its Organization.
The Gospel of Matthew.
The Foundation Parable.
Comments on World News.

During the current year the Young People's meeting department has been enlarged and made more helpful, and at present the Sunday School section is running two series of articles that are of especial interest to Sunday school workers. The paper may be ordered in clubs by Young People's Meeting organizations or Sunday Schools at the following rates: Ten or more to separate addresses, 75 cents each; ten or more to a single address, 50 cents each. We will send the book, Feeding the Hungry, to any one who will send five new subscribers at the regular rate of one dollar each. This book retails at \$2.00. Send for sample copies. Send orders to

Christian Monitor,
Scottdale, Pa.

BOOK REVIEW

BOOKLET OF PRAYER

For Missions of the Mennonite Church

While the title is a fairly accurate description of the purpose and contents of this little messenger, it may be misleading to those who have been accustomed to seeing "Books of Prayer" with stated forms of prayer for use in worship or to be committed to memory.

For a number of years the Woman's Missionary Society has been issuing a booklet with this title. The purpose has been to give the latest information concerning the mission work of the Mennonite Church and suggest special subjects for prayer in connection with the various mission activities of the Church both at home and abroad. The names of all the missionaries and their children are given, together with some idea of their work and location.

Since the women's work has been merged with that of the General Board, the publication has been continued with only such

changes as are required by changing circumstances in the work.

A nominal price of 10 cents, postpaid, is charged for the booklet. It is planned to distribute the work through the sewing circles, but if any one wishes to order direct, the book can be secured through the Mennonite Publishing House, Scottdale, Pa.

MENNONITE GENERAL CONFERENCE

The full report of the August 28-30, 1929, meeting of Mennonite General Conference is now in print and ready for distribution. The report consists of 84 large-sized pages, the same size as the pages in the full report of all the sessions of General Conference from its organization in 1898, published a number of years ago. Many who have the copy of that report are adding the new additional reports to it as they appear from time to time. The present report is presented under three subdivisions, as follows:

- I. Minutes of the Meeting
- II. Committee Reports
- III. Conference Sermons and Addresses

At the nominal price of 35c, we will send the entire record of the General Conference from the time of its organization in 1898 to 1921, together with all the minutes of General Conferences held since 1921 so long as the supply lasts, the present number (which alone is worth the price) included. Send all orders to

Mennonite Publishing House,
Scottdale, Pa.

MENNONITE YEAR BOOK AND DIRECTORY

For 1930

This annual publication will be ready for delivery by the time your order reaches us. This is the official statistical publication of the Mennonite Church and should be in every Mennonite home. It gives the usual amount of space to informational articles concerning the work of the Church during the past year. The statistical matter is brought up to date and will give at a glance much information concerning our congregations and church institutions. This section begins with a new feature, Sunday School Statistics by Conference Districts; then follows the Calendar of Events, which gives some of the outstanding events that happened all over the Church during the year. After this we have the Church Directory where the memberships of each congregation, with the bishops, ministers, and deacons serving there, are given for each conference district. This is followed by a page in which the officers and committees of General Conference are given. Then follow the usual statistics of the Mission, Educational, and Publication Boards, with a list of all institutions under them. All the district mission boards are also listed.

The statistical table closes with the Directory of the names and addresses of Bishops, Ministers, and Deacons of all Mennonite bodies in United States and Canada. This is a valuable reference book that you will want in your home to get information along many church lines. It is also a great help in preparing talks in which reference to our missions, church boards, and church institutions are made.

Price, ten cents a copy, 75 cents a dozen, \$5.50 per hundred. Send all orders to

Mennonite Publishing House
Scottdale, Pa.

GOD MY FATHER

- I. What it involves.
 1. A new nature. "Partakers of the divine nature." II Pet. 1:4.
 2. Provision met. "Your Heavenly Father knoweth." Matt. 6:32.
 3. Protection granted. "The Lord is thy keeper." Ps. 121:5.
 4. Education bestowed. "Thy God which teacheth thee." Isa. 48:17.
 5. Correction received. "Chastening." "Correction." Heb. 12:5, 9.
 6. Sympathy manifested. "The Lord pitieeth." Ps. 103:13.
 7. Inheritance promised. "Give you the kingdom." Luke 12:32.
- II. What it implies.
 1. That I adore Him constantly. "Blessed be the... Father." Eph. 1:3.
 2. That I trust Him implicitly. "With all thine heart." Prov. 3:5.
 3. That I follow Him continually. "Be ye followers." Eph. 5:1.
 4. That I obey Him fully. "As obedient children." I Peter 1:14.
 5. That I walk with him completely. "Unto all pleasing." Col. 1:10.

—Dr. Chas. Inglis.

I don't believe in hobby-riding. But I tell you one thing: I'd rather ride a hobby than a runaway.—E. L. Frey.

There are a whole lot of catastrophies that can happen in a family that are worse than death, especially in the death of a saint.—C. A. G.

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MISSION SUPPLEMENT

"Go ye into all the world, and preach the Gospel"

"Look on the fields, for they are white already to harvest"

Published Monthly in the

MARCH 6, 1930

Interests of our Mission Activities

EDITORIAL

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection" (Job 11:7)?

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Romans 11:33)!

* * *

The poetical question of Zophar recorded in the Book of Job, and the burst of eloquence from Paul in reply as recorded in the Book of Romans, combine to make a practical topic for discussion in the next Mission Meeting where Ways of Working are to be determined. If man by searching and his natural wisdom can find out God, we have been spending a large amount of effort, and thousands upon thousands of dollars in a well-intentioned but futile effort to make Him known to those who do not know Him on the assumption that the Bible is the revealed Word and will of God and the only source of the knowledge of the way of salvation.

* * *

If there had been any other source of the knowledge of God, if there had been any other way of salvation, if there had been any way by which man might know God and His plans for the human race, then by every token of reason—the gift that God gave to us to distinguish truth from error—the way of salvation revealed in the Bible was the most costly, and would have been a wasteful expenditure of divine love and divine energy. The evident conclusion is that God Himself not only knew of no other way, but He knew that there is, was, and should be no other way of revealing His love to His creatures than by the way of redemption shown

to us in the Book of books—the Bible.

* * *

Rather dry and uninteresting.

* * *

Yes. But to those of us who have spent years of effort in the firm belief that the Savior meant what He said when He gave out the Great Commission it seems necessary to say over and over to the younger folks in our midst that the heathen are lost, they will remain lost unless they hear of God's way of salvation and accept it, and since we know of God's plan of redemption we are responsible for giving it to them. We need to say, too, over and over, that the important problem with us is not what will become of the heathen if they do not hear the Gospel, but what will become of us if we refuse or neglect to give it to them.

* * *

And now, having put down legibly so much of a conclusion to begin with, I will let you into the secret of the introduction. In our browsing for something worth while to read and pass on, I came across a Front Page that some one else had marked. I read of a man who spoke to a group of men about "What May I believe?" This Front Page gave only a short report of the speech, which was, undoubtedly, interesting throughout. In the speech there may have been reference to the Light of the World, the True Light which lighteth every man that cometh into the world. There may have been reference to the Holy Spirit who guides all who accept His guidance into all truth. If the speech as delivered had these references and others like them to show the dimness of the "candles" that were reported in the Front Page, then the speech as delivered was a fine, solid oration.

Our trouble was that we looked in vain on the Front Page for any reference to these Greater Lights. The report on the Front Page told that the speaker wished for four lights, or candles, to guide his way in his search for Truth. The four candles were History, Philosophy, Science, Experience. And in my heart I could not but feel sorry for the man who groped in the dim light of such candles in his search for Truth (note the capital "T"), when he had but to fling open the shutters, and run up the blinds, and tear down the curtains so that the full blaze of the noonday sun might reveal the object of his seeking. "Thy Word is a Lamp to my Feet."

* * *

Again we give the benefit of doubt to the speaker. If in the speech "History" was treated as "His Story"—the story of God's dealing with the human race—it was a most noble theme. A large part of the Bible is just that kind of Story. Without the Story of the Old Testament we should be wandering in a maze of puzzling paths without a guide to the Truth. Without the Story of the New Testament we should be without a conclusion to the most precious of guide books, and we should be left in our blindness and darkness—lost. But human history—leaving God out of it—is the most hopeless of guides to the Truth. How dreary the record is: The founding of a nation, the rise of the nation, the decline of the nation, the fall of the nation. One chain of repetition. Write Egypt, Assyria, Medo-Persia, Greece, Rome, Spain, China—you finish the list. The history of the human race—without God!—is a history of a gigantic failure. The fruitless efforts of men to secure peace in the world without the Prince of Peace is a pathetic story of assured failure. In the

early part of 1914 an optimistic young man wrote an article for the Christian Monitor proving to his mind that war was a thing of the past. Before the article could be printed the war dogs of Europe were unchained and the greatest tragedy of all human history had begun. The article was a bit too late—or was it too early? "History repeats itself" but its light is only a candle and can guide no one into the Truth.

* * *

How about Philosophy? Philosophy is the love of knowledge or of learning. It's good or bad, true or untrue, reliable or false, according to what kind of learning or knowledge you love. In its technical sense Philosophy seeks to account for things without the light of revelation. It lights a bit of tinder with steel and flint, then gets its candle aflame, and starts out with dark blue glasses to find Truth. But Common Sense looks over the fence and asks, "Say, brother, why don't you take off your glasses and let the light of the Sun in upon your search? Your little candle casts a shadow in the light of the Sun!"

* * *

Now how about Science as a "candle" to show the way to Truth? What is science? If I have been properly informed by those who know, our word "science" comes from the Latin word "scire," to know. So Science that is to light us to Truth is the teaching about things that are known. That sounds good. If the word were taken in its fullest sense it might be very well, for it would include all knowledge—including what the Holy Spirit and the Bible reveal. But the term is so seldom used that way, that we can hardly feel that it was so intended in the report on the Front Page. What passed as "science" five years ago is discredited now. What people were sure they "knew" then is positively shown to be false now. And such is the teaching they call "science" in our day. It's a poor candle to light the way to Truth.

* * *

"Experience keeps a good school" is an old saying, but the proverb needs a bit of sentiment to finish it: "but the tuition is very high." We

might even be willing to pay the price if the "candle" of Experience could show us the Truth. But it can't. In the first place, whose experience is it that is entitled to a capital initial and thus lead us to The Truth? Yours? Mine? John's? Peter's? All these experiences differ. They cannot all be true. Their sum total? The experience of all the men of all the ages from Adam on until—when? It would not be fair to stop with the experience of the present generation, for the next generation might change the sum total of experiences, and the final goal of Truth be as much unknown as ever.

* * *

Nay, verily brethren, your little candles of human knowledge will never lead you to The Truth. Jesus said, speaking to the Father, "Thy word is truth," and, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31,32). In the strength of that knowledge we may go to the uttermost part of the earth bearing the message of salvation, and have positive assurance in our hearts that "whosoever believeth in him shall not perish, but have everlasting life."

* * *

If the report on the Front Page were the record of a rare occasion, one that happened only once or twice in the course of a year, and then at widely separated places, this dissertation would not have been written. It would not have been worth while. In every farming community there is a sufficient number of honest, intelligent citizens to see thru the hollowness of the argument, and the insufficiency of the light offered by the Four Candles. But, unfortunately, the sort of address reported is but a sample of the kind of eloquence that is offered to young people with every commencement program, with every special occasion during the school year, with every banquet in which eloquence counts with the menu—and the young people, with their wealth of inexperience, applaud again and again. It is of extreme importance that we vigorously safeguard the precious heritage God has given us, "hold fast the things" He has given us at home, lest, in our zeal for the

"uttermost part of the earth," we lose our testimony right in our own homes. Let us never permit the Light of God's Word to be dimmed by the many other lights alluring.

A DAY'S WORK

By J. Paul Graybill

For the Gospel Herald.

Yesterday (Friday) morning about seven o'clock Bro. Samuel Histan of Doylestown called on the telephone, asking whether we could use him that day. Having planned to do some visitation work that day ourselves it suited very well for Bro. Histan to come. Last fall Bro. Histan had helped quite a number of times in similar work. He arrived at the Mission about 9:30 A. M., accompanied by his daughter Mrs. J. Silas Graybill.

The first home Bro. Histan and I visited was the home of a blind man. This home has been visited by the Mission folks for some years. His wife and two married daughters were present while we were there. These two daughters were Sunday school pupils at the Mission in earlier years. After a straight-forward talk on the wrath of God and the gracious salvation provided, the singing of two hymns, and prayer, we left and went to a home near by where the mother was busily engaged washing and dressing her small children with clean clothes. At this home things are untidy and upset and uninviting. They however need the message of salvation.

The next family on our list, we found, had moved. The husband of the family next door to this one, whom we had also planned to visit, was standing outside when we arrived. A little chat and an invitation to the services at the Mission concluded our call there. Our next stop was with an older man who rooms by himself and who had been a regular attendant at the Mission a few years ago but at present is frequenting a number of Missions in the community. A social chat, Scripture exposition, and prayer made up our call with him.

A short call was made with one of our Sunday school families next. Following this we went to the home of a man whom we learned to know only a few months ago. This man claimed, as so many do, that he had not sinned, having lived a good life all his days with possibly this exception that he had not been going to church for the last few years. After applying the Law to him we showed him three different sins he was guilty of. He then acknowledged that he had sinned in these points. He is passing through a siege of sickness and was getting ready to go to the

doctor when we were there. He complained of some troubles he had, some enemies, who even may take his life. He said that it might be at any time that his life would be taken. This fact certainly made me feel serious and responsible in speaking to him on the matter of salvation of his soul. After leaving this home we went home for lunch.

In the next home we visited for possibly 45 minutes. This home we had learned to know only a few months ago and this was the writer's first visit there, although the Mission sisters have been there before. The mother has been connected with church life during her time except the last few years. The husband has not been so inclined but has taken to drink. Bro. Histan especially took an interest in him and talked earnestly to him concerning spiritual things. After singing a few hymns and engaging in prayer we left. The next family we did not locate at the address given. The last call of the afternoon was with a man and his wife, the husband being tubercular. They seemed to receive us kindly.

Upon arriving home at the Mission we were agreeably surprised to find Bro. Wm. Detweiler of the Norristown Mission there to have a little chat about a few things. Bro. Histan and daughter left about 4:30. A few things were planned for the evening but we later received the invitation from one of our brethren to accompany them to the home of another brother and family, which invitation we accepted.

Our own private devotions, the writing of one letter, giving out a little food to the needy, a short call at a home on some business, these things together with the visitation work above mentioned filled the day. Also worthy of mention is a letter we received in the morning containing a check for the Mission. Now, many a day's work at the Mission is not as the one just described for there are many other things, other than direct and definite evangelistic work, that require attention. The more time, however, that can be devoted to direct teaching and personal work the better it is.

215 North Howard St.,
Philadelphia, Pa.
Feb. 22, 1930.

BRIEF BITS OF KANSAS CITY MISSION NEWS

By J. D. Mininger

For the Gospel Herald.

Isaac Piland, one of our former Sunday school boys, died recently in Bethany Hospital, Kansas City, Kans. Shortly before his death, while visited by Bro. R. P. Horst and others, he testified to the Lord Jesus Christ as being his personal Savior.

Bro. George J. Lapp gave a highly interesting and instructive address on "Our Mission in India." His illuminating message was much appreciated by a good-sized audience. It will be remembered that Bro. Lapp was one of our first missionaries in Kansas City when it was opened about 25 years ago.

The writer had the happy privilege of taking supper with Bro. William McPherson, 1918 East 71st St. Terrace, Kansas City, Mo., on his 64th birthday. For nearly 24 years this God-fearing man has now been without eyes and hands. By the use of his tongue, he reads his Bible which he enjoys more than most people do. Like Paul, Bro. McPherson feels that "these light afflictions which are but for a moment will work out for him a far more exceeding and eternal weight of glory."

Sisters Louise Jones and Osie Smith of the Kansas City Mission congregation recently spent a week-end very pleasantly among the brotherhood in and around Hesston and in McPherson Co., Kansas.

About a month ago, Brother and Sister William M. Smith took Paul Edward Johnson to the State School for the Deaf, at Olathe, Kans. Paul Edward is a very bright lad about 9 years of age. Through a siege of spinal meningitis, he almost altogether lost his sense of hearing. He is enjoying his new home and school very much.

During the recent cold weather (when the thermometer registered as far as 16 degrees below zero), and deep snow, we came in contact with some cases of dire need. One poor man, who is out of employment much of the time because of poor eyesight, thanked God for the snow for he said thereby he was enabled to get work at shoveling snow so that he could earn money to buy bread and other necessities of life. A poor aged widow living near-by had her little house to burn down some time ago. The men of the neighborhood chipped together and built her a one-roomed shack on a Sunday. One of our workers visited her during the blizzard when she was told that the neighbors had stolen fuel from her scant pile, but that "she felt sorry for them, because surely they must have been in want or they would not have done it." One place where the writer called, there was poverty, wretchedness, sickness and need of every kind. The man who had shortly previous come home from the hospital as a patient, was standing close to the none too warm stove with his overcoat on, and looking at me, as good as said, "Well Bro. M., aren't you going to let me have some fuel and eatables?"

The enrollment of our Week-Day Bible School at present is 214. The

other week there were 213 present. The teachers in this school are: Sisters Mary Stalter, Lois Diller, Mamie Yoder, Elsie Smith, Bessie Smith, and Ruth Mininger. Each of these has taken training for this work at a local accredited Teacher Training School.

From a nearby state comes a letter reading in substance as follows:

"Dear Brother, Greetings:—Find enclosed a check for \$35.00 to pay the rent of the Midway Mission building for one month. According to your article in the Jan. 2nd, issue of the Gospel Herald this is the amount required to pay said rent for a month."

Midway, as many of our readers will remember, is our branch Mission Station. The average attendance in Sunday school at Midway for the last four weeks, was 76. Sister Bessie Smith and her son Nayland have both been received into church fellowship with us, as one of the visible results of the work at this station. Bro. Nayland is staying at the home of Bro. and Sister Ora Troyer in McPherson Co., Kans. Sister Bessie is one of our faithful Sunday school and Week Day Bible School teachers. She availed herself of the week-end excursion rates to McPherson and is visiting her son at this writing. Pray for us and the work in Kansas City.

Feb. 22, 1930.

WHAT MISSIONS ARE DOING IN INDUSTRIAL WORK

According to the latest directory of Christian missions there are among the missions of India 177 industrial schools, 92 farm colonies, and 102 coöperative societies, in addition to many established by government. These agencies have had no small part in the progress of mission work in India.

Let us look into these various phases of work and see something of their purpose and scope.

Now, just what are these organizations and what are they for, you may ask. They are for the purpose of advancing credit, first of all. In addition, they may be used for the purpose of marketing products, or as agencies for the purchase of seed and supplies, as needed by the cultivators. In short, they are organizations through which agricultural interests may be promoted coöperatively. They help the farmer to get away from the "claws" of the money lender, who extorts exorbitant rates of interest, ranging from 50 to 150 per cent per annum. Or it helps the farmer to market his goods profitably without being dependent upon the "sharks" who stand around to get his products at an unreasonably low price. Where

properly managed a coöperative society is a "godsend" to the farmer.

You may also ask, What is the necessity of organizing, especially for Christian farmers, when the government is ready to establish such agencies? It is to be remembered that, while not all, a very large percentage of the Christian population of India is from lower castes and classes, and for the most part these people are poor and ignorant. In India these classes are known as the depressed classes, i. e., they are imposed upon by the higher castes. At every turn of the road the educated or high-caste man is ready to keep the poor Christian from getting the benefit of these organizations; so, to protect these people, missions have endeavored to help them.

The "farm-colonies," referred to, are tracts of land leased or purchased through the influence of missions for the purpose of renting to Christians or selling to them at nominal rates and on reasonable terms of payment. The purpose in mind, first of all, was to establish Christian communities; second, to make these Christians self-supporting, and along with that, self-supporting churches; and third, it gave the opportunity for educating and training these Christians in a way which would not otherwise have been possible. Now, to say that on the whole this work has been successful, and that the aim was reached, would be a much exaggerated statement. In many cases they have been quite successful, while in others they have been a failure, financially as well as from the point of view of establishing strong communities. Yet our own neighboring mission (the Irish Presbyterian) has a number of such colonies and they are considered a success, which shows that the project is a worthy one when properly managed.

Industrial, or rather vocational, education is the topic of the day. The 177 industrial schools, already established, have come about through a gradual evolution and growth. In early days, due to famine conditions, large numbers of children were gathered together by the various missions. These children for the most part were from the poorer classes, and in many cases were without parents; therefore, they were practically adopted by those who took them in. It was not a temporary arrangement for feeding hungry bodies, but also one of training young minds and hearts for the service of the Lord. The first thought of missionaries was to give them an education and a thorough Christian training. It did not take missionaries long to discover that all these young minds were not, nor would they ever be, qualified for Christian service directly as workers. Therefore it was necessary

to work out a system of training which would fit them for life, that they would be able to go out into the economic world and compete with the best minds. It did not take long to discover, either, that all of these minds were not, nor would they ever be, able to go very far in literary education, so here was another reason for working out a program which would be adaptable to definite needs. Missions had a definite obligation, and they wanted to meet it to the very best possible advantage. Time went on. The crop of children, gathered during the great famine, passed out, but other children were gathered from the immediate villages who needed and desired education. The Christian community grew, and from it children came; so that the orphanages developed into boarding schools, and out of this system of schools developed the industrial education.

The industries or trades used in these schools, in order of prominence, are something like this: carpentry, weaving, masonry, agriculture. Other minor industries were introduced, but these for the greater part are the most important.

Again you may ask, What is the Church of the Brethren Mission doing in these various lines of endeavor and with what success?

With regard to coöperative societies, as outlined above, we have done nothing in the way of establishing what might be called strictly coöperative societies. However, the present plan is to establish one at each mission station, just as soon as that can be done. It might be added that these societies, while under mission supervision, should be financed largely through local capital and should be self-supporting and not dependent upon foreign capital. It should be stated further that these societies are intended to be a place of investment for those who may have money for that purpose.

For a number of years we have had a farm colony at Vali, in Raj Pipla State, where land was purchased by the mission and rented to worthy Christian farmers. Young men were attracted there and the work was closely supervised. Then, due to pressure of missionary's duties, close supervision was not kept over the work, and the farmers accumulated more debts than were good for their progress. Some became discouraged and left. At present there are still some on the job, and now they desire to buy the land, and a plan is on foot whereby this may be done in such a way that they may make purchases at current prices and on reasonable terms.

Should we say this project has been a failure? If we should measure it as a strictly financial proposition, and close the books to-day, we would

scarcely be able to say otherwise; still, the original purpose has not been lost, that there be established a Christian community. And we think that in the next ten years the financial project will be a success. We desire that the men who hope to have land of their own may be given that opportunity without getting into the claws of the money lender, which will mean certain failure.

We, as a mission, have not been behind in industrial training. While greatest emphasis has been placed on carpentry in former years, at present more and more emphasis is attached to gardening and agriculture. Boys who, in earlier days, were in school, learned carpentry along with their literary subjects, and are now competing with men of other communities. Not only that, but they are making a good living, and are independent and a real credit to the Christian community. Still further, if we consider the influence of these men as they work among non-Christians, we must realize what their daily testimony means to those with whom they come in contact.

The agricultural work, while a newer project in our mission, is growing in importance. It has not been established sufficiently to be a real training, as we would have it, being conducted largely on a practical basis, i. e., the boys work in the gardens or fields during spare hours. True, they are getting practical experience, but they have a tendency to feel that their work is drudgery rather than that this is an opportunity to learn the basic industry of India. This year at Vali there are twenty-five acres under cultivation, five of which are in garden and the remainder in field crops. The garden is the best in the neighborhood and the field crops are far ahead of any in the community—a living testimony of good methods. We believe that, with a few inexpensive experiments in methods of planting, a great deal can be demonstrated to surrounding farmers and thereby a great service may be rendered. Also, with some definite instruction in the school, and projects in agriculture properly organized for them, they will come to see the attractive side of this industry.

The ever-increasing emphasis placed upon the importance of agricultural education by missions is a testimony that it is an essential part of the Christian training program. Government also is establishing schools for this purpose in each district. Why should it not be so where over 80 per cent of the people of India live in the rural districts? Should they not be trained for rural life?

We might add further that the failure in the economic projects mentioned in this article has been due

to a lack of trained leadership. Special emphasis is being placed upon vocational education these days, that this imperative need be met. Where can we hope to train men of character except where the Spirit of Jesus is the predominating Influence in that training? Certainly, we could not expect it to be done where non-Christians make up the teaching staff, such as is the case in government schools. Missions have a very definite and heavy responsibility in this very definite service.—By Arthur S. B. Miller in *The Missionary Visitor*.

SHALL WE FOLLOW THE APOSTOLIC WAY?

Editor's Note.—The following article from the *Missionary Review of the World* is especially commended to the thoughtful, prayerful attention of our missionaries, both home and foreign, and to the members of our Mission Boards, both General and District. I hesitate to write the next sentence—perhaps I'll cross it out after it is written: The mission that does not become unnecessary after a reasonable length of time, that is, if it does not establish a native church that can get on better without the missionaries than with them, is a failure, and does more harm than good. I have written the sentence now, have read it over three times, have looked over the article again, and I have decided to let it stand. If it is too strong, or wrong, and you decide that way after you have read the article carefully—well, write and tell me so—I shall reply that you are welcome to your opinion.

Paul preached the Gospel in Asia and Europe, and passed on, leaving a native church, behind him in the cities he visited.

Sometimes he revisited and encouraged that native church, but he left the responsibility on the shoulders of the local elders.

Twenty-eight years ago John R. Mott issued his challenge in his "Evangelization of the World in This Generation." It thrilled the Church like a blast from Roland's horn to his battle hosts. He showed in several chapters the possibility of it in view of the achievements of the first generation of Christians; in view of some modern missionary achievements; in view of the opportunities, facilities and resources of the Church, and the burning conviction of leaders of the Church that it could be done. That book was published in 1901. If a generation is about thirty-three years, then that generation ends in 1934. So but five years remain to finish the task!

How nearly is it completed?

Vast areas with millions of population in Tibet, Afghanistan, Central Africa, Amazonia, Central Europe, Western Asia, India, New Guinea and many smaller islands of the sea remain untouched.

A volume could be written to show why the work is still unfinished. Can

it be done within another generation from now?

Dr. Thomas Cochrane, a Scotchman who labored for 22 years in North China with the rich blessing of God upon his work, resigned from his medical mission work there some years ago and went to London to undertake the task of telling the Christian world how he believes the globe can be evangelized in a generation if Pauline methods are employed.

For eight years the World Dominion Press of London has sought to keep the Christian world posted with up-to-date information about the unreached fields, coöperating with all mission enterprise, in order to secure this information, and to inspire men and women to go out into these Gospel-needy areas in the Pauline, New Testament way.

Old Missions Dig In Too Deep

"The majority of the already existing missions," says Dr. Cochrane, "are doing an intensive work. In their beginnings they had a vision no doubt that reached over vast spaces, but after getting established they become more or less localized. They are doing this intensive work around their station or compound. There is no end to its intensiveness. You know you can do a vast deal for one man—for a comparatively few. They have built pretentious and expensive buildings oftentimes, and have been gradually led on to consider that they are limited as to the area they can evangelize. They have dug in."

World evangelizers need to get away from the long followed plan of curtailing the work, even recalling missionaries, because the home board gets in debt, or of sending out an extra missionary or two on a little spurt if there has been an unusually generous year back home. A fuller use of the native church will help vastly to solve the problem of advance and of giving millions more the opportunity of learning that they have a Savior who died for them.

Continents or great national areas need to be studied as a whole by every mission at work on them, and the evangelization coöordinated in a better coöperation. Mission work has gone on in too haphazard a way in this regard. The parceling out of the mission fields among the various boards has not proved as advantageous as hoped, and in some instances jealousy of this possession has led missions who actually could not do the work from allowing others to go in who could.

Some of the foundation principles of this plan are emphasized by Dr. Cochrane:

1. The Christian Church has never tapped the resources of an omnipotent God. The principle of atomic energy needs to be applied by

the Church in a spiritual sense. With an omnipotent God the impossible is possible—even the evangelization of the world in a generation. But this power cometh not save by prayer and fasting.

2. In the Kingdom of God there is no nationality. "I was standing on a hilltop in China once," says Dr. Cochrane, "having an interview with a leading Chinese Christian. As the setting sun made a golden path of glory in the sky, we talked of spiritual things. I forgot that he was Chinese and he that I was a Scotchman. Bare soul touched bare soul. In Christ there is neither Jew nor Greek. In the little time there is left to me to work I desire to pay my debt to Jew and Greek and Barbarian alike."

3. A new era is dawning upon the world. There are new inventions. Men are thinking new thoughts and following new methods. If we would properly perform our task, we must follow the methods of St. Paul. "The oldest missions are the most expensive," declares Dr. Cochrane, "and missionary enterprise is tending to become more and more expensive in operation. The London Missionary Society in which I served for years has arranged to transfer one of its missions after one hundred years to a neighboring missionary society, in order to cut down expense. It suggests a sort of merchandise transaction, and grieves me."

4. An "indigenous church" is a vital necessity. "This transfer is a result of not having established and cultivated an indigenous church. This is a phrase coming more and more into use in missionary reports and writings. That is partly because of the interest our little group has created and circulated in its literature. It is disappointing how few can define what an "indigenous church" is.

A Splendid Example

"Without a live indigenous church the task of world evangelization is impossible. When we speak of the untouched fields we think of Tibet, Afghanistan, Central Africa, and the South American Indians, perhaps, but we have little conception of the vast unreached masses surrounding most of the long established mission work in all foreign fields. In Japan the rural regions are practically untouched. One Christian to nine or ten million is still unevangelized. In Korea, China, Russia, Asia, the progress of missions is slow as compared with the growth of the population. Only a corner of Mongolia is touched. A whole generation has passed since Gilmour went in, labored and died. Unless we speed up, the Russian Red may make the work impossible.

India has 40,000,000 unreached population with all its missions. In-

do-China 18,000,000. We have been singing for ages about Ceylon's spicy breezes, and as we sing we do not realize there are a million or more without the Gospel in that island.

"Missionaries are going to places easy of access. Arabia and North Africa are the keystone of Islam, and they are hard fields. North and Central Africa is 90 per cent Islamic."

5. The missionary societies have been thinking in terms of needs—not need. The missionary purpose is singular, not plural. We think of the medical need, the educational need, and the like. But there is only one need—lost souls. If we can meet the one fundamental need, all subordinate needs will be met.

6. Material resources are not absolutely essential to an indigenous church. Missionary advance work has all too much been dependent on the amount of money the home church has annually been able to send out. But the important thing is spontaneous expansion. A wonderful change comes into the life when a man or woman is really converted. He or she has got a tremendous secret of life and hope which must be poured out into the first willing ear. That was the way the early church expanded.

7. Many have made the mistake of building great colleges, often at huge expense, to offer a finished culture to the native converts. When we have created an indigenous church, the Godly native Christians themselves have trained their children in Christian homes, and these children have become leaders in evangelizing their communities.

"If we can persuade others to get this vision and coöperate, we believe we can see the world evangelized in this generation. A young native convert on a field we are in touch with, complained regretfully that he could only deal with four or five hundred people in six months! If every native evangelist would do that much, vast progress would be made. Opportunity is slipping away. A large village in Africa not long ago asked for a Christian teacher. None was available, and in a year that village was entirely Mohammedan.

"Our idea is to have a capital fund, the interest to be used in securing and disseminating information, and keeping it up-to-date, and to aid as far as possible, those who will adopt our methods, Paul's methods—not the static method nor the stipendiary system. The more largely we can interest God's people to put up the money, the more we can accomplish. All these plans and resources are of course useless apart from the help of the Spirit of God."

A man in sympathy with this Apostolic method went to a mission in China, and refused to look at the

fine school buildings and the neat church. He amazed the missionary group by saying, "I only want to see your unfinished task as shown in the unreached multitudes."—By Howard A. Banks, in *The Missionary Review of the World*.

ONLY A "BABE"

"Salam, Saheb," he said as he walked up to the missionary's office door one morning.

"Salam, brother, come in and have a chair. Where did you come from?"

"I live in the village of B——," he replied. "I have just brought a boat-load of supplies to the port of the city near by, and knowing you were so near I could not resist the thought to come down and see you."

"But who are you?" asked the saheb. "I don't remember you."

Very slowly he began. "Saheb, do you remember a good many years ago you were camping in our village, in B——? I was a little boy then. My father's name is R—— and I am B——."

"Oh, yes, I knew your father, and we did camp in your village several times."

"Well," he continued, "you folks were showing pictures with the lantern, and having meetings every night. My brother and I were going to the mission school, but there were no Christians in the village (except the teacher and his wife whom you had sent there), and no one wanted to become Christian."

"One day I got very sick. My parents did all they knew to do—they called the bhagat [holy man], and he sat there and mumbled off things no one could understand. Then they gave me 'dam,' that is, burnt a place on my body to let the demon out, but still I got no better; all thought I would die. One evening you came into our house. You saw I was sick and came at once to the bed, and asked my parents what they were doing for me. Then you told them about the God in heaven and that He alone can heal us and—I remember so well—you knelt down by my bed and asked them to kneel too, and you prayed so earnestly to Jesus for me, that He would heal me. I thought then that He would certainly do it. You said we should do all we can for ourselves, and take medicine and ask Him to bless it and to use it to heal us. Then you called Madam Saheb to bring me some medicine, and she came and gave it to me with her own hands for several days, and I got well. I always thought it was your prayer and your Jesus that healed me. I never could forget it and I resolved that I would worship Him too when I grew up.

"And I did want to. I would hear the missionaries when they toured

the village after that, and the Christian teacher was always telling us about the Way—but somehow, it was so hard to do, as all our people were opposed to it. But now, at last, I have done it! I am so happy. I have been baptized—and persecuted—but, I can stand it. To think I have waited all this time! Now I am about thirty years old and a father of children. So now, that's all. I just wanted to see you and tell you that it was your prayer that led me to Jesus, and I know too that He healed me."

The missionary was affected. He walked over and took him by the hand. "My brother, I praise the Lord for you and for your testimony. May He keep you true to Himself, always rejoicing in Him and seeking to lead others to Him! He chose his followers from among the lowly—the fisher-folk—just like your own."

Then the Madam Saheb was called, and he told the story all over again so all could rejoice together. She asked about the health of his father and mother, and of the welfare of his brothers and sisters, calling them all by name as this family was especially dear to her. He marveled that she remembered them all after twenty years!

The minutes flew by; it was nearly time for his train. He said, "I must go, but—before I go could we have prayer together, Saheb, please?" Of course we could! How happy at the thought! It is usually the saheb who leads off in the conversation with those who come to his office daily. It is always the Saheb who says "let us pray together" before any one leaves his office. But to-day, how different! A "babe in Christ," a poor, weak Christian, no doubt, yet asking for prayer before parting!

God bless him, and all such in India, and help them, like Andrew and Philip, to lead their brethren to Him! —By Effie V. Long in *The Missionary Visitor*.

WHAT A CHILD'S PENNY DID IN SAVING SOULS

Some years ago a mother in New England was helping her missionary society to pack a box to send to the missionaries in India. Her son, aged four years, was deeply interested in the work. He asked all manner of questions, and when satisfied that he knew the contents were to help those who had fewer blessings than himself, he insisted on putting in an offering all his own. He asked that something should be bought that would tell the poor heathen about Jesus.

As he had only one penny of his own, his mother purchased for him a little leaflet entitled "Come to Jesus." His name was written on it with the

little prayer, "May the one who gets this soon learn to love Jesus."

The box was sent off with many prayers that God would bless the contents to the saving of souls in India.

When it reached that far-off land, the missionaries distributed the many scripture cards, booklets, etc., among the natives. In the distribution, the child's leaflet was overlooked, but found its way into a safe place in a bureau drawer of a lady missionary. For some months the leaflet was hidden from human eyes, but God was watching over it, for He had a special work for it to do later on. He was going to answer the little boy's prayer in a strange and wonderful way, in His own good time.

In the mission employ was a Hindu priest. He taught the missionaries the language of the Hindus. As he was a devoted worshiper of idols, he would not even listen to the story of the Gospel. After some time he decided to go back to his mountain home, many long, weary miles away. When he said "good-by" to the lady missionary who had laid away the little boy's penny leaflet, she wanted to give him something to carry home with him that would tell him of Jesus and His love. She knew he would not accept a Bible, although he could read English well, and in searching for something, God led her to find the leaflet, "Come to Jesus." When she gave it to the priest he took it without looking at it, and carried it away with him. For years the missionaries knew not what had become of the priest or what he had done with the leaflet. But God knew, and His Spirit led the priest on his lonely journey home to read the writing on the leaflet. The child's prayer so touched him that he was then eager to read further. From that time he was greatly troubled about his sins. He soon gave up his idols and became a devoted missionary to his own people. Fifteen years after, American missionaries visited his mountain village and there found the converted Hindu priest with a congregation of fifteen hundred people, who had learned to love Jesus as their Savior, through the influence and teaching of that one leaflet. What instrument did God use in the saving of those fifteen hundred souls which Jesus died to save?

One little four-year-old boy.

One sweet little childish prayer.

One little four-paged penny leaflet.

Where is there a Junior boy or girl who cannot give at least one penny a week for Jesus, and follow it with a prayer? No gift, however small it may be, given to the Lord in love and prayer, will ever be lost in God's sight. He will use it for His own honor and glory and the building up of His kingdom on earth.

What saith the scriptures? "Even a child is known by his doings, whether his work be pure, and whether it be right" (Proverbs 20:11).—A Tract.

THE MISSIONARY SPIRIT

The toils of day were over, and we were retiring for the night. I looked across the room to where my friend was standing. Suddenly she raised her eyes and spoke:

"Well, I'm sorry for anybody who is not a missionary," she said. I wish you could have seen the face and heard the tones as she uttered those words.

I asked, "How long have you been on the field?"

"Twenty-two years," she answered.

"And you live here alone?"

"Yes, here alone, yet not alone."

I looked round the room where she was standing; not one stick of furniture that was not absolutely necessary. In one corner stood a cupboard, roughly made from an old packing case.

In another corner stood the plainest of tables; on the floor of mortar were two coir mats, and standing at one side of the room was a charpai—just rough pieces of wood fastened together, and then the string drawn mysteriously across; this made the bedstead for my friend the missionary.

There were two other rooms in this wee house, one that served for dining, drawing-room, and anything else you like to use it for; and a tiny room beyond where "prayer is wont to be made." The prayer room is completely furnished with two mats and a stool to stand the lamp upon; nothing else is needed. There is a daily prayer-meeting for all; the all consists of two men and their wives and children, an old woman and her grown-up daughter (the latter tried to instill a little knowledge into the heads of the wild children about); all these are converts. There are also the Bible woman and her two little girls and a little blind boy, named Samuel. It is about Samuel I want to tell you. He lived away in a village some distance from here. The missionary went to tell the glad tidings, but no one wanted to hear and they made no secret of it; she was driven out by men waving their sticks at her. At that time little Samuel was not called Samuel but Rajnath; his father was a Brahman, and this gave a distinction to the little chap. By and by his father died, and the wife and laddie lived on in that same village; he had sore eyes, and yet no one seemed to care, no one seemed to see that neglect would bring a sad calamity on that young life.

One day the missionary went a-

gain. She had been away some time, and during her absence the boy's mother had died; little Rajnath was still wandering about, quite homeless now. Blind, hungry and naked, save for a little loin cloth. He would feel about and gather up leaves for fuel for a man of the village, and for this he would get a few pieces thrown out to him; his mealtimes came but once a day.

The missionary has had her meeting at last, and as she leaves a man goes up to her and says, "If you want to do a good work, take that little boy away."

At first she could scarcely believe her ears; did the man mean it? Was this to be the firstfruits of that heathen village she wondered? Her heart was full as she wended her way back to her Bethel. That night there was special prayer for guidance at the little prayer-meeting.

A few days after found the missionary back again at the same village, this time to take away God's gift to her. To look at, it was not worth much—a little lad with sightless eyes and emaciated body; his worldly goods consisted of a filthy loin cloth, nothing more, but in that despised body there lived a human soul, a soul that Jesus came to save.

"Will you come with me?" said this missionary to the boy, and he immediately stretched out his hand in the dark, and felt the gentle touch of a hand stretched out to save; he grasped it, and left for ever the life of a Hindu.

Arriving at the mission house a warm welcome awaited him, each doing his and her best to welcome this wee stranger. He had never had such kindness; only hard words and starvation had been his lot for many a day. Why were they so kind? Then he was told of Jesus who loved him and who sent His servant to take care of him. Is it any wonder that his heart opened and he very soon found himself trusting Jesus?

The missionary gave him the name of Samuel, and somehow one's thoughts go off to that other little Samuel who heard the voice of God and responded, and we prayed that this little blind boy saved from Hinduism might grow up and minister unto the Lord and his own people. The missionary went out telling others the same old story of Him who is the great Rest-giver, and they listened, and best of all some came out to follow Him, leaving all for His dear sake.

I looked into the face of my missionary friend and I saw a deep joy written there; she lived here some distance away from any other European, glad to be trusted in such a lonely field, for she ever lived and worked and prayed as "Seeing Him who is invisible." To be with her

was to feel strengthened, and to hear her tell of the people she loved to teach was an inspiration, and somehow there seemed to be "Another" standing near and saying, "Go and do thou likewise," and I answered, "Yes, Lord, Amen." What do you say?—*Bombay Guardian.*

A WORD SPOKEN BY THE WAY

In his book, "Taking Men Alive," Charles G. Trumbull gives several illustrations of men who knew how to make the most of seemingly slight opportunities for speaking with others:

At one time Bishop C. C. McCabe was riding in a strange city. "When the hackman got down from his box and opened the door to let me out," said he, "I paid him and, grasping his hand, said, 'Good night; I hope to meet you again in glory.' I then went into the house, met my host, and retired. About midnight my host knocked at my door and said: 'Chaplain, that hackman has come back and says he has got to see you to-night.' When the broad-shouldered, rough-looking man, with whip in hand, was shown to the room, the tears rolling down his cheeks like rain, he said: 'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.'" —Selected.

WEEKLY NEWS LETTER FROM ARGENTINA

By J. W. Shank

Our hottest month of the year has been as usual. It seldom rains much in January. After eight or ten days without rain the heat gets quite intense. This year we have an unusual amount of hail. Some of the insurance companies are (it is claimed) about to go bankrupt because of the heavy losses by hail.

We hardly know what to do for vegetables. Other years we always have local vegetables of almost every kind. This year practically all of the fruits and vegetables are shipped in. We pay fully twice as much for all such produce as we do other years. We are always fond of tomatoes in hot weather, but now we have to pay eighty centavos for a Kilo (2½ pounds) (on a rough estimate, 20 cents a pound). Even such things as lettuce, peas, cabbage, and beans are all shipped in from Buenos Aires or from Mendoza. It makes it extremely hard for us to make ends meet.

In the territory of the Pampa the crops were a total failure this year. Brother Luayza from Santa Rosa writes that the government has had to send food for the farmers because they have nothing. He says, "If the government has to do this now what

will be the condition when winter arrives?" Even in our section the crops were seriously damaged by the prolonged spring drouth and the all too little rain since then.

Sickness has been quite severe this summer in some places. Many have died from the same families. In Carlos Casares it has been scarlet fever and diphtheria. One of our Bible students has passed through a hard summer because of sickness and death in his home.

This morning Brother Lantz started out from Trenque Lauquen in the Bible coach with a number of the Bible students. They will work their way toward Santa Rosa arriving in time for the conference which convenes on Thursday.

On the 21st a telegram arrived announcing the death of Sister Litwiler's father. So many of the missionaries have lost one of their parents within the last few years.

Pray for the seed sowings in Argentina this year.

Pehuajo, Jan. 28, 1930.

FROM OUR MISSION STATIONS

Norristown, Pa.

(19-21 W. Marshall St.)

Dear Herald Readers:—Last evening, Feb. 22, we began our semi-annual evangelistic campaign. The attendance last night and tonight was very good, the mission hall being crowded. Bro. Wilson R. Moyer is proclaiming the Word in power. May the Holy Spirit drive it into the hearts of the hearers with mighty convicting power. Truly the harvest is great. May many of these unsaved be brought to know Him in whom alone there is life.

A man and wife who had been received into church fellowship about three years ago but who have since drifted away from the church have asked to be reinstated into church fellowship. Will you pray for them that they may be faithful?

In Christian service,
Wm. G. Detweiler.

Lancaster, Pa.

(Mennonite Mission)

Dear Herald Readers, Greeting:—Truly we are thankful to God for all His benefits toward us. Sometimes we, with our finite minds, fail to appreciate things which the Lord allows to come our way as blessings. Yet God, in His infinite wisdom, knows they are working in and through us a far more exceeding and eternal weight of glory. The result will more than compensate for all our trials. Just to have one word of God's commendation; to be honored before the holy angels; to be glorified in Christ, so as to be better able to flash His glory on Himself—that will more than repay for all. Some

one has truthfully said, "The very fact of trial proves that there is something in us very precious to our Lord: else He would not spend so much pains and time on us. Christ would not test us if He did not see the precious ore of faith mingled in the rocky matrix of our nature; and it is to bring this out into purity and beauty that He forces us through the fiery ordeal." Let us be of good cheer. It is not hard for the Lord to turn night into day. He that sends the clouds can easily clear the sky. It is better farther on, all praise to the only wise God our Savior, to Him be glory and majesty, dominion and power, both now and ever.

The Mission family has been blessed with good health through these cold winter months. In this city there is much suffering and sickness due in part to labor conditions and the extremely cold weather.

We visited a Catholic home yesterday where the mother said, when the mercury stood around zero, she was unable to get any coal, her baby was blue cold and she, herself, went without food for several days rather than to beg. The father had been a good provider but was laid off his old job and, so far, had been unable to find another. The mother seemed impressed with the simple Gospel truths as presented and promised to attend our services. The children have been attending our Sunday school for some time. Pray for us and them that they may be taught the only true way, salvation by grace, through faith in the shed blood of our Lord and Savior Jesus Christ.

Another home was visited where a mother and four children, ranging in ages from four years to ten, had been deserted by the father and left with no means of support. This mother gave us a very hearty welcome and seemed to appreciate the message and tracts left with her. She too needs our support and earnest prayers.

We are having an unusually large number of calls for help this winter, which bring to us wonderful opportunities, also added responsibility, of not only supplying their temporal needs but of breaking the Bread of Life to them.

One young soul was recently added to our number by water baptism. Several others are under instruction and still others are counting the cost. Pray for them that they may have a definite experience of salvation and become willing to present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.

We have organized a Mission Study Class at the Mission with Bro. D. S. Krady as instructor. It meets on Tuesday night of each week. Good interest is being manifested.

Bro. D. S. Krady spent several weeks at Johnstown attending the Bible School. He reports some very interesting, and enjoyable, as well as profitable experiences.

Sister Anna Winters, one of our workers, in company with Sister Mae Greenawalt spent a few days at Johnstown Bible School. They enjoyed their visit very much.

Our Sunday services are as follows: Sunday school, 9:15 A. M.; Children's meeting, 6 P. M.; Bible Study class, 7 P. M.; Bro. Jacob Sholtzberger has charge of this class. At present we are studying the Sermon on the Mount. At 8 P. M., we have a Gospel sermon.

We want to thank all those who have so liberally contributed funds for the new Mission site. We are still in need of between seventeen and eighteen hundred dollars to liquidate the debt. We would suggest this as a splendid opportunity for you to invest any of the Lord's money over which you are steward. It will bear fruit to life everlasting for many years to come, if He tarry. Again, we wish to say a hearty thank you and God bless you for past and future donations. "God loveth a cheerful giver."

Yours in His glad service,
The Workers,
Per Mrs. Nora Harper.

Columbia, Pa.

(Mennonite Mission)

At this time a heavy cloud hangs over the Mission because of the serious illness of Sister Anna Groff. Her condition is about the same, being very weak. We are glad to know that every cloud has its silver lining. We crave a continued interest in the prayers of God's people, that she might have the all-sustaining grace of God to help her in this sore affliction and if it is His will, that she again might be restored to health, and be used to the salvation of many souls. Pray for the work and workers.

Welsh Mt. Mission—Samaritan Home

Dear Herald Readers, Greetings in Jesus' precious name. The work at this place is twofold, namely the Mission work and the work at the Home.

The Mission Work

is neglected somewhat, through the pressing duties of the Home. Although we do some visitation work, distributing tracts and Gospel literature of various kinds, always lending a helping hand when we see necessary, sometimes giving medicine and dressing wounds. We give a ticket to every one present at Sunday school, which entitles the holder to a loaf of bread at Bible Study on Tuesday evening.

This winter we have Sunday school every Sunday afternoon at 1:30 followed by preaching at 2:30. We find this pleasanter for the ministers and valley brethren and sisters, as the roads are often bad during winter. Pray that our lives may shine for those in darkness.

The Work at the Home

The health at the Home is good considering the ages, which range from 37 to 84 years. We have 11 inmates at present. One sister is in bed, paralyzed, can hardly talk or hear. Another is blind. Each one has needs to be cared for in various ways. May we do what our hands find to do and be gentle, kind, and true, always asking the Lord to guide us with wisdom.

We are in need of a worker by the first of April. Pray for one.

In Service,

Henry K. Hershey.

Grace Mennonite Church

(3819 N. Ashland Ave. Chicago)

Dear Herald Readers, Greetings in Jesus' Name. We have much to praise the Lord for at this place. After a rather heavy winter we are having nice weather. Regardless of the weather of the past we have been having fair attendance at our services. The end of March will close the first year of the work that was started at this place.

There was a special effort made to reach the unsaved by evangelistic sermons by Brother Leaman. To this effort there were nine older ones that accepted Jesus besides a number of children who will need more instruction as to what it means to accept Christ.

We ask an interest in your prayers that the work and service done for Him here in this city may bring great glory to God.

Yours in Him,

H. E. Widmer.

4211 Greenview Ave.,
Chicago, Ill.

Mennonite Gospel Mission

(2504-Fourth Ave., Altoona, Pa.)

Sunday evening, Jan. 26, Bro. A. A. Landis of Ephrata, Pa., and Martin Z. Miller, of Bainbridge, Pa., were with us at the Mill Run Chapel services. Bro. Landis preached an inspiring sermon on "Christian Growth." Bro. J. B. Gehman, Supt. of the Reading Mission, and two sister workers of the mission, Lizzie G. Musser and Myra Stoltzfus, were at the Altoona services. Bro. Gehman allowing himself to be used in the Y. P. Meeting. The following morning Sister Nissley and myself accompanied them to the Johnstown Bible School for the Ministerial Week. On Feb. 2, Brother Eli Frey of Ohio preached in the morning

services at Altoona, and in the afternoon following Sunday school at Mill Run Chapel, also at the evening services.

Bro. O. N. Johns, Canton, Ohio, filled an appointment at Altoona on Tuesday evening, Feb. 4, using for his text, "Behold he prayeth."

W. B. Stoddard, Eastern Secretary of the National Christian Association on Friday evening, Feb. 14, at Mill Run Chapel, gave a lecture on Anti-Secrecy.

I. D. Stonerook of Martinsburg preached at Altoona on Sunday evening, Feb. 16.

The Mission Sister Workers are attending the special Sunday school week at the Johnstown Bible School.

The Lord willing, Bro. D. M. Wenger, Leola, Pa., who is the Special Music Instructor at the Johnstown Bible School will be at Mill Run Chapel Saturday evening, Feb. 22, to conduct a song service and to give a talk on "The Power of Song."

Cash Receipts Dering February

S. W. Conf. Dist.	\$110.28
Millwood S. School	41.00
J. G. Godshall, Telford	20.00
Eli K. Zook, Allensville	1.50
	<hr/>
	\$172.78

Cash Value Clothing

Beech S. C., Ohio	\$10.00
Cross Road & Lanvers S. C.	6.95
Belleville & Allensville S. C.	9.56
Morgantown S. C.	1.85
Maple Grove S. C.	17.86
Sarasburg S. C.	4.30
Reid S. C.	5.79
	<hr/>
	\$56.31

Many thanks for your support. We beg a continued interest in your support and your prayers.

Feb. 18, 1930. Joseph M. Nissley.

Knoxville, Tenn.

(1308 W. 4th Ave.)

Dear Herald Readers, Greeting:—Since our last writing we feel we have many things to be thankful for.

At present we are enjoying fine weather. The warm sunshine and birds singing, the green grass and Easter lilies coming forth again remind us that spring is near.

These beautiful days bring to our minds more forcibly the great amount of work to be done here. Much teaching is necessary. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little" (Isa. 28:10).

We are glad for the interest manifested on the part of some to live better lives. But when we see a lack of concern on the part of others we wish that they too might "taste and see that the Lord is good."

We were pleased on Sunday, Jan. 12, to have with us Sisters Mary Habacker and Ellen Garber both of Mount Joy, Pa., also Clarence Leffer of Kinzers, Pa. They were

traveling from Florida to their homes in Pennsylvania. Their visit and help in the services here will not soon be forgotten.

On the morning of Jan. 23, Bro. Daniel Glick, his wife, and two children of Lancaster, Pa., accompanied by Sister Barbara Lapp made a short stop here, their time being limited on account of their business trip through the south.

The attendance at the children's sewing class has kept up well, an average of 25 present at each meeting.

Sister Jennie Haynes who has not been well much of the time this winter is improving and we think will soon be out again.

We again thank those who remember the work here. May your interest continue.

In His service,
Feb. 20, 1930. Beulah I. Good.

Canton, Ohio

(1939 Third St., S. E.)

A "Christian Life" series of ten sermons will be given at the Canton Mission Church, by the pastor, E. A. Shank, during the entire month of March. Following are the themes:

Morning, 10:30 A. M. March 2—A Model Christian Home in this Modern World. March 9—The Christian and Commerce—its Destruction. March 16—The Number Six and the Second Coming of Jesus. March 23—Sin as Related to the Christian. March 30—Repent for the Kingdom of Heaven is at Hand.

Evening, 8:00 P. M. March 2—Does Scripture teach a literal coming and reign of Jesus on Earth? March 9—Palestine—the Jews and their Relation to the Second Coming of Jesus. March 16—What God does with Sin. March 23—Salvation by Faith. March 30—Latest signs of His Coming.

Any one interested in any one, two, three, or all of these themes will be gladly welcomed at any time during this series. These themes are scriptural, timely, and interesting. Come and enjoy a feast with us.

Feb. 21, 1930. Cor.

Lima, Ohio

(Mennonite Mission)

The attendance of our Sunday school has been improving. It had been low, due to much sickness.

Our S. S. superintendent, Brother Harry Lusk, has been seriously ill, but is improving. Pray for his complete recovery.

Recently, a young girl, who had once made a start in the Christian life, told us she was changing jobs in order to be able to attend our services. We hope that she with others may return to the Lord.

A girls' Bible Class has been started. They meet every Tuesday evening after school. Bible stories and

the Gospel of John are being taught. We are sure that if the seed is sown on fertile soil it will bear fruit for eternity.

Plans are being made for a series of meetings to be held the latter part of March, with Bro. O'Connell in charge. A special prayer meeting will be held every Sunday evening before the services. We feel that the most necessary thing for a successful revival is to wait upon the Lord.

We are grateful for the many funds that have been donated to our mission this last year. We trust that you will continue to support our work.

Our greatest needs are consecrated workers and the prayers of the churches. Our Sunday school and Y. P. B. Meeting have been handicapped because of sickness. Only God can supply the need. "Pray ye therefore the Lord of the harvest."

The workers have been much encouraged, because a young brother who has been discouraged asked for prayer that he might be a faithful follower of the Lord. Also, a stranger came to our meeting last Sunday evening and expressed a desire to live for God. He said the young people's meeting and the sermon were just what he needed. Will you join with us in praying for him.

Remember the workers in prayer that we might build upon the true foundation, Jesus Christ.

Feb. 21, 1930. Iva Sommers.

Job—Whitmer, W. Va.

Dear Herald Readers, Greetings in the name of our Master. For a few days winter is hidden and the days are full of sunshine. The bluebird has returned with the message that spring will soon arrive and that we should prepare to receive her. Few may be the days until her message will be scorned. The flakes of snow will sneer at her. The cold winds of the North will try to make her flee and lose faith in the message she was asked to bear. Yet all this does not make us doubt her message. "Behold the lilies of the field," said Jesus. Likewise let us learn what this little creature of the air has to tell us.

Jesus is coming. The message rings clear through all the world. Yet we must take the sneers of snow and Northern winds until He returns. After the snow, returns the sun to renew the promise that can never fail.

We thank God that His promises are the same yesterday, to-day and forever. The workers are thankful for the health God has given them and are happy in His service. God has blessed us with a bountiful blessing of His Spirit with the result that interest is fine and conviction present in the hearts of those about us.

The attendance at Horton has increased from thirty to forty, to seventy to ninety. The prayer meeting in the Horton-Italy district has very fine interest and good attendance. At a recent prayer meeting a father confessed Jesus Christ. Others are getting tired of sin and Satan and want to find the New Life that is full of joy.

Bro. Weaver spent some time at E. M. S. attending Ministers' Week. On his return he brought Bro. Joe Coffmans to Roaring.

Recent visitors were Bros. Douglass Allen and Oscar Brawley. They stopped with us while on their way from Short Bible Term at E. M. S. to West Liberty, Ohio, where Bro. Allen plans to work. After a brief visit Bro. Brawley plans to return to his home at Guy's Mills, Pa. We appreciated their visit very much.

We are also looking forward to the time when we can reopen our other two Sunday schools. During the winter months the condition of the roads makes it impossible to run them.

Pray for us and the work that we might be shining lights for Christ not under a bushel but on a candlestick.

Yours for His service in the mountains.

Feb. 22, 1930. John A. Lehman.

Tampa, Fla.

(1317-32d Ave.)

Gospel Herald Readers, Greeting:—We find the work at Tampa, Fla., still continuing with its joy and disappointments, similar to all other stations in God's great work. We find many idle people who would willingly work, if work was to be had. In a certain family we visited lay a sick woman suffering pain. (She has since passed into Eternity.) On our visit we were told that they had gotten that morning some vegetable soup, the only thing the sick woman could eat. And that was all they had in the house to eat, in a family of ten persons, including a small child. This is only one of the many families where the husband and father has been out of work since before the holidays.

This condition exists in the community where we are working at present, some of them attending Sunday school and church. We would enter a plea for those elsewhere who have all things in abundance to share some of their abundance with these unfortunates. The best way to help is to send your help direct to Bro. Chas. B. Bver, 1513-30th Ave., Tampa, Fla., in money or its equivalent (check, draft, or money order), not food or clothing. He will see that it is properly distributed. Act quickly. The need is now.

Feb. 24, 1930. John B. Senger.

SEWING CIRCLE CORNER

With the approach of spring we think of growth. In connection with our Sewing Circle and Missionary efforts, may not this suggest to us some new plans for growth in our work. A good many of our circles will be thinking soon of a new supply of work for India. It is good to receive the "Thank You" letters, but I think that in a good many of our hearts there have been "Thank Yous" felt to the Father for His goodness in permitting us to have a share in these avenues of helpfulness.

How about our contributions for the missionaries that our sisters in different sections are supporting? Are we remembering them? It is so much easier to keep the funds paid up than to worry about being behind with some of our work—Thank you, we know you are working bravely!

Here is another thing we have been wondering about: I think the sisters at home have made themselves responsible for the support of two of the sisters on the field. I have been wondering how many other definite projects are being carried out thru our sewing circles. If you are supporting a Bible woman, supporting an orphan or two, helping with the Babies' Home, helping with the medical work in South America, or supporting any other definite work as a circle, will you please write and tell us about it? Such items for information or publication can, for the present, be sent to Sister Lina Z. Ressler, Scottdale, Pa., and she will see that they are properly cared for.

THE BOOKLET OF PRAYER

This is a booklet full of information concerning the missions, charitable homes, and other institutions of the Mennonite Church. It is prepared specially for use in sewing circles, prayer groups, or family worship. In it we find many suggestions and subjects for our intercessions at the Throne.

The Booklet is now ready for distribution. We hope you will make an effort to secure a copy. The Booklet should sell at ten cents a copy, but if you wish to look it over, send to the Publishing House, Scottdale, Pa., or to Mrs. John Roth, Morton, Ill., and send the dime later if you think it is worth so much.

Our Sewing Circles can send the money thru the Local or District Secretary, to Sister Anna Stalter, Goshen, Indiana, who is Treasurer of the General Committee.

We hope the Booklet will be a help and a blessing to you and your work.

A NOTE FROM SISTER ROTH

Dear Sewing Circle Sisters,—As the time is near when many of the sewing circles reorganize for the year, we suggest that you consider the matter of having a special "Secretary of Mission Literature" in each circle. While we all realize the importance of reading mission literature, it will enable us to work more efficiently if there is one person responsible for such work in each circle. It would also be helpful to have a "Secretary of Literature" for each district affiliated with us. I should be glad to have you send me the names and addresses of both district and local literature secretaries so that we may keep in touch with them.

Sincerely, Mrs. John Roth,
Morton, Illinois.

A "THANK YOU" LETTER FROM INDIA

Balodgahan, C. P., India,
Jan. 15, 1930.

Dear Bro. Reiff:

Greetings in Jesus' precious name. To-night I want to write a few words of appreciation, and I know of no better way than to send this little message to you.

Last Friday was a busy day. All days are busy, but this was different. All of us that could met at Bro. Kaufmans' to divide the clothing that was made by the sisters sewing circles in America for the charitable institutions in India. It was a great pleasure indeed to take out the clothing and see for whom it was intended. It was still a greater pleasure to examine a garment neatly made, because we were reassured that there were dear sisters in America who were standing by us in a material way. "Thank you" does not express in any measure, but it seems as tho it is the universal way of letting people know that we do appreciate their labors of love. We mean this "thank you" from the bottom of our hearts. May the Lord richly bless their labors. The clothes which I received for the Widows' Home, were just as I had ordered. The colors are much appreciated by the Indian sisters, as well as the way they are made. As manager of the Widows' Home, this consignment of clothing has greatly helped me in supplying the needs of these needy widows.

Will you please see that my thanks, prayers, and best wishes reach the people concerned. I have no way in knowing who made the clothing so am writing to you. If you wish, this letter may be sent to the President of the Sewing Circle,

or in any other way, which you think best, this word may be given the sisters.

At this present writing all the missionary family is well. All are busy. We are enjoying some good meetings in Dhamtari. Some lectures on Palestine are very interesting.

Yours in Christian service,
(Signed) Ida Beare.

PLEASE DO NOT FORGET

Here is a story about little Wallie, a hungry child of the famine district, only five years old. She came to the door of the mission, peeped in, saying, "Does any one stand for Wallie?" They were caring for all they possibly could, and told her so. She turned and went away, but returned the next evening, peeped in, and asked the same question, but was told again that there was no room for her. You can imagine how it grieved the missionaries to turn her away, and the third evening when she came again, so weak and thin, asking, "Does any one stand for Wallie yet?" they said, "Yes, Wallie. Come in," and there was a bowl for her, but it was empty. Then the children, with scant supply of soup in their bowls, were asked if they could give her a little. They each gave until she had more than any one else, but she needed it.

As this was told in a mission meeting, how the story touched our hearts, and brought tears to our eyes! How glad we are that they could give Wallie something to eat! But think of the many not so fortunate as this child!

Then, do not forget the missionaries who give to some, knowing that so many others must starve. Oh, do not forget to pray for them, for we know only a little of their suffering in the midst of the starving ones they would so much like to feed. It takes away our appetite to think of it. Think how often we eat and have plenty each time. Then, as we thank the Lord for our food, let us remember the missionaries, who have not enough to give just a little to all. Some are hungry, but we will give of our money, again and again, that the missionaries may be able to "stand for" one or two more because we help oftener, and pray more. Do not forget to give, and do not forget to pray. Please do not forget.—By Eleanor J. Brumbaugh, in The Missionary Visitor.

WHEN WE HAVE HIM

By Ruth D. Pemble in The Moody Institute Monthly

What matter the foes that beset us,
What matter the trials or strife,
So long as the Savior is with us
To help in the battles of life?

Without Him we lose in the struggle,
But with Him we certainly win,
For He is Victor of victors—
The Victor o'er Satan and sin.

What matter if clouds overshadow,
What matter if sunlight be dim?
We are never alone on our journey
But lovingly hidden in Him.
Without Him the road would be dreary,
But with Him we sight the fair goal
Where He is awaiting our coming,
In heaven, the home of the soul!



Mohammedans at Prayer—No. 1

BELIEF

"It is pretty hard to believe, because I want to see what I believe" said a man not so long since. He wanted to be very practical and exact. He said he always wanted to know the reason for things. He was going to be sure about everything that he knew. He thought that he knew many things. He had attended school and was considered a very well educated man, whose voice was authority in the community in which he lived; he was a leader.

At the same time, that same fellow could never explain how a tree made leaves, bark, and sap from the moisture it collected from the soil. He couldn't tell why a sheep had wool and the hog had bristles. He couldn't tell how a grain of wheat developed into a fine stalk after it had been placed in the ground. Oh, yes, he thought he was fairly sure of all things, yet he had a great deal to learn. He had to believe that all these things came about without giving the process or reason for them.

So it is with divine things all along the line. There are some things which we do not know how to explain, and the chances are that some of these very things will never be explained by our scientific methods, yet they are true and must be accepted. Why not give God credit with doing a good job on the universe, and acknowledge our utter insignificance, and believe?—Sel.

Intolerant Egypt

Egypt professes to include in her constitution liberty of religion, but in actual fact, this is not true. Bishop Gwynne, of the Anglican church in Egypt and the Sudan, recently reported to the Near East Christian Council that two women converts of the Egypt General Mission were "by the order of the Moslem religious courts forced back to their fanatical rela-

Leprosy in Europe

Justin E. Abbott, D. D., reports a visit made to various countries of Europe to gain first hand knowledge of leper problems. His method was to visit Departments of Public Health, and gratefully acknowledges that he was met with unvarying courtesy. Poland, Austria, Hungary and Czechoslovakia were found to have no cases, although there were special laws providing for the handling of such cases. Yugoslavia has 74 known cases, Italy 226 and Switzerland possibly as many as 25. Italy has a small leprosarium with about thirty inmates. Aside from this, there is no special provision for lepers in Italy.

The complete absence of leprosy from central Europe is accounted for by the fact that none of these countries have colonies in lands infested with leprosy, nor have they any commercial relations with such countries, as have England, France, Spain, Portugal and Italy. Dr. Abbott has as yet been unable to visit Roumania, Bulgaria, Greece and Albania. The League of Nations is collecting information along this line, and supply the following figures: Crete, 400; Cyprus, 250; Malta, 249; Roumania, 338. Adding these incomplete figures to the total for Yugoslavia, Italy and Switzerland, the total known cases reach 1,572 for Central and Southern Europe.

If we cannot give freedom to every creature, let us do nothing that will impose slavery upon any other creature.—A. L.

Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty.—A. L.



Mohammedans at Prayer—No. 2

fused. A convert on being baptized is deprived of his patrimony. A woman has no power to change her faith in Egypt. If unmarried, her person can be claimed by her father or her guardian; if married, by her husband."—Alliance Weekly.

There is nothing indefinite in the teaching of our Lord Jesus Christ.—Geo. J. Lapp.

Perhaps the greatest fear that men have ever had is the fear of death. But Jesus Christ has robbed that fear of all its power for those who love and trust Him. When He went back to His "Father's house," He said, "I go to prepare a place for you." John 14:2. Surely we cannot be afraid to go home with our best Friend! I Cor. 15: 55, 57.—Sel.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Month of January, 1930

GENERAL

Forks Cong Ind	\$ 31 90
Mt Pleasant SS Va	22 00
Gulf Haven SS Miss	5 00
Conestoga SS Beginners	
Cl Pa	10 00
Midway SS Ohio	32 00
Leetonia SS Ohio	12 40
Pleas View SS O	7 45
O Grove SS O	55 25
A Brother Ind	25 00
Manson Cong Ia	53 99
Sugar Crk Cong Ia	95 72
Daytonville Cong Ia	12 32
E Union Cong Ia	16 62
Liberty Cong Ia	32 18
Morrisons Cove Cong Pa	2 53
Springs Cong Pa	1 64
Mt View SS Mont	28 80

\$444 80

INDIA

General

O Grove & Pleas Hill	
Cong O	\$ 80 00
Lake View Cong N Dak	5 00
Fair View Cong N D	5 00
Freeport Cong Ill	62 00
O Grove & Pleas Hill	
Cong Ohio	36 00
J M Kurtz	10 00
SS at Ladysmith Wise	11 00
Los Angeles SS Calif	100 00
A Brother Del	5 00
Morrison Cong Ill	6 00
Willow Spgs Cong Ill	17 90
Barbara Harnish	12 00
A Sister Old Road SS	
Pa	10 00
Lancaster Cong Pa	23 91
Geiger SS Ont	59 85
E Fairview Cong Nebr	77 62
Allensville SS Pa	19 21
Thomas Cong Pa	14 70
Margaret Stauffer est Pa	90 00
Palmyra Cong Mo	7 00
LaJunta Cong Colo	11 62
Mt Zion Cong Mo	2 25
Fairview Cong N D	5 00
Reiff Cong Md	100 15
Hagey Cong Ont	20 00
Shore SS Ind	25 65
Lower Salford SS Pa	52 00
Souderton TM Pa	14 55

\$883 41

Missionary Support

Sycamore Gr S C Mo	\$ 33 50
Roanoke Cong Ill	70 00
Doylestown SS Pr Dept	
Pa	23 44
Lockport Cong O	36 00
Phil 4:19	75 00
Holdeman Cong Ind	150 00
Ind-Mich S C	83 00
Lockport SS Ohio	14 15
Walnut Crk Cong O	150 00
Berlin S C Ohio	20 00
E Fairview Cong Neb	38 90
Blough Cong Pa	30 00
Pleas Gr Cong Pa	18 00
Weaver Cong Pa	12 00
Kaufman Cong Pa	15 00
Spg Valley SS Kans	37 50
Waterloo SS Ont	50 00
Sugar Crk-Shanesville O	25 00
Goshen Cong Ind	36 53
Deep Run SS Pa	35 82
Perkasie SS Pa	112 50

\$1,066 34

Missionary Children

Carrie B Yoder	\$ 25 00
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Conestoga Girls Pri Cl

Pa	18 04
Mr & Mrs Harvey	
Hanchrich	11 00
Cullom SS Ill	20 00
Logan Co S C Ohio	42 00
Elmira SS Ont	50 00
Maple View AM SS Ont	46 51
Elkhart SS Pri Dept	38 99
Lela Mann	3 00
Bethel SS Ore	8 38

\$262 92

Junior Earnings

O Grove SS Champaign	
Co Ohio	\$ 55 15
Creston SS Mont	6 75
Bethel SS Mich	35
Midland SS Mich	7 50
Zion SS Ore	11 75
Waldo SS Ill	93 58
Emma SS Ind	50 75
Fairview SS Ore	15 00
Holdeman SS Ind	23 00
E Holbrook SS Colo	10 07

\$273 90

Junior Savings

Midland SS Mich	\$ 28 04
Zion SS Ore	2 03
Waldo SS Ill	26 92

\$ 56 99

Adult Savings

Midland SS Mich	\$ 19 41
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Total Missionary	
Children	\$613 22

Evangelist

Biehn & Geiger YPBM	
Ont	\$100 00
N Lima SS Ohio	28 81
Manheim BS Cl Pa	11 00
Latschar YPBM Ont	100 00
St Jacobs YPM Ont	75 00
Spg Valley N Dak	25 00
A Brother Penna	15 00
Matthew 6:3	6 00

\$360 81

Bible Women

Sam R Hoover	\$ 26 00
E Holbrook SS Colo	
Class 4	9 00
" 5	2 55
" 7	3 15
" 9	4 50
Sam R Hoover	24 00
Peter Garber	12 50
Lima Miss Wom SS Cl	
Ohio	12 50
Bethel SS Aged Sis Cl O	12 50
Logan Co S C Ohio	80 00
Rohrerstown SS Ada	
Millers Cl Pa	12 50
Weaver S C Pa	12 00
Bowne Cong Mich	4 17

\$215 37

Teacher

O Gro SS Mens Cl O	\$ 91 35
Older Brethren Goshen	
College SS Ind	24 00
Mens Bible Cl Goshen	
College SS Ind	18 40
Ohio SS Conf	150 00
Landisville SS Girls Cl 7	
Pa	5 00
No 14552 Mt Joy Cong	
Pa	60 00

Mellinger SS Fund Pa	45 00
Oreville Menn Home	
workers Pa	30 00
Landisville SS Mens Cl 6	
Pa	15 00
Ten Sisters Lane Pa	38 00
Sev Sisters Landis Valley	
Cong Pa	10 00
A Sister Mellinger Cong	
Pa	5 00
A Sister Lane Cong Pa	5 00
A Bro & Sister Lancaster	
Cong Pa	5 00
A Bro & Sister Akron Pa	5 00
Two brethren Rohrerstown	
Cong Pa	16 00
Scottdale SS Mens Cl Pa	12 00
Chambersburg SS Pa	27 00
Viola Wenger	30 00
Portland YPCIS Ore	21 00

\$612 75

Primary Village School

S M Hooley & Sisters	\$ 18 00
W Fairview Cong Neb	36 00

\$ 54 00

Orphan

Fairview SC N Dak	\$ 18 00
Mr & Mrs Elmer S	
Hochstetler	9 00
Chicago SS Jr Dept Ill	20 00
Harrisburg SS Ore	8 17
Sam R Hoover	18 00
Doylestown SS Pri Dept	16 13
Mollie Schrock	11 25
A Sister Va	48 00
C P Yoder	48 00
Nora J Blough	3 00
A Sister Penna	9 00
Holbrook SS Colo Cl 6	2 00
A Sister Penna	28 00
Sonnenberg Cong Ohio	48 00
M J Schlabach	12 00
Sam R Hoover	18 00
Goshen College SS Ind	
Jr & Intern Depts	36 00
Beginners Dept	18 46
Anna Christophel	36 00
Peter Garber	12 00
Cora Wenger Vogt	36 00
Lydia A Mayer	18 00
Zion SS Cl Va	9 00
Mr & Mrs Andrew	
Nafziger	48 00
West N Y SS Cl 5 NY	18 00
Mr & Mrs Reuben C	
Clymer	36 00
Landisville SS Girls Cl 6	
Pa	8 00
Landisville SS Girls Cl 5	
Pa	6 00
Rohrerstown SS Pr Cl Pa	8 00
Lebanon Co SS Workers	
Pa	36 00
Elmer E Zimmerman &	
wife	18 00
A Sister E Petersburg	
Cong Pa	76 00
The Sisters Mt Joy Cong	
Pa	9 00
Strasburg SS Pr & Begin	
Depts Pa	10 00
C H Hochstetler	48 00
Conestoga SS Pa	
Marie Riehls Cl	32 00
W Union Pri Dept Ia	10 09
L Deer Cr SS Cl 10 Ia	1 10
Springs Cong Pa	1 63
Scottdale SS Pa	13 50
Morrisons Cove Cong Pa	2 53
Elizabeth Weber	36 00
Emery Cender	9 00
Cherry Box Cong Mo	20 00
Spg Valley Cong N D	9 00
Paradise & Millers Pri SS	
Cl Pa	14 00
Mt View SS Alta	18 50
M B Baumanns SS Cl	
Ont	10 40

Geo A Webers SS Cl Ont	2 50
Allan Cressmans SS Cl	
Ont	9 50
Ananias Schantz SS Cl	
Ont	1 00
Olive Cong Ind	76 00
Bethany SS Mich	8 50
Elkhart SS Excelsior Cl	
Ind	14 00
Edna B Clemmer	36 00
Ella Mae Henning	36 00
W Liberty SS Kans	44 00

\$1,208 26

Widows

Millersville SS Cl Pa	\$ 22 00
Simon C Beechy	2 00
Mary Brunk	5 50
A Sister Va	22 00
S M Hooley & Sisters	22 00
Noah N Schlabach	60 00
Los Angeles SS Calif	27 50
Katie E Hershberger	5 50
A Brother Ind	5 50
Bethel SS Mothers Cl O	4 11
Rohrerstown SS Ada	
Millers Cl Pa	15 00
Anna G Rohrer	11 00
Cedar Gr Cong Ont	5 50
Ira J Miller	11 00
W Zion Cong Alta	20 00
Oliver Cong Ind	22 00
Bethany SS Mich	6 00
Elkhart SS Cl 21 Ind	3 00

\$260 61

Medical

Ada Burkhardt	\$ 6 00
Young Mens Cl Ohio	40 00
Barbara Hochstetler	48 00
Emma Rohrer	10 00
Goshen College SS Ind	
Older Sisters Cl	25 00
Anna Christophel	40 00
Sugar Crk S C Ohio	21 00
Sonnenberg S C Ohio	12 00
Columbiana & Mahoning	
S C Ohio	25 00
Sonnenberg S C Ohio	6 00
Orrville S C Ohio	3 00
L Deer Cr S C Ia	7 05
Manson S C Ia	34 00
Catlin SS Kans	10 00
L I Hershberger	4 05
Marion SS Pa	20 00
Elkhart SS Ind	
Willing Workers Cl	13 00
T M Yoder	20 00

\$344 10

Evangelistic

Simon C Beechy	\$ 5 00
C P Yoder	52 00
Madison Co SS O	9 00
Young Mens Cl O	52 00
Barbara Hochstetler	52 00
Sugar Cr SS Ia	1 00
Anna M Graybill	50 00
II R Wert	5 00
Burr Oak Cong Ind	2 27
Pike & Salem SS Ohio	100 00
Mary S Benner	5 00
Bertha Clymer	6 50
Maple View AM Cong	
Ont	35 00
W Union Cong Ia	87 25

\$462 02

Nurses' Bungalow

A Brother Pa	\$100 00
Medical Bungalow Furnishings	
Franconia Board	\$ 30 00

Personal

O J Yoder	\$ 5 00
Bethel SS Girls Ohio	10 00
Howard-Miami SC Ind	10 00
S Union SC O	5 00

\$ 30 00

Balodgahan Sisters' Bungalow
White Hall Cong Mo \$ 32 50
Idabel E. Yoder Memorial
Mrs J T Hartzler &
family \$500 00

Hospital Furnishings
Nurses' Alumnae Assoc of
LaJunta Hosp Colo \$ 38 00

Native Nurses' Training
Midland SC Mich \$ 10 00

Ghatula Dispensary
A Strasburg SS Teacher
Pa \$ 5 00

Balodgahan Babies' Home
Scottdale SS Young Wom
Class 8 Pa \$ 10 00
Total for India \$6,845 39

SOUTH AMERICA

General

J M Kurtz \$ 10 00
SS at Ladysmith Wisc 11 00
Otto & Lydia Beach 7 00
Los Angeles SS Calif 100 00
Phil 4:19 12 50
A Bro & Sister Ind 12 00
Mr & Mrs L R Troyer 25 00
Lois & Catherine Miller 1 87
Science Ridge Cong Ill 27 40
Goodfield Cong Ill 9 05
E Bend Cong Ill 38 00
Metamora SS Ill 16 60
S Union SS Ohio 14 94
Lancaster Cong Pa 23 90
E Fairview Cong Nebr 29 10
Spirings SS Pa 9 65
Scottdale SS Pa 14 75
Thomas Cong Pa 15 25
Scottdale Cong Pa 2 85
Margaret Stauffer Est 90 00
Science Ridge SS Jr Dept
Ill 15 35
Palmyra Cong Mo 3 50
LaJunta Cong Colo 11 62
Fairview Cong N Dak 2 50
Milford AM Cong Neb 27 93
Leo Cong Ind 17 47
Norman Hobbs 20 00
Blooming Glen SS Pa 59 39

\$628 62

Missionary Support

Wilmot AM Cong Ont \$107 00
Oren M Fretz 25 00
Good Cong Pa 18 00
E Zora AM Cong Ont 75 00
P A Conrad & family 15 00
LaJunta Cong Colo 35 00
Pleas Valley Cong Kans 20 00
Bethel Cong Mo 50 00
Lizzie H Eshelman 1 00
Susan B Stauffer 5 00
Anna Eby 50
Souderton SS Pa 37 50

\$389 00

Missionary Children

Niagara Dist SS Meet \$ 25 00
Detweiler Cong Ont 20 00

\$ 45 00

Junior Earnings

Oak Gr Champaign Co
Ohio SS \$ 47 20
Spirings SS Pa 42 57
E Holbrook SS Colo 6 93
Sharon SS Sask 116 95

\$213 65

Junior Savings

Oak Gr Champaign
Co Ohio \$ 7 95
Spirings SS Pa 31 11

E Holbrook SS Colo 3 14
Plainview SS Ohio 73 66

\$115 86

Adult Savings
Midland SS Mich \$ 21 54
Total Missionary
Children \$396 05

Evangelist Support

Sam R Hoover \$ 6 00
Pike & Salem SS O 100 00
Ohio SS Conf 350 00
Elmira SS Ont 42 73
E Union Cong Ia 50 00
L Deer Crk Cong Ia 27 44
Spirings Y/PBM Pa 10 03
Marion SS Pa 20 00
Yellow Cr SS Ind 40 00
Shore YPBM Ind 9 00
Elkhart SS Cl 25 Ind 2 35
Elkhart SS Ind 4 95
Good Samaritan Cl 4 95

\$662 50

Bib'e Readers

Oak Gr SS M J Smuckers
Cl Ohio \$ 10 00
A Sister Penna 16 00
Bethel & Oak Gr SC O 11 88
Sonnenberg SC Ohio 14 11
Sonnenberg Girls O 28 74
E Scottdale SS Officers
& Teachers Pa 29 00
Cherry Box SS Mo 1 90

\$111 63

Orphan

Wideman SS Two Young
Girls Cls Ont \$ 2 62
Anna Plank 5 00
Esther Kagey 1 00
Lanc SS Mrs Rohrsers Cl
Pa 5 00
Mary & Esther Herr 10 00
Susanna C Rohrer 5 00
Zurich SS Pri SS Cl Ont 2 36
Towamencin SS Pa 30 00

\$ 60 98

Building

Sam R Hoover \$ 3 00

Testament Fund

Mr & Mrs E J Varnes \$ 25 00
Lydia Litwiller 1 00
Upper Deer Cr SS Ia 35 51

\$ 61 51

Kindergarten

A Sister Va \$ 30 00
L E Wenger SS Cl Va 23 00

\$ 53 00

Bible School

S M Hooley & Sisters \$ 20 00

Nurses

Columbiana & Mahoning
S C Ohio \$ 8 61
Martins Cr S C Ohio 7 41

\$ 16 05

Publication

A Bro & Sister Lanc
Pa \$ 5 00

Personal

N Holland Cong & SS
Pa \$ 50 00
Weaverland SS Pa 50 00
Penna Friends 45 00
Altoona SS Mary Lauvers
Cl Pa 2 50

\$147 50

Total for S America \$2,554 84

CITY MISSIONS

Altoona, Pa.

Weaver Cong Pa \$ 10 48
Masontown Cong Pa 5 54
Casselman Cong Md 7 76
Schellsburg Cong Pa 7 00
Morrison's Cove Cong Pa 7 68
J G Godshaw 20 00
Scottdale Cong Pa 73 82

\$132 28

Altoona Mill Run Work

J G Godshaw \$ 10 00
Scottdale SS Pa 5 50

\$ 15 50

Chicago, Ill.

Willow Spgs Cong Ill \$ 7 06
Metamora Cong Ill 31 30
E Bend Cong Ill 21 00
A R Miller 5 00
C Fisher 10 00
S Yoder 10 00
R Buchanan 10 50
L Hartzler 10 00

\$104 86

Canton, Ohio

Martins YPM Ohio \$ 17 03
Brother Smucker 12 00
Oak Gr & Pleas Hill O 25 00
Canton SS Ohio 2 69
Beech YPM Ohio 4 74
Sonnenberg Cong Ohio 24 13
Bethel & Guilford Cong
Ohio 11 00
Interest 5 50

\$102 09

Detroit, Mich.

Elmer R Schrock \$ 10 00
M'd'debury Cong Ind 20 56
Bowne Cong Mich 3 24

\$ 33 80

Ft. Wayne, Ind.

S S Wyse \$ 35 00
Interest 5 50
Hopewell Cong Ind 14 25
Shore Cong Ind 10 00
A R Miller 5 00

\$ 69 75

Kansas City, Kans.

Eli Nussbaum \$ 3 00
Maggie Showalter &
Emma Rohrer 7 00
Silas Lehman 5 00
Samuel E Nussbaum 5 00
W H Lehman 7 50
Sonnenberg S C Ohio 10 00
S D Rohrer & family 10 00
Mrs John Cenders SS Cl
Ill 5 00
E P Gerber 5 00
Abraham Neuenschwander 5 00
Jacob Neuenschwander 1 00
Anna Baumgartner &
Mrs Lehman 5 00
Ada King 5 00
Rent 3 00
J M Kurtz 10 00
Jacob R Sweigert 5 00
E Bend Cong Ill 21 00
Mt Zion Cong Mo 1 25
Red Riv Val Cong N D 20 75

\$134 50

Lima, Ohio

S S Wyse \$ 50 00
A Sister Bowmansville
Pa 25 00
Interest 5 50
Beech Cong Ohio 32 06

Sycamore Gr Cong Mo 29 30
\$141 86

Peoria, Ill.

Willow Spgs Cong Ill \$ 7 05
Plainview SS Mrs George
Howetts Cl Ohio 6 10

\$ 13 15

Portland, Oreg.

Mrs Wiese \$ 1 00
S S Wyse 30 00
Scottdale Cong Pa 20 00
Yoder SS Sister Kings Cl
Kans 2 00
Salem SS Alta 28 26

\$ 81 26

Toronto, Ont.

Clara Snyder \$ 2 00
D Coffman 1 00
F Allgyer 1 00
M C Cressman 42 00
Blenheim Cong Ont 10 10
Schantz Cong Ont 15 00
Hagey Cong Ont 27 00

\$ 98 10

Norristown, Pa.

Est Margaret Stauffer \$ 90 00

Knoxville, Tenn.

Towamencin SS Pa \$ 24 00
Total City Missions \$1,041 15

CHARITABLE INSTITUTIONS

Children's Home

Special Support \$227 00
A Bro & Sis K C Kans 10 00
A Brother 47 50
W Union SS Pr Dep Ia 3 15
Mrs Wiese 1 00
J M Kurtz 5 00
Joe Eichelberger 10 00
Scottdale SS Pa 64 16
Mt Zion Cong Mo 2 50
Milford AM Cong Nebr 10 45
Yellow Cr SS Ind 25 00

\$405 76

Children's Home Building

J H Headrick \$ 50 00
Wood Riv SS Nebr Jr E 15 25
Broken View SS Nebr 93
Sycamore Gr SS Mo 19 92
Roseland Cong Nebr 11 29
W Union Children Ia 128 97
Wood River Cong Nebr 33 38
Plum Cr Cong Nebr 80 30
E Fairview Cong Nebr 409 68
Scottdale Cong Pa 30 00
W Liberty SS Kans 25 06
LaJunta Cong Colo 60 00
Falfurrias SS Texas 5 61
LaJunta Prim SS Colo 12 14
Kansas City Cong Kans 11 00
Penna SS Kans 18 72
Sycamore Gr Cong Mo 71 20
No Name 10 00

\$993 45

Orphans' Home, Ohio

Farm Income \$ 17 00
Special Support 435 00
A Bro Pigeon Mich 20 00
J M Kurtz 5 00
S M Hooley & Sisters 20 00
Medway SS Jr Cl O 3 75
A Sister Bowmansville
Pa 22 00
Plainview SS Ohio 6 77
Thurman Cong Colo 13 42
Margaret Stauffer Est 90 00

\$632 94

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GLEANINGS

Two North American languages were added in 1929 to the long list of over 800 tongues into which the Bible or its parts have been translated according to a statement by the American Bible Society, Bible House, Astor Place. For the first time the four Gospels were issued for the Eskimos of the Bristol Bay and Kuskokwim River district in Alaska, from a translation made by Moravian missionaries aided by a group of natives. The four Gospels were also published in the Hopi tongue for the Indian tribe of that name living near the Grand Canyon. This is the first time that any part of the Bible has been made available for this tribe and is the thirteenth Indian language spoken in the United States in which the American Bible Society has published Scriptures.

The Book of Psalms translated by Mr. George Allen and his daughter of San Pedro, Bolivia, has been published in Bolivian Quechua, a language spoken by a large Indian population in the Andes Mountains. The Book of Proverbs published early in 1929 was the first portion of the Bible to appear in the new Turkish alphabet in obedience to the edict of the government forbidding the further use of the Arabic alphabet.

Friendship With Mexican Children

Last year, children of the United States stretched hands across the Rio Grande in friendly gesture by sending Mexico's children 30,000 school bags. This courtesy is now to be reciprocated. Dr. Moises Saenz, Assistant Minister of the Mexican Educational Bureau, tells of the formation in Mexico of a National Committee on World

Friendship Among Children, which is planning to send, before the end of this year to each state in the United States an exhibit, representative of the artistic handicraft of the Mexican people. Many of these art products will be made by children, by Indians, and by peons. It is through art that the Mexican people express their genius and soul.

Following the receipt of the "Friendship School Bags" ten lessons on international good will were introduced into Mexico's regular school curriculum.

A third American project will be the sending of a friendship symbol to Filipino children, to be called a "Treasure Chest," into which will go various articles that all children enjoy and at least one book.

An Indian Story

Mr. L. L. Letgers, field representative

of the Indian Mission of America, tells the following Indian story: "I shall not forget Anselmo, a Guatemala Indian, a weak old man with most of his lower teeth gone. I can see him walking along. In his right hand he carried a little Deitz lantern. In one pocket of his coat a bottle of oil, and in a little sack his Bible and Testament. I said, 'Anselmo, why do you carry that lantern?' He said to me, 'I am getting old; I cannot sleep well at night, and when I awaken I light my lantern and I can read my Bible and sing praises to my Savior.'"

On one of my trips to Guatemala, Mr. Burgess asked me whether I would give a few Indian men special lessons in soul winning. While speaking I turned to the old man and said, "Tell me, Anselmo, how many have you led to Jesus this year (this was about the twelfth of February)?" The old man's face fell. He said, "Ah, Senor, very few." I said, "Tell me, how many have you led to Jesus this year?" He said, "There are not more than thirty." Early in July of that year I received a letter from the old man and it contained a list of 144 whom he had led to Jesus before the first of July. After the meeting Anselmo asked me to go with him to a place where he had been working among the Mam Indians. He had a group of young folks he had been teaching and they had never had an opportunity to make confession of their faith to anyone who seemed to them to have authority.

The old man had them come to us individually, and while standing before us they made their profession of faith and said, after telling the things that they believed, "I have received Jesus Christ as my personal Savior."

This old Indian is the only witness for Christ in a tribe of 200,000.—American Indian Stories.

Crisis in Peru

A difficult situation has arisen in Peru owing to the passing of a new law prohibiting the teaching of any doctrine opposed to the state religion in any public or private school, and decreeing that moral and religious education shall be given, subject to the plans, programs, and decrees which the Government may make, and in accordance with the textbooks approved by the Ministry of Education.

What this law will mean to the Evangelical Mission Schools in Peru cannot yet be determined. It would appear that under it no Protestant child can receive a Protestant education in any school in Peru. At best, he can only be excused from Catholic instruction. Meanwhile Protestant missionaries are meeting in Lima and elsewhere for conference and prayer.

Gospels for Italian Prisoners

It is a rule that no visitors are allowed in the prison, which is built on a big reef of the island of San Stefano. The men there are reputed the worst. Two years ago Dr. Pons, an Evangelical Christian in Italy, took an opportunity of sending 500 Gospels to the prison through contractors

who supply provisions. Signor Santoro, a colporteur, later saw these men who said, "We have good news for you. The Gospels we gave the prisoners of San Stefano, where no stranger is allowed to land, were accepted with joy. The Director wishes to see you."

The Director said: "Your books have brought peace in this island among our poor criminals. I am glad if you have some more books for them." The Director gave him a permit to visit the cells. The guard unlocked one cell after another and Signor Santoro spoke to the men and offered them Gospels.

Colporteur Santoro distributed three hundred copies of Proverbs and 1,700 Gospels in the three islands which he visited.

A Gospel Triumph

The Mashukulumbwe tribe, south of the Kafue River, is one of the most degraded of Africa. The natives were slaves to other tribes before the advent of the British government, and are noticeable because of the absence of upper teeth. They worship the cow, and so during childhood the upper teeth are removed in veneration of this animal. Possibly this tribe has the most degrading customs of any people. They have a particularly harmful method of smoking. A hole is made in the ground and filled with tobacco and other more harmful ingredients. A long hollow reed is thrust into the cavity, and a lump of burning charcoal placed on top of the tobacco. The natives inhale deeply, and between inhalations take a drink of water. The result is startling, for after a short time they become intoxicated; and continued indulgence causes madness.

The results from preaching the Gospel among these people are most remarkable. Two native evangelists have returned from one of their large villages after holding meetings for two weeks, and report more than one hundred conversions.

A few years ago a Christian teacher was sent to a large Mashukulumbwe village, the Sodom of this section. At first little interest was taken, but soon a school was established, and regular church services were carried on. Soon some began to take a stand for Christ. One day the chief decided that his village should become a Christian village, and that he was going to take a strong stand against such things as smoking, witchcraft, polygamy, and child-marriage. To-day there is a strong church in this village.—C. E. World.

Prohibition in Germany

Ten years ago the Germans looked upon water as something to run under a bridge, and to ask for a drink of it was to receive a good laugh. Now, Germany is beginning to wonder if she can spend three billion marks annually on alcoholic drink and hold a place in world affairs. A little over two years ago a mass meeting was held in St. Paul's church, at Frankfort, to consider the question of local option. Questions discussed were:

1. The Significance of Local Option for the German Nation. 2. Local Option and

the German Woman. 3. Local Option and German Labor.

Those who are working for temperance in Germany are divided into two groups. The first organization is in favor of total abstinence and prohibition, the second is working simply for temperance, or moderate drinking. Also, the leaders are unable to collect funds to promote the cause, but unquestionably the nation is alert to the progress of prohibition in other lands.

Moslems Read the Bible

There never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam to-day is undoubtedly largely due to the fact that the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam.—Blessed Be Egypt.

Importance of South Africa

The Union of South Africa is the most important white unit on the continent, and seems destined to become the determinant of all Africa, not only because of the type of its people, but because of its vast physical resources of soil, minerals and animal life. The million and a half British, Dutch and other European peoples are looking to the north for openings, making civilization's advancing line from south to north, and the coming of the railroad has made the movement more marked. Forward-looking statesmen visualize a fusion of all the great territories under the British Crown stretching from Cape Town northward through the Union of South Africa, Rhodesia, and Nyasaland, into the East African Protectorates.

If figures may be relied upon, South Africans are very religious. When the last census was taken, only 3,203 persons in a total population of 1,519,488, declared themselves as of "no religion."

The largest and most influential church is the Dutch Reformed, which has more adherents than all the rest of the churches put together. Here are the figures for the first eight bodies:

Dutch churches	383,982
Anglican	294,026
Methodist	102,771
Presbyterian	74,999
Roman Catholic	61,246
Lutheran	19,098
Baptist	15,414
Congregationalist	10,598

But the drink traffic is a serious question, divorce is becoming more common and moral standards are on the downward trend, against all of which the Christian conscience is asserting itself. A recent Liquor Act embodies many radical reforms.—Christian Herald.

GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"And it came to pass, that a whole year they assembled themselves with the church, and taught much people."

With what results? "The disciples were called Christians first in Antioch." "The Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'" "There were in the church that was at Antioch, certain prophets and teachers"—others besides Barnabas and Saul.

You never saw consecrated, continuous efforts put forth at any place but that there were substantial results. In some places the results seem much more marked and come much more quickly than at other places; but in all places, whether the field seem hard or easy to work, "your labor is not in vain in the Lord." Every one interested in the cause of Christ and the Church should make a prayerful study of the work at Antioch, and then with renewed zeal and courage set to work to help the Cause grow and prosper in his home community.

"Lord, what wilt thou have me to do?" was the burden on the heart of Saul of Tarsus the moment his eyes were opened to his own lamentable spiritual condition. It was the burden which lay on his heart the rest of his life. He obeyed God and followed the Spirit's leadings. He prayed, he testified, he preached, he pleaded, he suffered, he bled—and whether he was at liberty to go where he will or was incarcerated in prison, he had but one story: "Jesus Christ and him crucified." In the end he could look back with satisfaction that can come only to the consecrated child of God and, looking forward he could say, "Henceforth there is laid up for me a crown."

YOUR help is needed, in a number of ways, to further the interests of the Kingdom of God upon earth. God needs workers, witnesses whose daily life is a continual light to the world around; who carry a ready testimony for Jesus and His Gospel; whose prayers are effective because they are offered up in faith and sent direct to the Throne; whose life is an object-lesson showing how we may overcome the tempter; whose record proves them to be "unspotted from the world," and who may at all times be depended upon to do their best in loyal support of God and the Church. It is a service which the humblest of disciples may render, a service gratefully rendered by all who are fully upon the altar of the Lord.

Modest Apparel.—A young disciple from one of the states in the Middle West sends us the following clipping, which appeared recently in many periodicals as a news item:

"Vatican City, Feb. 14.—The sacred congregation of the council today issued instructions to all Roman Catholic bishops of the world regarding the campaign against immodest dress of women.

The note of instruction enjoins not only bishops but parish priests, fathers and mothers, directors of schools and institutes, and nuns conducting schools to remember their serious duty in giving all necessary instruction and insisting in favor of modesty in feminine attire.

The instructions say that insufficiently dressed women should not be admitted to the sacrament of communion, to congregation rules, or to act as godmothers at the sacraments of confirmation and baptism, and if necessary should be sent away from churches."

In the letter accompanying the clipping this question was asked: "Can the Mennonite Church say as much? Are our bishops and ministers everywhere taking the stand that they should on this subject?" So far as our testimony against immodest apparel is concerned, we have a uniform testimony against it. But when it comes to discipline on the subject, some of our disciplinarians seem to be weak. Part of the rules mentioned in the above clipping, however, do not fit into our discipline, as we have

no baptism or consecration ceremonies for infants. The position which all Christian churches should take on this subject, in faith and discipline, is set forth in Isa. 3:16-24, Deut. 22:5; 1 Tim. 2:9, 10, 1 Pet. 3:3, 4; 1 Jno. 2:15.

The Gospel Message.—In our work as soldiers of the Cross we want to do more than merely denounce Liberalism and liberalists. Yes, we want to say just what we think of them, just as Christ was free to say what He thought of the Pharisees and the system to which they were committed. Like the Pharisees who blindly refused to receive the Truth, the present day "Modernists" are grossly betraying the sacred trust which they assumed to take upon themselves. Their Christ is not the Christ of God—the Son of a virgin, the God Incarnate in whom "dwelleth all the fullness of the Godhead bodily." Their god is not the God of Heaven who has revealed Himself and His will through the written Word. When they pray, their language is often the language of orthodoxy but they are sending their petitions to a god who is the creation of men's imagination, not the personal God by whom and in whose image man was created.

But the world needs more, and has a right to expect more from us than a mere testimony against those who have proved themselves unworthy of their position. When Christ gave to the disciples His final word before He took His departure for glory it was a command to His disciples to "teach all nations, . . . to observe all things whatsoever" He had commanded them. As "the light of the world," as "lambs in the midst of wolves," as "ambassadors for Christ," they were to go forth "everywhere preaching the WORD." It is the expressed will of God that "repentance and remission of sins should be preached in his name among all na-

tions, beginning" at home. "NOW commandeth he all men everywhere to repent." Only as we are true to this command can our message be said to be "good tidings of great joy," "the glad tidings of the kingdom of God."

What the world needs at our command is a whole-Gospel message, delivered in the power of the Spirit; ringing clear on Christian evidences, on the grace of God, on the supernat-

ural in religion, on the Blood, on the doom of the wicked, on the glory (here and hereafter) of the righteous. This kind of a message is needed by and wholesome for both the Church and the world. And when the lives of those who profess to believe in it prove to be an exact interpretation of the Gospel of Christ as it applies to daily living, it adds a heavenly lustre to the message of the Cross.

SIGNS OF THE TIMES

(Synopsis of an address delivered by Isaac R. Herr at an all-day meeting in the East Chestnut St. Mennonite Church, Lancaster City, Jan. 1, 1930.)

God can give nobility of thought and speech to whomsoever He will, and to whomsoever has a heart to receive. Our trust in the Lord and our hope in God will bring us to that perfect love, the fullness of the Spirit of God with which and in which we can overcome all oppositions. We can even beard the lion in the den and bid defiance to the dragon who would ensnare us and drag us down to despair and ruin.

In the Spirit of our Lord and in the sufficiency of our God, therein is our strength and our sufficiency for the high and noble calling and profession of faith. Standing erect at our post of duty without mincing, without wincing and shrinking, bespeaks for us the grace and Spirit of God. What more can we have, what less dare we have in the fulfillment of our obligations and in the discharge of the duty of the hour?

When the delights of youth and of life have lost their charms, when we wander into the detours of life, upon the prayerful asking, it is God who takes pity upon us and again sets our wayward feet in the path of life and bids us to take heed unto the Word lest we stray into the pitfalls of life and perish. It is God who knows your and my deep spiritual desire of heart, our longings, yearnings, and aspirations of soul to walk in communion and fellowship with Him,—to be what we ought to be, what God wants us to be and what we desire to be—altogether right with God.

If ever it was necessary for you and for me, irrespective of age, to have a close walk with our God, it is now in these days of apostasy, in these days of an uprising tide of rebellion and remonstrance against the way of the Lord, signs of the times pointing us most positively and significantly to one great stupendous event, the return of our Lord.

Fittingly and well have the participants of this program discharged their obligations to God and their responsibilities to you and to me who are going down the stream of time.

These men and brethren and others of a like mould, true to their appointments in God, in the spirit of their divine rights in God and in keeping with their commission from God and their authority by, through and in the Word of God; standing upon the infallible Bible, standing upon the Word of God which liveth and abideth forever, standing upon this vantage ground of truth, merit our admiration, our esteem and our high regard.

These men are of a tremendous importance and value to you and to me and to the church of Jesus Christ in propagating and spreading the glorious Gospel of a full and a free salvation to the children of men. May we have a sweet and a sacred memory for them.

To us is allotted a brief time, but sufficient time in which to work out our salvation with

fear and trembling, in the fear and favor of our God. The repetitionist repeats that he may bring a fact out into bold relief, that he who runs may read and that you and I may read into our lives the necessity of being prepared to meet our God, for irrespective of age we are fast hastening to yonder world. "As the tree falleth, so it shall lie." At death or at the coming of the Lord, may it be well with our souls.

All honor to the chiefs in the counsels of our nations, to the heads in jurisprudence, in pathology, in anatomy and surgery, in materia medica, to the kings and masters in the business world, in the finances and in the sound economics of our land and nation. Worthy as these men may be, considered and viewed from a secular point of view, they must take second place in our memories, our honor and our esteem to the men who in this terrific sweep of Anti-Christ stand foursquare for the glorious Gospel of Jesus Christ. Salvation is a matter of choice. If you accept the mercy of God's salvation provided for you, you have a blessed hope of immortality, otherwise you have not. Two houses went to war with each other. All that took sides with one house took up the red rose and the others took up the white rose. Those that took up the red rose took everything that went with the red rose crowd, the red rose of misery and damnation. Those that took up the white rose, all that went with the white rose crowd, the rose of purity and the rose of blessedness. There are only two sides in life, the Anti-Christ spirit of life and the Christ spirit and side of life. Choose ye this day your eternal destiny in Christ Jesus.

All honor to a Moody, a Torrey, a Menno Simons, a Luther, a Latimer, and a host of others some of whom have sealed their faith in blood because they refused to recant and abjure their faith in the blood-bought covenant of Jesus Christ, their Savior. These are the kind of men we need in these last days of a terrible sweep of ungodliness in our lands and in our nations, the spirit of Anti-Christ predicted to come in the last days, at the close of the Gentile period just before the return of our Lord.

These false teachers and prophets who are looming up in the horizon of men's view and because they do not teach the truth, the prophecies of God, they are themselves prophesied against and unless they repent, they must suffer the doom of the lost. It is our business to rest in the hope that we can admonish and persuade men and women against giving ear to the errors so profusely taught in these last days, against the spirit of Anti-Christ which is so bold and so antagonistic to the truth,—signs of the times that deceivers are waxing worse and worse just before the return of our Lord.

May we continue in the hope through the spirit of God to turn men and women from

dogmas and theories that have no foundation in sincerity and in truth. Modernistic churches that have teachers and preachers who teach their falsity and their perversity as the ordained minister of God are usurping the pulpit of God, the chair of Moses, and are not even fit to be doorkeepers in the house of God. No one needs to be deceived and lured into falsehood if he is settled, rooted, and grounded in the doctrines of salvation by faith in Jesus Christ, his Savior. These false teachers put the greatest cheat upon their own souls, and while they go up and down in our nations and into the radio land under the guise and make-belief of being thrust into the prophetic office of God, they have no commission from God and no authority in the Word of God to teach untruths and to wrest unstable souls from the living truths in God; these teachers are following subtle inventions, an evil spirit, a craze or imagination of their own fancy,—the subtilty of the father of all lies and deception; they speak from their seeing vanities, from their lying divinations, from their lies in hypocrisy, and do not speak from the sincerity of any good purpose or to the end of a glorious and an everlasting felicity and happiness in God. They are not commissioned to teach evolution and modern theology and as against such lying hypocrites, God again and again brings before you and me the incontrovertible truth and fact as to the origin of man.

In the beginning God created man in His own image—spiritually in the image of true righteousness and true holiness. Because of the tragedy in the Garden, in the blood of Jesus Christ we are again brought back and restored to our spiritual image in true righteousness and true holiness.

These false teachers are like foxes in the desert. They must shift for themselves to get into safety, but alas it may be too late for them! They are cruel, greedy foxes indeed to strip men and women of everything that is high and noble, to harden them in their sins and to let them lie in the bleaching, blasting heat of the desert of life, without hope in God, shrieking in their desperation and going on to the ruin of the lost, bewailing and bemoaning their fate throughout an endless eternity. A teacher or a preacher is the servant of God when he holds men down in their thoughts and in their deeds to a life in the blood-bought covenant of Jesus Christ, their Savior. Why is the flood of profanity and vice, impiety and immorality, bestiality and sensuality, wickedness and crime on the increase? Because these modernistic teachers and preachers wink at crime and have no zeal for the glorious gospel of Jesus Christ, our Savior. They are counterfeiting the broad seal of Heaven. A thousand woes to those who falsely interpret, add to or take from the Word of God for every word, every jot and every tittle shall stand forever and forever. In Revelation we learn that he who falsifies the truth, adds to or takes from the book of this prophecy, from him shall be taken his part in the Book of Life. Is it not Paul that says, he that preaches "any other gospel than what we have preached unto you, let him be accursed?" Will you quit listening in to these present day modernists and evolutionists, with others in their false teachings of a false doctrine, for they are a menace, a lurking danger to your spiritual lives? It is beggarly and wicked to make pretensions to be in the congregations of God, and to be like Cain, to have gone from the presence of God. It goes without saying that God is not with these false teachers, but the spirit of Anti-Christ is and this spirit can to some extent simulate the truth and make it savor of the will of God for the sake of their argument; but the crux of the whole matter rests in this that no man can be deceived if he repeats to himself (morning, noon and evening and in the silent watches of the night) "other foundation can no man lay than that which is laid in Jesus Christ, our Saviour."

I will now point you to an illustration from the physical world. A man builds a wall to

which he devotes his best thought, his best time, his best energies, his best materials and his best workmanship. Prodigions are his labors and his attention to the enterprise. His neighbors and friends are attracted to the scene of the building. With a greater practical knowledge of the principles involved in mechanics and in architecture, they discover a weakness, a fatality to the wall. They admonish and warn the man of the danger in continuing to build and urge him to desist from the enterprise; but he persists in continuing the completion of the work. The wall is finished. He, his wife, his children and those who are attracted to the man because of an idiosyncrasy, an idiocy, a lopsidedness, a sort of a dementia together take umbrage, shelter and refuge in the wall at the risk of their lives because the wall is built upon a sandy foundation. How can a wall stand that is built upon "wood, hay, and stubble?" Stormy winds beat upon the wall, great hailstones fall, an overflowing shower comes upon it, the unfeeling elements play upon it in all their force and strength and down comes the wall. And notice the widespread loss—the man, his wife, his children, his family and his friends are lost and buried in the ruins.

I call your attention to a wall that has been built in the long ago, built upon a theory to which was devoted the best that the theorist had in thought, in his own makeup and the spirit that actuated him. He built upon what he deemed a plausibility and a probability. He had the powerful but delusive, seductive help of the past master in deception, therefore look for a flaw in the wall, in the theory. Like the wall in the physical world, it is not laid in the foundation of truth and reality—built upon hay, wood and stubble—the day will surely declare the character of such a wall or theory. This wall, this theory is built insecurely, with great impropriety, without a spark of a right or any warrant of truth.

Notwithstanding the demerits and the unlikelihood of such a wall to pass the final test, this Darwinian wall of evolution resting upon the effervescence from a rank poison, resting upon the cube root extraction of deception of nothingness. Yet would some even dare to foist upon a credulous people this hoax, this deception, fatality, futility, and fallacy which should be and remain and be forever buried in the desolated and uninhabited portions of this world, buried in oblivion, in the forgetteries of life if there is such a place.

There are those with spots on their brain, damnation in their hearts, because of the invidious and the insidious spirit of Anti-Christ, Satan ruling and controlling their lives.

Will you and I believe that we are well nigh in the twilight, in the dawn of the break of that glorious morning of the return of our Lord and Savior Jesus Christ, that we are in the days of apostasy and declination of faith and withdrawing from the faith that was once delivered unto the saints, in these dreadful days portentous of the awful selfishness, world-crazed and world-mad, vain and empty, pleasure-loving people, going on to their doom without heeding the injunction, there is danger threatening you? Will we therefore enjoin upon one another and each other to keep our wires with God open and unobstructed, so that when we take the receiver down we can speak to our God in the consistency of a pure, holy and close walk by His side, that in all our sorrows and misfortunes, in any unfriendly circumstance in life our connections with God may be complete, and when we call upon Him and plead with Him, He will come to our rescue and commiserate us in sympathy and helpfulness. May we speak in tones that will move the pleasure of God in our behalf that will set the heart-strings, the chords of God's love to vibrate in the symphony and melody of God in our lives.

The God who sees and knows everything, who foresees and foreknows everything, has foreordained that every jot and tittle of the Word of God shall live and stand forever and

not one particle of it shall fall to the ground as a meaningless, empty platitude, which modernism, evolutionism and Atheism would stamp upon it in their blighted, frosted, self-deceived, and corrupted lives. The same God with the same universality of sight and knowledge has foreordained the fulfillment of every word of His power and some day He shall stand and declare: "It is finished, it is fulfilled, every word that I have spoken through my servants, my prophets and through the power of the Holy Spirit and recorded in Holy Writ." The same God looked down the ages and saw springing up the great heresy of evolution, a Darwinian wall. In the 13th chapter of Ezekiel—an unlucky number as some think, and it will be very unlucky for the false teachers and false prophets quoting, "Because, even because they have seduced my people, saying, Peace; when there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar. Say to them that daub it with untempered mortar that it shall fall; there shall be an overflowing shower; and ye, great hailstones, shall fall; to consume it and a stormy wind shall rend it."

This wall of evolution is an effervescence, a hoax, a muddle, a lure, a deception that has no room in the Christian heart and life. The Christian man and woman with the perfect love of God and the fullness of the Spirit of God say to this enemy of their souls, so far shalt thou come and no further; this is private property, property belonging to God on which there shall be no trespassing by such damnable heresies. These twin evils of modern theology and evolution with their idiotic child, Atheism, have no consistency whatever. They are mere ropes of sand, Solomon's sweeping ram that brings no toad, no manna from heaven. They are the delirium and vision coming from an unsober mind and an unsober heart. They are the vain divinations and deflections coming from those who have gone in the way of Cain and followed in the steps of Jeroboam, who made his people to sin. A false theory is like a wall built upon the wrong foundation. When pressure comes upon it, it will bulge, totter, and fall like a leaning, tottering fence. The time will come when those who rely upon the heresies to which I have called your attention will no longer be deceived; for God's judgments are according to truth, and in His anger and in His wrath will the heat down upon every false theory when the day of false things is at hand. People will rely upon heresies and false teachings for a certain time only; when the day of false things is at hand, terrible will be the overthrow. An overflowing shower will bear down all false theories before it as did the deluge in Noah's time. The artillery will come down from heaven in hailstones like cannon balls and stormy winds will rend it like rocks are rent. God in His judgment has storms and winds at His command with which to alarm sinners if nothing else will alarm them. We are glad that men's anger cannot shake that which God has built and wrought in His wise workmanship. The terrible storm of deception upon the wall of salvation makes a great noise but never moves the wall. These blind leaders and the blind followers of evolution and modern theology, the signs of the times indicate that very soon they will fall into the ditch from which they can never be delivered. No doom will be more dreadful to anyone than the doom to these false teachers of a false doctrine who are flattering people in their sins. Modernists and evolutionists, a few of whom have gained considerable prominence may to-day usurp honors that do not belong to them, but without repentance to God will ere long be filled with the shame that does belong to them.

The doctrine of Christ is at once the most exclusive of all doctrines. It excludes all other doctrines from the domain and spiritual realm leading to the path of glory, leading to the everlasting felicities in God. It neither gives nor takes parley with any of the deceptive cults and teachings of evolution and modern theology. It is so superabundant, so en-

gaging, so absorbing, so transforming, so translucent, so transcendently wonderful as to cast a deep shade over all the negotiations of Satan, to cast the make-hifts and make-beliefs of a salvation into utter ruin and confusion, into the blackness of the midnight darkness forever and forever. Pity, a whole city full of pity for the beleaguered, the betrayed, the deceived and the blighted and blighted flower of our young manhood and womanhood, who are drawn into the meshes of evil through and by our textbooks and our present system of education.

Moreover is it not a sad day in which we are living when men are lovers of pleasure more than lovers of God, when the diversified amusements greatly on the increase do not exhaust themselves in the work-days of the week, but trespass upon the Sunday, breaking the Lord's day with their vanities and their seductions from God and His living truths?

Do you not see with me the signs of the times floating in the horizon of our view pointing us most positively and most significantly to the nearness of the return of our Lord and Savior Jesus Christ? Is it of any significance to us that hundreds of churches in the United States have closed their doors and thousands of them have not had a single convert to Christianity during the past year, that the federation of churches in their Anti-Christ spirit are spending thousands upon thousands of dollars to have prominent evolutionists and modernists to speak their talismans and their perversities into the radio land? Is it of no significance to us that 1200 assassins were indicted for murder and true bills of indictment found against them within the year past in our own country and less than twenty percent were convicted, that crime is on the increase and that penal institutions of our country must be enlarged at great expenditure? Is it nothing to you and to me that this Anti-Christ spirit of modernism and evolutionism have reduced so many churches to an ethical society instead of a soul saving station, that the Mussolini spirit of federating talismans, the commercial and the industrial enterprises in Italy have become world-wide? Does or does not this federating of the financial, the commercial and the industrial interests and a great many of the churches prepare the way for the Anti-Christ to take the reins of the governments of the world and be at once in his powerful autocratic control and make his declaration as an unchangeable law that no one can buy or sell unless he has the mark of the beast upon him? Does the return of the Jew to Palestine and the rebuilding of that country in fulfillment of prophecy at the time just before the return of the Lord give us the revelation of the truth and the fact that we are living in the twilight, in the dawn of the glorious morning of the return of our Lord? Will you and I be looking, waiting, and waiting for His coming? Those that will not must go through the heart-rending scenes and agonies of a terrible tribulation. Will you then seal your faith in blood or take upon yourself the mark of the beast and go with the Anti-Christ spirit with the Anti-Christ world into the abyss of the ruined and the lost forever and ever? Our hope and our eternal destiny in Christ Jesus hinges upon our looking and watching and waiting for the return of our Lord. If we will not heed the instruction there will be voices in nature that will echo the return of our Lord, the stars will grow dim, and break out of their sockets and fall, the waves will give recognition, the floods will lift up their heads and cry aloud, the mountains will bow down at His presence and all the trees of the field will clap their hands for joy and every voice in Heaven and some voices on earth will cry, BEHOLD THE COMETH WITH CLOUDS.

Lancaster, Pa.

As ministers we should command (not demand) the respect of our congregations.

—A. J. Metzler.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

(Feb. 11, 1930)

For the Gospel Herald.

The 8th Annual Conference of the Mennonite Congregations of the Argentine Republic was held in Santa Rosa, the Capital City of the Pampa Territory, from Thursday, Jan. 30, until Monday, Feb. 2.

All the missionaries, together with delegates from each congregation and the Argentine workers, were at their place at the tables on Thursday noon and were heartily received by Bro. Albano Luayza, the minister in charge at Santa Rosa.

That afternoon all the ministers met in order to prepare the business for the conference proper, which was to open on Friday morning at 9 o'clock.

Bro. Amos Swartzentruber preached the Conference sermon, the theme being: "The Zeal of the Christian Worker." Text: Lev. 6:13, "The fire shall ever be burning upon the altar; it shall never go out." We need to have two visions before us continually: the one of the terribleness of sin and the sufferings caused by it, also that of the Christ, our powerful and efficient Savior, and how sin disappears when the Savior enters into the life of a human being. We were told the conditions and the remedy for sin and our responsibility to carry the Good News of the Remedy to OTHERS. We must fulfill our part and we shall have to render an account. Workers are needed to do difficult things because the work is of the Lord. Therefore we need to be burning and bubbling over to be useful. Prayer is the arm that moves the world. Souls for Christ must be our passion. Other themes which were discussed included the following: Jesus Christ—God—Man; The Second Coming of Christ—The Promise—The Purpose—The Manner and the Result—How will He find the Church and the World when He comes? The Church—Her Work and Her Hope; Love—Of God for Humanity—Of the Pastor for his Church—Of the members for one another. The Young People—How to interest them—How to keep them—How to employ them—Their Reward—When.

Bro. Pablo Cavadore talked on "The Greatest Need of the Argentine." The answer is: "A Savior" and those who will testify of Him. The theme of Sanctification was discussed

in an able manner and all felt the presence of the Holy Spirit guiding and lifting us into higher spheres of Christian living and working and prepared us for the last topic, The Gospel—Its Message—Its Power—The Courage it gives.

The closing sermon by Bro. N. J. Litwiler, who brought before us the most salient features of the Conference, was a fitting climax to the devotional part of the meeting, bringing to us the especial need of "Looking out over the fields that are already white unto the harvest."

The question of the local churches taking on more responsibility for the support of the Children's Home was discussed and it was decided by the Conference that thirty-five percent of the Sunday school offerings should be used for said purpose, this offering to be in addition to the one given by the Church members which amounts to 600 pesos per year.

Bible study, prayer, and a deeper consecration for the Work were also recommended and special time was suggested for study and prayer.

The national workers were asked regarding their attitude toward the work and the places to which they had been assigned, and if they were happy in their work. All answered that they were, and there seemed to be a unanimous desire to work together more unitedly than ever for the advancement of the work of the Lord in this country.

The missionaries are glad that the Argentine brethren are realizing their responsibility and are willing to do what they can in this work and we ask the prayers of our brethren at home so that the workers, nationals and foreigners (missionaries), may work together in a solid phalanx for the spreading of the Good News, often told, but ever new and especially so to these dear folks who have only heard a part of it and not enough so that they could get the victory and enjoy the Christian Life.

After the Conference the folks left the same evening for their homes, some passing through a terrible dirt and thunder storm with rain and hail. But all arrived safely although some tires were punctured, some were stolen and one lost a good hat, taken off by the wind, in the darkness and never found.

We praise God for the 8th Annual Conference of the Argentine Mennonite Church held in Santa Rosa and the spiritual feasts which we all enjoyed while there and our prayer is that God may use all during this year for the saving of many souls.

D. Parke Lantz.

The Word of God has the same relation to spiritual development that natural food has to physical development.—O. N. Johns.

FROM CHARITABLE INSTITUTIONS

Millersville, Pa.

(Mennonite Children's Home)

Dear Readers of the Herald:—After a four weeks' stay in the Lancaster General Hospital, we were permitted to bring Mamma Sauder back to the Children's Home on February 13. At present she is able to walk through the house and is gaining strength each day. We realize that God has heard and answered the many prayers sent to the Throne in her behalf. We greatly appreciate your interest and help during this trying season, and, since it is not possible to write to all who remembered us by card, letter as well as in cash contributions, we want to say, "Thank you," and "God bless you," through the columns of the Herald.

The Children's Home family numbers thirty-one at present, six of whom are down with German measles. The scarlet fever case was very mild and this patient is recovering nicely. Several children were admitted recently and a few changes were made in foster homes, during the last month. A cash contribution of three dollars, from Sheridan, Pa., is acknowledged in this way. Thanks to the brotherhood for their continued interest in this great work. Four children are awaiting admission and will be admitted as soon as health conditions in the Home are more favorable.

Sister Katie Horst, Clearspring, Md., has been added to our staff of workers, since Sister Amanda Snader was called home to relieve her mother, who is also afflicted. Thus the Lord provides, and we labor on. Pray for us.

Yours for needy children,

Levi Sauder, Supt.

March 6, 1930.

La Junta, Colo.

(Mennonite Hospital and Sanitarium)

Dear Herald Readers, Greetings:—Our last monthly report shows an average number of patients per day in the hospital for the month of January to be 53. This number of patients finds our hospital quite well filled. Our Sanitarium where we take care of the tuberculosis patients is more than filled. We have several on the waiting list most of the time. One of the immediate problems before us will be the consideration of the expansion of this building.

During this same month 674 efforts in personal work were made in the hospital. This was given in the form of Gospel singing, Scripture reading, and prayer. One soul confessed Christ and was baptized during this time. The note of joy and praise was manifest in his life. Cer-

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain the quotation recorded in Luke 10:18; Viz., "And he said unto them, I beheld Satan as lightning fall from heaven." A Sister.

In considering the fact that noted Bible students and commentators are not of one mind as to what is implied in our Lord's statement as above referred to, it is possible for us to misinterpret what Jesus really had in mind in making said statement.

Evidently there is no command given here which needs to be observed by Christians, and what Jesus said does not in any way affect our salvation, whether we understand it or not.

In referring to Rev. 9:1; 12:7-9, 12; II Pet. 2:4; Jude 6, it seems very evident that Satan had been one of the leading angels in the glory world, but for some reason he rebelled against God and His ministering angels, and as a result Satan with those rebellious spirits who stood by him were cast out of heaven and were delivered "into chains of darkness, to be reserved unto judgment." Jesus Christ as the Son of God having been with the Father from the beginning, may have had in mind this omnipotent expulsion of Satan from the realms of glory, when He spake those words which are recorded in Luke 10:18; but in reading verses 17 and 19, one would naturally conclude that Christ meant to impress upon the minds of those Gospel messengers (who had reported to Him how devils were subject to them), that while they were casting out demons in His name, He was beholding them and saw all that they had accomplished along that line, hence saw Satan fall

tainly the blessing that one soul of this kind received is sufficient to repay many years of effort in this work.

Sister Nora Miller is confined to her bed at this time. We trust that the Lord will soon raise her up. The class of 1930 is busily engaged in completing the preparation for their Nurse's Annual. This publication will be full of historic information and suggestions concerning our hospital work. If interested in securing one of these, you should place your advance order with Sister Mary Erb, whose address is La Junta.

Wishing you all God's blessing and asking a continued interest in your prayers, we are,

Yours for the welfare of the sick,

Mennonite Hospital workers,

per Allen H. Erb, Supt.

March 1, 1930.

as he was being cast out of those whom he had possessed; and the vision of Satan's defeat was as clear to Him as lightning falling from the visible heavens. This latter explanation, of the statement made by our Lord to the Seventy whom He had sent forth as Gospel messengers and miracle-workers, seems to be the most correct solution of what is implied in said statement. J. S. S.

"For he that is dead is freed from sin" (Rom. 6:7). If the old man is crucified, and we are alive unto God through Christ, do we then continue to die daily to sin? If so, how can we be dead and still die daily?

I Cor. 15:29-33. Was not Paul speaking of the resurrection and of facing death every hour and daily when he said, "I die daily"? C. B.

1. "He that is dead is freed from sin" (Rom. 6:7). In all times of the Christian era there were people who would take extreme views of God's plan. When they heard the doctrine of salvation by the grace of God, that where sin doth abound grace doth much more abound, seemingly the thought entered into the mind of some that the more we sin the greater the grace. Therefore, we can live on in sin and yet be saved by this boundless grace which the apostles preached. The apostolic teaching is that the coming, dying, and rising of Jesus was for the destruction of the works of the devil which is sin; and in that He died, He died to sin, and in that He liveth, He liveth unto God. Now then if we be planted in the likeness of His death, we also have died unto sin, and are freed from it; but as yet only from the power thereof, and from its presence. Paul says, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." But that the body is still alive is evident; for he says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lust thereof." "Neither yield ye your members unto sin, but yield yourselves unto God. For sin shall not have the dominion over you." By this sixth chapter of Romans we see that though we have been planted in the likeness of Christ's death, and are dead to sin, we are still in our earthly house and subject to temptation, and must keep this body under. We must watch and pray, lest we fall into temptation.

Thus we die constantly to sin, or the flesh, that we may grow in grace and in the knowledge of Him. "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me" (Phil. 1:21)—lead to

sin, but having these mortal bodies quickened by the Spirit which raised up Christ from the dead. Rom. 8:11.

2. I Cor. 15:29-33. First, carefully read from the 20th to the 28th verse, and see that Paul teaches that Christ did rise from the dead, and the order of the resurrection: "Christ the first-fruits....Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. He must reign" till He has accomplished these things set forth in these verses, then the Son Himself will be subject to the Father that God may be all in all.

V. 29: "What else shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" ("über den toden"—German.) If the dead rise not, then Christ is not risen. Why are they baptized for this dead Christ, in whom they can have no hope, to accomplish the work that is said He must accomplish? What will those who are baptized in the name of Christ do if He is not risen but is dead? How then can He give eternal life or the power to become the sons of God? Yea, if you are baptized for Him who died and rose not again, your faith is vain. Why do we stand in jeopardy continually? "I die daily," says the apostle, "I keep my body under....and count all things but dung, that I may win Christ." My life, even, is yielded; I am ready to be offered. My fighting with beasts was not after the manner of men, for honor to myself, but to show forth the power of a once crucified but now risen and living Savior.

May we die to the flesh and live to God. "That we may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death."

D. J. J.

What is meant by a "devout soldier?" Why was one sent along to Joppa? Was it to bring Peter and those with him back safely; was it for protection? Was he one of the six brethren we read of in Acts 11:12? J. H. K.

A devout person is one who is warmly devoted to any cause. Quite frequently this quality is connected with religion, either Christian or pagan. It is a quality greatly to be admired, but in no way proves the merits or demerits of the cause to which it clings. A "devout soldier," we understand, is one who is devoted to his calling, loyal to his country and to his chief.

Cornelius was a Roman centurion, whose business it was to preserve the peace, having soldiers at his command. It will be remembered that

(Continued on page 1036)

A PAGE FOR SHUT-INS

Prepared by Amos S. Horst

"THY WILL BE DONE"

Not my will, but thine be done.—Luke 22:42.

My Lord and God, it is Thy will
That I shall suffer much while here;
And if Thou art my portion still,
Thy chast'ning rod I need not fear.

It is Thy will that I shall here
From joy and gladness be bereft;
But th's sweet thought my soul doth cheer,
But Thou, my God, to me art left.

It is Thy will, and Thou dost know
Full well, my Lord, what's best for me;
Here in this darksome vale of woe
No one from trouble shall be free.

It is Thy will, I will resign
Myself to all that Thou wilt send;
Let on my soul Thy blessing shine,
And keep me, help me to the end.
—Selected.

GOD OUR REFUGE AND STRENGTH

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof, shall make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early.—Psa. 46:1-5.

Truly my soul waiteth upon God, from Him cometh my salvation. He only is my rock and my salvation; I shall not be greatly moved. My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation. He is my defense; I shall not be moved.—Psa. 62:1-6.

A BETTER COUNTRY

This world seems good enough for many people, considering how they cling to it in the face of all that the Bible has to say of "the high and holy place," the "better country" above; but they who have, with an eye of faith, beheld visions of the glory world, are of one mind in calling that "a better country" than any place ever found here, for the following reasons:

All that is in this world—"the lust of the flesh and the lust of the eye, and the pride of life"—will pass a-

way, but the things of the "better country" will last forever. I Jno. 2:15-17.

Here riches are endangered by moth, rust, and thieves. There they are safe, will endure, are eternally preserved. Matt. 6:19, 20.

Here the wicked trouble, we grow weary and worn—there "the wicked cease from troubling, and the weary are at rest." Job 3:17.

Here all flesh, like grass, withers; there we shall live forever. I Pet. 1:24.

Here the poor are oppressed, some well meaning people are led astray, and murder, wars, licentiousness, pride, intemperance, and corruption are in evidence in every land; there (in that better country) such things are unknown. Rev. 7:16, 17.

—Selected.

REST

Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Rest is a blessing that is sought by every soul. Some seek it in material things while others seek it in natural entertainment and never find it. The rest that Jesus here speaks about is not to cease from our natural labors, but to be at rest while in the path of duty. The soul that is under the condemnation of sin is not in the place where God wants it to be. The person that is a believer and tries to get away from the place of duty, responsibility, labor, or suffering will find it like Jonah did when he took ship to get away from the path that the Lord wanted him to go. He had no rest until he went the way the Lord had planned to him.

One may wish to be relieved from the many things that take our time, and natural strength is almost exhausted. Or we may have suffered to what we think is the limit of our endurance. Yet by the grace of God there can be calmness and peace in the soul that is in the place the Lord wants it to be.

"He giveth more grace, when the burden grows greater,

He sendeth more strength when the labors increase;

To added affliction, He addeth His mercy,
To multiplied trials—His multiplied peace."

Some people are spending much time looking away from their own place and calling, wishing to fill the

place and calling of another, the duties, responsibilities. "The callings of God are without repentance;" in other words, not to be turned away from.

"Rest is not quitting the busy career.
Rest is but fitting one's self to one's sphere."

We may wish to get away and try to find rest, but rest only comes to the soul that is in the place where God wants it to be.

Since true rest is only from God, it must also come in the way that He wants to give it. David said at one time, "Oh that I had wings like a dove, for then would I fly away and be at rest." But when God has promised to supply grace and peace, why try to find rest anywhere else. Isaiah said to Israel, "In returning and rest shall ye be saved, in quietness and confidence shall be your strength." While Jesus was speaking to the believers about the destruction of Jerusalem He told them that, "In your patience possess ye your souls." He says, "in **your** patience." It is part of our possession that He speaks about; it takes patience and calmness to see the hand of the Lord in life. A confused mind and a disturbed heart is a great hindrance in the Christian's life and activities for the Lord. It takes a perfect trust to have rest and peace.

"Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee." We can do the most effective work with a calm mind and a peaceful heart. "He that believeth will not make haste," possibly may be interpreted: He that believeth will not fuss or be excited. Some people fuss and worry so much about the past and the future that they cannot see the present opportunities, and if they see them cannot improve them.

A practical calmness established in the Christian's life helps him to meet new events as though it were all planned and thought through. Thus if our days are many or few, or our place in service is private or public, our calling brings a large reputation or only in commonplace. In them all we are unworthy servants in comparison to what the Lord has done for us. If it be the way of the Cross, that is the way we want to go.

A. S. H.

After we as ministers of the Gospel have faithfully promised that we would "feed the flock of God," that we would be faithful in "taking the oversight thereof;" after promising to preach and to teach "all the counsel of God," we would be traitors to the faith which we promised to promulgate and to the God whom we promised to serve, if we failed to do our best to govern our congregations in accordance with the teachings of the Word of God.—J. K. Bixler.

SUNDAY SCHOOL LESSON

Lesson for March 23, 1930—Matt.
15:21-31

JESUS TEACHING AND HEALING

Golden Text.—Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Matt. 7:7.

Introductory.—When Christ had finished delivering the Sermon on the Mount the people "were astonished at his doctrine; for he taught as one having authority." In the lesson before us we have some more evidences of His authority. In the working of miracles, as well as in all other things, Christ proved His superiority over the greatest of mere men, for He never failed in anything He undertook. It is true that in His home country of Nazareth He failed to perform as many miracles as He did at other places, and among the people of Jerusalem He failed to gather as many into the fold as He desired; but it was because they "would not" and therefore God left them to their own choice. But there is no record in the Bible of any one ever coming to Jesus for healing and going away disappointed. Whatever may have been true of prophets or apostles, no modern divine healer can claim such a record. The miracles recorded in this lesson are important, not only in that they show the miracle-working power of Jesus but also because of the practical lessons which they teach.

Jesus and the Syro-Phoenician Woman (21-28).—After Jesus and His disciples left Capernaum and came into the coasts of Tyre and Sidon, there came to Him a woman of Canaan, beseeching Him, "Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil." "Send her away," cried the disciples. "I am not sent but unto the lost sheep of the house of Israel," added our Lord. But the woman was not so easily shaken off. Coming nearer and worshipping Him, she plead, "Lord, help me." Again our Savior replied, "It is not meet to take the children's bread, and to cast it to dogs." Even this did not baffle her. Her faith in Him was not shaken by such a rebuff. She had evidences of His miracle-working power, and refused to do anything but cling to the hope that He would hear her pleadings and grant her petition. In this she was not disappointed. "Truth, Lord," she said; "yet the dogs eat the crumbs which fall from the master's table." "O woman, great is thy faith: be it unto thee even as thou wilt." With these words Jesus rewarded her because of her triumphant faith, "and her daughter was

made whole from that very hour." From this impressive incident we glean a number of very important thoughts:

1. "God is no respecter of persons." Gentiles as well as Jews, Jews as well as Gentiles, have access to the saving and healing Lord provided they come in faith.

2. "The trial of your faith worketh patience." It does more. It proves the qualities that bring success.

3. The triumphs of faith are here vividly portrayed. There were seemingly insurmountable obstacles in this woman's way. Our Savior's apparent rebuffs, the disciples' insistence that the Savior send her away, the fact that she was not a Jew—none of these things moved her. Faith in Jesus surmounts every difficulty, removes every obstacle, and leads to victory.

4. Sometimes this triumphant faith comes from a source where we least expect it. There is something in blood; but too often we look so hard to the blood of ancestors that we fail to give proper recognition to the blood of Christ. "In every nation he that feareth God and doeth righteousness is accepted of him." Not, Are you Jew or Gentile? not, Is your skin white or black? not, Are you intelligent or ignorant, rich or poor, well or poorly favored in your

genealogy? but, Have you faith in Jesus and His power to save? determines your standing before God, your access to His blessings for your soul.

Healing the Multitudes (29-31).—Moving on from the coast of the Mediterranean to near the Sea of Galilee, Jesus and His disciples had evidence that His fame had traveled before Him. Great multitudes thronged Him, bringing with them those that were lame, blind, dumb, or afflicted with other diseases. Jesus proved His power by healing them all. When the multitudes saw the dumb speak, the maimed made whole, the lame walk, and the blind see, they marvelled and glorified the God of Israel. Again we pause for meditation:

1. That Jesus performed these miracles in the proper way is evident from the fact that those who saw what was done "glorified God." The greatest heroes are those who are hid behind the Cross.

2. Jesus healed the body as a matter of fact. His real mission was the healing of the soul.

3. If the healing of the body makes people eager to get in touch with the healer, how much more should mankind be eager to get in touch with the great Healer of the souls of men.

4. Whether people come to Jesus singly or in multitudes, He is equal to the occasion. "Whosoever shall call upon the name of the Lord, shall be saved."—K.

Bible Meeting Topic

THE FALL OF MAN.—Gen. 3:1-24

Topic for March 23

MOTTO

"By one man's disobedience many were made sinners."

OUTLINE STUDY

I. The Act by which Man Fell.

1. Eating of the tree forbidden of God.—Gen. 3:6, 11, 12.
2. The tempter's work of deception.—Gen. 3:1-5; 11 Cor. 11:3; 1 Tim. 2:14.

II. What the Fall Brought.

1. Upon Adam and Eve.—Gen. 3:7-10, 16-24.
2. Upon their offspring.
 - a. Image of a fallen father.—Gen. 5:3; 1 Cor. 15:48, 49.
 - b. Shapen in iniquity.—Job 15:14-16; Psa. 51:5.
 - c. Evil in thought.—Gen. 6:5.
 - d. Corruption.—Gen. 6:12; Rom. 3:12-16.
 - e. Natural enmity against God.—Rom. 8:5-8; Col. 1:21.
 - f. Come short of the glory of God.—Rom. 3:23.
 - g. In bondage to sin.—Rom. 7:18-23; Heb. 2:14, 15.
3. Consequent Punishment.
 - a. Banishment from Eden.—Gen. 3:24.
 - b. Labor with sorrow.—Gen. 3:16, 19.
 - c. Death temporal.—Rom. 5:12; 1 Cor. 15:22.

- d. Eternal death.—Job 21:30; Rom. 5:18, 21; 6:23; Rev. 21:8.
- e. Hopeless without a redeemer.—Eph. 2:12; Jer. 13:23.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword. Sin.
2. Memorize a Passage from the Outline.
3. Tell the Story of the Fall of Man.

For Young People.

1. Six Thousand Years of Fallen Man's History.
2. How the Tempter Deceived Eve.

For Older People.

1. What Man Lost by the Fall.
2. The Only Hope for Fallen Man.

PERSONAL THOUGHT

It is well to know what we are, why we are what we are, and what plan, if any, might be in store for us to remedy our condition. Thank God for His Book designed to enlighten man and to bring him back to God.

SEED THOUGHTS

"If the fall of man were not narrated in Genesis we should have to postulate some such event to account for the present condition found in man. In no part of the Scripture, save in the creation as found in the first two chapters of Gen. 1, does man appear perfect and upright. His attitude is that of rebellion against God, of deepening and awful corruption."

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THURSDAY, MARCH 13, 1930

Field Notes

Bro. Hiram Wingard of Johnstown, Pa., preached for the congregation at Springs, Pa., on Sunday morning, March 2.

Bro. C. F. Derstine of Kitchener, Ont., is expected to hold meetings at the following churches in Colorado during the month of April: Holbrook, La Junta, Limon. The meetings at Holbrook are to begin about April 2.

A recent letter from Hagerstown, Md., dated March 6, says: "Meetings now in progress at Stauffers Church. Interest good. Souls confessing. The Holy Spirit and Bro. Elias Kulp in charge." May the good work go on.

Change of Address.—Bro. J. L. Shellenberger and family, from Hess-

ton, Kans., to Limon, Colo. Bro. Shellenberger served the congregation at Limon for several years a number of years ago, and the return of the family to Limon means encouragement to the work at that place.

The recent Bible conference at Scottsdale, Pa., was attended by brethren and sisters from Masontown as well as from the home community. Bro. J. K. Bixler, one of the instructors, remained with the congregation and at this writing is conducting revival meetings. Pray for the meetings.

Bro. S. E. Allgyer, field worker of the Mennonite Board of Missions and Charities, spent Sunday, March 2, with the Mennonite mission in Detroit, in the interests of the work at that place. He expected, the Lord willing, to leave in a few days for the southern highlands, looking to the organization of definite work in that field.

The Bishop Board of the Lancaster, Pa., district held a meeting on Thursday, March 6, it being the occasion of the ordination of Bro. Henry Lutz to the bishopric (reported elsewhere in this issue), at which meeting also an appeal for contributions for the relief of suffering Russian Mennonites was authorized, which appeal will appear in next week's Gospel Herald, the Lord willing.

Arrangements have been made for a series of appointments, covering the week-end of March 16, for Bro. S. G. Shetler of Johnstown, Pa., at which time he is to preach in several churches in Lancaster Co., Pa., as follows:

Saturday evening, March 15, Mountville.
Sunday morning, March 16, Habeckers.
Sunday, 2:30 P. M., Columbia Mission.
Sunday, 6 P. M., Columbia Mission.

The public is invited to attend these meetings. M.

At a recent meeting held conjointly by the ministerial council of the Middle District in Rockingham Co., Va., and the members of the Virginia Mission Board, Bro. and Sister Paul Good of Harrisonburg were appointed to take charge of the Roaring Mission in West Virginia. March 6 was the date set for their departure for their new field of labor. The prayers of the Church at large are asked in behalf of our young brother and sister in their new field of labor. Cor.

Bishop Ordained.—On Thursday, March 6, an important meeting was held at the Landisville, Pa., Mennonite Church, when Bro. Henry E. Lutz of Mt. Joy was called by lot to the office of bishop. His work will be to assist our aged bishop, Bro.

Isaac Brubaker, in the discharge of his duties. May the Lord bless our dear brother in his new and added responsibilities, and make him a blessing to the churches in the district which he has been called to serve. The service was in charge of the bishops of the conference district.

From the March 1 number of the Mission Letter sent out by the district mission board of the Missouri-Kansas Conference we glean the following: "Bro. E. E. Showalter, our field evangelist, returned from his trip in the South the latter part of February. He reports good interest manifested in the places he visited. At Falfurrias there were three confessions and one reconsecration...at Gulfport there were four confessions. Bro. Showalter reports confidence among ministers, members, and natives, and he has hopes of the Church prospering."

Correspondence

Hubbard, Oreg.
(Zion Church)

To the Herald Readers:—On Sunday, Feb. 16, baptismal services were held at this place, at which time twenty-five young people were received into the Church. Previous to this time two were reinstated. We feel that our revivals this winter were very profitable, looking at it from the angle of the value of a soul. We trust that this addition to our membership may prove to be a valuable asset to the Church.

Feb. 25, 1930. Loney Yoder.

Tuleta, Texas

Greeting in Jesus' Name:—Bro. H. F. Reist filled his regular appointment here on Sunday morning, Feb. 23. He was accompanied from Falfurrias by Sister Reist and six young folks. The weather was like summer, making an ideal day.

In the afternoon, the congregation broke the regular routine of service by having young people's meeting. Subject, "Service for the Master," prepared by Sister H. J. Yoder. The program consisted of the following features: Opening Scripture reading (Mark 1:16-20), by the writer; Ready for Service, by Herman Kropf; a duet, by Sisters Ada Kropf and Anna Hallman; also a song, "Somebody's Needing Just You," by a quartette; Priscilla and Glenn Schrock handled their part of the subject very well.

After spending a profitable day, all returned to their homes the same evening. Come again. Like the apostle of old we can say truthfully: "It is good for us to be here."

Feb. 25, 1930. Amos Unzicker.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting:—On Sunday, Feb. 16, an all day Spiritual Life meeting was enjoyed by all present. We are indeed thankful for the blessed privilege of being able to have and attend such meetings. Following this meeting Bro. N. A. Lind of Albany preached to us for 10 evenings. There were 8 young souls who confessed their Savior, and one reconsecration. A Bible lesson was given each evening before the sermon. Brethren M. E. Brenneman, F. J. Gingerich, and H. A. Wolfer, assisted in this work which was enjoyed by all present.

Health in general in this community has been good this winter.

Pray for the work at this place.

Feb. 28, 1930. Nancy Bond.

Peabody, Kans.

Dear Herald Readers:—We were wonderfully blessed last Sunday (Feb. 23), when Bro. J. B. Smith of Hesston came and gave us a series of three lectures on Dress. He discussed the Bible standard in both the Old and New Testaments, and also brought out practical applications.

He was accompanied by several of the students, two of whom also spoke. We were much inspired by this program. We always appreciate outside help, as we are few in number.

The winter has been exceptionally hard, but the last month has been quite spring-like. We missed three Sundays of church and Sunday school because of the snow-blocked roads.

Health is generally very good for which we are very grateful. Remember us in your prayers.

Feb. 28, 1930. Melvin J. Horst.

Flanagan, Ill.

(Waldo congregation)

On Sunday, March 2, Bro. and Sister A. C. Brunk were with us. Sister Brunk gave an interesting talk to the children during the Sunday school hour. Bro. Brunk brought us an inspiring missionary message, impressing us with the great need of intercessory prayer, basing his remarks on Isa. 59:16.

In the evening service they both spoke largely on their work in India. May God abundantly bless them in all their labors for Him, and may we who were permitted to hear the messages be "doers of the Word, and not hearers only."

March 5, 1930. Carrie Grieser.

Springs, Pa.

The condition of Bro. N. E. Miller is very much as reported in these columns last week. In the meantime, however, he had become quite seriously ill.

On Friday night of last week he took a turn for the worse. Upon examination Saturday morning the doctor found his entire left lung to be congested. The doctor was afraid in his weakened condition he would be unable to resist this.

Bro. Miller, evidently realizing his condition, made the request that the brethren Loucks and Kauffman of Scottsdale come over and anoint him on Sunday afternoon and at the same time all who will and are interested in him gather at the Church for prayer in his behalf that God might spare him if it be His will.

This was done as requested, and for more than an hour after being anointed Bro. Miller had a good natural sleep. Upon examination at about 6:30 the doctor expressed his surprise in the improvement, his lung clearing up nicely. Since then he has gradually been improving.

We know that God hears and answers prayer.

We know that not only at Springs, Pinto, Johnstown, Scottsdale, and at Harrisonburg, but throughout the Church God's faithful have been praying and we believe God has heard us and has answered. May Rom. 8:28 be the result.

At this writing Bro. Henry Bittinger is improved, and Bro. David Maust is getting weaker.

March 5, 1930.

Cor.

Fairview, Mich.

A Greeting to all Readers of the Herald:—As I have been silent for some time, I will again try to give a few lines which may be of interest to some. We were away to Indiana, Ohio, and Virginia, where we have a son (E. E. Troyer) near Lynn Haven, Va. We attended services at Fentress, Va. We enjoyed the fellowship with the dear brethren and sisters at that place. It makes us glad to know that we are all worshipping the same God wherever we are or go, far or near. We would much like to have visited more of the friends in Virginia if time had permitted. We thank the many friends for the hospitality while with them. Although we missed the good meetings at home, which we would have liked to have attended, we believe much good has been done, as last Sunday (March 2) 7 dear young people were taken into the Church here by water baptism and one who had fallen was again reinstated in the visible Church by confession of her faith. May God bless the dear young souls that as they grow naturally they also may grow in the knowledge of our Lord and Savior Jesus Christ. May we as older ones set an example for those dear young people worthy of following after.

To Bro. D. J. Johns, we extend

our sincere sympathy with you and family.

We must speak well of our young people who are doing a noble work going out and singing and having devotion with our aged ones, not only our own people but also others who are not accustomed to attend any services. May God bless them that the seed sown may find lodging in some stony heart.

Bro. Esch's health is not so well as we would like. May God ever bless him and spare him.

In His name,

March 5, 1930. Mary M. Troyer.

"FOLLOW ME"

By Wm. M. Weaver

For the Gospel Herald

And as Jesus passed... he saw Matthew and he said, Follow me.—Matt. 9:9.

Since creation mankind have been followers, following the suggestion of the serpent. Eve, and later Adam, fell into doubt and sin. Following the murderous impulse of jealousy, Cain slew Abel. Following God in detail saved Noah and his house. Following God procured for Abram blessing and made his name memorable through posterity forever. Following the lure of the lowlands, Lot lost the direct companionship of faithful Abram, fell among exceedingly wicked men, lost his possessions (fleeing Sodom) and part of his family. Following the impulse of envy, Joseph's brethren fell into grievous sin and want. Following the call of the world (wedge of gold and the Babylonish garment), Achan lost his integrity, his part in the victories of Israel, became a thief, and lost his life. Following the nations around, Israel clamored for a king and took with him all the inconveniences attendant therewith—excess taxation, loss of liberty, etc. Following lust, David fell from trust in God, lowered himself below a thief, and suffered accordingly—even though he repented at the call of Nathan. Following the wishes of the people, Jeroboam fell and led Israel astray.

And so there are many more instances, good and bad, given in the Word to prove that men follow, and that too often they follow the wrong impulse or leader.

But when Jesus calls us we do well to follow—and we sin when we heed not the call to follow Him. Following Him, we are safe, for He is the way. Following Him, we walk with Him (beside or behind) but never run before Him. Following Him, we are ever active and alert to help others. Never do we loiter, for the Master leads on, on, ON to service, ON to prayer—on through the vicissitudes of life, by way of Gethsemane,

(Continued on page 1037)

Miscellaneous

THIS OLD CLAY HOUSE

When I'm through with this old clay house
of mine,

When no more guide lights through the
windows shine,

Just box it up and lay it away,

With the other clay houses of yesterday.

And with it my friends, do try if you can,

To bury the wrongs since first I began

To live in this house, bury deep, and forget.

I want to be square and out of your debt

When I meet the Grand Architect Supreme

Face to face, I want to be clean.

Of course I know, it's too late to mend,

A bad builded house when we come to the

end.

But to you who are building, just look over

mine,

And make your alterations while there is

time.

Just study this house—no tears should be

shed,

It's like any clay house when the tenant has

fled.

I have lived in this house many days all

alone,

Just waiting, and oh, how I longed to go

home.

Don't misunderstand me—this old world di-

vine

With love, birds, and flowers and glorious

sunshine

Is a wonderful place, and a wonderful plan,

And a wonderful, wonderful gift to man.

Yet somehow we feel, when the cycle's com-

plete,

There are dear ones across we are anxious

to meet,

So we open the books, and check up the past,

And no more forced balances, this is the last,

Each item is checked, each page must be

clean,

It's the passport we carry our Builder Su-

preme.

So when I'm through with this old house of

clay,

Just box it up tight and lay it away,

For the Builder has promised when this

house is spent

To have one all finished, with timber I sent

While I live here in this one. Of course it

will be

As I here have builded, you see.

It's the kind of material we each send a-

cross.

And if we build poorly, of course 'tis our

loss.

You ask what material is best to select.

'Twas told you long since by the great Ar-

chitect,

A new commandment I give unto you,

That ye love one another as I have loved

you.

So the finest material to send up above,

Is clear, straight grained timber of Brotherly

Love.

—Sel. by Martha Aument.

YOUNG CHRISTIANS—HOW TO SUPPLY THEIR NEEDS

By Ida Kniss

For the Gospel Herald.

In every avocation in life there are needs which must be supplied or, to a great extent, it will spell failure in the end. The farmer in his line of work has many needs supplied by the labor of those back of him; yet he must pay the price for the supply of his needs. The busy housewife in

her daily rounds of duty, finds needs which we cannot enumerate, which are supplied by many different firms and factories, but back of the household and a price is the demand for the supply. The teacher, the scholar, all lines of duty demand their needs supplied by a price.

But to come back to our subject of how to supply the needs of the young Christian. Away back in time God saw that need and gave His only Son as a sacrifice—costing labor, suffering and a shameful death, through the plan of Salvation—the only way this need could be supplied; and yet the individual must pay the price.

Whenever a great debt is to be paid it demands a sacrifice. The young Christian may be called upon to pay the price of the scorn of the world, of the sacrifice of the pleasures of the world, of the laying aside of the many things which are pleasing to the flesh. All of these things may cost; but Christ so kindly comes with something infinitely better, saying, "Seek ye first the kingdom of God and His righteousness," and He will graciously supply your every need.

As the mother so tenderly cares for the infant babe, is so anxious and watchful of food, clothing, warmth, and all surroundings that every need for the welfare of the child be carefully supplied, just so the needs of the new-born babe in Christ must be supplied in order for growth. Just as the babe needs the care and protection of the parents, so the young Christian needs the help of those who are older and more experienced.

How many of us can look back over the fleeting years and see where we could have made our lives more useful and better for the Master, could we retrace our steps. As there is but one passage from childhood to old age, the young Christian needs a supply of admonitions and advice from godly parents, ministers, and teachers. This question, we believe, must be answered by three institutions, which are the most responsible for Christian training; namely, the home, the school, and the Church.

The home for the young believers demands a real Christian institution wherein is contained the supply for their need—the family prayer circle, the literature that does not disgrace the library but is pleasing in the sight of God; where the conversation, parental watchfulness, associations, all have but one object in view, that of Jesus Christ the Head. A godly supply of such blessings will develop the growing children into men and women for Christ.

Next, the school owes a duty to the young Christians in a training which will help them fight life's battles in a Christ-like manner. Much

depends on the life and character of the teachers.

Then the Church should be a great factor in the supply of this great need, a church that is Spirit-filled, self-sacrificing, loyal, doing the very best within its power in the way of holding the young disciples already in the fold and prayerfully striving to win others for the Master and His Cause.

The most promising future welfare of the Church is a young Christian whose every need is supplied from the Fountain Head, Christ the well of salvation, living only for Him and busily engaged in His service. If there is a time in life that Jesus is needed for a guide it is the growing time into manhood and womanhood; and He has promised to supply that need. "My God shall supply all your need according to His riches in glory by Christ Jesus."

No important problems should be decided without His aid. He should be the guide in educational preparations, choosing a vocation in life, etc. The young Christian is often called upon to go out into the world where battles must be fought, temptations met; like the boat must go into the sea, but woe unto it if the sea gets into the boat. So we are here in the sinful world, but ruin is sure if the sinful world gets into the heart.

In II Timothy 2 we have the words of the aged apostle Paul to Timothy a young disciple, the counsel of a father to a son, good advice for the young in any sphere in life: "Thou therefore my son, be strong in the grace that is in Christ Jesus. Thou therefore endure hardness as a good soldier of Jesus Christ....Shun profane and vain babblings for they will increase unto more ungodliness." The very fact that Paul's advice calls for good soldiers, suggests that there are battles to be fought.

The young Christian has many battles without and within, and it is especially necessary that every need be supplied in order to gain the victory; which may be won by putting on the whole armour of God, that we may be able to stand in the evil day; loins girt about with truth, the breastplate of righteousness, feet shod with the preparation of the gospel of peace; above all, the shield of faith, where-with we may be able to quench all the fiery darts of the wicked; the helmet of salvation, and the sword of the Spirit which is the word of God; not forgetting to pray always. Let us be more careful, more watchful, be more kind, and above all more prayerful, that we may be more helpful in supplying these needs, for upon the lives and examples of the young people depends the future of the home, the Church, and the nation.

Dakota, Ill.

PETER

"The Phases of a Great Man's Life"

By J. C. Swartz

For the Gospel Herald.

The earliest account we have of Peter, according to John, is in John 1:41. Speaking of Andrew, when he had found the Master he went and told his brother, Simon Peter, and brought him to Jesus. When Jesus saw him He said, "Thou art Simon the son of Jonas. Thou shalt be called Cephas," which means a "Stone."

Why did Jesus liken Peter to a stone at their first meeting? Because Jesus saw in him the qualities that make building material; something sure, firm, substantial. There are three distinct epochs in his life: (1) Peter, the Galilean fisherman, (2) Peter, the disciple of Jesus, and (3) Peter from Pentecost until his death.

As a Galilean fisherman his very occupation was one of innocence and gentleness. It was one from which John the gentle disciple came, and Peter was his companion. How I like to look back at those two great men sitting there in their boats watching the waves play through the meshes of their net. What sweet, gentle companionship they must have been for each other. How sacred their influence one upon the other, and how soon they grasped the situation when Jesus came along and invited them to leave their nets and follow Him. What is more conducive to the following of Jesus but a sweet, gentle character when Jesus bids us follow? It was a great day when Andrew brought his brother Peter to Jesus. It was a great day when Peter first looked upon his Lord. It was a great day when Jesus first looked upon Peter. Wait! think for a minute. What must have been that LOOK that Jesus gave Peter when He first saw him? I believe it was a piercing glance that looked through and through him, searching into his very innermost heart, sizing up his character. Certainly it was not idle words that fell from the Master's lips when He said, Thou art a "ROCK." When Jesus looks into my life, what does He see? I wonder, does He find the tiniest particle of the substances of a rock?

Peter returned to his nets for it was his occupation. Luke gives us an account of a time when the people pressed upon Him (Jesus) to hear the Word of God. He stood by the lake of Gennesaret, but the fishermen had left their boats and were washing their nets. Was it by chance that Jesus stepped into Peter's boat that He might get away from the crowd? How eagerly did Peter drink in the precious teaching there to that multitude. How His teaching had taken

hold of Peter; so that when Jesus asked him to "launch out into the deep" Peter said, "We have toiled all night and caught nothing. Nevertheless at thy word I will let down the net." The draught was so large that the net began to break and it demanded the combined efforts of those in the other boats to help them drag it to shore. What was the result of Peter obeying his Lord at this time? Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men."

Make Peter catch men? Listen! "Tarry ye at Jerusalem." Look at him as he stands there in Jerusalem pulling the Gospel net with 3,000 souls. Up until this time Peter was a fisherman; but from now on we look upon him, not as a fisherman but as Jesus' disciple. From the time of the great draught of fishes he left ALL and followed Him.

Peter was a born leader. If we are content to go behind, God will never make us go ahead. From his life we gather that he was the spokesman. As we read the gospels we are struck with this. And Peter answered—when Jesus asked the disciples, "Whom do men say that I am," some said this one and some said that one, but Jesus said unto them, "But whom do ye say I am," and Peter answered, "Thou art the Christ, the Son of the living God." When the people of Capernaum came to the disciples and asked, "Does your Master pay tribute money?" they came to Peter. When Christ was walking on the water they were all astonished and gazed at Him with fear;—but Peter answered and said, "Lord, if it be thou, bid me come to thee." Peter followed his Lord, even at the time Judas betrayed him, when "THEY ALL FLED." Mark 14:50. (Peter followed afar off.) I must give Peter credit for following his Master to see the end. We have no record that any of the others did that. How else could he have followed Him but "a-far off," on account of the pressing angry crowd? There was murder in their hearts, and they would stop at nothing. See in verses 51 and 52, what happened to a young man that followed. Was not this one time that to follow close would have been lawful but not expedient? When the disciples heard that Jesus was risen from the tomb John and Peter ran to see. John stooped down and looked in, but Peter was not satisfied to only look in. He went in and examined things. He was never satisfied until he went to the bottom.

A life never rises higher than its faith. After he had seen his Master walk on the water, when at the transfiguration, it seemed that his faith was settled; but when he followed him to the Palace to "see the end" and saw his Master insulted, buffeted,

spat upon, challenged to prove Himself, and even asked to tell who smote Him and was silent, seemingly unable to do what they ask, Peter's faith fails. Here he gives us the darkest hour in his whole life, when he denied his Lord; but when his Lord glanced at him as the cock crew, that look must have shot an arrow into his heart and he turned and walked out into the darkness and wept bitterly. How bitterly he wept we know not, but God alone.

Now comes the thought. How often have I denied my Lord, in what way and where? As Peter stands preaching that wonderful sermon, if some one had said, "Are you not the man that denied your Lord in the palace," he could have answered, "I have wept bitterly, surrendered, and prayed ten days since that."

The Bible is a faithful biography, it brings out the dark and the bright, the good and the bad; it gives us the man. Peter had dark hours, no doubt often discouraged; but take his life from the time he saw his Master until his death, and you will find in this great apostle a wonderful example of how the disciple of Jesus Christ is endued with power.

Have we had the supreme test? Have we stood the crucial moment of giving up this old world and hanging onto the word of Christ our Savior? Have we made a complete surrender, laid all upon the altar, and "waited" to be endued with power? Have we had the glorious experience that such a surrender alone can bring?

Elida, Ohio.

"VICTORY"

When you are content with any food, any raiment, any climate, any interruption—That Is Victory.

When you can bear with any discord, any annoyance, any irregularity, any unpunctuality (of which you are not the cause)—That Is Victory.

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult, or the oversight—That Is Victory.

When you can stand face to face with folly, extravagance, spiritual insensibility, contradiction of sinners, persecution, and endure it as Jesus endured it—That Is Victory.

When you never care to refer to yourself in conversation, nor to record your good works, nor to seek after recommendation, when you can truly love to be unknown—That Is Victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient and loving silence—That Is Victory.

—Sel. by Talmage Beachy.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season;
reprove, rebuke, exhort with all longsuffering and doctrine.....
Feed the flock of God."

THE POVERTY OF RICHES

By H. W. Stevanus

For the Gospel Herald.

TEXTS: Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—Matt. 6:19.

Your riches are corrupted, and your garments are moth eaten.—Jas. 5:2.

I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink.—Matt. 25:42.

God does not condemn a man for having many possessions, if he uses them as a faithful steward uses what is entrusted to him. But God does most scathingly condemn those whose energy and will are bent in gathering and heaping up riches for their own glory. From this standpoint we shall consider the utter folly and misery of those who are thus minded.

The Rich Miser has Poverty of Mind

Just recently in Canada a seeming pauper was burned in his shack. Beside his charred body was found the burnt remains of a roll of bills which was believed to have been of considerable value—a miser indeed, with a dwarfed mind, living in utter poverty away from the blessedness of human comradeship. The mind that centers around a pile of gold becomes dwarfed and partakes of the rust that corrupts the earthly store which it worships. Many who for years have banked on their gold for success have taken the rope, or poison, or tried to relieve their distressed minds in some other horrible way when their earthly store suddenly took wings and flew away. The mind that rests on gold is unprepared for the sorrows and disappointments of life. Such minds are in real poverty when unaided by the glitter of gold. To these James says: "Go to now, ye rich men; weep and howl, for your miseries that shall come upon you."

The Rich Fool has Poverty of Affection

The rich fool said, "I have much goods laid by for many days." But God said, "Thou fool;" and by the next morning he faced eternity empty-handed. The rich man (Dives) would not even bless poor Lazarus with his crumbs, but in the torments of hell he began to beg.

"I was hungry, and ye gave me no meat," is a stern warning for us all. How this sad indictment at the bar of God should stir our hearts and

make us feel the responsibility of using our loaves aright. What warning must God give to men before they begin to invest for the kingdom of Christ? Russia to-day could be in the front rank of nations if her professed Christian landlords who owned the large estates would have practiced the Golden Rule and thus have dealt kindly with the servants and peasants. How true indeed, is Jas. 5:2-7: ("Your riches are corrupted and your garments are moth eaten.") in Russia, a land of boundless resources, once possessed by foolish men of wealth, but to-day a land of misery, shame, and crime! The Russian revolution doubtless would never have occurred but for the misappropriation of wealth. Russia to-day might have faith in God if the Church had loved the Gospel. "I was an hungered, and ye gave me no meat."

Alas, alas; what a large army of teachers, missionaries, and Christian workers could have been supported, and what an immense supply of food and raiment could have been supplied for widows, orphans, and destitute people. What vast supplies of papers, books, Bibles, and tracts could have been supplied for eager hearts; and how many missions, schools, hospitals, and other institutions could have been built, furnished, and kept in repair by the money that Christian professors have lost and wasted in wild speculations of the gambling sort. "Will a man rob God?"

Are rich men happy? To those who suppose that earthly riches bring happiness, may we say that their guess is not according to facts. True, indeed, wealth brings some advantage in living, but often it is not even used for such. That advantage does not make men happy. Real joy is born of God in the heart by the Holy Ghost. It is intensified and retained as men bear the Cross and follow Christ. No man can be saved as a rich man. He must be saved as a poor man, and then if he has material wealth he becomes steward of his former riches. Real Christian joy comes through sacrifice. Those apostles who could sing the new song under ghastly torments of the Philippian jail had a joy that no earthly riches could buy, nor could any mere millionaire understand the secret of it.

Leaving Wall Street with its demoniac shouts, Satanic looks, and

troubled faces, go to the docks in New York harbor and read the faces of the missionaries as they return from their soul-saving work in distant lands. There you will get a glimpse of a heavenly radiance that tells of joy that is true and contentment that is eternal.

Storing up goods and heaping up treasures may, for a time, satisfy a carnal and unregenerate nature; but it will not inspire the soul, nor feed the hungry, nor take the cup of water to parched lips of the hungry, nor clothe the naked, nor forgive the widow's debt, nor cast any bread on a troubled sea. Wealth has no songs of hope and peace. It has no time nor place for God, and finally turns to corruption and leaves the soul poor, dismayed, in a dismal darkness, pining away and perishing. "Whatsoever a man soweth, that shall he also reap."

Breslau, Ont.

QUESTION DRAWER

(Continued from page 1029)

while he had manifested an admirable desire to live up to all the light that he had and to seek all the light he could find, and as such his prayers were heard before the Throne, he was as yet unenlightened as to the teachings of the Gospel of Christ, or as to the requirements under it. As such we would naturally expect him to keep on discharging the duties of his office according to Roman laws, which required the use of soldiers for the protection and safety of the people. It is reasonable to suppose that the soldier was along, to safeguard both the servants and Peter.

What Cornelius and his household did after their conversion, the Gospel narrative does not say; but in the light of the nonresistant teachings of Christ and His apostles, and in the light of the historic fact that no member of the early Christian Church was known to have been enlisted as a soldier, it is safe to say that after the conversion of Cornelius he was true to the nonresistant faith which under the circumstances would have required him to lay down his official position that required the use of soldiers.

The "six brethren" of Acts 11:12 evidently were those of Peter's company, in addition to the two household servants and accompanying soldier whom Cornelius had sent to Joppa.

Be careful when you sing "Faith of our Fathers, Holy Faith, We will be true to thee till death." That includes I Tim. 2:9, 10, I Pet. 3:3-5; and if you are not willing to abide by that, your singing will be mockery and God will hold it against you as such.—M. E. H.

"FOLLOW ME"

(Continued from page 1033)

straight up to Calvary. This should become very real to those who follow Him. Do we go WITH JESUS to Gethsemane? Do we have our Golgotha? We need them.

As we walk with Him we become more and more like Him. We do things as He would do them—because we are following Him. Our life is moulded after His pattern. We allow or disallow those things which please or displease HIM. We love as Jesus loved, weep as Jesus wept, etc., thus walking in His footsteps, even though the cross be heavy and the route be uphill over obstructions. Which gives us the most pleasure, the success of self or the success of Christ's Kingdom and the extension of the borders thereof? Which wounds us the more, rebuff of self or critical rebuff of the Church? "Where your treasure is, there will your heart be also."

As we see in Jesus the only true, pure, and noble teacher, leader, and pattern, and follow Him with our whole heart fervently, we recognize the destitute condition of those who follow NOT Him; and our constant message to the lost will be FOLLOW HIM for HE is ALL in ALL. He is the Rose of Sharon (beauty), the Lion of the tribe of Judah (strength), the Prince of Peace, the Mighty Counselor, the Savior, the Master, the Teacher. All the exegesis in the world can not calculate His worth, His work, His call, His blessing, His inspiration, His cleansing, saving, building power. And yet it is all so apparent to the believer—the follower. "Did not our hearts BURN within us" (Luke 24:32)? Oh, for more Emmaus travels with Jesus. What fellowship, what understanding, what enlightenment, what inspiration! No mistaking it—if we have been with Jesus we will KNOW it. And so will others. All to the glory and honor of His name.

In these last, perilous times when the world so brazenly walks in opposition to Him and His doctrines the opportunities and privileges of those who follow Him are multiplied. People are sick of church festivals, box socials, oyster suppers, strawberry festivals, and glee club performances as measures to exemplify Christ Jesus. These are all FUTILE measures, and the masses know it does not satisfy the soul. The world is really perishing for want of the satisfying Bread and Water of Life. "Ways and Means" are throttling the Gospel of the Kingdom. Dry bones are walking about making a hollow, rattling cry which, because of a lack of quickening (Christ Jesus) fails to demand response. We need more and more of Jesus and less of cold, calculating

figures and themes. The farther from the world and all its systems we steer and the closer to Jesus we cling, the greater will be our zeal, the more real our message and the greater our power in the world as the Messiah following few.

It is the minority, and not the majority, who are always right spiritually—for Jesus said, "Follow Me." It is not the many who are following Him, but the few. "Strait is the gate . . . and few there be that find it." While the way may not always be smooth (His was not) it is always blessed by His presence—that apparition of Him, the Comforter—who shall lead us into all Truth for His name's sake.

Religion is not a possession to keep, but a blessing to share.

"The life that counts is linked with God;
And turns not from the Cross or Rod,
But walks with JOY where Jesus trod—
That is the life that counts."

Spring City, Pa.

RELIEF NOTES

By Levi Mumaw

According to latest reports from Germany, 60 families, about three hundred fifty persons, will sail from Hamburg on the steamer "Bayern" which has been secured for



Mother Braun

this purpose by the German Government, on March 15. The steamer will carry its passengers and cargo direct to Puerto Casado, the river port in Paraguay, from which the balance of the journey will be made by rail, a distance of about 120 miles, and then 40 miles to the colony lands by wagon.

All necessary provisions are being made for receiving this first group of refugee colonists. Definite arrangements are made in

Paraguay through a local dealer to furnish the colonists with oxen and cows on credit. This credit to be guaranteed by the Paraguay Government. Stipulated prices have been fixed for a maximum of 500 oxen and 500 cows. This information is welcome news to our Committee as it had been estimated that the cost of these would be about \$200.00 per family. The consideration has been secured through special solicitation. The arrangement will make it possible to extend help to a larger group of refugees.

In answer to inquiries that are reaching us, we again state that the transportation for these people from Germany to the river port in Paraguay is being paid by the German Government on a credit basis. The original quotation for transportation for adults from Hamburg to Buenos Aires was \$65.00 for adults but to the river port in Paraguay the rate will be slightly higher. The German Red Cross in Germany is furnishing each family with 250 marks, about \$40.00, for equipment. The land in Paraguay is being offered on a credit basis. Each family will be allotted 100 acres. This land has no improvements but each family will be provided with temporary shelter, wells will be drilled, one acre of land will be plowed and planted for each family, and pastures will be fenced off for the cattle before the colonists arrive.

Bro. G. G. Hiebert of Reedley, Calif., has offered to go to Paraguay as a special representative of American Mennonites to help the colonists get settled and to report back to the Central Committee. He spent a day in Scottsdale last week, Feb. 28, and will probably be on the Atlantic on his way by the time this reaches our readers. Bro. Hiebert had served about two years in the Russia Famine under the American Mennonite Relief having charge of the tractor operations during that time. He also spent several years in Mexico, helping refugees who had attempted colonizing there. He speaks the English, German and Spanish languages which will be a great help to him in this work. His years of experience as a farmer, fruit grower and relief worker have fitted him abundantly for a task of this kind. He has the best wishes of all who know him.

No physical examinations will be required of the colonists going to Paraguay. This concession has been granted to all colonists being brought to Paraguay by The Corporation Paraguay, the company owning the lands now being settled. For further information along this line see accounts given in the Gospel Herald of Sept. 19, 26, Oct. 10, 17, 24, 31, and Nov. 7, 1929. A review of these articles sent us by the brethren, T. K. Hershey and A. Swartzendruber, will be both interesting and helpful.

The illustration accompanying these notes was prepared from an original photo of the refugees sent to us from the Holland Mennonite Relief organization. It tells its own story. It is not possible to reproduce all that have been sent to us but this will give the reader a glimpse in the actual life of the Mennonite refugees now in Germany awaiting an opportunity to move on to some country where they can again enjoy the fruits of their labors and worship God according to their religious beliefs. If one of these were your sis-

(Continued on last page)

NEWS NOTES FROM OUR SCHOOLS

For the Gospel Herald.

HESSTON COLLEGE

The Young People's Christian Association made its annual drive for funds on February 4, immediately after the daily chapel service. The budget called for four hundred dollars to be distributed in the following manner:

General expense Fund	\$ 25.00
Extension Fund	50.00
African Mission Fund	25.00
Russian Mennonite Relief Fund	300.00
Total	\$400.00

Following a short program in which the various needs were presented, pledge cards were distributed and filled out. The total amount raised was \$532.00. In announcing the budget it was stated that whatever would be raised above the first one hundred dollars listed above would be given to Russian Mennonite Relief, accordingly, \$432.00 will be given to that fund.

We regretted to see our Special Bible Term come to a close February 14. The group of special students together with their instructor, Bro. S. M. Kanagy, adapted themselves so readily to the life of the school and manifested such an earnest and wholesome attitude that their absence is keenly felt.

The Ministers' Conference held February 12-14, was somewhat disappointing as far as the number of ministers present was concerned. Even though few were present, the conference was characterized by frankness and freedom of expression which is profitable and essential in the solving of present-day problems. The forenoon and afternoon sessions were spent largely in open discussion of important themes relating to the work of the Church. The following evening lectures were given: "The Mennonites of Europe" (Illustrated) by Paul Erb; "India" (Illustrated) by G. J. Lapp; and "Christ as Prophet, Priest and King," by J. B. Smith.

The annual Christian Life Conference came at the close of "Ministers' Week." The motto of the conference was, "Thy Kingdom Come." These meetings were well attended and, with one exception, all the speakers whose names were given in these columns last month, were present.

The Freshmen—Sophomore debate was held on Feb. 7, at which time the following question of present concern was considered; Resolved: that installment buying as practiced in the United States is socially and economically desirable. Professor Maurice A. Hess, of McPherson College acted as critic-judge and gave the decision to the negative side which was upheld by the Freshmen Team.

We are glad to have with us this semester, Sister Vera Hallman, missionary on furlough from South America. Sister Hallman was a student with us before going to South America, and has now returned to finish her course. She will graduate from the Academy Department in June.

On Sunday afternoon, March 2, we were favored by a program of sacred music given

by the A Capella Choir of Tabor College, Hillsboro, Kans. This is the third season the choir has been with us. Their programs are always appreciated very much.

March 3, 1930.

S. M. King.

GOSHEN COLLEGE

Our Ministers' Week from Feb. 11 to Feb. 14 and our Christian Life Conference from Feb. 14 to Feb. 16 were well attended. On the last evening the gallery and main floor of chapel hall as well as the two adjoining classrooms were filled to capacity. This evidences the interest which the surrounding community took in the meetings. The talks during these meetings were arranged under four major headings: The Way of Life, The Work of the Kingdom, Life in the Kingdom, and Christ the Savior of the World. Under the first of these we note the following subjects: Life in the Word, Life in Christ. Under the second: Serving the Kingdom in the Teaching Profession, The Need of Good Samaritans in the Kingdom, Kingdom Ideals in Business, The Christian Physician, Opportunities for Service in the Rural Communities, and "Seek ye first the Kingdom of God." Under the third: Conflict in the Christian Life, and Like Christ. Under the fourth: "The Power of God unto Salvation to every one that believeth," and "Bringing in the Sheaves." At the beginning of each meeting devotional talks on the Holy Spirit were given. Among our speakers from the outside points were our moderator, Bro. A. C. Good, A. J. Metzler, Titus Lapp, H. H. Snively, and Oscar Burkholder.

In his talk on "Like Christ" Bro. Oscar Burkholder used as his text the verse, "Beloved now are we the sons of God." He emphasized first that we are not like Christ now. Salvation depends upon Christ not upon living like him. Some ways in which we can be like him, in part, are in attitude, in conduct, and in obedience. On Sunday morning Bro. Burkholder preached the sermon on the subject, "The Measure of a Christian Man," and read by way of illustration 1 John 4:19-21. His five points were: Love your brother, keep God's commandments, love without fear, love not the world and love Christ more. It may be truly said of our meetings that many spiritual truths were presented.

Last Monday evening we were privileged to hear President McCoy Franklin of Crossnore College, North Carolina. He told of his struggle to get an education. Until he was twenty-one he could neither read nor write. Then, in ten years, he secured a common school, high school and college education. Now he is head of this Christian school in his native southern highlands, the region in which our church proposes to begin mission work. He deprecates the idea that he is making any sacrifice in going back to his own people in the highlands. "I would have been a coward and a traitor if I had not gone," he said. Now he is engaged in the great task of winning his young people to Christ.

On Sunday, March 2, Bro. C. L. Graber brought the message on the subject, "Why

Follow Christ." There are three reasons why we should not follow Christ: to supply physical needs, to be popular, from fear. But we should follow Him for His sake and the Gospel, for His love, as an aid to holiness, for the sake of spreading the Gospel. This was a much appreciated sermon.

March 3, 1930.

J. B. Cressman.

EASTERN MENNONITE SCHOOL

The Short Bible Term, with the special lectures, revival meetings, Christian Life Conference, mission program, and Ministers' Week which continued a few days beyond the closing of the Short Term, are all over now; but we believe that the good things received will be long remembered by many.

Our revival meetings, by Bro. B. B. King, began Sunday, Jan. 26, and continued through the evenings of the Christian Life Conference and mission program, the last sermon being preached on Sunday evening of the mission program. The sermon that evening was especially impressive. The chapel was filled to overflowing, and the Lord had a powerful message for us that evening on the theme, "The Unpardonable Sin." Bro. King showed the seriousness of refusing time after time to heed the Spirit's voice. These meetings have been a source of real spiritual blessing to many lives. Seven young people of the community confessed Christ for the first time.

The Christian Life Conference began Thursday evening, Feb. 6, and continued until Saturday P. M., Feb. 8. During the conference numerous suggestions were given which offered means of growth to Christians young and old. The subjects and speakers were as follows:

The Truth of Christianity—Evidence from the Bible and History of the Bible, Chester K. Lehman.

Devotional Studies in First John, Abram Metzler (and others).

The Meaning of Christian Experience, J. Early Suter.

Helps to a Vital Christian Experience, B. B. King.

Hindrances to a Vital Christian Experience, Elmer R. Brunk.

Man, a Free Moral Agent, Rhine W. Benner.

The Conscience, John R. Mumaw.

The Holy Spirit, Noah H. Mack.

The Christian Warfare, Eph. 6:10-18, Jacob C. Habecker.

The Christian Race, Heb. 12:1, 2, Elmer G. Martin.

The Christian Prize, Phil. 3:10-14, S. H. Rhodes.

Christian Social Standards, B. B. King.

Christian Marriage Standards, Daniel Kauffman.

Question Box, A. D. Wenger.

Pleasure and Profit in Bible Study, J. Silas Graybill.

Opportunities for Christian Service, J. Irvin Lehman.

What of the Future? A. J. Metzler.

The mission program immediately followed Christian Life Conference. One of the features of this program was a number of five-minute talks, "Echoes from the Field," by representatives of several Missions. Bro. Abram Swartz, a converted Hebrew from Souderton, Pa., was also called upon to speak. He gave briefly and posi-

tively his testimony of appreciation of Christ. It was quite effective to hear him quote, in succession, a series of Scriptures such as Rom. 1:16, Phil. 1:21, Gal. 2:20, and others which seemed so real to him.

The week following, Feb. 10-14 was Ministers' Week. In all, fifty-six bishops, ministers, and deacons were in attendance. A number of officials of the Church were present for some of the meetings previous but did not remain for Ministers' Week. These meetings were open to all who wished to be present. The regular time for our evening prayer circle was given to "Devotional Studies in the Life of Christ" by Bro. J. Irvin Lehman and Bro. Nevin Bender.

On account of Bro. Miller's absence and for other causes, a number of alterations in the programs as originally planned were necessary.

School work has been moving on quietly in the regular routine since the very busy Short Bible Term season.

March 6, 1930. Dorothy C. Kemrer.

Married

Lefever—Reeser.—On Feb. 26, 1930, at the home of the bride's parents at Gap, Pa., Bro. Clarence L. Lefever and Sister Nora E. Reeser were united in holy matrimony, Bro. Jacob H. Mellinger officiating. May God's blessing attend them through life.

Baumgartner—Dettwiler.—On Feb. 23, 1930, Bro. Roy Baumgartner and Sister Mabel Dettwiler, both of Versailles, Mo., were united in the bonds of holy matrimony at the home of the officiating minister, Bro. Amos Gingerich. May God abundantly bless and prosper them through life.

Kauffman—Birky.—On Feb. 19, 1930, Bro. Glenn Kauffman of Bowne congregation, Mich., and Sister Edna Birky of Hopedale congregation, Ill., were united in marriage at the home of the bride's parents, Bro. and Sister John Birky, Bishop Simon Litwiller officiating. May God's blessings attend them through life.

Kennel—Horsch.—On Feb. 5, 1930, Bro. Arthur Kennel of the Lynn Township A. M. Church, Roanoke, Ill., and Sister Katie Horsch of the East Bend Mennonite congregation near Fisher, Ill., were united in holy matrimony at the home of the bride's parents, Bro. and Sister Henry Horsch, Fisher, Ill., Bro. J. A. Heiser officiating. May the Lord's blessings attend them thru life.

Obituary

Moore.—John Robert, son of John and Vera (Byers) Moore, was born in Johnstown, Pa., Dec. 30, 1929; died at the same place, Mar. 1, 1930. The father, mother, one brother, grandparents, other relatives and friends survive. Funeral services were conducted in the home by S. G. Shetler, after which the remains were taken to the Blanch Cemetery where they were laid to rest.

Boyer.—Hettie, daughter of John Boyer, was born June 12, 1845; died at her home in Mumasburg, Pa., Dec. 20, 1929; aged 85 y. 6 m. 8 d. She leaves 3 brothers and 2 sisters, all over 80 years of age, and a large circle of relatives and friends. Sister Boyer was a faithful member of the Mennonite Church at Mumasburg, and as long as health permitted she was at her place in the services. Funeral services from her late home and in the Mumasburg

Church conducted by Bros. N. H. Mack and A. W. Myer. Interment in the Mumasburg Cemetery.

Nolt.—Amos Nolt was born Jan. 15, 1856, in Groffdale, Pa.; died Feb. 26, 1930; aged 74 y. 1 m. 11 d. Amidst the infirmities of old age he fell asleep, calmly trusting his all to the Savior whom he loved and worshiped to the last day. Himself and family moved to the Bowmansville, Pa., district in 1913 making his church home in that congregation. On Dec. 7, 1882, he married Fannie Nolt. Two children were born to them: Anna M. (Bittew) and Amos N. Nolt. The mother of these children together with 6 grandchildren and one great-grandchild also remain. The aged parents lived with their son Amos. One brother and one sister also survive. His mind was clear to the end. Bro. M. G. Gehman had the services at the house. Text (chosen by the departed), Luke 1:16. Bros. John S. Hess and Isaac Geigley preached on the selected text. Services were held in the Groffdale Mennonite Church, with interment in adjoining cemetery.

Gascho.—Catherine Liehti was born in Wellesley, Ont., Mar. 21, 1861; died at her home near Kingwood, Ont., Jan. 22, 1930; aged 65 y. 10 m. 1 d. On Mar. 4, 1880, she was united in marriage to John Gascho. To this union were born 6 children, one of whom preceded her in death. She is survived by her husband, 4 sons, 1 daughter, 10 grandchildren, 4 sisters, 4 brothers, and many other relatives and friends. In her early youth she accepted Christ as her Savior, united with the A. M. Church, and remained faithful to the end. She had been in failing health for some time, but her death came as a shock to her family as she passed away in her sleep. Funeral services were held Jan. 21 at the home and at the Cedar Grove A. M. Church by Bros. John Gerber and Jacob Liehti.

"No one heard the footsteps
Of the angel drawing near
Who took from earth to heaven
The one we loved so dear."

Landis.—Abram S., son of John J. and Nora (Stauffer) Landis, was born Feb. 16, 1913; died at the Lancaster General Hospital following an operation for appendicitis Feb. 10, 1930; aged 17 y. 4 d. He leaves his parents, a sister and 4 brothers (Ruth, Earl, John, Norman, and Benjamin), 1 grandfather, 1 step-grandmother. He was a regular attendant at the East Petersburg Mennonite Sunday school not having missed for three years. He gave himself to the will of God, and was received into church fellowship in the beginning of his illness by Bishop Isaac Brubaker. He bore his suffering patiently. May his early departure be the means of bringing others to Christ. Funeral services were held by Pre. Phares Forney at the house and at the East Petersburg, Pa., Mennonite Church by Bros. Isaac Brubaker and Frank Kreider. Texts, 1 Sam. 20:18 and Amos 4:12. Burial in the adjoining cemetery.

"Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger
Where our sainted Abram sleeps."

Smetter.—Gerald Burdett, oldest son of Joseph and Chra Smetter, was born near Goehner, Nebr., Aug. 27, 1921; died Feb. 21, 1930, in the Lutheran Hospital at York, Nebr., to which place he had been taken for an operation for appendicitis; aged 8 y. 5 m. 24 d. His affliction endured for only a few days, during which time he suffered much pain. He leaves a sorrowing mother and father, one brother (Donald), two sisters (Ruth and Elma), four grandparents (Wm. and Tillie Miller and Frank and Lena Smetter), one great-grandmother (Mrs. Murgrette Miller), eleven uncles, nine aunts, and many cousins and friends, who have learned to know and love him during his short stay here. Funeral services were held at the West Fairview Church Feb. 23, in charge of Wm. R. Eicher and J. E. Zimmerman. Texts,

Matt. 18:1-15; Mk. 10:13-17; 1 Pet. 1:24, 25. Interment was made in cemetery adjoining the church.

"Dearest Gerald, thou hast left us,
Here our loss we deeply feel,
But 'tis God who hath bereft us,
He can all our sorrows heal."

Yoder.—Mary, daughter of Mr. and Mrs. Daniel Stutzman, was born near Lancaster, Ohio, Feb. 13, 1859; died at her home on the West Liberty-Bellefontaine road, South of McKees Creek Christian Church, Feb. 19, 1930; aged 71 y. 6 d. In early childhood she came with her parents to Logan Co., where she lived and served and wrought so well throughout the years. On Christmas Day, 1879, she was united in marriage to Ben D. Yoder, and to this union four sons were born (Elbe, Dolph, Leonard, and Urra). At the age of 18 she united with the Mennonite Church, living and worshipping with this communion until in 1908, when she transferred her church relations, uniting with the Christian Church at McKees Creek, remaining faithful until the end. She leaves her husband, four sons, one brother (S. B. Stutzman), two sisters (Mrs. Taylor Hartzler and Mrs. J. O. Zook), and nine grandchildren, besides many other relatives and friends. Funeral services were held at the Christian Church in West Liberty, in charge of the pastor, Robert E. Wearly, assisted by S. E. Allgyer. Interment was made in Fair View cemetery.

Frankhouser.—Fannie E. Frankhouser, daughter of the late Solomon and Annie Martin, was born in Washington Co., Md., Aug. 29, 1873; died at her home at Eden, Pa., Feb. 24, 1930; aged 56 y. 5 m. 26 d. On Dec. 13, 1896 she was married to Miller Frankhouser. This union was blessed with 8 children, five of whom remain to mourn her departure: (Edith, wife of Leroy B. Shirk; Lizzie, Daniel, Fannie, and Elva). She is also survived by her husband and 5 grandchildren. Two sons and 1 daughter preceded her in death. She accepted Christ as her Savior, united with the Mennonite Church in her youth, and remained faithful till the end. She had been in failing health for the past several years, and confined to her bed for more than 3 months. Living in constant pain, she bore her suffering patiently, longing for the time when she could be with the Savior. She will be greatly missed, but "her works do follow her," for "she being dead yet speaketh." Funeral services were held at the Mellinger Mennonite Church near Lancaster, Pa., Feb. 27, conducted by Bro. John H. Mosemann. Text, Rev. 21:4. Burial in adjoining cemetery.

"Rest on dear mother, your labor is o'er,
Your willing hands will toil no more.
A faithful mother, true and kind
No friend on earth like you we find."
The Family.

Kaufman.—Sadie, daughter of the late Moses and Polly (Wingard) Eash, was born May 31, 1868; died Feb. 24, 1930; aged 61 y. 8 m. 23 d. She was married to Bro. Harry J. Kaufman to which union were born two children, Maggie and J. Walter. Maggie, who was married to Bro. Harley Hersherberger, died in the parental home just a little less than two years ago. Sister Kaufman had a strong desire to help orphans and poor people. Two orphans (Morton Staybrook and Ralph Kissel), were brought up in this home. Since the death of her daughter, she took care of an adopted daughter, now about five years old. She was a faithful member of the Mennonite Church for 37 years. She attended a funeral on Sunday, Feb. 16, and also visited a sick brother and sister in the Lord. On Tuesday she remained in bed and on the following Monday she passed away, the result of a stroke. She is survived by the following brothers and sisters: Henry, Jacob, Mrs. Susan Reynolds, Mrs. Katie Wissinger, Mrs. Mary Baumgardner, and Mrs. Laura Yoder. Funeral services were conducted in the home by S. G.

Shetler and in the Kaufman church by S. G. Shetler, assisted by W. C. Hershberger. Every available part of the main floor of the church and part of the basement were used to accommodate the very large concourse of people who had assembled in memory of the departed one. The remains were laid to rest in the Kaufman cemetery.

Miller.—Samuel B. Miller, was born May 18, 1855, in Johnson Co., Iowa; died at Eureka, Ill., Feb. 24, 1930; aged 74 y. 9 m. 6 d. In his youth he united with the Mennonite Church in which faith he lived and died, and at the time of his death was a member of the East Union congregation. He was married Dec. 21, 1879, to Lacinda Beachy, who died July 16, 1887. To this union 5 children were born (Auson, Mrs. B. J. Kauffman, Mrs. Wm. Kitsmiller, Max, and Mrs. C. P. Webber—deceased). On Oct. 24, 1889, he was again married to Amelia Swartzendruber, who died Jan. 10, 1914. To this union 11 children were born (Alma, Chris, Lloyd, Mrs. Ray Marner, Weldon, Arthur Clay, Mrs. Herbert Beachy, Mrs. Paul Snyder, George, and Raymond Leslie—deceased). With the exception of a few years spent at Hesston, Kans., and Eureka, Ill., Bro. Miller lived his entire life in the community where he was born. He was the youngest and last surviving member of the Benadict and Barbara Miller family. As a young man he taught school, later owned and operated the Miller homestead until the time he retired from active life. Bro. Miller always took an active part in the work of the Church, much enjoyed and loved spiritual singing. Besides the immediate family his death is mourned by a host of near relatives and friends. Funeral services were held from the East Union Mennonite Church, Feb. 26, with burial in the Lower Deer Creek Cemetery, conducted by Bro. J. L. Hershberger and D. J. Fisher.

Ernst.—Pre. Christian K. Ernst was born Dec. 31, 1854, in the little village of Wellesley, Ont.; died at his home in O'Neill, Nebr., Dec. 27, 1929; aged 74 y. 11 m. 26 d. He was united in marriage to Katie Mosher on Nov. 11, 1877. To this union were born 8 sons and 3 daughters. He leaves his wife (who has been one with him in joy and sorrow for 52 years), 7 children (John J., William, Katie, Elizabeth Kennel, Christ, Albert, and Edward), 2 brothers, 5 sisters, 18 grandchildren, and 1 great-grandchild. Amelia, David, Benjamin and Josie have gone before. They lived in New York 2 years, then moved to Ontario until 1884, when they came to O'Neill and settled on a homestead 12 miles northwest of O'Neill, where he and his family experienced the hardships known only to the old settlers on their vast prairies. It was here that he toiled long and hard that those who follow may have it better some day. He united with the Mennonite Church in his youth. On Dec. 18, 1886, he was called to the ministry to serve the little Mennonite Church northwest of O'Neill, where he served faithfully to the end. Funeral services were held Dec. 29, conducted by J. E. Zimmerman of Milford, Nebr. Text, 11 Tim. 4:8. He was laid to rest in the Mennonite cemetery near the church.

"A precious one from us has gone,
A voice we loved is stilled.
A place is vacant in our home,
Which never can be filled.
God in His wisdom has recalled
The boon His love has given,
And though the body slumbers here,
The soul is safe in heaven."

Marner.—Elmer, son of William and Cassie (Bontrager) Marner, was born near Kalona, Iowa, May 25, 1896; died at the home of his uncle, Daniel Bontrager, in Johnson Co., Iowa, Feb. 25, 1930; aged 33 y. 9 m. When 3 years of age his mother died, and a few years later the family moved to Wayne Co., Iowa. At the age of 8 years he was stricken with infantile paralysis, from which he never fully recovered. A number of years ago, while working in the railroad shops at Silvis, Ill., he met with an ac-

cident from which he was partly paralyzed, which finally terminated into a cancer of the spine, which caused his death. In his search for relief he was a patient at the Monmouth, Ill., Hospital, and several times at the State Hospital at Iowa City, where the best medical skill was employed, and on June 25, 1929, he was operated on, which only brought temporary relief. After his discharge from the hospital at Iowa City, he went to his Sister Pearle at Swan Creek, Ill., who cared for him as long as her health permitted, after which he came to the home of his uncle, Daniel Bontrager's, where he was cared for until death. Bro. Elmer accepted Christ as his personal Savior and was baptized while in the hospital at Iowa City. He left a bright testimony of a real Christian experience. During the last months he suffered almost constantly and his pains often were almost beyond human endurance, but he bore it patiently, and often when he suffered intense pain would pray for grace to bear it. Bro. Elmer enjoyed spiritual singing and very much appreciated the young folks coming and singing for him. He was much concerned about the spiritual welfare of the young people, and especially some of his companions. Several weeks before his death he made his final funeral arrangements, choosing the minister to preach his funeral, selecting the text, and choosing the pall bearers. His death is mourned by his father, step-mother, sister (Pearle), one half-sister, two half-brothers, a number of uncles and aunts, and a host of near relatives and friends. His funeral was held from the East Union Church near Kalona, Ia., Feb. 27, conducted by Bros. J. L. Hershberger and D. J. Fisher. Text, Rev. 4:1. Burial in the East Union Cemetery.

Myers.—Elmer E. Myers was born in Lancaster Co., Pa., April 27, 1878; died at his home near New Holland, Pa., Feb. 20, 1930; aged 51 y. 9 m. 23 d. On Nov. 3, 1898, he was united in marriage to Katie Musselman, who survives him. This union was blessed with five daughters, four of whom remain (Ada, wife of Elam K. Burkholder; Anna, wife of Sanford M. Groff; Esther, wife of C. Lloyd Groff; and Ruth, at home). One daughter (Mary) preceded him in death. Nine grandchildren also survive, as do his aged father (Samuel J. Myers), five sisters, and two brothers. He was converted at the age of eighteen and united with the Groffdale Mennonite Church, at which place he has been a faithful member until death. He was an invalid for many years, and suffered much at times. His joints were stiffened with arthritis deformity and it was almost 26 years that he ate his last meal himself. He was on a wheel chair for 24 years but was able to go to bed at night and rest fairly well. Six years ago he suffered a heart attack from which he never fully recovered, but was able to go away until four weeks before his death. On Feb. 3 we called a doctor and on the morning of the 7th he suffered a severe heart attack; a week later another, and four days before his death pneumonia set in. He suffered much, but bore it all patiently. Through all the years he never murmured or complained, was always cheerful, enjoyed a full Christian life, and often said he had much to be thankful for. His advice was sought by his family as well as by many others who came to visit him from time to time, and all were admonished to follow the plain and simple teachings of the Bible. Funeral services were held from the late home on Feb. 23, with Bro. Eli Sauder in charge and further services at the Groffdale Mennonite Church. Bro. John Sauder (Text, Job 7:7-10) and Bro. Noah Mack (Text, Job 11:14) conducted the services. Because of the large crowd in attendance, preaching services were held in the basement of the church by Bros. John Mosemann and Benjamin Wenger.

"Dear father, thou art sweetly resting,
Here thy trials and cares are o'er;
Pain and sickness, death and sorrow
Never shall molest thee more."

—The Family.

SHALL THE EASTERN MENNONITE SCHOOL LAUNCH A SUMMER SCHOOL?

In response to a number of requests for a summer school we are taking this opportunity of ascertaining how many people would be interested in it. It is the desire of the school to be the greatest possible service to the Church, and if a summer term constitutes a real need we will do our utmost to provide for it. Will those interested in a summer term, say of nine weeks beginning June 9, correspond with the writer and state quite specifically whether Bible, high school, or college work is desired; and also, if possible, the particular subjects wanted? If enough requests are received before April 1 to justify our launching this enterprise we will issue a special bulletin giving full information concerning it and place an appropriate notice in the Gospel Herald.

Chester K. Lehman, Deau.

RELIEF NOTES

(Continued from page 1037)

ter or brother, nephew or niece, friend or neighbor, what would you do for them?

The Mennonite Central Committee, by special request from representatives of our Mennonite relief organizations and Colonization Board, has made it possible through your contributions for 60 families to look forward to a new home with sufficient assistance to establish themselves on farms and undertake their task of forming a new community in a land where they are assured protection from Military service whether in peace or in war times, but they are going with a full knowledge of the hardships they may be called upon to face in settling in a new country of unbroken lands and located some distance from other civilization except their adjoining Mennonite Colony neighbors.

Definite promise has been given to take care of 100 families in this movement. There are 100 more who wish to share in this service. Will you make it possible by your contribution to help these also? Send your contribution to your District Treasurer or any one authorized to receive funds for this purpose.

March 7, 1930.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace"

Vol. XXII (Herald of Truth
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SCOTSDALE, PA., THURSDAY, MAR. 20, 1930

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EDITORIAL

"God, who at sundry times and in divers manners spake in time past unto the fathers, hath in these last days spoken unto us by his Son."

And the attitude which we, for whose benefit the Son has spoken, should have toward this messenger from heaven is set forth emphatically in the Father's message as recorded in Matt. 17:5—"HEAR YE HIM."

And let us be "doers of the WORD, and not hearers only.... For if any be a hearer of the word, and not a doer, he is like unto a man beholding himself in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he is."

In this connection we do well to meditate upon, and give heed to, Paul's message to Timothy: "Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee." To quote further from James: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a DOER of the work, this man shall be blessed in his deeds."

On another page we print an appeal in behalf of suffering Russians, from the pen of Bro. Noah H. Mack. While this message is intended especially for the members in Lancaster Conference district, it makes good reading for people in all other places, for our sympathies are aroused as we read and hear of the terrible sufferings among the Russian peasants because of the heavy hand of the oppressor upon them. It sounds like a mockery that Communism, supposed to stand for personal liberty, should turn out to be a destroyer of personal liberty that exceeds that of the oppressions of the czars which it has supplanted. It is always thus when God is left out of the plans of man.

Have you ever noticed what a wealth of thought and beauty and grace and goodness there is to be found in God's Word? Turn to any part of the Bible, read it as coming from the Infinite Being who is not only the Creator of all things visible and invisible but also the "Friend that sticketh closer than a brother," and you will find a message unsurpassed in any other book. The reason why there are so many impoverished lives among professing Christians is that they are not in close enough touch with the riches of God's grace as revealed in His Word.

MARTIN R. LOUCKS

Death has again entered the ranks of the workers at the Publishing House, this time removing from our midst Bro. Martin R. Loucks, a brother of the General Manager of the Mennonite Publishing House. He has for a number of years been an energetic worker in the institution—until a few months ago he was compelled to quit because of failing health. To the last he had a keen interest in the work. Obituary notice found on another page in this issue. May God comfort the bereaved.

"As we have therefore opportunity"—and we have it in abundance, at all times, and under all circumstances. There is not a moment but that brings to us an opportunity to do good. Satan is not slow to recognize this, and each moment he also supplies us with an opportunity to do evil. The way to avoid being confused when confronted with opportunities for both good and evil is to keep eyes steadily turned heavenward. Your reading matter, your conversation, your daily tasks, your leisure moments, your associations with others, your home life, your business life, your social life, your possessions—all come to you as a challenge to improve your opportunities for good.

THE NEED FOR THRIFT AND ECONOMY

It is true to-day, as it was when the words were first uttered, that "ye have the poor with you always." In almost every community there are enough needy people whose care would absorb a large percentage of all the wage-earners' income, if it were available for that purpose. At the present time the hearts of our people are stirred by the dire distresses of Russian peasants (Mennonites and others) groaning under the yoke of Bolshevik oppressions. From China there come reports of millions of people facing starvation, thousands dying daily. From our city missions there come appeals for money and provisions to help relieve the sufferings of people facing starvation because of the unemployment problem.

We might continue setting forth needs to supply the wants of the poor, physically, to say nothing of the greater need to supply the unsaved millions with the bread and water of life. We make mention of these things as a reason for the title that stands at the head of this editorial.

A certain writer of note, years ago, made the assertion that it was a crime to waste a dollar so long as there is a hungry mouth to feed or a shivering body to clothe. If this is true, how much greater the crime to be wasting the Master's goods while there are unsaved millions sinking into Christless graves who have never heard the name of the Christ who came to save.

Thrift includes a number of things: economy, frugality, industry, business acumen, and other things needed for the proper conservation of material resources. And let it never be forgotten that Christian thrift means the conservation of material things that we may have to relieve the wants of the needy and to help foster the cause of Christ and salvation. The fact that the lost world's pov-

erty and consequent wretchedness is the direct result of sin and sinful oppressions does not lessen the Christian's responsibility to help relieve the sufferings, when it lies within his power to do so. The cause of poverty to-day is identical with the cause of poverty at the time that our Savior reminded His disciples that "ye have the poor with you always," and when the wise man wrote, "He that hath pity on the poor lendeth unto the Lord." "As we have therefore opportunity, let us do good unto all men, especially unto those who are of the household of faith."

For the sake of helping in God's great plan of supplying the wants of the needy, we should deny ourselves of luxuries in the form of needless furniture, clothing, driving equipage, and other things that we might lawfully use if the need for other things were not so imperative. And such things as tobacco, strong drink, jewelry, theater patronage, and other things that are not only worthless but positively harmful should never enter into the expense account of people who are upon the altar of the Lord. The latest estimate we read on the money spent on luxuries had \$22,000,000,000 credited to the account of "the unnecessaries of life"—on the part of the people of the United States, a supposed-to-be Christian country. What a wonderful blessing that vast sum would be if upon the altar of the Lord, to be used for the comfort of the Lord's poor and the salvation of the Lord's "other sheep" that have not yet been gathered into the fold!

But economy is but one phase of the thrift question. Our time and talents should be conserved for the Lord's work in the way of earning money that the material and spiritual needs of the Lord's poor might be supplied. We need to use our intel-

ligence to the end that our income may be increased. They are talking about reducing the working hours to three or four hours a day and four or five days a week, leaving the rest of the time for "recreation"—which, unfortunately in too many cases, is only another name for dissipation. If that is all the time needed for the supply of necessary expenses, how much better it would be to occupy full time in the production of materials useful in the sustenance of the needy and give the surplus to the cause of religion and charity. It would mean not only the relief of suffering and the promulgation of the cause of salvation, but also better men and women on the part of those thus employing their time in something useful rather than dissipating.

Yes, we need more time for recreation and rest. But let this leisure time be spent in helping fellow men rise, in relief of suffering, in holy meditation and prayer and Bible study, in personal work among saved and unsaved, in pleasures that are soul-building as well as enjoyable. Our times of leisure, like the rest of our time, should be upon the altar of the Lord.

If God has blessed you with more than ordinary business acumen, you may turn this into a blessing to others, in two ways: (1) by remembering the Lord's cause liberally, keeping your money upon the altar rather than hoarding it up or consuming it upon your own lusts; (2) by lending a helping hand to others not so well blessed along this line, that through your influence and counsels they also may be led to learn the art of thrift. Other things being equal, the more thrifty our people, the greater our powers in promoting the Lord's Cause and in relieving the wants of the Lord's poor.

THE ERISMAN BISHOP DISTRICT

By Ira D. Landis

For the Gospel Herald.

Under the direction of God who put it into the hearts of William Penn to provide the territory and the Holland brethren to furnish some of the funds for the most financially destitute people ever to seek a new home, the third group of persecuted Swiss Mennonists reached the heart of Lancaster County, then part of Chester, by 1717. On July 27 of that year they petitioned the commissioners to grant them the land upon which to build a faith's pure shrine. That year thousands of acres, divided into eighteen sections for twenty dairy farmers, were granted, all getting some water frontage for their cattle on the Conestoga excepting Henry Funk, whose tract had a small stream on it. Everything was amiably divided and a Mennonist cemetery started where the trolley express station now is on N. Lime St. Here a number of first grantees and their children were buried.

Benjamin Hershey, a bishop in Switzerland, received his five hundred acres in the plot extending to the Conestoga from the

homestead on the Marietta Pike, now part of the School Lane Hills development. In 1730 the first Mennonite church outside the Pequea and Strasburg District was built on his land south of the Herr ice plant, now owned by Christ Herr. He served all the Mennonites north and northwest of Lancaster—probably also his son, Benjamin, Jr. At least we have no record of any other bishop here until about 1790, when Daniel Lehman was ordained. His father, John Lehman, took a 150-acre tract in Rapho Township, Dec. 22, 1735, possibly adjoining the farm of Bishop Samuel Nissley (following). Daniel was born on his father's farm June 4, 1742. In the 1780 taxables of Rapho Township were John Sr., John Jr., Peter, Daniel, and Abram. The four last named may all have been sons of John Sr. So Daniel was ordained to the ministry between that and 1790. Ordained at Erisman's to the bishopric, he served here for a short time, then moved with others to Chambersburg to become the first Mennonite bishop of Franklin County. (Cf. Gospel Herald 1929, P. 155.) The Northwestern

quarter of Lancaster County, with the boundary line at Mt. Joy, by 1800, was presided over by Jacob Hershey for Kraybill's, and the whole Noah Risser District with only one church house (Risser's), and the Erisman District by Samuel Nissley.

Jacob Hershey was ordained a minister in 1790, with John Nissley deacon, for scattered members of the Donegals worshipping in homes and Kraybill's Mill. At the death in the late nineties of Peter Risser, the first bishop here, Jacob Hershey of near Florin (born Dec. 13, 1747) was ordained his successor. He encouraged the building of church houses, and saw erected the following houses of worship: Bossler's brick in 1811, Kraybill's log in 1812, and Good's frame in 1814. Kraybill's, characteristic of most of that day, had a door in the middle of one side, a long table from that door to the open fireplace at other end of room and backless benches on either side. Bishop Hershey's daughter Barbara was grandmother of Pre. Peter Nissley I. He died on Oct. 12, 1819. On his gravestone is: "Und hatte gedient Mennoniten Gemeinde dreisig Jahre." He was succeeded by Christian Nissley.

Christian Reist Nissley, nephew of Pre. Abram Stauffer of Fayette County (great-grandfather of the late H. C. Frick), was a son of Martin Nissley, Jr. The latter, with his four-horse team loaded with provisions for Philadelphia drove for fourteen miles over dirt road, forded the Conestoga at Bridgeport, paid toll at the nine gates, amounting to \$575 one way and after three days would reach his destination. In 1798 with drugs, groceries, etc., loaded for the return, he had contracted the yellow fever plague, barely getting home. He, his wife, and three children died therefrom, leaving Christian (twenty-two), Martin Jr. (father of Peter I and Deacon John II) and sister alone. Into his father's disrupted household he brought Maria, daughter of Jacob Kraybill, donor of the ground for Kraybill's Church, as his wife in 1799. He was ordained to the ministry in 1814 and to the bishopric in 1819. His services were conducted in German, knowing no English. He died Dec. 13, 1831 at the age of 54.

Note: Cassel (German), page 154, says John Stauffer of Westmoreland; our records call him Abram Stauffer of Fayette. Are they different men or have we the wrong first name for H. C. Frick's grandfather?

John Mumma was the next bishop here. Peter Ebersole and Nathaniel Shope resided farther west. Chestnut Hill and Kraybill's worked together from the days of John Nissley. As the membership became larger church houses became more numerous. The Hammerereek District was formed in 1838 and some time within the following forty years, Kraybill's was separated from the Elizabethtown District and added to the Erisman District.

In this district proper, at the beginning of the century, Samuel Nissley was Bishop. Samuel was born on the more than eight hundred acre tract of his parents, John and Mary Seigrist Nissley, opposite Henry H. Gish's mill on the Bainbridge Road, one mile out of Elizabethtown on what is now Masonie Home land. This farm was divided among the six boys, Samuel getting his 109 acres eastward of Homestead for 500 pounds on Dec. 29, 1783. One year later he married Barbara, daughter of Martin Greider of E. Hempfield, and in the spring of 1875 they started housekeeping on the farm of the late John G. Nissley, farmed now by Abram Earhart near Erisman's, which according to his recorded will, contained 140 acres. Here were born and reared Pre. John Nissley (1786-1847), grandfather of Deacon Norman Newcomer and Benj. L. Garber; Martin, grandfather of Bishop Jacob N. Brubaker; Samuel, grandfather of Amos R. Nissley; and Pre. Christ (1794-1882), grandfather of Elmer E. Strickler, who served the Chestnut

Hill and Kraybill churches for fifty years. Then Barbara died and in 1797 he married Anna (Mumma) Greider (widow). To this union were born Veronica, grandmother of Deacon Ephraim N. Eby and Mrs. Simon Garber (Bossler's), and two boys, Jacob and Henry. Then Anna died and he married Maria Hohn (widow). He was a man of commanding mien and deep toned voice. He was very good in all respects, when you consider the noble character of his children (especially those of his first wife, all of whom became the heads of noble families). He died at the age of 77 in 1838, and was buried on the south boundary line of the John G. Nissley place.

The third bishop, Jacob Hostetter, was born on the Hostetter homestead near Manheim, ordained to the ministry in 1807 and as assistant bishop in 1831. He died at the advanced age of ninety years in 1865, having served for about twenty years as "the one to lead off" (now moderator) at Conference. (For his biography, see p. 11, Gospel Herald, 1929).

The congregations with church houses hitherto were Landisville (1752), Hernley's (1769), Chestnut Hill (1790), Erb's (1794), Erisman's (1798), and Reist's (moved to Kauffman's in 1860). Some of the ministers serving same hitherto were Abraham Hershey, John Shlott (Sloat) (1798-1848), Peter Summy, Peter Risser (1787-1870), Sam and Benj. Hershey (1768-1842), and Jacob Hershey (1792-1842). Soon also John B. Landis, Tobias Shenk, Christian Becker, Abram Horst, and Jacob Snively. At one time the membership at Petersburg was seven and Landisville twenty. All preaching was German and there were practically no young people in Church.

John Brubaker, the fourth bishop, son of Daniel and Elizabeth Stauffer Brubaker (uncle of Pre. David of Hammer Creek), was born in Lebanon County, Feb. 16, 1795. He married Anna Wenger of Manheim and "settled" on a farm near Naumanstown, where John Nissley now lives. There were four daughters in this family: Mary, wife of George Keady; Anna, Elisabeth and Susie, wives of the Snively brothers, Abram, Benjamin, and Pre. Jacob respectively—the last named the father of Pre. John B. Snively; also John Brubaker, a deacon at Manheim.

John Brubaker was ordained to the ministry at Hernley's early in the 30's and in 1861 to the bishopric, while Jacob Hostetter was still living but almost ninety years old. So upon his shoulders rested the burden of this part of God's Kingdom during the vicissitudes of the Civil War, but soon thereafter called to the bishopric Jacob N. Brubaker, a youth of twenty-nine, to assist him until he laid his armor by on Aug. 1, 1870, at the age of 75. He is buried near the evergreen tree in the Hernley cemetery.

Jacob N. Brubaker, son of Sem and Magdalena Nissley Brubaker, was born at a residence along Harrisburg Pike east of Mt. Joy, where his grandson (Roy Breneman) now lives. Here he was reared and the two houses on the farm he called home all his life. On Nov. 1, 1857, he married Barbara H., daughter of David K. and Anna Ham-maker Stauffer of Rapho Township. This home was blessed with six children: Enos, Fannie, and David, dying in infancy; Martin, father of Mrs. Christ Nolt, Chestnut Hill; Magdalena, mother of Roy Breneman; and Sem, father of Pre. Jacob Brubaker, Lancaster. (Cf. Gospel Herald, p. 683, 1929.)

As bishop for forty-six years, he saw marked changes in his own district and conference. He saw the need of feeding the lambs, organizing with others with the consent of Conference the first Sunday school at Landisville in 1878, and helped to compose the first lessons for same. This naturally tended to increased membership. Beforehand, e. g., Kraybill's from 1855-1871 had 73 accessions; from 1873-1890, 110. Since

then, through seed sown and evangelistic efforts (for this district the first in Mt. Joy in 1909), there have been classes of thirty, even fifty at one time. Consequently church houses were rebuilt. Gantz's purchased Reformed house in 1880, Petersburg built first separate house in 1868, and was permanently added to the district. In 1892 thirty-eight brethren having previously petitioned Jacob N. for a house at Salunga, headed by Deacon Jacob Greider, were granted it providing funds were first solicited to build same. (He allowed no house to be dedicated for the Lord's use, unless completely paid for). In 1896 Manheim and in 1908 Mt. Joy were built.

In 1890 his co-laborers included Ephraim Nissley, David Hershey, Jacob Harnish, H. E. Longenecker, Jacob Snively, Abram Horst, Tobias Shenk, and John B. Landis. In Conference, where he was moderator (before Jacob Greider was ordained in 1883), he labored with Isaac Gingrich (Lebanon), Jacob Graybill (Juniata), Jonas H. Martin, Christian Bomberger II, Abram Herr, Isaac Eby, and Martin Root—all now summoned home, and their first successors in half of their flocks.

We would notice Bro. Brubaker's wisdom and tact. When an immersionist was going to prove from the Greek the meaning of "baptizo," he called in a Mt. Joy doctor, a Greek scholar. The latter handed the former a Greek copy of the Ten Commandments, which he could not read. That settled the controversy. When called to Masontown in 1873 he ordained J. N. Durr bishop with the proviso that they would keep house with the Lancaster Conference and in September, 1876 (with Benjamin Herr) at Blauch Church he organized the Southwestern Pennsylvania Conference.

He was ever recognized as a man of spiritual power due to his prayer life and daily meditation and reading in the Word. His diaries carry many short Bible verses or words of praise almost daily. His services were always desired and counsel closely followed. As a disciplinarian of far vision he has had but few equals in the Church. As an ardent defender of the faith he did more than any one man of his day to build and to hold the Church in the simplicity of the Gospel.

Peter R. Nissley, son of John K. and Maria, was born in 1863 on the homestead where he spent all his life, now tenanted by Allen Brubaker near Donegal Springs. He was a grandson of Pre. Peter I, who served Kraybill's from 1836-1890 and who with pen and finances was a strong backer of J. F. Funk in his publishing adventure. In 1887 he was married to Harriet E., sister of Pre. Simon E. Garber of Bossler's. In this home were six children: Alice and Rhoda with the mother in Mt. Joy (1890-1923); John G., who after faithfulness and activity in the Church, passing through the lot twice, contracted pneumonia and passed to the Great Beyond two years after father; Hiram, Esther (wife of John Kraybill); Gertrude (wife of Ernest G. Gehman, Harrisonburg, Va.); and Simon.

On June 16, 1904, Bro. Nissley was ordained to the ministry at Kraybill's and on Dec. 26, 1911, at Erisman to the bishopric, assisting Jacob N. Brubaker until the latter was called home Oct. 9, 1913. His superior intelligence, ardent devotion and cool deliberation well equipped him for his work. He was first to start and continue an accurate record of all conference proceedings as the first authorized secretary. He visited camps during the World War and was a church leader in many respects.

He served the Mt. Joy congregation with communion in the spring of 1921. Wednesday evening following, while doing barn chores, he was found with a fractured skull, from which he died five days later. He was buried at Kraybill's on May 20. This left

this district without a bishop for the first time in one hundred and twenty-five years. Also at the next spring communion at Mt. Joy there was an entirely new "bench" of bishop, minister, and deacon, save Lehman Kraybill.

Isaac H., first cousin of Jacob N., and son of Isaac and Anna Herr Brubaker, was born June 7, 1858, on the farm on which he always lived. In 1878 he was married to Lizzie, daughter of Christian and Anna Herr Brubaker of Lancaster Township. Their children are: Emma and Susan, who died in infancy; Anna, wife of C. B. Snyder of Landis Valley, who died in the summer of 1928; Christ and Isaac, who farm the home places; and Lizzie, wife of Pre. Martin Metzler. He was ordained to the ministry at Erisman, Aug. 15, 1907, and to the bishopric at Landisville Aug. 25, 1921, after the death of Peter R. Nissley.

His present co-laborers are, according to ordination: Hiram Kauffman, Frank Kreider, Joseph Boll, Sr., Aaron Wenger, John B. Snively, Seth Ebersole, Joseph Boll, Jr., (1), H. E. Lutz (3), John H. Gochnauer (2), Martin Metzler (4), William Heisey, Amos Hess, S. S. Lehman, and Abram Risser (5). After faithfully carrying on the good work begun Bro. Brubaker called for assistance. On March 2 votes were taken at five houses and five brethren (numbered above), shared the lot at Landisville March 6.

Henry E., son of A. B. (deacon at Mt. Joy 1904-1921) and Annie Erb Lutz, was born Aug. 4, 1891, on the late Joseph Risser place, now being developed for Rheems. His wife was Ruth, the daughter of Abram and Annie (Nissley) Nissley, with whom they reside on the Donegal Road. Their children are Florence, Anna, and John Henry. He was ordained to the ministry at Mt. Joy March 16, 1922, as successor of Peter R. Nissley and now further in his footsteps as bishop.

Henry E. Lutz now starts, as the youngest of the twelve members of the Bishop Board, in a district now including twelve churches and in addition to the bishops, thirteen ministers and eight deacons, serving a membership of 1862 communicants. He has the wise counsel and backing of Bro. Isaac Brubaker, which we trust will continue for many years to come. He has the warm cooperation and sympathetic approval of every member of this district and the Church in general.

In retrospect we must say with the poet—
God's choice is safer than our own—

Ot ages past inquire,
What the most formidable fate
To have our own desire.

Again:

God never does, nor suffers to be done
But what thou wouldst,
Couldst thou as clearly see
The end of all He does, as well as He
May He lead on.

Historical Sources: Records of Amos R. Nissley, and Henry E. Nissley, Ellis and Evans, Brubaker Genealogy, wills and deeds, and a host of informants. For more detailed history of this and whole Conference District, see M. G. Weaver's History (soon to go to press).

Latitz, Pa., R. 3.

WARNINGS AND PROMISES

By Elmer Schutucker

For the Gospel Herald.

Behold, to obey is better than sacrifice.—1 Sam. 15:22.
If ye love me, keep my commandments.—Jno. 14:15.

Obedience is two-fold; that which is due to God, and that which is due to man. The first question of interest to those who wish to discharge
(Continued on page 1051)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Readers:—Our Relief work has taken on rather large proportions and is increasing rather than decreasing. Last Saturday we helped 32 families. Various representatives of large relief organizations have asked the mayor for an appropriation of \$200,000.00 to help in the present need. As far as we have learned this has not yet been done. Just at present the police force is making a door to door canvass to get data on unemployment and see the need of relief. New families are coming to us continually, hearing from others that here they may possibly get some help. This work brings with it some hard problems for the workers. Some decisions must be made that are not so easily made.

To-day (Wednesday) is our donation day again. A religious meeting has been planned for those who are coming for help to-day. All those who wish help to-day have been asked to come for this meeting this afternoon at 3:30, after which they will receive their groceries. Visits are also being made in the homes to investigate and with that the message of truth is dropped.

In the Jan. 20 Gospel Herald we made an appeal for funds for this work, which met with a very liberal response. Financial help is again needed for this work, but we are making no appeal to our readers but have taken it up with the Mission Board along this line. Any of our readers, however, that would wish to contribute to this need can do so by sending to us or to the treasurer, Bro. Henry F. Garber, Mt. Joy, Pa. We will appreciate your prayers for us and those that are being assisted at this time.

A week of meetings is being planned for the week preceding Easter, beginning Sunday, April 13, and continuing each evening until Easter evening, with the exception of Monday evening, April 14. A sunrise service will again be held Easter morning. Bro. Wilson Moyer has been engaged to preach in these meetings the first Sunday afternoon and evening. We have written to another brother to be with us Tuesday evening until Easter, but at this writing we have not heard from him. During every service the account of Jesus' last week corresponding to each

day will be read responsively by the congregation. The sermon will follow this reading. It is thus our intention to disseminate the Word of God. A strenuous effort will be made to secure the attendance of the unsaved.

Bro. Enos Wismer of Deep Run congregation will preach here Sunday, Mar. 23. We invite your interest in and prayers for the work. Visit us in the Sunday services. Sunday school at 10:00, preaching services at 2:30 and 7:30 P. M.

We would also like to mention the generosity of our brethren who attend market at the Ridge Ave., and Reading Terminal markets. We have been going to the Ridge Ave. Market every few weeks for the last year or more, and have been kindly remembered by liberal supplies of foodstuffs. Last Saturday we were there and received, besides sausage and eggs, about 70 pounds of scrapple. All this scrapple was given to the needy the same afternoon, this being our donation day.

In His service,
March 12, 1930. J. Paul Graybill.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers:—We again take this opportunity to express our appreciation to those who have so kindly contributed to this work. Our needs have been supplied in every way. When funds are needed, and when workers are needed, the Lord puts it on the heart of some individual, or some congregation to make a contribution. This is repeated, and strengthens our faith in the work; and more, in Him whose work it is.

One third of a century of Orphanage work by the Mennonite Orphans' Home ends on Friday of this week—March 21, 1930. Then Friday of next week, March 28, 1930, marks the completion of thirty years of work at West Liberty. This difference is accounted by the fact that the Home was started in Wayne Co., Ohio, a few years before the work began here. We can truly say that the Lord has helped us hitherto. Nine hundred and fifteen children have been cared for in the Institution during these years, of which there are still 97 under the supervision of the Home. Sixty in free boarding or foster homes, and thirty-seven in the Orphans' Home.

Sister Katie Kile of Lancaster Co., Pa., has left her work here to others. After contributing eighteen years of valuable service to the Home, she leaves the community to visit some friends in Ohio and Indiana, and then expects to return to her former home and community in Pennsylvania. Sister Kile has served as a worker in the Home longer than any other,

with the exception of Bro. A. Metzler who served as superintendent of the Home a little over eighteen years. Sister Kile will be missed at West Liberty, but we feel that she certainly deserves a rest from this type of service.

Sister Cora Baer of Archbold, Ohio, also left the work last week, after assisting in the home for six months. She spent most of her time in the kitchen. It is with regret that we see the frequency of workers having to return to their homes, and yet we willingly submit to these changing conditions which come, knowing that the Lord always takes care of His own, and supplies faithful workers for His harvest field.

There are still a number of children waiting for their turn to enter some private home. School will soon close, and perhaps some one would like to give one of the larger boys or girls a trial this summer. To adjust a child suitably in a foster home is not always an easy matter, and we need your cooperation and prayers in this work.

Yours in His service,
L. L. Swartzentruber, Supt.
March 13, 1930.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

By D. Parke Lantz

For the Gospel Herald

Last week we told you about the Conference in Santa Rosa and this week we will tell you about the return to our several homes.

Nearly all the missionaries who had Fords filled them up with delegates and started off very heavily loaded. A storm was coming on and all were in a hurry to get started. Several kept ahead of the storm with their Model "A," but those with the older models did not get along so fast and were caught by the storm in or near the town of Pelligrini. One carload went immediately to a hotel and found lodging for the night (they were seen using a searchlight), another load was not so fortunate, for while they secured what they supposed was an empty room, after going to bed they found that some parasites were there also and so they were compelled to sit or stand up until daylight.

The auto Bible car (Coche BIB-LICO) stopped on the road until the storm was passed and the water had gone down, then went on to Trenque Lauquen where it arrived at nearly four o'clock in the morning, having had the misfortune to lose the spare tire and chain during the night (whether stolen or not we cannot tell) but we have friends on the lookout and it is possible that they will be returned to us.

As the members in all the congregations were anxious to hear about the Conference, special meetings were held when delegates and missionaries gave their impressions also the resolutions adopted by the Conference, after which a season of consecration and prayer was held especially for the advancement of the Gospel work in the Argentine, during this coming year.

This week the workers have been occupied in doing their part of the work for the annual report of the General Mission Board. Bro. Amos Swartzentruber handed over to Bro. Shank, on Monday, the work of mission treasurer as the time for Bro. Swartzentruber's furlough is to begin in June or July.

Bro. and Sister Hershey have gone to Rio Cuarto on the occasion of the 20th anniversary of the opening of the work there.

As far as we know all the missionaries are enjoying good health at present, with the possible exception of Lauver's children who are better after an attack with cramps (or something like that) after the Conference.

We appreciate your prayers in our behalf. We need them. Keep on praying.

Bragado, F. C. O., Argentina.

SKETCH OF THE MISSION LIFE OF OUR DEPARTED SISTER, ANNA K. GROFF

By Laura Wolfe

For the Gospel Herald.

On March 30, 1924, our dear Sister with her husband David B. Groff, and son, John, began their mission career at Columbia. They were heartily welcomed by the members and people of Columbia. She was also active in her Sunday school class here at Columbia. She was teaching her class of young girls in their teens until the time of her illness, which compelled her to cease from her visible duties. But we are so glad she continued in her prayer life, which was a great help to us all. During her affliction she was more than patient, always bowing in submission at the feet of Jesus. Her sick room was always a spiritual inspiration to those who visited her. It was a great consolation to her to see her friends come in her room to show their interest in her. She was so much encouraged by the many beautiful flowers given to her by her many friends. She once remarked that the Lord has sent them to cheer her during her illness. A few weeks before her death no company was allowed in to see her, but we could feel they were praying for her. But God saw fit to answer their prayers in a different way. He has relieved her sufferings forever. He saw fit to call her home

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12
But avoid foolish questions, and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain.—Titus 3:9

1. Please explain the difference between one who passes judgment on another, one who condemns another, and one who rebukes another.

2. In the Gospel Herald of Dec. 12 I saw this statement: "It is not for us to condemn any one who does not interpret the Scriptures as we do." According to that, is there more than one interpretation of Scripture, or is every one on the right track that interprets Scripture in sincerity and with a willing heart, regardless of what God has meant? Is not obedience, after all, essential to salvation?

3. Please harmonize Luke 6:37; Rom. 2:1; Rom. 14:3; I Cor. 4:3-5; Jas. 4, with I Cor. 5:1-6:5

4. Is there danger of sticking so closely to what we have been taught that the work of the Lord is thereby hindered?

5. Will every one who has accepted the Lord Jesus Christ be saved, even though he unconsciously teaches and preaches false doctrine?

6. Is there a difference in one having known the true doctrine of Christ and now being blinded?

7. In the catalogue of evils mentioned in Gal. 5:19-21, are there any of those ever committed unconscious-

to glory. Our sorrow is great, but her joy is unspeakable.

She will be greatly missed in our family circle here and at Marietta, for she was also very active in the work at that place, teaching a class of small boys under the age of ten years. She was also a regular attendant at our prayer meetings. Our loss is her gain. We can only see this side of it, but God can see both sides. As we look at the silent body it brings great sorrow to our hearts, but we have one great consolation: she has left an example that will speak throughout this life. Everyone who knew or came in contact with her was influenced by her sweet Christian fellowship. Her smile was a tonic for us all. Even in the dark hours of her misery she still kept her smile to cheer those who came unto her. We can truly say, "She hath done what she could." She had such a wonderful death-bed experience, and a few hours before she died she was able to sing the song, "O that will be, glory for me." We know it was indeed glory for her to be relieved of her suffering. She received that blessed invitation from her heavenly Father to "Come," inherit the joys of heaven prepared for her as a reward for her earthly labors.

Columbia, Pa.

ly? Paul says, "They that do those things shall not inherit the kingdom of God." R. F. B.

1. Judgment, condemnation, and rebuke, like all other lists of words that are synonymous, have some things in common, but each conveys some special line of meaning not found in the others. Consult your dictionary. The danger that we want to keep our eyes open to, as we express disapproval, utter rebuke, pronounce condemnation, pass judgment upon, is that we stay off God's territory in passing judgment in a way that belongs to Him. Especially is this true when it comes to saying where certain persons are to spend eternity.

2. It has been said (and most of us subscribe to the thought) that there is one interpretation for every scripture, but there may be a number of different applications and still stay within bounds of truth. When it comes to interpreting aright, we should bear in mind that all men are imperfect, liable to err. So we should not be too quick to pass judgment upon others when they disagree with us. You never saw two men, though Spirit-filled and fully consecrated, that looked at all questions, even points of doctrine, exactly alike. This was true among the apostles as well as among ourselves. The attitude of every one who is completely upon the Lord is this: A yielded life, in perfect obedience to God, trusting the Lord for grace and pardon in all things where an imperfect judgment leads one to misunderstand and misinterpret any point of Scripture. We should be as ready to grant this to others as we claim for ourselves. But it is one thing to be honestly mistaken in judgment, and quite another thing to misinterpret Scripture or to be careless in applying it, either because of selfishness or because others fail to measure up to the Christian standard. Moreover, if we try to creep under an assumed "conscience" as a blanket excuse for disobedience, we will wake up some time (if not in this life then certainly in the life to come) to the fact that "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Yes, it is true that "obedience, after all, is essential to salvation."

3. Among the scripture texts noted, all but the last refer to the matter of uncharitable judgments, unscriptural fault-finding, wrongfully assuming the prerogatives in judgment which belong to God only; while the latter refers to the matter of passing judgment upon transgressors who are clearly living in violation of God's Word. Another very striking scripture setting forth the same viewpoint as the last one named

(Continued on page 1053)

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THEY TWO

They are left alone in the dear old home

After so many years,
When the house was full of frolic and fun,
Of childish laughter and tears.

They are left alone they two once more,
Beginning life over again,

Just as they did in days of yore,
Before they were nine and ten.

And the table is set for two these days;

The children left one by one
Away from home on their separate ways

When the childhood days were done.

How heartily hungry they used to be!

What romping they used to do!

And mother for weeping can hardly see

To set the table for two.

They used to gather around the fire

While someone would read aloud,

But whether at study or work or play

'Twas a loving and merry crowd.

And now there are two that gather there

At evening to read or sew,

And it almost seems too much to bear

When they think of the long ago.

Ah, well—ah, well—'tis the way of the world

Children stay but a little while!

And then into other scenes are whirled,

Where other homes beguile;

But it matters not how far they roam

Their hearts are fond and true,

And there's never a home like the dear old home

Where the table is set for two.

—A. E. K.

—Sel. by May H. Gochenauer.

OLD FOLKS

Sel. by Jacob H. Mellinger

"Precious in the sight of the Lord are the old." They have come to maturity; ripened powers and the fuller and riper mission of life lies open to them. For if experience counts for anything—and what else is so valuable—they have it. Theirs is an enviable position,—for they have obtained what can be taught only through years. Youth cannot give this practical knowledge; it has to be welded in by time.

Old Aunty Smith can come to me with a heartful of compassion and helpfulness; because she too has laid the body of a loved one away in the grave. Mother Jones understands just what aid to give the grief-stricken woman who bends over the bed of her delirious child. Father O'nan realizes the word needed for the lonely, wandering man, for he himself was once far away from home and among strangers. To the shades of oblivion with the thought—which some advance—that when people become old

they have outlived their usefulness. In the spiritual, they have come to a large, wealthy place, the high water mark, as it were. When will we learn to reckon things at their real value? The hands may tremble, the step be weak and tottering, and the eyes faded; but what of the soul within, the personality?

The thing seems incredible, but there are earthy, sordid minds (few we trust) who look upon the aged should they become unable to work in much the same way as on an old worn-out horse. If unable ever to perform another task, yet, would it not be well worth while to have Grandma around just for her dear self's sake? Is it not something infinitely more than money to have Uncle John with us for his presence alone?

A sister and two brothers composed a happy little household. The sister sickened, and it became apparent that she must die. The brothers overwhelmed with grief, resorted to every possible means in an effort to prolong the fading life. The sister, under the circumstances, evidently felt it would be better for her to go, and said to them: "I am nothing but a burden on you. I cannot do anything to help you." Cried the brothers: "If you never do another stroke of work, we want you to live to be with us, and that we may see your face." Beautiful affection!

Dear old people, every one of you wield an influence; silent and invisible, but a potent force; a sweet fragrance for God, or an unsavory odor for Satan. I recently held a service in an Old Folks' Home, and thought the inmates were all strangers; yet from each there went out an influence characteristic and individual. A single look into the sweet, placid face of an old lady revealed her to be a child of God, and brought me such blessing. Another dear one I named "Sister Sunshine," for her continually beaming countenance was an inspiration, and the cheer of it has gone with me ever since.

What can not our old folks do for God through influence? Do not any longer persuade yourself that you are of no use in the world. The Lord says of men, "My thoughts are not your thoughts," and, unlike people, He does not "place you on the shelf" when you grow old. Oh the blessed service you can do. The kind word to the discouraged and the look of loving sympathy will bring their own reward. You can send up a prayer which will move the arm of God. You can visit the sick, the widow, and the orphans; be a comforter in the time of need. You can stand by the dying one as he passes through "the valley of the shadow of death." These are only a few of the many

tender ministrations which, praise God, you can render.

I have wondered at the expression heard on all sides, that the cream and best of our land were taken for war—and it was said with an air which plainly intimated that the old were of little value. The fine young soldiers easily take the lead and are the best in muscle, brawn, physical vigor, and point of endurance; but is this the measure of a man, or is the strength of a nation to be reckoned from mere natural advantages? God give us wisdom.

Dear aged ones, yours is a great sphere to fill. You may be well up in the eighties, and nigh to the hundred mark in years; yet the promise reads, "They shall still bring forth fruit in old age." Never too old to be of use to God. Hallelujah! Will the dear ones be weak and sickly, and "living at a poor dying rate?" Oh no. "They shall be fat and flourishing" (green, margin) says this Word, Psalms 92:14. Your step may be slow, your eye dim, your ear dull of hearing; but the "inner man" will feel young and glad—some as a youth of sixteen. The fountain of perennial, heavenly freshness within can not dry up. "A well of water springing up into everlasting life." Jesus is the source, and "thy youth shall be renewed like the eagle's."

Be glad and sing for joy, O sons and daughters of Zion. Harken to the voice of the Lord your God; "And even to your old age I am He; and even to hoar hairs will I carry you; I have made, and I will bear; even I will carry, and deliver you" (Isa. 46:4). Glory.

Nearing the end of the journey, as life draws to a close, will the way darken? Let us look into the dear Old Book to see. Here it is: "For the path of the just is as a shining light, that shineth more and more unto the perfect day"—the Eternal day which breaks bright and fair on the other shore. Praises be to Him who reigns on high. "For this God is our God for ever and ever; He will be our guide even unto death" (Psalms 48:14).—From a tract.

When I have perfect peace with God, and Bro. — has perfect peace with God, then it is a sure thing that we have peace with each other. We may have differences of opinion, and may discuss these differences; but that will not mar our fellowship so long as both of us maintain our peace with God.—A. J. Metzler.

I have very little sympathy with the idea that the Christian life is a hard life, and leave it at that. The Christian life is a hard life, but it is more; it is a life of victory.—A. B. Christophel.

SUNDAY SCHOOL LESSON

Lesson for March 30, 1930—REVIEW

Golden Text.—Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.—Isa. 9:6.

Introductory.—The lessons of this quarter embrace the first half of "The Gospel of the Kingdom," as given by Matthew. The second half will be given in the next quarter's Sunday school lessons. The ground covered in the lessons just gone over includes the life and labors of Christ, beginning at the time of His birth and ending in the midst of His popularity. Let us notice the ground covered briefly.

1. **Childhood of Jesus.**—This period covers the first thirty years of His life. Born in Bethlehem, His birth made known to the shepherds and later confirmed to Simeon and Anna in the Temple and later to the wise men from the East. He was taken soon after to Egypt, where they remained until after the death of Herod. Returning to Nazareth after the death of Herod, He grew to manhood. Once is He made mention of between this and the time of baptism—His experience in the Temple at the age of twelve.

2. **Baptism and Temptation.**—At the age of thirty, the age when priests were consecrated to their priestly office, Jesus was baptized in the River Jordan, by John the Baptist. The remarkable part of this incident was the proof of divine favor by the Holy Ghost descending in the bodily form of a dove and lighting upon Him, the Father in heaven witnessing the event by saying, "This is my beloved Son, in whom I am well pleased." Soon after this Jesus was taken in the wilderness where He fasted forty days. In a series of severe temptations He overcame the tempter and angels came and ministered to Him.

3. **Beginning of His Ministry.**—It was not long after this that His ministry was begun. His first public utterance, like that of His forerunner, John the Baptist, was, "Repent, for the kingdom of heaven is at hand." It is remarkable that repentance is also mentioned in connection with His last earthly utterance, when He decreed that "Repentance and remission of sins should be preached in his name among all nations" (Luke 24:46, 47). Having collected His disciples, He was diligent in instructing them and in confirming His authority in their ministry through the performing of many miracles.

4. **Standards of the Kingdom.**—These are set forth in the Sermon on

the Mount as recorded in Matt. 5-7, the most memorable sermon on record. From this Sermon the lesson texts of lessons IV, V, and VI are taken. Well may the multitudes marvel because "He spake as one having authority;" for this message was not only spoken by one having authority, but it is full of foundation truths, from beginning to end. The Beatitudes, the Law and the Gospel, almsgiving, prayer, fasting, Christian standards in daily living, tests of discipleship, home life, nonresistance, faith, judgment, the destiny of man, and other things vital to Christian experience and service, are here portrayed in matchless power and clearness. Let none miss the opportunity of making a careful, prayerful study of the Sermon on the Mount.

5. **The Divine Healer.**—The miracle-working power of Jesus, as made manifest in the healing of individuals and of multitudes, is referred to in several lessons of the quarter. No one who came to Him in faith was ever sent away disappointed. Yet the healing of the body was simply incidental, the healing of the soul being the work which brought Him from heaven to earth. In this, as well as in all other things, Jesus proved Himself perfect, the Master of all He undertook to do.

6. **Sending Forth Disciples.**—Not only did Jesus Himself go forth to

preach, but He sent His disciples forth on the same mission. First the twelve, and later the seventy, were sent forth on the mission to bring the Gospel of the Kingdom to "the lost sheep of the house of Israel." That the people might know that the power of God accompanies the preaching of His Word, these disciples were vested with the power to perform miracles, like unto their Lord. As they testified, "Even the devils are subject unto us."

7. **Teaching by Parables.**—Nothing was overlooked in the ministry of our Lord. In the method of teaching as well as in the subject-matter of the teaching, He gave an example. He used the illustration method in the teaching by parables. In this He fulfilled the prophecies which referred to the teaching by parables as the method He should use. Many of His parables, perhaps most of them, referred to the Kingdom which He came to establish. By this means the disciples received an insight into the exact nature of the Kingdom in a way that they could not have received otherwise, and the Pharisees and other enemies were none the worse off because they had blinded themselves against the receiving of the Truth. To-day we are of the same opinion as were the officers sent to arrest Him but who came back without Him: "Never man spake like this man." His superhuman excellence is accounted for by the fact that He was perfect, both as man and as God.—K.

Bible Meeting Topic

LESSONS FROM CHRIST ON PRAYER

Topic for March 30

MOTTO

"Lord, teach us to pray."

OUTLINE STUDY

- I. **Learning from Jesus' Example.**
 1. Praying alone.—Mark 6:46; Matt. 14:23; Luke 6:12; Mark 1:35; Luke 5:16.
 2. In the presence of the disciples.—Luke 11:1; Luke 9:28; Mark 14:32-42; Jno. 17.
 3. In the presence of the multitude.—Jno. 12:27-32; Matt. 11:25, 26.
 4. Promises and assurances.—Jno. 14:16; Luke 22:31, 32.
 5. For enemies.—Luke 23:34.
- II. **Learning from Jesus' Teachings.**
 1. Sincerity in prayer taught.—Matt. 6:5-8.
 2. Importunity taught.—Luke 11:5-10.
 3. The Fatherhood of God taught.—Luke 11:11-13.
 4. Continence in prayer.—Luke 18:1.
 5. Fasting and prayer.—Mark 9:28, 29.
 6. The efficacy of prayer.—Matt. 7:7, 8; Matt. 21:22; Mark 11:24; Jno. 15:7.
 7. Forgiveness and prayer.—Mark 11:25, 26 (See also the model prayer, next paragraph); Matt. 5:23, 24; 6:13, 14.
 8. A model prayer.—Matt. 6:9-13; Luke 11:2-4.
 9. Timely Prayer.—Luke 13:25-27; Mark 13:18; Matt. 24:20; 25:11-13.
 10. Prayer in Jesus' name.—Jno. 16:23-27; 14:13; 15:16.

11. For enemies.—Matt. 5:44

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Pray.
2. Repeat the Lord's Prayer.
3. Teachings about Forgiveness and Prayer.

For Young People.

1. Lessons from Jesus' Example in Prayer.
2. The Place of Faith in Prayer.
3. Prayer and Sincerity.

For Older People.

1. The Folly of Self-righteous Prayer (Luke 18:9-14).
2. Prayer through the Merits of Jesus.

PERSONAL THOUGHT

Am I ready to enter Christ's school of prayer and remain there to learn its essential qualities until I am able to make effectual use of them?

SEED THOUGHTS

"O Thou by whom we come to God—
The Life, the Truth, the Way;
The path of prayer Thyself hast trod,
Lord, teach us how to pray."

—J. Montgomery.

"Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cause His care."
John Newton.

Gospel Herald

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MENNONITE PUBLISHING HOUSE
Scottsdale, Pa.

THURSDAY, MARCH 20, 1930

Field Notes

March 16 was the date set for the beginning of a series of meetings at the Chestnut St. Mennonite Church, Lancaster, Pa., in charge of Bro. John W. Weaver of Union Grove, Pa.

A class of eighteen applicants was received into Church fellowship by water baptism at Souderton, Pa., on Sunday, March 2. May they become shining lights in this benighted world.

A program is before us announcing a Bible meeting at the Mennonite Church in Hanover, Pa., beginning Saturday noon, March 29, and continuing until Sunday evening, March 30.

The brotherhood at Churchtown (Cumberland Co.) Pa., have made arrangements for a three-day Bible meeting, beginning Friday noon, April 18, and closing Sunday evening, April 20.

A series of meetings, conducted by Bro. Wilson Moyer, closed at the Norristown, Pa., Mission with well attended meetings and very good interest. Some confessed Christ and others desired to renew their fellowship. May the Lord continue to bless the work at this place. C.

Mennonite Board of Missions and Charities.—At the recent meeting of the Executive Committee of the Mennonite Board of Missions and Charities it was decided to hold the annual meeting of the Board at the Beech Church near Louisville, Ohio, on May 4-6, 1930. Fuller announcements later.

Bro. Clarence Ramer of Duchess, Alta., filled the regular appointments at Springs, Pa., on Sunday, March 9. After visiting friends and brethren at Masontown and Scottsdale, he accompanied Bro. and Sister Ressler to Altoona where, after a few days' visit with his grandfather (Bro. J. N. Durr) and others, it was his intention to start for his home in Alberta.

Baptismal services are scheduled in the Franconia district as follows: Salford, April 6; Line Lexington, April 20. Communion services:

Rockhill, April 20.
Souderton, April 27.
Line Lexington, May 4.
Plain, May 11.
Towamencin, May 18.
Franconia, May 25.
Salford, June 1. C.

Bro. Allan Good and family of the Portland, Oreg., Mission have been given a year's leave of absence from the work at that place, expecting to start March 1 on an extended journey which will take them into most of the Mennonite settlements in the United States and Canada, especially the Mennonite missions and Charitable Homes. They are traveling on a "three-in-one apartment house on wheels" which at the same time serves both the purpose of a dwelling house and a Bible and colportage coach. Until further notice, all mail intended for them should be addressed to 739 Xavier St., Portland, Oreg., from which point it will be forwarded promptly to where they may happen to be at the time the mail reaches them. May God's abundant grace and protecting care be with them wherever they go.

Correspondence

Duchess, Alta.

Dear Readers of the Herald, Greetings.—Bro. M. D. Stutzman of To-field conducted a series of meetings at this place, Jan. 29 to Feb. 2, in the order of a Bible conference. The subjects discussed were: Law and Grace; Repentance; Self-denial; Consecration; Christian Growth; besides a very helpful message being preached by the brother each evening. May God help us to make practical in our daily lives the truths which were presented to us.

The teachers' meetings have been continued through the winter months, and are still being continued each Thursday evening.

Weather is very mild and spring-like. Snow is all melted away.

Sister Hettie Ramer is again privileged to attend church services occasionally.

Some folks in our district have

been having an attack of the influenza. Otherwise health is fair in general.

Sister Mary Ramer had her tonsils removed several weeks ago, and we are glad to report she is getting along quite well.

Remember this part of God's vineyard in your prayers, that the work of the Lord may prosper.

March 5, 1930.

Cor.

Washington, Ind.

Dear Readers of the Gospel Herald:—Greetings in the worthy name of our Lord:—We are glad to say that the Lord has blessed the past few weeks. The weather has been very nice again. It is almost like spring. We are indeed very thankful that God has spared our lives through another winter and permitted us to see the coming of spring once more. Roads are better and folks can get to services easier. We have been having a good attendance at Sunday school and church services.

Bro. James Bucher attended the Young People's Life Conference at Goshen.

Bro. Henry Swartz and family and Bro. Peter Swartz and wife have left for Turner, Michigan where they will make their home during the summer. Bernadette Swartz.

March 6, 1930.

Parnell, Iowa

(West Union congregation)

Greeting to all Herald Readers:—Spring time is upon us once more. Will we find time to be grateful and also helpful? or will we ignore the teaching in Eph. 5:19, 20?

Bishop A. G. Yoder is at present laboring with various churches in Nebraska.

Quite a goodly number of our congregation are absenting themselves from worship because of the measles.

Bro. Ray Zehr and Bro. John Egli and family of Manson spent a few days in our midst during the past week.

Sister Emma Bender underwent a serious operation at the Mercy Hospital in Iowa City for tumors.

Bro. Samuel Slaubaugh and family spent the latter part of February with Bro. Henry Shettler and children at Pigeon, Mich., Sister Shettler (deceased) being a sister of Bro. Slaubaugh.

We keenly feel the loss of two members of our body, namely Bro. and Sister Clayton Horst, who returned to Bro. Horst's former home near Hesston, Kans. We trust our loss will be the body's gain with whom they unite.

Bro. W. S. Guengerich of Daytonville broke the bread of life at our regular Sunday morning service.

March 9, 1930.

Cor.

Clarence, N. Y.

(Sand Hill congregation)

Dear Readers of the Gospel Herald, Greetings:—On Feb. 15 Bro. J. W. Witmer was with us and broke unto us the bread of life. On March 2 our bishop, Bro. S. F. Coffman, conducted baptismal services here, at which time five were baptized and two reclaimed. May they be true to God, finding their greatest joy in being a glory to Him. Bro. Coffman preached a very timely message, which was food for our hungry souls.

Bro. John D. Mast, of Indiana, father of Ammon Mast of this place, is with us at this time, spending some time here. Many who come here find joy and blessing in our fellowship.

We greatly enjoyed our usual Sunday service through our home minister bringing to our remembrance of making our "calling and election sure." His message was based on II Peter 1:15. Our sewing circle will spend March 12 in lending a helping hand of loving service, supplying some home needs.

March 10, 1930.

Cor.

Halifax, Va.

(Wolf Trap congregation)

To Our Beloved in Like Precious Faith:—"O worship the Lord in the beauty of holiness: fear before him, all the earth" and may we, with each day that He lends us, become purer, more perfect as He is, with, "bringing into captivity every thought to the obedience of Christ." We think if every thought were in obedience to Christ, our life would not make much trouble.

Since our last writing, Bro. S. H. Brunk of Fentress, Va., gave us three interesting sermons, full of food and blessing for the hungry soul. The next fourth Sunday appointment was filled by Bro. Clarence Ramer of Duchess, Alta. Not a single soul, saint or sinner under the sound of Bro. Clarence's voice could feel that they were missed. He lifted up Jesus, and held Him in a wonderful reverence and esteem. He told us that either we would accept Jesus, or walk over Him. Also his sermon on Faith was quite strengthening. Bro. James Gross, wife, and little daughter, and Frank Harman, all of E. M. S., were here too. We appreciated Bro. Gross' help in the S. S. work.

We are glad for the moving among us of Bro. Clarence Huber and family of New York. Their Christian attitude and loyalty to The Faith, together with the willingness to work, will be quite a help. But we regret to state that Bro. Earl Groves have gone back to Harrisonburg. They have been a great help to us in church work, and we will miss them very much.

Bro. Joseph Jennings of Concord, Tenn., passed through here, and gave us a little cheer and sunshine that seemed like his father, Bro. William Jennings. We appreciate all these visits, and invite others too.

We are sure you are busy, but just as you have finished reading this, will be a good time to pray for us here.

March 10, 1930.

Cor.

Willow Street, Pa.

(Brick congregation)

Greetings in the Master's Name:—On Feb. 9 we had the pleasure of having Bro. John F. Bressler, Lancaster, worship with us. The brother gave a talk to the Sunday school and also a very timely message from a portion of the Sermon on the Mount.

On Saturday afternoon, Feb. 15, a company of sisters with a few brethren visited the sewing school at the Columbia Mission and assisted in the work there with the girls. A few sisters from the Strasburg congregation also accompanied us.

Bro. and Sister Ira Landis and family, Landis Valley congregation, gave us a pleasant surprise on Feb. 23 by coming into our midst. Bro. Landis gave us an inspiring message on the theme of "Ignorant," from seven different angles.

Sister Emma Groff, president of our Sewing Circle, left in January accompanied by her husband, Herbert Groff, for an extended trip to California for a year, going by way of Florida.

Bro. H. H. Snively spent some time at Goshen College, Ind., attending the Annual Christian Life Conference, serving on the program. We are pleased again to have Sister Mary S. Garber with us, having returned home from E. M. S. for the present time to assist her aunt.

Bro. and Sister Benjamin Groff, who have both been sick for some time, are improving slowly. Sister Tillie Dombach, who had been to the hospital for an operation, is home again for some time and getting along nicely.

On Feb. 23 Thomas Keith, our janitor who is not able to be with us for some time, was baptized and received into Christian fellowship. Also on March 3, Jacob Hildebrand, an aged man of eighty-seven years, was baptized and received into the Church. "For as the heaven is high above the earth, so great is his mercy toward them that fear him."

Recently a number of us had the privilege of visiting our afflicted Sister, Lottie Snyder, Lititz. May God be her strength and support, and may she grasp that wondrous truth and say "Even so, Father: for so it seemed good in thy sight."

Yesterday our regular services were held by the home brethren, Christian M. Brubaker and Jacob T. Harnish. Bro. Harnish breaking the Bread of Life to us from John 8:31,32. Bro. and Sister Frank M. Herr had gone to visit the Gantz congregation near Manheim.

We crave an interest in your prayers; and as we pass through this year, in working or in waiting, may it be another year with Him.

Gertrude M. Lefever.

March 10, 1930.

Archbold, Ohio

Dear Herald Readers, Greetings:—We are having very beautiful weather for this time of the year. Signs are here that spring is rapidly approaching. Many sick people and quite a few deaths, in this vicinity, which should teach us forcibly that "we have no abiding city here" but seek the one to come.

On Feb. 15, Bro. Silas Weldy of Wakarusa, Ind., came into our community to begin a series of meetings. A few days later Bro. Edwin B. Yoder of Topeka, Ind., also came to assist in the work. The brethren faithfully and cheerfully expounded the Word of God night after night for a week, after which the meetings had to be closed because many of the roads became impassable. One of the visible results of these meetings were that seventeen young people became willing to take a stand for the Lord. May the good Lord bless them that they will be true and valiant soldiers for the Lord. We also hope and trust that the brotherhood was strengthened and encouraged to press forward towards "the mark for the prize of the high calling of God in Christ Jesus."

Pray for us and the work at this place, that we may be found true and shining lights for Christ Jesus our Lord.

March 11, 1930. S. D. Grieser

Springs, Pa.

"The Lord hath done great things for us; whereof we are glad."

The improvement of Bro. N. E. Miller, as reported in these columns last week was of short duration. On Thursday, the 6th, he again made a turn for the worse. His heart seemed to be giving away. The doctor was beginning to lose hope. On Saturday in consultation, the doctor's decision was, at the outside he could not live more than three days. They said they were doing all they could.

In the late afternoon the seriousness of his condition became apparent and at the request of the family a small prayer group hurriedly gathered interceding for the life of our brother. That evening our prayers

(Continued on page 1053)

Miscellaneous

A MEDITATION

Thou Son of God, in suffering borne,
To Pilate's hall mid hate and scorn,
The plaited thorns are on Thy brow,
Thou Son of God, I see Thee now.

On Calvary Hill uplifted high,
Mid trembling earth and frowning sky,
As ransom for my soul was He,
The Son of God, who died for me.

—Mrs. Noah Bechtel.

Blackie, Alta.

"THE LORD HATH NEED OF THEE"

By Katie Saltzman

For the Gospel Herald.

"The Lord hath need of thee," saved one, "I need you to toil, and die in my service." The world may say, "I have need of thee" with its pride, pleasure, fame, etc. Just here we must decide which need we will supply? Which gives us greater promises and blessings? Brother, sister, may we decide for time and eternity—one means life, the other means death. Are we awake to the fact that we are either supplying one need or the other. It is impossible to be supporting both and make a success of it. No man can serve two masters.

"I am the vine, ye are the branches." On the branches is found the fruit. If there were no branches there would be no fruit. Yes, "The Lord hath need of thee." He is the vine, we are His branches. He was here and began His work. We are to carry it on till He comes again.

Be it only one talent the Lord has entrusted to our care, "The Lord hath need of thee" to accomplish maybe a very small task. Do we think it not worth while when the task seems so small? Many a little thing has accomplished great things. The lad with his lunch of a small portion of loaves and fishes was the means of blessing to five thousand people with the Lord's hand in it. David had but five small stones when Goliath, the champion of the Philistines, very large and gigantic, was defeated. Many times it is the small things the Lord needs of us. We can not see at the time why the Lord calls for small things, but He has a purpose in all things and it will be revealed to us in due season.

And again the Lord has need of thee to bear witness for Him. If ever there was a time when He needed ambassadors to bear witness for Him it is now. We need not necessarily be called to a mission field for this but every soul that is born into the kingdom is called to bear witness for Him. The Lord needs you to shine for Him just where you are, be it in the kitchen, in the field, or any occupation you may be engaged in.

You have the privilege to bear witness for Him by lifting up a standard setting Christ as our example that our lives daily will show that we have set Christ as our Ideal—that we may say like Paul, "Be ye followers of me as I am of Christ." If we can not bear witness for Christ where we are and be faithful in the small things He asks us to do, there is no need of ever being placed in any position that requires greater responsibility. If we are not faithful in small things, we will not be faithful in larger things. Shine just where you are, and God will take care of the rest. So, "the Lord hath need of thee" to supply His need. His work must be carried on through His followers.

If the Lord's will is not our will, let us make our will the Lord's will. If we can not do what we like, let us like what we do. The Lord needs us to be submissive to Him. It is not so much where we are, but what we are; not what we are doing, but how we are doing; not the surroundings we are in, but the condition of our own lives. Here is where God needs us most. The darker the night, the brighter the light. If we are Christians only when we are among Christians, what is there to our Christianity? Letting our lights shine when we must stand alone is what puts our character to a test and will show us what we are made of, not letting every act of opposition mar our character.

Here we say, "The Lord hath need of thee" to let your light shine that many may be brought to the light because of your letting your light shine out.

The Lord needs you to remain true in the days of apostasy, when pride and pleasure have blindfolded so many. Are we willing to take a stand and remain true regardless of what attitude is taken toward us? "Be ye steadfast, unmoveable, always abounding in the work of the Lord." Our labor for the Lord is not in vain. In this day and age of the world the Lord certainly needs men and women to remain true to Him and be willing to uplift the banner of Jesus Christ as sin abounds on every hand right at your side.

"You can find the heathen nearer
You can help them at your door."

The Lord needs you to win souls for Him. When we get to heaven and "the roll is called up yonder" we want to see souls there that were saved because we spoke to them concerning their souls. We do not want to be satisfied on being saved ourselves but when we are saved we have a burden for souls that are not saved and will do all that there is in our power to save them. I am impressed with the apostles of the early church, how they carried on their

mission work with their friends, relatives, and fellow workers, and whoever they came in contact with as all souls were brought to Christ through personal work. They were not allowed to attend services in the church until they were Christians. How many Christians were there to-day if all would need to be won through personal work? If they were not allowed in the services until they were Christians?

"The Lord hath need of thee," Christian, to do personal work. "And they that turn many to righteousness shall shine as the stars for ever and ever." How can we say there is nothing to do when souls are dying every day without Christ, not only across the waters but in our midst.

Needs of Missionary Work

1. "A world-wide proclamation of the Gospel," and the Gospel must first be preached to all nations. Mark 13:10.

2. Christian ambassadorship: "We are ambassadors," therefore on behalf of Christ as though God were entreating by us, we beseech you on behalf of Christ, "be ye reconciled to God" (II Cor. 5:20).

3. A fruit-bearing church. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (Jno. 15:2).

4. Scattering or gathering. "He that is not with me is against me; and he that gathereth not with me, scattereth" (Luke 11:23).

5. A soul winning church. "The fruit of the righteous is a tree of life; and he that is wise winneth souls" (Prov. 11:30).

6. God's presence with His collaborators. "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20). "The Lord hath need of thee" to supply His need in carrying on the work assigned to us in His holy Word.

Dear young souls, give Him your service in your youth, so we need not say,

"Must I go and empty handed,
Must I meet my Savior so?
Not one soul with which to greet Him,
Must I empty handed go?"

The Lord has need of you. Give Him your service to-day.
Shickley, Nebr.

A REQUEST

By Joseph B. Diller

For the Gospel Herald.

Some time ago I visited in the home of Benjamin Diller, Markham, Ont. He showed me a 25c piece of Canadian money that some one happened to get hold of and handed to him because his name was Diller and

the coin bore the inscription, "C. Diller, 1915." Now he is anxious to know more about this man, "C. Diller." As there are many Dillers who read the Gospel Herald, we thought that by printing this notice it would come to their attention and some of them might be able to give us the desired information. Can he be located? We would be glad to hear from any one who can give us some information as to his whereabouts. Those interested may write to Benjamin Diller, Markham, Ont., or to the undersigned,

Joseph B. Diller,
225 W. Broad St.,
Souderton, Pa.

HELP FOR SUFFERING RUSSIAN MENNONITES

The second and more definite appeal to the churches of the Lancaster Conference district for contributions towards the relief and emigration funds to help a helpless and stricken people to homes and freedom.

The latest reports from Russia show that the suffering of the Mennonites in that ferocious and wicked country is becoming more severe every day, and those who remain expect to be destroyed without mercy. Their suffering is beyond description. At this time no one can go into Russia to help those stricken people.

Last fall about twelve thousand Mennonites and others who believe in serving God flocked around Moscow (the capitol) expecting to get passports to get out of the country but the Russians refused to give them passports. While these benighted people were tarrying about Moscow the German government took pity on these helpless people and begged the Russians to grant them passports as German colonists; the Russians said we grant them no passport but you take them and get them out of the country.

The German government and societies of charity succeeded in getting about six thousand of these people out of Russia when Russia said: "No more." There were about 3700 Mennonites among this number.

They were well cared for by the German government and Red Cross, but they cannot stay in Germany; they must pass on and find some other country. About two thousand expect to go to Canada, seven hundred to Brazil, leaving about one thousand or about two hundred families who are willing to go to Paraguay where they are promised religious freedom, including exemption from military service.

Arrangements are being made to take them to that country; the passage to that country; a temporary shelter; a few farming implements; a

few oxen and cows and food to subsist on until they can raise something for themselves will cost at a very conservative estimate about one hundred thousand dollars.

The Lancaster district will attempt to raise twenty thousand dollars, not quite two dollars to each member. This is to be done as early as possible.

This appeal is to each congregation and to each member who is able, to contribute, as the Lord has prospered them.

"He that pitieth the poor lendeth unto the Lord." When we have treasure with the Lord then we may have hope that the Lord will find a home for us or our children should we ever be driven out of the country.

Can the Lord depend on you? or we shall say, Can the Lord depend on us? The Lord opened the way and moved the hearts of the Germans to have pity on these stricken people to receive them and give them food and shelter during this winter season. Will the hearts of the American Mennonites respond and do their bit to help these helpless people to homes and freedom?

All the nations know that the United States is a rich nation, and the people in it prosperous, and that they do about what they want to do so far as money is concerned. If we do not help these people out of Germany, the Germans may well say, The American Mennonites did not care for their brethren; had they cared for them they would have helped them for they are able.

Will you help to inspire Germany to do the same act of mercy again if opportunity affords? Your contribution will be your answer. God is Love.

The Bishop Board of Lancaster
Conference,
Secretary, Noah H. Mack.

THE LIGHT OF THE WORLD

By John Schrock

For the Gospel Herald.

By our life people can generally see if we are Christians or not. Of course the devil is very cunning, but you can generally tell before you are with one very long that the devil's actions crop out, and you can see what kind of a fellow he is.

Christ said, "Ye are the light of the world." In what way are we a light? In our every day life. If we are Christians it will crop out. The world will see when we belong to God. What will the world think when they never see our sisters except in the church house with their devotional covering on? There have been such places where the women carried their covering to the Church, then put it on the head. Right after

church they took it off again to carry it home. Think it over—are you a light to the world? Christ wants every member to be a light to the world. The Bible says, "Ye are the light of the world."

"Pray without ceasing." People can pray while doing their daily work. If our Church members would put more time in praying I believe the Church would have more power. Soldiers of an army are all dressed alike. It should be the same way with the spiritual soldiers. They should all be dressed alike. Their women should be dressed alike. Of course clothes never make a Christian, but Christians make clothes, such as are beneficial. I know of one brother that bought an overcoat. They knew him not. He was going to pay it with a check. The young clerk would not accept it. An old man in the store said, "Take the check. If you see a man like that, you know his check is good." They saw he did not belong to the world. Brothers and sisters, can the world see where we belong?

Kansas City, Kans.

WARNINGS AND PROMISES

(Continued from page 1043)

their full duty toward God and man is that of whom to obey. The Word says, "Obey God rather than man" (Acts 5:29). Read I Jno. 2:3-4. John teaches it as a test of standing before Him (Christ), and Christ places it in the same manner. John 14:15; 15:14. The wise man sums up the question as follows: "Let us hear the conclusion of the whole matter, fear God and keep his commandments: for this is the whole duty of man" (Eccl. 12:13).

And as we read in God's Word of the past history of man we find promises of blessings and curses; blessings if we obey, and curses if we disobey. Deut. 11:26-28. We hear the call to obedience as the Father commends His Son to the world saying, "This is my beloved son, in whom I am well pleased; hear ye him" (Matt. 17:5). It is in this dispensation that God speaks to us through His Son. Heb. 1:1,2. It is the Spirit of God that guides us into all truth. Jno. 16:13. No one can truthfully claim obedience to God without submission to the wooings and leadings of the Holy Spirit. Therefore as we read God's Word He is speaking to us. "See that ye refuse not him that speaketh" (Heb. 12:25).

When Jesus said, "If ye love me, keep my commandments," it is idle to think of being right with God without being obedient to His Word. Jno. 14:15; Jas. 1:22-25.

As the Word of God is the message of God to man, so the Church of God is the organization through

which this message is brought to a lost world. Matt. 28:18-20. Here Christ is speaking to His disciples and He commends them to go. "Go ye therefore, and teach all nations;" not just one nation, but all peoples. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"—the three in one. Christ did not stop with this. Sometimes men stop here. But the promise is not given yet. "Teaching them to observe all things, whatsoever I have commanded you: and, lo, I am with you alway; even unto the end of the world."

Power is only given by being fully obedient to His Word. Jesus said: "All power is given unto me, in heaven and in earth." Oh, what a blessing to the Church of God if obedience would be practised by all Christ's followers. As we have accepted Jesus Christ and are received into the Church, we are commanded to obey Him who has called us out of the darkness into the marvellous light of the Gospel.

Self-denial is a necessary result of obedience. Jesus said, "If any man will come after me, let him deny himself, take up his cross daily, and follow me." "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Worldly

things should no more be a desire in our life, for God commands us not to love the world. I Jno. 2:15. In the 16th verse Jesus also tells us what He means by not loving the world: "The lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but is of the world." "Be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

Much more could be said. We have pointed out a few points in obedience to God's Word. I would that every child of God would read and meditate on His Word and find out what the will of God is for him. "Every one must give account of himself to God" (Rom. 14:12). Therefore it is one thing to accept, and another to obey. It is one thing to read God's Word and find out His will, and another to do it. Matt. 7:21-27. Hearing these sayings of mine and doing them is building on the solid Rock, Christ Jesus. "And every one that heareth these sayings of mine, and doeth them not," is building on the sand. My readers, are we building on the Rock, or on the sand?

Louisville, Ohio.

where there will be no more sorrow, no more cares, no more tears, no more death, no need of the sun for God is the light. Leona's last words to me were after she had looked upon the marble brow of Sister Malinda Gascho, and was bidding farewell to go on her trip: "Pray for me." There was a question in our minds then who would be the next. Funerals are not always in the same house. All should be ready.

By Ed. Albrecht

"Precious in the sight of the Lord is the death of His saints." Leona was with us in Sunday school, Bible school, and Church, always ready to help. She helped at different times in jail service and county home service. I remember clearly at one time how she sang conviction at the jail that the men were shaking with emotion before we even spoke. She sang, "Face to Face With Christ my Savior." On this occasion she certainly fulfilled her mission.

When we went to New York we thought we must leave the family alone; but Leona at once offered to stay with them until our return. The children all knew Leona. She had a way of working herself into the hearts and lives of most of us, therefore will be greatly missed. To best express our thoughts at this time we will quote:

"Seek no further her merits to disclose
Nor draw her frailties from their dread abode;
They both alike in silent hope repose
In the bosom of her Father and her God."

At the request of the bereaved family we shall turn to the text, I Sam. 20:3, last portion, "There is but a step between me and death." David was in trouble at that time. Saul tried twice to take his life, but according to the Bible, "David behaved himself wisely in all his ways and the Lord was with him." Therefore he escaped the hand of Saul.

We will refer to a few Old and New Testament characters, Job being first. God permitted Satan to make life bitter that he had no desire to live. But Job offered sacrifices every morning to atone for the sins of his children. He felt that God would hold him accountable for the deeds of his children. The devil made it as miserable for Job as he could, but God said, "Save his life;" yet for all this evil Job sinned not with his lips, but said, "The Lord has given, the Lord has taken; blessed be the name of the Lord." There is but a step between me and death. His latter end was greater than his former.

David realizing there was but a step between him and death, Saul on his heels, likely to die at his hand. He said, "God forbid that I should touch the Lord's anointed," when he had the opportunity to take Saul's life.

Our Weekly Sermon Message

"Preach the WORD: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God."

THE DEATH OF THE RIGHT-EOUS

(Extracts from a sermon preached at the funeral of Leona Shetler, Pigeon, Mich., who died in a tourist camp at Seymour, Texas, and was returned to her home for burial. Sermon preached in Pigeon River Church by M. S. Zehr and Ed. Albrecht.)

Text.—Rev 22:1-7.

By M. S. Zehr

It is hard to part with our loved ones. The way of going was so mysterious. Beloved, may we be more zealous in the work here. The cares of life keep us from being aflame for God. The Lord frequently reminds His children that life here is but a shadow. God has shown us in the last chapter of the Bible a picture of the glory world. In Psalms we read: "Precious in the sight of the Lord is the death of His saints." The Lord looks when saints pass over, this is a precious occurrence with God.

When the beggar died we have no record of his funeral, but of his pallbearers; he "was carried by the an-

gels into Abraham's bosom." The angels were hovering over the departed sister in her dying hour. This might well be the longing of every Christian. We have four conditions on record in the Bible of the departed saints; (1) Abraham's bosom was filled with the hope of Christ, therein is the resting place of the saints. (2) The Garden of Eden state, (sinless). (3) The penitent thief on the cross, (he went to Paradise). (4) The saints under the altar of Christ. This picture was shown to John in Revelation, which shows that the departed saints are with Christ.

Paul said, "I desire much to depart and be with Christ." We may boldly say therefore that Leona is with Christ. Who would not long to be there? "Our conversation is in heaven, from whence we also look for our Savior, the Lord Jesus Christ who shall change this vile body" (Phil. 3:20, 21). The merits of the altar of Christ will make us perfect and complete in Him. Let us press on till the summons come to ascend up yonder

Noah is called a preacher of righteousness. It was only a step between him and death when God saved him and his family from the flood. There is only one step between anyone and death. Smooth sailing does not always end the most joyously. Illustration; a man in a fifty story building leaping from the top story window, may think the sailing easy, but what about the landing? Two boats on Niagara river, one going up stream and the other down. The one going down stream might call the other foolish for putting forth so much energy, but finally the one going down stream would get to the place where no human power could help him, while the other would be safe.

The children of Israel while dwelling in Palestine had a famine. God opened the granaries of Egypt. They came to the Red Sea, but God divided the waters. They were hungry, and God gave them manna and quails. Then they became thirsty, and He opened the rock. They came to the Jordan, overflowed all its banks, just one step from the promised land. It required faith on their part to cross the Jordan. The priests' feet touched the waters before it divided. They came to the walls of Jericho. God led them but a step at a time, where it again required faith on their part and here God caused the walls to fall.

We will now turn from the natural to the spiritual step. When the disciples of Christ spread the Gospel everywhere, Philip was preaching in Samaria. Many believed and even Simon the sorcerer wanted the Holy Ghost, but he had failed to take the required step of changing his heart. Pilate was very undecided. He was an example of a man at a pivotal place—a place in which everyone present has been or will be, deciding for salvation or damnation, but because of the press of the people he took the backward step to his sorrow. King Agrippa had long desired to hear Paul preach and then when he heard him he was but a step from becoming a Christian. He said, "Almost thou persuadest me to be a Christian." Paul said, "Would to God that not only thou and all that hear me this day were not almost but altogether as I am excepting these bonds." We have no record that he took the step.

Simeon was not ready to pass over until he saw the Savior. No one in the audience is ready to pass over unless he has seen the Savior. After he saw the Savior he was ready to say, "Lord, now lettest thy servant depart in peace."

I would dread preaching a funeral sermon of an unsaved person. This occasion should be a pleasure in contrast of that.

Regardless of wealth, education, or anything we may attain; without the step of accepting Christ we are not ready to die. Christianity may not appeal to folks, but after they take this last step they'll say with the queen of Sheba "the half has not been told."

With the poet we will have to admit that Life's every station ends,—

"Here she lies, but then she'll rise
To meet her Savior in the skies,
God is calling while time flies,
Accept Him to-day and you'll be wise"

Pigeon, Mich.

CORRESPONDENCE

(Continued from page 1049)

were answered by improvement in our brother's condition. In our morning service again special remembrance. Bro. Clarence Ramer of Duchess, Alta., a nephew of our brother, preached just the message needed. At the conclusion of the services another special prayer meeting was held in one of the church anterooms. Another meeting was announced for that afternoon. It was also decided that at nine o'clock each evening, where'er we be, we might pause and thus unitedly our prayers would ascend to the throne in his

(Continued on last page)

QUESTION DRAWER

(Continued from page 1045)

is that of Matt. 18:15-17; and to these might be added a number of other scriptures such as II Thes. 3:6.

4. Whether we can hinder the Cause by sticking too closely to what we have been taught depends entirely upon the nature of what we have been taught. We certainly ought not to cling to error simply because we have been taught it; but if the things we have been taught are in harmony with the Word of God, we should by all means "cleave to that which is good." Read II Tim. 2:1-5. The cause of Christ has suffered greatly because of people being lukewarm in their defence of the truth. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." "Watch ye, stand fast in the faith, quit ye like men, be strong."

5. It is the promise of our Lord that "Him that cometh unto me, I will in no wise cast out;" that "He that believeth, and is baptized, shall be saved;" that "Whosoever shall call on the name of the Lord shall be saved;" that "All that believe are justified." All of this must be understood, however, in the light of what James tells us: "Faith without works is dead." But sincerity alone saves no man. No doubt the 450 prophets of Baal were as sincere in their prayers to Baal as was Elijah in his pray-

er to the God of heaven; but through they prayed with a great swelling noise they failed to bring down the fire from heaven. The first requisite as to whether our faith is of the right kind is whether it is founded upon the Gospel of Christ or some "other gospel" against which we are warned. Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that DOETH THE WILL OF MY FATHER which is in heaven." Therein lies the essential difference between the faith of the modernist and the faith of the fundamentalist. After we have accepted the Christ of Scripture and taken an attitude of complete obedience to the Gospel of Christ there still remain enough imperfections on our part to humiliate us and make us feel like monuments of God's grace; but this monumental grace will not cover one iota of wilful disobedience nor cover one speck of some "other gospel" which many Christian professors prefer before the Gospel of Christ.

6. There is a decided difference between the believing child of God and the backslider. Read Heb. 6:1-4. The Bible contains frequent warnings against apostasy.

7. Gal. 5:19-21 must be interpreted in harmony with all other scriptures bearing on the sin question. Certainly all sin (except the sin against the Holy Ghost) can be forgiven. "Blessed is the man to whom the Lord does not impute sin." Moreover, the faithful child of God who is awake to his privileges and ready to live up to all the light within reach need not be afraid of some hidden condemning sin in his soul that will not be ferreted out, for it is the promise of our Lord that the Holy Comforter "will bring all things to remembrance, whatsoever I have said unto you" (Jno. 14:26). Thank God for the promise, "Be thou faithful unto death, and I will give thee a crown of life."

SPECIAL MEETINGS

West Liberty, Ohio

Report of Bethel and Oak Grove Bible Conference held at Bethel Church, West Liberty, Ohio, Feb. 17 to 21, 1930.

Instructors:—D. A. Yoder, Elkhart, Indiana, S. C. Yoder, Goshen, Indiana.

Topics Discussed—Why the Bible should be believed and obeyed; Salvation, Past, Present, and Future; Life More Abundant; What the Bible Teaches about Sanctification; What the Bible Teaches about Suffering as a Christian; What the Bible Teaches about Healing of the Body; Signs of the Times; Galatians.

A Few Thoughts Presented:—The Bible is the power of God, it makes us wise unto salvation. Christ's offering was sufficient for the whole world. God has done all He can for us. The abundant life does not come by nature, but it is the gift of God. The only way to get it is by the new birth. "The refining pot is for silver, and the furnace for

gold." When people have faith, Jesus will show His power. Works when regarded as the source or means of life, bring a curse, but faith brings a blessing. We are saved from the curse by Christ who bought us. If you know Christ and I know Christ, then we come together in one fellowship. We are free to do what we will, if we will to do His will. The only way to keep aloof from sin is to take a decided stand against it.

Mary Shumaker, Secy.

Johnstown, Pa.

Report of the Ministerial Meeting of the S. W. Pa. Church Conference District, held at the Stahl Church near Johnstown, Pa., Jan. 31, Feb. 1, 1930.

The meeting was well attended, and good interest was manifested.

In the absence of Bro. N. E. Miller (Moderator) who was ill, Bro. Irvin Stonerook, Assistant Moderator, took charge of the meeting.

The following subjects were discussed: **Maintaining Gospel Unity, How may We Realize the Ideal—Every Church Member a Loyal and Active Worker for the Lord? Improving Conference Sessions, What Definite Steps can be Taken in Relation to Fashionable Attire among Members of the Church? How may We Stem the Drift of Persons of Mennonite Families into the World or other more Worldly Churches? Problems Confronting the Church: Especially the Southwestern, Pa., District, The Deacon: His Sphere and Work, How to Provide Ministers with Time and Means to Follow up Pastoral Work at Home, and to Go out into Neglected Fields within Reach of the Home Base, To Every Man his Work.**

Some Thoughts Presented:—We need to have unity throughout; both in the ministry and laity, and the two together or we will fail. It is more of a task to regain than to retain Gospel Unity, which follows Gospel Separation, accompanied by prayer.

We think of Christ as an ideal or standard. The reason so many people fail spiritually, is because they try to reach the standards on their own strength or power.

We could improve our Conference sessions by having all Conference members present at all sessions, and discussions on such subjects of interest to the district, leaving minor things for the individual congregations. Reports should be in that they could be printed before Conference.

Sin, through jealousy and envy often causes a divided ministry.

Much praying is necessary, and whole-hearted discussions and agreeing on doctrinal lines. Our first aim should be to "magnify the Lord."

One of the reasons for the drift away from the Church is parental influence. This may be indirectly, or unconsciously, in criticizing the ministry or church in presence of children.

One of the problems confronting the Church is the lack of yielded lives, or lack of consecration.

The deacon should be a helper, and ready to do what may be called of him, in his line of work.

A congregation should be mindful of the needs of a minister so the work might not be hindered. Always first things first.

God has provided a work for all of us, and many problems we have, are magnified because we do not observe the various offices as we ought. Rightly dividing of work.

A Recommendation

Following is a recommendation of the Resolutions Committee. We recommend: (1) A continuation of definite teaching on the subject of attire of both brethren and sisters. (2) That means be taken to deal with those who are out of line in the matter of dress, and an earnest effort be made

to restore them to a conformity with the principles of Gospel simplicity. (3) That we make every effort to encourage those who are faithfully maintaining the standards of the church regarding plain attire. (4) That the bishops in charge of each district be asked to give a report at next Conference as to what has been done in accordance with these recommendations, and what result has been realized in consequence.

M. B. Miller, Secy.

Bothwell, Ont.

Mennonites of this district held special services Saturday night in Clacham Hall, and Sunday in the Bothwell Mennonite Church. These meetings were in charge of a group of students from the Kitchener Bible School.

Saturday night the devotional service was in charge of Amos Basinger, Dalton, O. An illustrated lecture was given by Frank Brilhart, Scottdale, Pa. Other talks were: **What a Yielded Life Is**, by Frieda Amstutz, Dalton, O.; **Duties and Qualities of a Yielded Life**, by Velma Amstutz, Dalton, O.; **Yielded to Whom and For What?** by Selma Sommers, Dalton, O.; **Joys of the Overcoming Life**, by Paul Kortemeier, Freeport, Ill.; **Fruits of the Yielded Life**, by C. Bergey, Bothwell. Special music was also given.

On Sunday afternoon another special service was held. The theme was, **The Redemption of Man**. The talks given were: **The Redeemer**, by Esther Lehman, Dalton, O.; **The Need of Redemption** by Paul Beechy, Berlin, O.; **The Result of Redemption**, by Ira Amstutz, Dalton, O. These services were greatly enjoyed by large congregations.

Cor.

Married

Cutman—Fisher.—On Jan. 26, 1930, Bro. Lawrence Cutman and Sister Sadie Fisher, both of the A. M. Church near Morgantown, Pa., were united in the bonds of holy matrimony at the home of the officiating bishop, Bro. John S. Mast.

Deardoff—Garber.—On Feb. 15, 1930, at the home of the officiating minister, Bro. J. S. Horner, Kokomo, Ind., occurred the marriage of Bro. Elmer Deardoff and Sister Pearl Garber. May God's blessings rest upon them as they journey through life.

Myers—Detweiler.—On the evening of March 8, 1930, at the home of the officiating bishop, Bro. A. O. Hestand, Doylestown, Pa., occurred the marriage of Bro. Cornelius M. Myers of the Deep Run congregation to Sister Cora L. Detweiler of the Doylestown congregation. May God richly bless them through life.

Mishler—Kilmer.—On Feb. 2, 1930, at the Mennonite Church at Sheridan, Ore., in the presence of a large congregation, Bro. Melvin Mishler and Sister Emily Kilmer were united in the bonds of holy matrimony, Bro. G. D. Shenk officiating, with a marriage sermon following. May a kind heavenly Father undertake for this young couple and lend them in the way everlasting.

Obituary

Geiser.—Daniel, infant son of David and Etta Geiser, was born and died Feb. 28, 1930. He leaves his parents and four brothers and sisters. Funeral services were held at the home near Apple Creek, Ohio, by Bro. Lewis Amstutz, March 3. Interment in the Sonnenburg cemetery.

Coffman.—Levi Coffman was born Nov. 1, 1861; died in Detroit, Mich., March 1, 1930.

He was brought to Johnstown, Pa. Funeral services were conducted at the Blough Mennonite Church, March 8, by L. A. Blough and Harry C. Blough. Buried in the cemetery near the church.

Smith.—William Stanley, infant son of Bro. and Sister Freil Smith, died Feb. 4, 1930; aged 22 d. Though his stay with us was short, he found a glad welcome in our home and a warm place in our hearts. But since God in His wisdom saw fit to take him away from us we submit to His will and rejoice in our eternal hope through Christ our risen Lord. Funeral services were conducted by Bros. D. F. Shenk and G. D. Shenk. Text, Matt. 18:10. Interment in the Agee Cemetery in Gopher Valley, Ore.

Sommer.—Roy Elson, son of Noah C. and Rosa Sommer, was born near Dalton, Ohio, Dec. 29, 1924. On Feb. 25, while going across the road after the mail, he was struck by a truck. His skull was fractured and he was immediately taken to the Massillon City Hospital. He died Feb. 28, 1930. He leaves his parents, 2 grandparents, one sister (Mabel), 3 half-sisters, and one half-brother. One infant brother preceded him in death two years ago. Funeral services were held on Sunday morning at the Sonnenburg Church by W. C. Amstutz and Lewis Amstutz. Text, Rom. 8:13.

Hege.—Benjamin, son of Jacob and Mary Hege, was born near Scotland, Pa., Jan. 29, 1844; died very suddenly at his home in Scotland March 5, 1930; aged 86 y. 2 m. 6 d. He was married to Fannie Lehman, who preceded him in death Jan. 10, 1929. A number of nieces and nephews are left to mourn his departure. Funeral services were held at the Chambersburg Mennonite Church, March 15, in charge of ——— Koontz and ——— Lind. Burial in the adjoining cemetery.

"Dear uncle, oft we have looked for you,
And oft we saw you come;
But now you have gone from hence away
To your celestial home."

Martin.—Martha, wife of Emanuel S. Martin, died at her home near Culbertson, Pa.; aged 78 years. Sister Martin was for many years a faithful member of the Row Mennonite Church near Shippensburg, Pa. She is survived by her husband and the following children: Jacob, John, Mrs. T. S. Gayman, Mrs. John Myers, McClay, Marshall, and Charles; also by four brothers (Jonathan, David, Abram and Jacob Wingert), 32 grandchildren, and 8 great-grandchildren. The funeral was held Feb. 7, 1930, with services at the Mennonite Church north of Chambersburg, conducted by the brethren Harry Witmer and C. V. Martin. Text (chosen by the departed), 11 Tim. 4:6-8. Burial in adjoining cemetery.

Hooley.—Sarah A. Hooley was born June 20, 1849; died Feb. 22, 1930; aged 80 y. 8 m. 2 d. She had been in poor health for some time but bore her suffering patiently, believing firmly in the scripture that says, "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Early in life she united with the Mennonite Church, of which she was a faithful member until called by death. She is survived by two brothers (Stephen and Joseph), and one sister (Fannie), and a host of other relatives and friends. Service conducted at the house by Eli Kanagy and E. D. Hess. Text, Rom. 5:20. Interment in a private cemetery on the old Hooley homestead.

Horst.—Martha W. Horst, daughter of the late Michael and Rebecca Hege, was born in Franklin Co., Pa., Oct. 19, 1856; died Mar. 8, 1930; aged 73 y. 4 m. 19 d. She was the last of her family, and was a faithful member of the Marion Mennonite Church since 1877. In 1876 she was united in marriage to A. L. Horst, who preceded her in death about three years. She is survived by the following chil-

dren (Amos H., Mrs. Mary Hoff, Abram M., Israel C., Mrs. Amanda Martin, Mrs. Martha Miller, Mrs. Edith Lehman, D. Leslie, Ralph B., and Rhoda); also fifteen grandchildren. Funeral services were conducted at the Marion Church, March 11, by Geo. W. Ernst, H. E. Shank, and J. Irvin Lehman. Interment in the adjoining cemetery.

Saylor—Edith Mae, daughter of Lemon and Fannie Saylor, was born Aug. 30, 1920; died Feb. 13, 1930; aged 9 y. 5 m. 13 d. She is survived by her parents and the following brothers and sisters: Freeman, Ella, Robert, Edna, Paul, and Emma, all at home. One brother preceded her to the grave. She is also survived by one grandfather and two grandmothers. Funeral services were conducted in the home by Levi A. Blough and at the Blough Mennonite Church near Holsopple, Pa., by S. G. Shetter, H. C. Blough, and L. A. Blough. Text, Isa. 40:3-8. The body was laid to rest in the Thomas Cemetery.

"Not now, but in the coming years,
It may be in the better land."
We'll read the meaning of our tears,
And then sometime we'll understand."

Gerber—Magdalena (Bixler) Gerber was born in Wayne Co., Ohio, June 11, 1872; died of heart failure and a complication of diseases March 2, 1930; aged 57 y. 8 m. 21 d. In her youth she joined the Swiss Mennonite Church. On Dec. 1, 1904, she was married to John C. Gerber, who with her one son (Irvin Daniel) and two daughters (Anna and Esther) survive her; also three brothers (Jacob, Daniel, and David), six sisters (Mrs. John P. Welty, Mrs. Dan S. Amstutz, Mrs. Simon S. Amstutz, Mrs. Will Gerber, Mrs. D. J. Moser, and Mrs. Albert Loganbill), and a host of other relatives. Funeral services were held on March 4 at the home by A. R. Kaiser, J. A. Lichty, and I. W. Royer, and at the Sonnenberg Church by C. N. Amstutz and I. J. Buchwalter. Text, 1 Pet. 1:5, 6 and John 19:27.

Pletcher—William W. Pletcher was born Nov. 18, 1850; died at his home in Middlebury, Ind., Feb. 14, 1930; aged 79 y. 2 m. 26 d. On Dec. 31, 1874, he was married to Nancy Schrock. To this union were born seven children. Three preceded him in death. He leaves a wife, three sons (Landen, Curtis, and Merrill), one daughter (Mrs. Henry Hostetter), and eleven grandchildren; also four brothers and one sister. Bro. Pletcher was a hale and hearty man for his age. He took a severe cold which developed into pneumonia. He took his bed on Tuesday afternoon and in just three days he passed away. Bro. Pletcher has been an active member of the Mennonite Church for many years. Funeral services were held at the Mennonite Church at Middlebury, Ind., on Sunday afternoon, Feb. 16. Services were conducted by Silas Yoder and D. D. Miller.

Rife—Lydia S. Rife was born Jan. 27, 1867; died Feb. 23, 1930; aged 63 y. 27 d. Death was due to pleuro-pneumonia. She suffered greatly until a short while before she died, but passed away quietly and peacefully. At the age of 17 she became a member of the Strasburg Mennonite Church and was a faithful member until death. She is survived by her husband, A. Rush Rife, 1 son (Victor B.), 1 daughter (Mary C.), both at home, 1 grandson, 1 step-daughter (Mrs. Maurice Wenger), and 5 step-grandchildren. 2 sons, 2 daughters, and 1 grandson preceded her in death. Funeral services were held Feb. 26 at the Strasburg Mennonite Church conducted by Bros. J. Irvin Lehman, Christ Martin, and George Ernst. Text, 1 Tim. 6:19.

"Dearest mother, thou hast left us,
Lonely are our hearts to-day,
Mother has forever passed away
But we hope to meet again, some sweet day."

Landis—Catherine, daughter of the late Christian and Catherine (Charles) Hoffman,

was born Dec. 31, 1886; died at her home in Neffsville, Pa., March 9, 1930; aged 43 y. 2 m. 8 d. Dec. 10, 1908, she was united in marriage to Bro. Ira D. Landis. To this union were born one daughter and two sons. The two sons died in infancy. Sister Landis was failing in health for about two years. Her condition was of a complicated nature. She was a faithful member of the Lamps Valley Mennonite Church. For a number of years she was teaching the children in Sunday school. She will be greatly missed in the Church and community, but we bow and say, "God's will be done." She is survived by her husband, one daughter (Edith, wife of John S. Furry), four brothers, four sisters. Funeral services were held March 11 at her late home and at the East Petersburg Church, by the brethren N. L. Landis, John Gochmanner, and Ira Landis. Text, Jno. 14:19. Burial in the adjoining cemetery.

Brubaker—Catharine Ringler Brubaker was born at Woolrich, Ont., March 24, 1880; died at Brownsville, Oreg., Feb. 10, 1930; aged 40 y. 10 m. and 12 d. She was married to Joseph D. Brubaker Jan. 28, 1916. To this union were born 3 daughters and 3 sons, all of whom survive. She accepted Christ as her Savior and united with the Mennonite Church at the age of 16 years, but through the subtlety of the enemy she became estranged from her covenant until in her early married life when she with her husband renewed their fellowship with God and the Church, remaining faithful to the end. She was very much concerned for the future welfare of her children, requesting her husband to bring them up in the nurture and admonition of the Lord. She spent her dying moments in praying and singing, exclaiming that she saw Jesus. Funeral services were conducted by Bros. N. A. Lind and G. D. Shank. Text, Rom. 11:7. Burial in the Alford Cemetery, north of Harrisburg, Oreg.

Groff—Sister Anna K., wife of Bro. David B. Groff, was born May 17, 1877; died Feb. 25, 1930; aged 52 y. 9 m. 8 d. She was married Jan. 5, 1897, to David B. Groff. To this union was born 1 son who died in infancy. Later they adopted a son who survives her. She was a faithful member of the Columbia Mission of which she and her husband had charge for the last six years, as well as the work at Marietta the last two years. Her quiet, unassuming, peaceful disposition made all love her who came in contact with her. She will be missed by all those who knew her, especially in the home, as she was a faithful mother. Funeral services were held from her late home Mar. 1, and also at Mellingers Church, conducted by Bros. C. Z. Martin, Noah Kisser, John Mosemann, Elmer Martin, and David Landis. Text, Rev. 21:3-5; 21:4.

"A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
That never can be filled."
—The Workers.

King—Laura Belle, youngest daughter of Marion Y. and Artie (Kuffman) King, was born near West Liberty, Ohio, May 15, 1924; died Feb. 5, 1930. For more than 3 years she was subject to attacks of epilepsy, which weakened her both mentally and physically. Her last sickness of three days, of frequent and severe attacks, was the cause of her death. Our hearts are saddened at her passing, but we know that she is safe in the arms of Jesus. She leaves her father, mother, two brothers (Hugh and Arthur), one sister (Mary Jeanette), two grandparents, and many other relatives and friends. One sister (Martha Justine) preceded her in death ten weeks ago.

"Another hand is beckoning us,
Another call is given;
And glows once more with angels' steps,
The path which reaches heaven."
Funeral services were held at the home, by Bro. J. Y. King and at the South Union Church

by Bros. J. Y. King and L. L. Plank. Burial in the cemetery near the church.

Witmer—Harry S. Witmer died at his late home in Goodville, Feb. 27, 1930, after a lingering illness, being confined to his bed for about thirteen weeks. Bro. Witmer was a faithful member of the Mennonite Church, a Sunday school teacher and superintendent for many years. He served for a number of years on the board of trustees, taking an active part in the various activities of the Church. He gave much encouragement to the sewing circle, in which members of his family are actively engaged. He was one of the older members who took a very great interest in the young people, speaking often very encouragingly of the work of the young people's meeting, of which the grandchildren are active members. In his sickness he was very patient. Loving hands and hearts did all they could, but notwithstanding it all, he peacefully passed away, aged 65 y. 28 d. He is survived by his widow, one daughter (Annie, wife of Wayne S. Martin), one son (Martin), eight grandchildren, and a host of friends. Funeral was held March 3 with services at the home by Bro. George N. Good, and the brethren John W. Weaver and I. H. Good at the Goodville meeting house. Text, Jno. 11:35. Interment at Goodville.

Burkholder—Barbara (Bally) Burkholder was born near Roanoke, Ill., Mar. 12, 1852; died at her home near Goshen, Ind., Feb. 25, 1930, of complications; aged 77 y. 11 m. 15 d. In her youth she accepted Christ as her Savior and united with the Mennonite Church, of which she remained a faithful member until her death. She grew up to young womanhood in the vicinity of Roanoke and on Dec. 3, 1874, was united in marriage to Henry S. Burkholder of near Harrisburg, Pa. They continued to live there until the spring of 1881, when they moved to Cullom, Ill., where her companion passed to his eternal home, June 8, 1904. To this union three sons were born (John, Henry, and Frank), who preceded her in death on May 29, 1920). In February, 1921, she with her two sons, John and Frank, moved to their present home near Goshen, Ind., where she lived until her death. Surviving her are two sons, six grandchildren, and three brothers (Samuel Bally, Henry Bally, and Peter Bally). She was confined to her bed for nearly two years and bore her afflictions with much patience. She was a devoted mother, and her life and example will long be remembered. Funeral services Feb. 27 were held at the home by A. L. Buzzard and Noah Oyer. Text, 1 Cor. 5:1. Interment in the Prairie Street Cemetery near Elkhart, Ind.

Lantz—Mary Lantz was born in Holmes Co., Ohio, Oct. 11, 1846; died Feb. 28, 1930; aged 83 y. 4 m. 17 d. When about five years of age she was taken into the home of David and Barbara Miller, then of Holmes Co., Ohio. This family of three moved to Howard County, Indiana, about 1853. Early in life she united with the Mennonite Church, where she remained a faithful member until death. She was united in holy wedlock to Joseph J. Lantz Dec. 30, 1866, at the home of her foster parents, with whom she and her family lived, and they cared for them until their death. To this union were born thirteen children, three of whom preceded her into the spirit world—Ellen and William in their infancy, and Barbara Kaufman. Her husband (Joseph Lantz) also departed this life Apr. 4, 1895. The children surviving their mother are Andrew, Monroe, Harvey, Henry, John, Emory, Melissa Troyer, Celina Miller, Joseph and Ira. Forty-six grandchildren, twelve great-grandchildren, and a host of other relatives and friends survive.

"The memory of by-gone years,
My mother's love, my mother's tears,
The thought of all her constant cares,
Will bring the answer to her prayers."
Funeral was held on March 5 at the Mennonite Church near Amboy, Ind., by E. A. Must and J. S. Horner. Text, Job 14:14, 15.

Loucks.—Martin R., son of Jacob S. and Mary (Saylor) Loucks, was born at Scottsdale, Pa., March 29, 1857; died in Connells-ville State Hospital March 8, 1929; aged 72 y. 11 m. 9 d. He lived on the old homestead where he was born until the year 1912, after which he lived with different ones among his brothers and sisters. He was of a jovial disposition, an untiring worker, generally loved by those who knew him. For many years he worked in the Mennonite Publishing House, one of the most industrious workers in the institution. Several months ago his health began to fail, which compelled him to discontinue his work in the Publishing House. He died of a complication of diseases. Though friendly to the Church and interested in religion, he had never publicly owned his Lord until a few months before his death. He called for the elders of the Church, and was baptized Oct. 26, 1929. He leaves the following brothers and sisters: David, Aaron, Abram, John, George, Mrs. Ada Martin, Mrs. C. A. Brillhart; also nephews and nieces and a large circle of friends. Funeral services at Scottdale Mennonite Church, March 11, conducted by J. A. Ressler assisted by J. K. Bixler, J. A. Brillhart, and Daniel Kauffman. Text, Rev. 21:3, 4. Buried in Scottdale Cemetery.

CORRESPONDENCE

(Continued from page 1053)

behalf and to continue not only until our brother is restored to health but to continue that we so much lacked in the past, that he might more faithfully be the shepherd of the flock.

Our brother continued in much the same manner, at times improving and again becoming worse. On Tuesday evening the doctor said he may die any time, at the outside he could not live over 24 hours. His heart being very weak and continuing to become weaker. One lung filled with poison in the form of liquid, the other partly filled owing to the kidneys not functioning properly. The doctor said if he ever gets out there will be no credit due him. It will be alone by a higher power.

We believe God's faithful continued in prayer in faith believing that there is nothing too hard for the Lord, not selfishly but that God might be glorified and that those about us might see His power and believe, not without this thought always, "according to His will."

During the night he made a change and on Wednesday morning the nurse and those attending said "he is better," which the doctor later verified. Throughout the day he was permitted to sleep some, and get the much needed rest. His temperature being normal, heart action improving and lungs clearing. This morning, (Thursday), he is as good as can be expected. The interested inquirer who steps into the home asking, "How is brother Noah?" can at once see by the brightened faces the answer.

May God be praised and His name glorified.

March 13, 1930. Mayme Maust.

Later: Saturday morning, March 15, our brother is reported as at least holding his own.—Ed.

ITEMS AND COMMENTS

That gangsters are not living the free and easy life that some people imagine is evident from the report that the Chicago bandit who died recently from the effects of an operation for appendicitis was the first among Chicago bandits to die a natural death for several years.

Martin G. Brumbaugh, noted educator, known in religious circles as an elder in the Church of the Brethren, in educational circles as President of Juniata College and Superintendent of public schools in Philadelphia, and in political circles as Governor of Pennsylvania from 1915 to 1919, died suddenly at Pinchurst, N. C., March 14. As an educator, writer and man of affairs he had a reputation that extended far beyond the borders of the state and of his church.

It is announced from Lowell Observatory, Flagstaff, Ariz., that a ninth planet, long suspected, has actually been discovered. The

NONRESISTANCE IN PRACTICE

By J. S. Hartzler

Because of the large demand, it was necessary to print a second edition of this timely booklet. It sets forth the nonresistant principles as connected with both war and everyday life so that our people might know more fully the teachings of the Bible on this important doctrine. Peace time is the opportune time for instruction of this kind.

If any of our homes or congregations have not been supplied, we are now in position to fill your order promptly.

Prices: 10c each; \$1.00 per dozen; \$7.00 per 100 copies, prepaid.

Mennonite Publishing House,
Scottsdale, Pa.

alleged discovery is said to have been made Jan. 21, but its announcement was withheld until the observers were "absolutely sure" of their discovery. The new planet is believed to be far beyond Neptune, about 45 times as far from the earth as the earth is removed from the sun. "Although its size has not been definitely determined, it is believed it may be bigger than Jupiter."

One of the items attracting considerable attention at the present time is the "straw vote" being taken by the Literary Digest on the question of what to do with the Prohibition law in America. The Digest has sent out 20,000,000 ballots asking as many voters to express themselves as to whether they favor the Volstead Law as it is, or favor its modification, or favor the repeal of the Eighteenth Amendment. A number of "dry" organizations have sent out warnings as to the alleged unfairness of the poll now being conducted, advising temperance people not to take any part in the referendum now being conducted. In the meantime the public hearings before a committee in Congress continue, the advocates of Prohibition being the last to be heard from. "John Barleycorn," assisted by moonshiners, bootleggers, profiteers, conscienceless politicians, and

weak-kneed church members, is still at his old trade defying the law and creating conditions favorable to the lawless elements.

SHALL THE EASTERN MENNONITE SCHOOL LAUNCH A SUMMER SCHOOL?

In response to a number of requests for a summer school we are taking this opportunity of ascertaining how many people would be interested in it. It is the desire of the school to be the greatest possible service to the Church, and if a summer term constitutes a real need we will do our utmost to provide for it. Will those interested in a summer term, say of nine weeks beginning June 9, correspond with the writer and state quite specifically whether Bible, high school, or college work is desired; and also, if possible, the particular subjects wanted? If enough requests are received before April 1 to justify our launching this enterprise we will issue a special bulletin giving full information concerning it and place an appropriate notice in the Gospel Herald.

Chester K. Lehman, Deau.

ANNOUNCEMENTS

The 37th Semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference District will be held at the E. Chestnut St. Mennonite Church, Lancaster, Pa., Monday, Mar. 31, 1930. An invitation is extended to all interested.

Mrs. E. D. Leaman, Sec.

There will be a shipment of new and second-hand clothing for the Russians going to Paraguay at Mellingers Church, Lancaster Co., Pa., on Wednesday, April 2, 1930. Let us bear in mind II Cor. 9:7, "God loveth a cheerful giver."

Mrs. E. D. L.

THANKS

It being impossible to write to each one personally we take this method to express our appreciation and heartfelt thanks to the many friends who have so kindly sent their expressions of sympathy and words of comfort in the passing away of mother.

D. J. Johns and family,
Goshen, Ind.

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GOSPEL HERALD

"In defence and confirmation of the Gospel."

"How beautiful are the feet of them that preach the Gospel of Peace."

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No. 52

EDITORIAL

"The mercy of the Lord is from everlasting to everlasting to them that fear him....to such as keep his covenant, and to those that remember his commandments to do them."

Bro. J. K. Bixler of Elkhart, Ind., closed a series of meetings at the Scottdale Mennonite Church on Sunday evening, March 16. The meetings commenced Feb. 27 with a three-day Bible conference with Brethren Bixler and A. J. Metzler as instructors after which Bro. Bixler continued faithfully expounding the Word evening after evening, until the close of the meetings. Results: three public confessions, a number more counting the costs, a well fed congregation, opportunities for aggressive work in gathering in the "other sheep" who have not yet been gathered in. Bro. Bixler left for his home the day following the close of the meetings, with the prayers and good will of the brotherhood whom he served.

Noah E. Miller.—Our readers have been kept informed, during the past few weeks, of the progress of the sickness of Bro. N. E. Miller of Springs, Pa. Early on Tuesday morning of last week we received the sad message of his death. The Lord saw fit to call him home—even though but in the prime of life, and filling a place in the Church that many of us thought we could not spare him. But "we know that all things work together for good to them that love God," and to Him we reverently bow, in full confidence that the gap in our ranks will be more than filled. As an active bishop, a wide-awake worker, teacher, and evangelist, secretary of the Mennonite General Conference and member of several prominent committees, our brother had won a place in the hearts of our people that will long be remembered. May God comfort the bereaved family, strengthen the congregation thus bereft of a

faithful overseer, and speedily fill the gaps in the official family of the Church.

Gospel Herald, Volume XXII.—With this number of the Gospel Herald we come to the close of the 22d year of its career. The ground covered during the year is evident from the year's table of contents found on the last few pages of this number. We believe also that it is the consensus of opinion on the part of the regular readers of the Gospel Herald that not only has there been a wide range of subjects considered but that as a rule the discussions on this wide range of subjects have been scripturally sound and wholesome. Besides the subjects listed in the table of contents there is a considerable portion of the paper—such as field notes, correspondences, marriages, obituaries, reports, etc.—that does not appear in this table.

We desire at this time to extend our thanks to our faithful correspondents and contributors, as well as to all others who have had a part in adding to the value and serviceableness of this weekly Gospel message, for their loyal support and hearty co-operation during the past year; and we express the wish and hope that you may continue in such generous and appreciated support. It is our aim to keep on improving the paper, and to this end we welcome your co-operation and your prayers.

During the past year our subscription list has just about held its own. During this time many new names were added to the list, and a corresponding number have been discontinued. During the coming year we want to hold all the old ones and to see the addition of new subscribers continue. Any help that you may be able to render along this line will be appreciated.

Do Your Duty NOW.—There is a sense in which we are fighting the battles of the future. We are hand-

ing down to our children a heritage (good or bad) depending upon how we are meeting the issues of the present. Whether the next generation will go down in defeat or rise in victory will depend, to some extent, upon what this present generation is doing.

But it is the battles of the present that we are especially interested in. There is an old saying, "Take care of the present, and the future will take care of itself." In this connection we do well to meditate upon the words of Jesus: "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself." The things He was talking about were such matters as food and raiment, advising against worrying over to-morrow to an extent that we neglect the opportunities of to-day. In other words, do your duty TO-DAY, and when the morrow comes we will be all the better prepared to meet the problems that confront us then. Let us have a few illustrations:

Friends of the saloon (though disclaiming that they favor the return of the saloon) are urging the repeal (or at least the nullification) of the Eighteenth Amendment, with the plea that it will only be a question of time when the people will repudiate it anyway (repealed or unrepealed) and we might as well save ourselves the trouble of trying to enforce it now. When they will have won this point, it will be an easy matter for the saloon to reestablish itself and continue its work of wreck and ruin.

In our own Mennonite Church you hear people preach the same logic with reference to dealing with the dress question and other problems. "What's the use?" they say. "Our Church is only a generation behind other churches on these questions, so why bother trying to enforce something to-day that we will tolerate to-morrow?"

This kind of reasoning is heard in

connection with about everything scriptural that an orthodox Christian church should stand for. In about two swipes, according to such logic, everything scriptural would be wiped away. In the first place they take it for granted that the Church means to make a surrender to the world, which no Christian church should for one moment think of making. And having won this point, the only thing left is the surrender.

Who says that in — years the Mennonite Church will surrender to the idea of forcing world standards upon it in dress, in life insurance, in secret societies, in carnal warfare, in other points of faith where the Bible teaches one thing and the world would have us practice another? It may be that we will. Other churches have done likewise, and we may be weak enough to do the same. But if we will surrender, we will be doing something which no Christian Church ought to do and which we have promised God and man that we will not do. Why not take it as a matter of course that the Mennonite Church means to be faithful to its promise and obligation to defend and to maintain the whole-Gospel faith, and to do its best to maintain this standard in its discipline and in its life? If there is power in the psychology of taking things for granted, why not make use of this power on the side of Scripture?

Let us never forget that it is TODAY, not to-morrow, that we are confronted with the responsibility of doing our Christian duty; that it is the issues of to-day that we are called upon to meet. Yes, we are also to look ahead; but let us "lift our eyes unto the hills from whence cometh our help;" not to some conditions of a defeated church pictured by the prophets of evil. Perhaps before the time which we now call "to-morrow" the Lord will have come to claim His own—and then we will most certainly rejoice that we had been faithful in the time called "to-day." And even if to-morrow will come, those who are here then will have an easier task in standing by the Word of the Lord if we to-day prove ourselves faithful than if we were to make the surrender which the prophets of evil are calling upon us to make.

The one question which we should

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine: continue in them.—I Timothy 4:16.

If ye love me, keep my commandments.—John 14:15.

GOD'S LOVE

By Rufus Buzzard

For the Gospel Herald.

Love divine, all love excelleth,
In all virtuous things of life;
It to us Heaven's rapture bringeth,
Which is free from carnal strife.
Yea, the doors of love are boundless
From our dear Creator's hand;
And forever will stand ceaseless,
And from us doth love demand.

I have loved you, saith Jehovah;
I have giv'n you Mine own Son
To show that I have loved you.
Thou shouldst prove thy love begun,
For my Son I've given to you.
And who Him by faith believes,
Will his life omniscient rescue—
And a home in Heaven receives.

Oh what manner of love the Father
Hath bestowed upon us now!
And we fervently should love Him
And should prove to Him our vow,
That we love our dear Creator
And Him hail, for God is love:
Greeting Him as our Donator,
Till we meet Him in His courts above.

He that loves not God the Father
Thus knows not our God is love.
And if man could serve another
And be sure to get above
It a false propitiation,
Would mean to all souls in sin.
But our love and consecration
Doth thus now the victory win.

Whosoever shall confess that
Jesus is the Son of God,
God with gladness dwelleth in him
And he in God—Yea hath man shod.
And with that true consolation
And hope through grace—we press on
Toward the mark for that high calling
Of God in Christ Jesus, His dear Son.
New Castle, Ind.

If you turn to Acts 15, you will find that God has a very definite place for Conference.
—O. N. Johns.

ask at all times when we are confronted with difficult problems is, "Lord, what wilt thou have me to do?" And God's answer to this question is suggested by this other question, "WHAT SAITH THE SCRIPTURE?" Whatever the issue or issues before us, let these be the determining questions to direct our course.

If we meet in a scriptural way the issues that are before us NOW, we will make it that much easier for the faithful ones to follow to meet, in a similar way, the issues that will be confronting them.

HAVE WE LEFT OUR FIRST LOVE?

By Elias Swartzendruber

For the Gospel Herald.

Nevertheless I have somewhat against thee, because thou hast left thy first love.
—Rev. 2:4.

This test is a part of the record of the Ephesian Church as one of the seven churches of Asia. These messages were delivered to the aged saint, the Apostle John, through a vision. It was probably nearly a half century after the Lord Jesus had ascended to heaven. The Apostle John, who was a young man at the time of Christ's ministry on earth, had experienced all the joys and sorrows that had come to the saints of the early church, in their toils and labors for the Master.

The Lord Jesus in heaven has still the same concern for the Church to-day as He had when He was on the earth. We may question: "Why does Jesus not send messages to drifting and decaying churches to-day as He did then?" But the answer to the question of the rich man when he wanted to send Lazarus to warn his brothers will suffice here also. "They have Moses and the prophets; let them hear them." The churches to-day have the Gospel of Jesus Christ and the report of the seven churches of Asia. We believe every Christian church should profit by these reports of the seven churches. The church of to-day has similar evils to cope with as the early churches had. And the weakness to yield to evil is no less grave in our time than it was then.

In this report the Lord commended the Ephesian Church for the good that they still had. But they had left their first love. We take from this that the Ephesian Church at the beginning had a very fervent love from the heart and had rendered a real heart service to the Lord, but as time went on this spirituality became less and less, and the real love was lost in the formality of their service. We believe this because it is a common thing for a prosperous church to drift and depart from the love which it once had.

It seems that the outward life of this church had made a good showing. They had orthodoxy and zeal. But the heart was decaying. The love of God out of which all these virtues flow was missing. The essence of true religion is in the heart. And if the heart is wrong no outward beauty is accepted. We, however, do not disregard the outward life. But we recognize that the righteous life is the product of a righteous heart.

The Ephesian Church was called to repentance. Unless they would return to their first love the candlestick would be removed. That would sev-

er all connections between Christ and the Church.

We fear many churches to-day are coming short of that first love. Let us be careful of our standing with God. How much of our worship is mere habit or form? Has our spirituality withered? The passion of worldliness is flourishing. Coldness and formality in prayer creep upon us. "Therefore repent and do the first works; or else I will come unto thee quickly, and I will remove thy candlestick out of his place, except thou repent."

Manson, Ia.

THE TWO NATURES

By Rosa Weaver

For the Gospel Herald

We have the old man or our carnal nature, and the God-given spirituality found in the new man, before us to choose from in moulding our lives. Let us consider what the nature of the old man really is as found in God's Word.

In the first place, it is called "the flesh" (Rom. 8:5-9). "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

Gal. 5:17-20: "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would. Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before as I have also told you in time past that they which do such things shall not inherit the kingdom of God."

By this we see the natural man can in no way reach the kingdom without a decided change somehow, somewhere. This can only be accomplished by the following method:

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). This means giving us the new nature which is of

God. "But as many as received him to them gave he power to become the sons of God even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (Jno. 1:12, 13). "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (II Cor. 5:17, 18).

The fruit of this new nature will then be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"—because they are Christ's, and have "crucified the flesh with its affections and lusts."

Elkhart, Ind.

THE "OLD MAN"

Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.—Eph. 4:22.

The subject to which I wish to call your attention, is seldom preached or commented on any more. In years it was an important subject in the minds of the ministers of some of the leading Protestant denominations, but to-day it is not so. Their subject-matter to-day bears no relation to personal salvation, but is, rather, secular and general, without either point or edge; and their preaching is intended to gain a far different end from that which used to be sought through preaching.

Nevertheless, you and I are on our way to the Judgment and, according to God's Word, we are going to spend eternity either in heaven or hell. So let us examine our hearts and see whether we are the same people we used to be, or whether the Holy Ghost has truly come to abide with us; and that we are new creatures from the heart out.

Let us first consider the meaning of the term—"old man"—as used by the apostle. In my text he gives us a pretty clear idea of the characteristics of the "old man." Matthew Henry says the "old man" of sin may be compared to the natural make-up of a man, having a number of different parts, each being connected with and supporting the other.

The "old man," which is nothing more nor less than the fallen depraved nature, can be cultured, trained, and educated regarding spiritual things. It will become quite religious, if that is required.

As the Scripture says, it "is deceitful above all things," and so tries to pass muster on all occasions. But it really desires the spiritual temperature to be as low as possible, so it will not be in danger of being de-

tected by those who have the Holy Ghost; who recognize genuine spirituality and its counterfeit.

The apostle speaks of the "old man" as having deceitful lusts. As we said, it tries to pass muster on spiritual issue; but if the bars are let down far enough, there is little or no limit to the looseness and laxity into which it will lead its possessor. Surely its one and only trend is downward. God would always, if He had His way, raise the individual to a higher state of grace, but the person who has the "old man" is controlled by another power—the god of this world. Jesus spoke about the prince of this world's coming, and said he had nothing in Him. Paul spoke of the law in his members that was always desiring and called it the body of death. He said that those who are in such a state cannot please God, and truly how impossible that they should.

Friends, as you read these lines can you see any trace of the "old man" in your life? Any tendencies toward the lowering of the spiritual standard around you? Would you rather have a social time, or even an ordinary worldly time, without bounds, than to be alone with God? If so, yours is the "old man" experience, and you are as religious as you are, only because of the restraint under which you are placed. If God begins to work near you, and people become concerned about getting really saved from their sins, you try to quench the holy flame and waste the work of God. Brother, sister, you are pictured in my text. There's something wrong in your heart, you are not on God's side of the battle.

But I thank God that though one may find himself on the wrong side, there is a way to be really awakened, as was the author of my text. We never find Paul on the Pharisees' side, after his trip to Damascus. No. He then received the heavenly vision, and his course was changed and fixed for the rest of his life. As he wrote in II Cor. 5:17, old things had passed away, and all things had become new.

My friend, can you, regardless of your profession, look back to a tap to "Damascus" when a real quickening and awakening came into your life, after which you had a real relish for spiritual things, and a desire to see the Lord's Spirit at work? And if you cannot see God working, do you suffer because of it? Is this your present experience? I thank God it is mine.

Friend, don't be satisfied with the "old man" experience any longer. God wants you to be "a new creature," and in a place where you see God's battle, and be heart and soul in the fray.—Sel. by a sister from "Alabama Times."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

OH! FOR THE PERFECT TRUST

Oh! for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts
Thou chooseth best for me.

Best, tho my plans be all upset;
Best, tho the way be rough;
Best, tho my earthly store be scant;
In Thee I have enough.

Best, tho my health and strength be gone,
Tho weary days be mine,
Shut out from much that others have;
Not my will, Lord, but Thine!

And e'en tho disappointments come,
They too are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events and small;

That hears Thy voice—a Father's voice—
Directing for the best;
Oh! for the peace of a perfect trust,
A heart with thee at rest!

—Sel. by May H. Gochenauer.

WEEKLY NEWS LETTER FROM SOUTH AMERICA

For the Gospel Herald.

From America, where Bro. and Sister Rutt have quite a large work, comes a request for prayer in regard to hindrances toward the development of the work on hand, also for the town of Meridiano Quinto, a town 20 miles west, which they by God's grace are endeavoring to evangelize.

From Santa Rosa Bro. Luayza writes to tell us that he and his wife have been visiting several interested persons since the Conference.

There is no special news of any kind from Tres Lomas since Bro. Swartzentruber handed over the work of the treasurer to Bro. Shank at Pehuajo, but they as well as the other missionaries are busy getting their children ready for school and getting things in shape for the kindergarten and grade schools which are to open the first week of March.

Marcelina, wife of Pablo Cavadore, our worker at Madero, has been unable to attend to her housework on account of rheumatism. Last week Bro. J. W. Shank accompanied them to Buenos Aires where the doctors advised the removal of her tonsils. We hope she will now be better. Pray for her recovery.

Several families from Carlos Casares, who are attending the Bible school, have been sick with stomach

trouble and scarlet fever, but are now better. The Lauvers are well again and the little ones are beginning to talk Spanish, since they are with their little Argentine playmates again.

There has been some rain lately in our districts and the late corn and pasture is growing nicely. Several of our members are truckers and are especially glad, as vegetables were about drying up, and they have had a hard time to make a living, being compelled to buy vegetables brought from the Delta region, north of Buenos Aires or from the Alvear district on the west near the Andes Mts. and consequently everything was high in price.

Elections will be held next Sunday. There has been quite some fighting and bloodshed as a result of the bitter feeling. Last week three were killed in a street fight. The governor has issued a proclamation to all the chiefs of police to be especially careful at times of parades.

Next week Bro. Rutt will tell about the elections and the carnival. Pray for us during these perilous times.

D. Parke Lantz.
Bragado, F. C. O., Argentina.

OUR INDIA LETTER

For the Gospel Herald.

The lepers at Shantipur, those who are still able to travel on foot, get their annual leave of from six to fifteen days at this time of the year to visit their home villages. It is interesting to watch them making preparations for the journey. When all is said and done they march out of the gates carrying a basket on their heads containing an earthen vessel of cooked food, an extra sari or dhoti—and that's about all. I wonder how they feel about going home for these few days—like we used to feel when trunks were packed on commencement day, or is furlough time a parallel? We give them leave in groups of ten to fifteen so that the work and morale of the institution are not disturbed.

The chief work carried on by the lepers at this time is the repairing of the fields. Rice fields must naturally be kept absolutely level and embankments must be kept strong and of the proper height to control the flow of flood water. Of course, if one had steam shovels, or even a breaking plow and a slush scraper with a team of horses, this work would be easy. But such luxuries have never come down the Raipur-Dhamtari railway, and so we continue the work in the traditional manner. The men proceed to the fields early in the morning, about fifty strong, some not so strong, with picks across their shoulders. Work continues for about two hours and then they are given leave.

The following morning sees sixty or more women carrying in baskets on their heads the ground picked loose by the men the day before, and thus little by little, day by day, the embankments grow taller, ditches are filled in, and fields are scraped to a water level. This work has two principal benefits. Besides getting this most necessary work done, the lepers get regular daily exercise which is as valuable as any injections in the treatment of the disease.

This is a busy time for the Lehman family. At the advice of a Calcutta specialist and of our own mission doctors, Waldo is being taken to America where better treatment for his knee is available. This is the rush season for passengers proceeding from India, and the only steamer accommodations available before the middle of the hot season were on a boat that leaves Bombay on the 1st of March. This makes their preparations for leaving a most hurried process. But their things are rapidly being packed up or sold, the Hostetters have already moved into their bungalow, and early on the morning of the 27th of February they expect to be ready to leave for Raipur on their way to Bombay. Pray with us that Waldo may get treatment at home that will restore to him the use of his left knee.

Mr. Dick of the River Brethren Mission in northern Bengal has come to Dhamtari for an appendicitis operation. Doctors Troyer and Esch performed the operation a week ago, and the patient is recovering nicely.

Two other major operations were done recently at the Hospital. A woman from the Widows Home had her appendix removed and is also doing nicely. The wife of a village school master at Bagtarai submitted to an operation after having neglected doing so for several years. She had two tumors, a bad appendix and other trouble, and the operation proved too severe for her weakened physical condition. She passed away the day following the operation.

The Auditing Committee of the Mission has begun its annual work. The treasurer's accounts are always the heaviest part of the work. To do an effective audit no less than three days of careful checking is required by the three members of the committee. The purpose of this annual audit is not to prevent dishonesty or misappropriation of funds but to be sure that all money is actually used and credited as specified by the Board and donors and to insure that all accounts are carefully and accurately kept. We believe that a good steward must be careful and conscientious in the way he spends money entrusted to him.

J. D. and Minnie Graber,
Dhamtari, C. P., India.

Question Drawer

If ye will inquire, inquire ye.—Isaiah 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

As Christ rose from the dead the third day, please explain Matt. 12:40.

O. E.

Matthew 12:40 reads as follows: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." The teaching is plain. We believe that this prophecy was literally fulfilled between the time of Christ's crucifixion and resurrection. But in answer to the question as to when this time began and when it ended, there are three interpretations: (1) The most commonly accepted theory is that He was crucified on Friday, buried that same evening, and rose early Sunday morning. (2) Another theory is that He was crucified on Thursday, the parenthetical clause found in Jno. 19:31 ("for that sabbath was an high day") indicating that the sabbath referred to was a special and not the regular sabbath. (3) The third explanation is that he was crucified on Wednesday, and rose at the going down of the sun on Saturday evening.

According to the first interpretation, He was in the grave one whole day (Saturday), and parts of two days (late Friday evening and early Sunday morning) and this is counted to make up the three days. But there is a discrepancy in this that He would have been in the grave but two nights, when Christ positively said that He would be there three nights.

According to the second interpretation He would have been in the grave three nights (Thursday, Friday, and Saturday), two full days (Friday and Saturday), the third day being made up by the pieces of days late Thursday evening and early Sunday morning. This view corresponds with the statement that "the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again" (Luke 24:7).

According to the third interpretation He was in the grave from the end of Wednesday evening until the end of Saturday evening, making three full days and three full nights. But among the discrepancies connected with this view is the fact that if He rose the third day He must have risen on Saturday. If He rose on Sunday, it was on the fourth day.

The only thing that is required of us to believe in connection with this event is that the Son of man was "three days and three nights in the heart of the earth." When we get over yonder and our eyes will have

been fully opened, we will then find which of these three views will prove to be the correct one.

If a Church member has been guilty of committing the sin of sexual unchastity and the same is not generally known, is it Scripturally required that said sin be openly confessed to the Church, in order to be forgiven of the transgression, and the sin be blotted out?

A Seeker after Light.

We have no "Thus saith the Lord" relative to the matter and manner of making an open confession to the Church of any sin or sins that may have been committed by church members, in order that the same may be forgiven and canceled. The course to be pursued will depend entirely upon the nature of the sin committed, the extent of its effect on others, the publicity it may have gotten, and the requirements of the discipline of the church of which the guilty party is a member.

If pardon is desired on the part of such as are guilty of any sin, the same must be confessed to the omniscient God in the spirit of true penitence, and to those who are personally involved in committing the transgression, in order that the same may be forgiven and reconciliation

be effected. In case the sin committed is of a private nature and the same has been confessed to God and others against whom the sin was committed, the guilty party or parties should have a heart-to-heart talk with the bishop in charge of the congregation of which they are members, and leave the matter to him as to what action should be taken relative to making a public confession. To the writer it would seem unwise to require a public confession if the transgression is of a private nature and unknown except by those involved. In the making of restitution for committed sin, the confession should be open enough to extend as far, at least, as the knowledge of the sin.

The Holy Spirit has given the assurance through the apostle John, that, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9).

King David who was guilty of committing the abominable sin of adultery made an humble confession of his sin to God, when he said: "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgression unto the Lord, and thou forgavest the iniquity of my sin." Psalms 32:5. J. S. S.

Our Weekly Sermon Message

"Preach the WORD—be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine..... Feed the flock of God"

THE CHURCH FROM FIVE ANGLES

By Hiram Wingard

Text.—Matt. 16:18.

The Church is a God-ordained institution, purchased by the blood of Jesus Christ. Every child of God should be intensely interested in her welfare.

The Body of Christ

In Eph. 1:21-23, as well as in other Scriptures, the Church is portrayed unto us as the body of Christ, of which Christ is the Head. As our mortal bodies are composed of many members, so the Church is made up of many members, yet one body. The Word of God contains the mind and will of Christ, the Head; and the body, the Church, must function according to the mind and will of the Head.

When some member of our mortal body becomes diseased, the entire body is in sympathy with the diseased member and works in harmony

to restore the body to health again. If the member will not heal we operate, or amputate, to save the life of the body. And if in the Church some member becomes diseased with sin, the entire body should work together in harmony to restore the erring one; and if the body fails in this, then amputation may be necessary to save the life of the body.

The Building of God

We now turn to Eph. 2:20-22, where the Church is shown to us as a building with Christ the chief corner stone. Here we have the true foundation with each Christian as a lively stone. 1 Pet. 2:5. The purpose of this building is for a habitation of God through the Spirit. Eph. 2:22.

In 1 Tim. 3:14, 15 the Apostle Paul tells us that he wrote to us so that we may know how to behave ourselves in this House of God, which is the Church of the living God. It is wonderful indeed that we have the privilege of being a lively stone in the Church of the living God.

The Flock of God

In I Pet. 5:1-4 we have the Church as a flock with Christ as the Chief Shepherd. The condition is truly blessed when we can say with David, "The Lord is my Shepherd." The Shepherd gave His life to rescue His sheep out of the hands of the enemy. He now also protects us from the enemy by making us a way of escape when tempted. I Cor. 10:13. If we yield to sin we are not taking God's way of escape, and the responsibility rests with us.

A shepherd feeds his flock. Christ, our Shepherd, has given us His Word as our pasture field. And the Spirit guides us in our feeding. The sheep on the hillside sometimes crop their pasture very short and must be moved to other pastures. But our pasture becomes better and richer by feeding upon it. If we starve spiritually it is because we are not feeding, and not because the pasture is exhausted. The Psalmist says: "He maketh me to lie down in green pastures."

No matter how good the pasture, the sheep will reach through the fence and nibble the briars, weeds, and sometimes poisons on the outside of the fence of protection. Thus they lose their appetite for the good pasture. They sometimes even die of the poisonous weeds they have eaten. Are we not sometimes very much like the sheep? We reach out into the world and nibble here and there till we become sick spiritually and lose our appetite for God's pasture. The world's literature, pleasures, cares, and riches are keeping many a one from feeding on God's green pastures. We wonder whether the radios with all their music and entertainment, nonsense and foolishness, are not keeping many from feeding their souls on God's eternal Word. If we fail to feed upon our spiritual food we die spiritually.

The Shepherd comes with problems, trials, disappointments, persecutions, sickness, and death so someone somewhere may learn to follow the Shepherd. When everything goes well with us we are prone to forget God. Deut. 6:10-12.

The Family of God

In Eph. 3:14, 15, as well as in other Scriptures we see the Church as a family with God as our Father. We are His sons and daughters, joint-heirs with Christ. A true earthly father is much concerned in providing and caring for his family. What more could our Heavenly Father have done for us than He has done?

How we delight to see children obedient to their earthly parents, and how much more should we be obedient to our heavenly Father? Disobedience to God's Word shows a lack

Family Circle

As for me and my house, we will serve the Lord.
—Joshua 24:15.

Remember now thy Creator in the days of thy youth.—Ecclesiastes 12:1.

Thy wife shall be as a fruitful vine by the side of thine house; thy children like olive plants around thy table.—Psalms 128:3.

Children, obey your parents in the Lord; for this is right.—Ephesians 6:1.

Honour thy father and thy mother, which is the first commandment with promise.—Ephesians 6:2.

THE HEART AND A CARE AT EVEN

By L. L. Hershberger

For the Gospel Herald.

Once a burdened heart knew a care at even
And Duty's roughened way,
And Duty beckoned the heart at even
To tread on the King's Highway:

"In the little Church, there is worship there
Come, give of thy love and light!
Perchance thy steps may lighten a care;
Why tread elsewhere to-night?"

But the heart, unwearied of surfeiting
And wearied with cares of men,
Was loath to follow a King's Highway
And mingle its care with them.

When Pleasure whispered with a winsome smile,
"Why juggle care for a sneer?"

Away to the park, with the merry throng!
There, is music, song and cheer."

And Leisure whispered to the burdened heart,
"Why listen to Duty's call?
Away to the park for your health and ease.
There's pleasure and cheer for all."

So off to the park went the burdened heart
To juggle care with the throng,
Who bargain for place at the shrine of men
Who juggle care for a song.

There was jest and cheer 'neath a dazzling light,
One song with a hidden snare;

And Vanity, fair, with a knowing leer;
And the ghost of a hollow prayer.

To lighten and ease the burdens of men,
Was a fount' of Pleasure's balm;
Where sorrows and griefs of worldliness
Were gilted with peace and calm.

And deep in the soul the cankers of care
Were lulled to slumber awhile;
To 'waken, alas! with grief in the heart,
In guilt that was rank and vile.

The Spirit abroad on the wings of Night—
Its flicker glitter and glow,
With the gaudy Form and its luring art
With its mystic spell and show:

of respect and reverence and love to God.

The Bride of Christ

The Church is also the Bride of Christ, as seen in II Cor. 11:2; Eph. 5:25-27, and in other scriptures. The relationship of a husband and wife is the closest relationship existing upon earth among the human family. "They twain shall be one flesh." Christ has used this union to show the close relationship existing between Him and His followers. John 17:21-23 says: "I in them, thou in me, that they also may be one in us."

The sin of adultery is one of the
(Continued on page 1067)

The banjos 'pong-a-ping, pong, pong-a-ping."
The violins "squeak! squak! whine!"
May lighten the step and comfort the heart,
But, never the soul divine!

For you in the Church, the little red church,
Mecca of a foreign strand,
Where sinner and saint unburden the heart—
Is Duty's beckoning hand.

And the heart a-weary with care or grief,
Beholding earth's flick'ring ray,
Will find more comfort and lasting peace
To tread on the King's Highway.
Nappanee, Ind.

CHILDREN NOT "KIDS"

By Elizabeth R. Kulp

For the Gospel Herald.

I have been impressed for some time to write on this subject. It seems to be popular with many people to speak of children as kids or kiddies. We see it in newspapers and advertisements. And I know many people say it and think nothing of it, but when I hear it I feel like giving a gentle reproof, and sometimes do.

It seems to me an indication of the times. Large families are no longer popular with the world. But let us turn to the Word of God. Psalms 127:3-5; Matt. 18:5-6. "And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

Let us take Jesus as our example in this as we ought to in all things. He always called them children. God's children are sometimes likened to sheep or lambs, but never kids. If children were kids, grown-ups would be goats. But we know that God Himself said that He created man in His own image.

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Surely we don't want our children put on the left hand of the heavenly Father. God will never put them there as long as they are innocent and pure. But let us do our part in training them in God's ways. And when they leave the innocence of childhood may we lead them to Jesus that they may accept Him and be His children for evermore.

I do not know whether any of the brethren and sisters of our beloved church have been calling children by any other name or not. But if you have, stop and think before you do it again. Jesus said, "Suffer little children to come unto me, and forbid them not for of such is the kingdom of heaven" (Mark 10:14).

Bally, Pa.

SUNDAY SCHOOL LESSON

Lesson for April 6, 1930—Matt.
16:13-26

THE LAW OF THE CROSS

Golden Text.—If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

Introductory.—In the lessons of this quarter we continue the study of the Gospel of Christ as given by Matthew. The lesson before us is intensely interesting to every student of the Word, and important to every seeker after truth.

Two Views of Christ (13-16).—When along the coast of Caesarea Philippi Christ asked His disciples, "Whom do men say that I the Son of man am?" The disciples answered, "Some say that thou art John the Baptist; some Elias; and others, Jeremias, or one of the prophets." The answers were true to fact, but there was another question in store for the disciples: "Whom do ye say that I am?" Without hesitation Peter answered, "Thou art the Christ, the Son of the living God."

Herein lies the difference between the world view and the Christian view of Christ. In that day even the non-adherents of Christ counted Him as some great one. The same is true to-day. It is undeniable, and few people attempt to deny it, that Jesus of Nazareth is an outstanding character in the world's history. Men to-day laud Him to the skies, even though they deny His Deity and refuse to own Him as Lord. The Christian view of Christ is that He is not only the greatest man who ever appeared upon the earth but that He is infinitely more; namely, "Christ, the Son of the living God." It is as the Son of God, not merely a great man of outstanding prominence, that we give Him reverence and because of this we own Him as our Lord.

Blessedness of the Great Confession (17-19).—No sooner had Peter made the great confession than Christ responded, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Herein lies the difference in the foundation of the two views: the first is from sinful men, the second is from God. And no man who rejects the idea of direct and divine and supernatural revelation from God to man can in any wise hold the Christian view of Christ. More than this, upon this confession, or more properly speaking, upon Christ the solid Rock rests the Church of God upon earth; and the combined forces of earth and hell are not able to overthrow it. Churches and individuals that are not based upon this foundation, that do not

hold to this view of Christ, are built upon sinking sand, and in the great day of judgment will be consigned to the eternal flames and sink into the unfathomable abyss.

Christ went on: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In Matt. 18:18 the same declaration is made, only in this case the word "ye," rather than "thou," is used, recognizing that it is upon the overseers of the Church, rather than upon a single overseer (as some erroneously ascribe to Peter only) upon which the power is conferred to govern the Church according to the Word.

Peter Rebuked (21-23).—After this emphatic declaration on the part of Christ He proceeded to instruct His disciples concerning His impending death and resurrection. The news was so unexpected and shocking that Peter undertook to rebuke his Lord, saying, "Be it far from thee." Then it was that Christ set His critic right, adding, "Get thee behind me, Satan." Here some people have gotten the idea that Christ called Peter a devil. We prefer this explanation: The idea that Christ should not die but rather be elevated to a glorious earthly throne was indeed such a temptation to Christ that He quickly put it aside, saying, "Get thee behind me, Satan;" (not "get thee behind me, Peter") recognizing the presence and

power of Satan as the tempter. While the people forcibly tried to make Christ King, there would have been none to welcome that idea more than Satan, for that would have defeated the very purpose for which He came to earth.

Self-denial (24-26).—Having given to His disciples a practical example of self-denial, Christ was in position to remind them that "If any man will come after me, let him deny himself, and take up his cross, and follow me." Self-denial lies at the very gateway to, the very foundation of, discipleship. In this Christ was our most conspicuous example, in that while all power was committed to Him in heaven and in earth, He would receive none of this earthly glory but chose to live the life of a man of sorrows, live in poverty, suffer the most humiliating persecutions and privations, that the Father might be glorified and human beings saved through Him. And still looking at this Example, we are in position to appreciate that which follows: "Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" In other words, it is the man that hides behind the cross, that counts himself nothing and Christ everything, that remains upon the altar of God and lives to His glory, who is heir to an inheritance of eternal riches and glory in the world beyond.—K.

Bible Meeting Topic

THE REDEMPTION OF MAN.—Rom. 5

Topic for April 6

MOTTO

"By the obedience of one shall many be made righteous."

OUTLINE STUDY

I. The Redeemer.

1. His Character.
 - a. Divinity.—Matt. 1:23; Heb. 1:8; 1 Jno. 5:20.
 - b. Humility.—Phil. 2:5-8.
 - c. Obedience.—Jno. 6:38; 11eb. 10:7, 8.
 - d. Sinlessness.—Heb. 4:15; 7:26-28; 9:14.
 - e. Qualified to redeem humanity.—Heb. 2:9-18.
2. His Sacrifice.
 - a. His life given as a ransom.—Matt. 20:28; Luke 22:19, 20.
 - b. His blood is a propitiation.—Rom. 3:24, 25.
 - c. Sin-bearer.—Isa. 53:4-12.
 - d. The price He paid.—1 Pet. 1:18, 19.

II. The Results of Redemption.

1. A great change.—Col 1:21-23.
2. Pardon.—Col. 1:14.
3. Justification.—Rom. 3:24.
4. Deliverance from the power of sin and Satan.—Ti. 2:14; Col. 1:13a.
5. Made us heirs of the Heavenly Kingdom.—Col. 1:13b; Eph. 1:4-12.

SUGGESTIVE ASSIGNMENTS

For Children.

1. Textword, Redeem.
2. Memorize a Scripture Passage from the Outline.
3. Tell the Story of Man's Redemption.

For Young People.

1. The Necessity of a Perfect Redeemer.
2. The Blood of Christ in God's Redemption Plan.

For Older People.

1. What has Redemption Done for Man?

SEED THOUGHTS

"The contrivance of our redemption is the most glorious display of divine love that ever was made, or ever can be made to the children of men."—Selected.

"Underneath all the arches of Scripture history, throughout the whole grand temple of the Scriptures, these two voices ever echo: Man is ruined, man is redeemed!"—C. D. Foss.

"By Christ's purchasing redemption two things are intended, His satisfaction and His merit. All is done by the price Christ lays down, which does two things: it pays our debt, and so it satisfies; by its intrinsic value, and by the agreement between the Father and the Son it procures our title, and so it merits. The satisfaction of Christ is to free us from misery, and the merit of Christ is to purchase happiness for us."—Edwards.

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OUR MOTTO

The whole Gospel as our rule in
faith and life.

Scriptural activity in all lines of
Christian Work.

Love, unity, purity, and piety in
home and church.

THURSDAY, MARCH 27, 1930

Field Notes

Bro. C. A. Graybill of Martinsburg, Pa., worshiped with the congregation at Scottsdale, Pa., on Sunday evening, March 16.

Bro. Clarence Ramer of Duchess, Alta., filled the regular appointment at Martinsburg, Pa., on Sunday morning, March 16.

Goshen College again announces a summer school, beginning June 9 and ending Aug. 9, for the benefit of those desiring to take a summer course. Fuller announcement next week.

From Kitchener, Ont., we learn that March 27 marks the close of the 12 weeks Bible school at that place, with appropriate exercises. Six young people are slated for graduation.

A brother from Hagerstown, Md., sends us the following: "Bro. Elias Kulp of Bally, Pa., closed meetings at Stauffer's Church; 29 confessions." We thank the Lord. May others come.

Good interest is reported from the series of meetings now going on at the Chestnut St. Mennonite Church, Lancaster, Pa., in charge of Bro. John W. Weaver. The meetings commenced on Sunday evening, March 16.

Change of Address.—Bro. and Sister J. B. Senger, from Tampa, Fla., to Kinzers, Pa. Their presence and help at the Tampa Mission during the winter months was greatly appreciated by the workers at that place.

Among the recent visitors at the Publishing House were Bro. Clarence Ramer of Duchess, Alta., Sister Elizabeth Brenneman and Bro. T. H. Brenneman and wife of Elida, Ohio. They left Friday evening, March 21, for Masontown, Pa., expecting to reach Elida, Ohio, by Saturday evening.

Bro. Henry Burkholder, a faithful servant of God, used in the capacity of deacon in the Miller congregation, Washington Co., Md., and a brother of Bishop J. S. Burkholder of Franklin Co., Pa., passed away March 17 after a three-weeks' illness from pneumonia, followed by heart failure. May God comfort the bereaved, and direct the Church in filling up the gap in its ranks.

We are in possession of a program of the first quarterly Bible conference to be held at the Martinsburg, Pa., Mennonite Church April 5 and 6, with Bro. J. I. Lehman of Chambersburg, Pa., as the principal instructor. The intention is to make it a regular feature of the activities of the brotherhood in this community to spend the week-end once each month in a study of the Bible and Biblical themes.

Memorial services were held in the assembly hall of the Eastern Mennonite School, Harrisonburg, Va., in memory of Bro. N. E. Miller of Springs, Pa., at the same hour that funeral services were held in his

home church—Thursday, 10 A. M., March 20. More than a score of ministers and deacons from outside the district attended the funeral services at Springs, and an overflowing house bore evidence of the esteem in which our departed brother was held. Obituary notice later.

Correspondence

Sheridan, Oreg.

(Sheridan congregation)

Dear Herald Readers:—We are glad to report of a real spiritual feast that we enjoyed while Bro. J. P. Bontrager of Los Angeles, Calif., was with us recently. He labored faithfully for ten days, preaching the Word with power to a well filled house each evening. The Lord blessed the work, and three souls accepted Christ. Others were convicted, but would not yield. A number who were in the good work felt the need of a fuller consecration to the Lord and a closer walk with Him. The enemy is busy but, oh, "the wonder working power of God." It is wonderful.

The Lord has been talking to souls during our regular Sunday evening meetings, and many have answered the call. As a result fifteen boys and girls are receiving instruction for some time before being received into the church by baptism.

Bro. Allan Good and family of the Portland Mission stopped with us a few days while on their trip east. The Word of God was again taught in a forceful way that was good for us all. May the Lord bless and keep His anointed ones for further service, is our prayer.

Mar. 14, 1930. Minnie Hamilton.

Filer, Idaho

Dear Herald Readers, Greetings in Jesus' worthy name:—On March 7 Bro. N. A. Lind of Albany, Oreg., our bishop, came here. On Saturday evening we held council meeting at which time almost universal peace was expressed, for which we praise God. A few problems were cleared up, thus making possible an almost unanimous communion.

Sunday morning baptismal services were held, at which time nine precious souls were received into church fellowship. At the same time Bro. and Sister Jonas Kauffman were received into fellowship by church letter. Bro. and Sister Harvey Shenk had been received previously. We see signs of visible growth, for which we praise the Lord, and pray that we may be faithful in building up one another until such time as we are called to go home with Christ. Sunday afternoon at 2:30 communion services were held, at which time as visitors and fellow participants Bro.

and Sister Brubaker and family, Bro. Ralph Miller, from Idaho, Bro. Snyder and Bro. Hunsberger of Rose-land, Nebr., were with us.

Sunday evening Bro. Lind again gave us an encouraging message, also on Monday, Tuesday, and Wednesday evenings. We surely appreciated his help and encouragement while with us. May we ever press on and be true to God.

Weather has been pleasant with very little cold and snow. People are working in the fields and God's glorious outdoors is awakening to new life. May we as Christians be faithful and true in His noble work.

Pray for us here.

Mar. 16, 1930. Olive Garber.

Palmyra, Mo.

Kind Friends, Greeting in the Master's name:—Another winter is almost past! Again the robins, bluebirds, larks, and other songsters greet us at the dawn with their cheerful notes. Everywhere are signs of approaching spring.

This community, on the evening of March 5 was favored with a very pleasant visit by Bro. and Sister A. C. Brunk and Sister Ida Friesen. A goodly number gathered at the church and heard Sister Brunk tell in a very interesting and impressive way, of the work among the widows and children in India; Bro. Brunk followed with a talk about the evangelistic work in the villages. A song sung in the Hindi language was enjoyed by all.

We love to have the missionaries visit us; to hear of the Lord's work in far away lands. We wish His choicest blessings upon it, upon the dear ones won from heathenism, and upon those who are striving to keep them safe in the fold and to win others for Him.

Mar. 17, 1930. M. Lena Kreider.

Kitchener, Ont.

Dear Herald Readers, Greetings:—The Christian Workers' Conference, which was held in connection with the Bible School several weeks ago, was well attended and good interest was manifested. Bro. S. C. Yoder of Goshen, Ind., was the main speaker. Several decisions were made openly for a deeper consecration.

Bro. Isaiah Rosenberger of Guernsey, Sask., was with us at the regular services on March 9, and delivered the sermon. Yesterday forenoon we had our preparatory services. We expect to hold our communion two weeks later. At the evening services the Russian Mennonites of this community came and worshiped with us in a joint meeting. Pastor Friesen of the Kitchener congregation conducted the devotional service followed by Bishop Jacob Janzen of the Waterloo

congregation. Both spoke touchingly about the present persecutions going on in Russia. Bro. C. F. Derstine spoke on "In Spite of Dungeon, Fire, and Sword." The visitors favored us with a number of German songs in their characteristic way which was much appreciated. A season of prayer for the suffering ones in Russia was engaged in and a free will offering was held for relief work. Needless to say the church building was packed to its capacity to accommodate the crowd that was there.

Mar. 17, 1930. Geo. A. Weber.

McBrides, Mich.

(Zion Mennonite congregation)

Dear Herald Readers:—We feel to praise the Lord for His continued blessings upon us, far above that which we deserve or are even able to appreciate.

On Sunday morning, March 16, Bro. and Sister Ray Bontrager and family worshiped with us. Their presence and help rendered in the service were very much appreciated.

We have been having our regular Sunday morning and evening services the past winter with the exception of three evening services in succession just preceding Sunday, March 16 on account of almost impassable roads. The average attendance at Sunday school has been about 20 to 25 with average offerings of about \$5.00.

We are planning on having a singing class for a few weeks in the near future instead of the regular Friday evening teacher's meeting.

Pray for us that as a little flock of believers we might be faithful in bringing the Gospel message to those right around us who know not Jesus as their personal Savior.

March 19, 1930. Dora Bontrager.

Roaring, W. Va.

During the winter months the appointments at this place were filled by ministers from near Harrisonburg, Va., with the exception of third Sundays when Bro. Hiram Weaver and Bro. Jasper Smith of Job, W. Va., were responsible. Only a few Sundays passed with no one to preach for us.

Feb. 16 my father and mother, Bro. Jos. W. Coffman and wife, came to the mission to stay a few weeks. On Feb. 25 they were called home on account of the death of Uncle Jacob Coffman. They have again returned to spend a few weeks to assist in the work here. Bro. Kent Shank and wife and son Lloyd accompanied them. We were glad for their short visit.

On March 7 Bro. Paul Good and wife and son Emory came to make their home here for an indefinite pe-

riod. They were appointed by the Home Mission Board of Middle District, Virginia to fill the place made vacant when Bro. R. W. Benner moved to Virginia.

Bro. Gabriel Good and Bro. Enos Heatwole brought us a truck load of supplies recently. We are grateful for the kindness of friends and feel sure the Lord will reward them for their generosity.

Two of our aged brethren were called away by death while we had no resident minister. Both deaths occurred when the weather was very unfavorable and no funerals were preached. Likely memorial services will be held some time during the coming summer.

Attendance at all meetings this winter was exceptionally good. The young people especially have been diligent on stormy days as well as on pleasant ones.

We desire the prayers of the Church that the work here may prosper and God's name be glorified; also that the Lord may bless Bro. and Sister Good in their new experience, and that their labor may lead souls to a deeper spiritual life.

March 20, 1930. Nellie Coffman.

GOD OUR FATHER

The following story is told by an English pastor: I went to a wealthy merchant and asked him to give a church member of mine employment on trial. At the end of the week I went to see the merchant. "It's no use," he said, "we can't keep him. He's totally incapable. Honest and well-meaning, yes; but you don't pay for that alone in business." I admitted that was quite fair. I stayed with my friend the merchant a little while longer, and he spoke of his son at Cambridge. The son had failed the second time to get his degree and the father was greatly disappointed. "Still," he said, "he's a good lad. He does try, and that's a great thing, isn't it?" Now there was not the slightest inconsistency in the two positions. On the one occasion he spoke of a servant whom he valued for what he could do in business. He did not pay men for trying. In the other case he spoke of his son, whom he valued, not for what he could do, but for himself, and who was trying. After all, is not this what the world wants to realize to-day? God is not merely our Master. He is our Father. We are His children, not His servants. He values us, not for what we can do, but for the fact that we do try—and that is the great thing. The love and tenderness of God our Father is infinite, and we can prove it by making infinite claims upon His mercy and goodness—Selected and Adapted.

Miscellaneous

GOLD NUGGETS

As They Came to Me While Others Spoke

By Levi Blauch

For the Gospel Herald.

To do Christian work for God and the Church we need to be truly converted. Conversion then brings about real consecration, a full surrender to God and His work and will. With this comes sanctification, leading to perfection. All of these are needed to carry out the great plan of God. Holy conversation is also needed. God must have control of our hearts before He can use us or bless our services.

The road downward is the broad road to destruction, leading away from God and His righteousness. If we listen to false teachers we are on the downward way in a miserable, sad, and forlorn condition without hope of eternal glory. The upward way brings joy and satisfaction to every one traveling on this road. To travel on this upward way we must give up self.

To know the will of God is a great blessing. The will of God is that all should be saved and come to the knowledge of the truth which is the Word of God. Christ is the upward way, for He said, "I am the way, and the truth, and the life: no man cometh unto the Father, but by me." Christ is the only way that leads from earth to glory.

We need to be ready at all times. Ready to hear when the Father calls by the Spirit and by the Word. When we go to the house of worship we need to be ready for the message, coming from God through His faithful servants. Ready to hear, ready to receive, ready to obey, ready to give testimony with our lips and by our service.

Spiritual growth must take place. The old man with his lusts must be put off, crucified and forsaken. We must become willing to do the Father's will. We need to have a real hunger and thirst after righteousness. Hindrances to spiritual growth are: Neglecting to read the Word, foolish talking and jesting, absenting ourselves from religious services, etc. Spiritual development is not possible without prayer and the reading of the Word. The Word is food for our souls. God never tolerates sin. Spiritual growth always leads away from sin. The more of the Word we have in our hearts, the more we will grow spiritually. To grow spiritually we need to take part in the work of the Lord daily. We need to have a knowledge of the Word and faith

strong enough to believe the same, so that we may by the grace of God be able to make our peace, calling, and election sure.

Christian fellowship is needed, for it is God's divine plan that His children should be in sweet fellowship one with each other. We are also privileged to be in sweet fellowship with the Trinity of heaven. Satan does not want God's children to enjoy themselves in this sweet fellowship and if possible he will mix in some things that are bitter and polluted with poison; therefore we should never play with his wild, deceiving influences. No fellowship should be had with him. To get in closer touch one with the other creates oneness of mind, which is greatly needed among God's people.

The Word is light, power, and food for the soul. It gives consolation and comfort in time of trouble and is a companion in lonely hours. Through the Word we become reconciled to God. It is eternal; it is Christ Himself, the hope of glory. It reveals to us the prayer life. It teaches us to sit together in heavenly places in Christ Jesus. These heavenly places here on the earth are only a foretaste of what is beyond.

We travel through this world but once, and as we move along we leave a mark on the sands of time. We will be remembered and talked about fifty years after our departure, if we leave on the sands of time the mark of righteousness. In this way we can give aid and encouragement fifty years after our departure.

Johnstown, Pa.

TIME WELL SPENT

By Jacob E. Zook

For the Gospel Herald.

It was my privilege to attend the full term of Johnstown Bible School this year. Here I met many of the brethren and sisters whom I had never met before. We were together as a large family interested in the work of the Lord and studying the Word of God. We studied different subjects as follows: **Christian Principles; Miracles; the Gospel of Matthew; Young People's Meeting Topics; Character Studies—Joseph, Ruth, and Joel; and the books of James and I Peter.** We also had helpful studies on **Prayer and Social Purity**, both of which are very necessary to-day.

The most striking thing that happened during the school term, and which I shall never forget, was a lesson taught by one of the brethren—how that our life is like a book, each page a day, and each day comes closer to the end of the book. Some day God will close the book. The brother held a book in his hands, showing us just what he meant. Suddenly he

closed the book. Three or four weeks later the lesson was recalled most vividly to our minds. The death of Bro. C. R. Wolford made a deep impression on every one of us in the school. And it ought to make an impression on every one, not because I have written it but because it comes from God. If we stay close beside the Master it does not matter if death comes suddenly, as in Bro. Wolford's passing away. Let us not take the way of Proverbs 29:1—"He that is often reprov'd and hardeneth his neck shall suddenly be destroyed, and that without remedy." But we should do as the Lord tells us in Mark 13:35-37: "Watch ye therefore, and pray"—for we know not when the Master of our house cometh, at morning, or noon, or evening or midnight. He may come suddenly and we want to be ready. We need to watch that the pages of our days are kept clean and pure. And while we cannot do this of ourselves, we have One who is ever ready to help us overcome the many temptations that we meet in our journey through life.

May the Lord richly bless us all.
Lancaster, Pa.

ABOUT SHOWS

The desire for amusement or entertainment has ever been in evidence among the children of men. We do not know when it was first shown in their public entertainments, but we do know that it was long before the time of Christ. And we also have seen enough to know that this desire is perhaps stronger to-day than it ever was at any time in the past. Of this the immense sums paid to actors and actresses, and the great fortunes amassed by men who cater to this desire of the people are evidence.

The great majority follow the crowd to the theatre, and there have been but comparatively few who took a stand against the various forms of shows. It was left for the followers of Christ to call attention to the evil tendencies of the show and to oppose attendance at them by those who professed to follow Him. But in our days even the great majority of the professing Christians are in favor of the theatre.

It is interesting to know what stand the early church took on this question, as they generally had more of the spirit of the apostles than later ages. I have been interested in reading what Tertullian has to say about shows. In one place it is, "The laws of Christian discipline forbid, among other sins of the world, the pleasure of the public shows." Again he says: "These things are not consistent with true religion, and true obedience to the true God." How many who profess the Christian re-

ligion will agree with this writer of the long ago?

Again he writes: "At first the theatre was properly a temple of Venus; and, to speak briefly, it was owing to this that stage performances were allowed to escape censure and got a footing in the world. For oftentimes the censors, in the interests of morality, put down above all the rising theatres, foreseeing as they did that there was great danger of their leading to a general profligacy. . . . But Venus and Bacchus are close allies. These two evil spirits are in sworn confederacy with each other, as the patrons of drunkenness and lust. So the theatre of Venus is as well the house of Bacchus. . . . and, without doubt, the performances of the theatre have the common patronage of these two deities." More might be quoted, but this is enough for now.

It does seem to us that the person professing to be a follower of the Lord has read his Bible and attended church services to little purpose if he still longs for entertainment which is in the great majority of cases impure, whose tendency is much more toward the sensual than toward the spiritual. And the spirit which prompts to seek this kind of pleasure is not from above, but is, rather, "earthly, sensual, devilish."

We don't think enough of things above; we don't meditate upon the teaching of the New Testament; we don't seek to keep ourselves pure; but we do seek earthly pleasures, neglecting the heavenly. Our desires tell what we are at heart. What we most seek is that in which we are most interested. And we deceive ourselves when we say we love the Lord while we seek the pleasures of the devil.

The command to let our light so shine that men may see our good works and glorify our Father in heaven, is not kept by the one who attends the places of shows; rather the light he has is darkness, and how great is that darkness! We cannot gratify the sensuous part of our nature and reap a spiritual harvest, for like produces like; and he who lives for his senses here will not have the pleasures they demand in the life to come, and he will miss the blessedness of spending eternity with the Lord and the hosts of the redeemed.

We ought all to be able to see that the show is not a place for the professing Christian; and our precept and example should be against it.—G. M. in Bible Monitor.

THE CHURCH

(Continued from page 1062)

grossest and most abominable sins portrayed to us in God's Word. When we turn to Jer. 3:6-12 we are told how Israel and Judah were guilty of spiritual adultery by being untrue to

God. And God put them away and gave them a bill of divorce. If we as Christian people are untrue to Christ to whom we are espoused (II Cor. 11:2) and make friendship with the world we are spiritual adulterers and adulteresses. Jas. 4:4. How very, very abominable must this sin be in the sight of God when we, the Bride of Christ, follow the world, the flesh, and the devil.

We are told in I Thes. 4 that the Bridegroom will come sometime for His Bride. What will He think of us then if we are untrue to Him now? Sad indeed will it be if we fail to hear His shout, and "the voice of the archangel, and the trump of God," and miss the marriage supper of the Lamb!

The coming of the Bridegroom is the hope of the Bride. "And every man that hath this hope in him purifieth himself, even as he is pure" (I Jno. 3:3).

Johnstown, Pa.

LIBERALIST PROPAGANDA

The latest example of typical modernist tactics is that of Dr. W. E. Uphaus of Hastings (Neb.) College, who was compelled to resign his position as head of the department of religious instruction because of his outspoken liberalist views. He was given the opportunity to keep on with his work provided he would keep his liberalist views to himself and not attempt to teach them to his classes. This he refused to do, declaring that no scholar of high intelligence believed that Jesus Christ was the Son of God, without human father. Though he knew that he was going into a fundamentalist college when he accepted the place in Hastings College, and though he was shown remarkable courtesy by his superiors in the school even though he clearly violated his promise and every rule of propriety in teaching doctrines which he knew were not supposed to be taught in that school, he went forth from that institution with the cry of martyrdom. There was no objection to him holding on to his views, but there was objection to his trying to enforce his views upon a school that he knew at the time he accepted the position were contrary to the standards of the college. The only decent thing for him to have done, in the first place, would have been to decline a position that he could not honestly fill; or, having accepted the place, the only honorable thing for him to do would have been to be true to his contract. But he is a typical modernist; and used modernist tactics, both in his teaching and in his loud self-pitying after he was brought to task for his offences.

In the Lord Jesus Christ, for being and for doing, we have our highest ideal.—Geo. J. Lapp.

Married

King—Yoder.—Bro. Valentine King of Atglen, Pa., and Sister Naomi Yoder of Elverson, Pa., were united in marriage Jan. 1, 1930, by Bishop John S. Mast. May the Lord richly bless them.

Stoltzfus—Stoltzfus.—On Nov. 26, 1929, Bro. Moses Stoltzfus and Sister Linda Stoltzfus,

both of Conestoga, Pa., congregation, were united in holy marriage by Bishop John S. Mast. May the rich blessing of heaven be theirs.

Cutman—Fisher.—On Feb. 2, 1930, Bro. Lawrence Cutman and Sister Lydia Fisher of Morgantown, Pa., were united in holy matrimony by Bro. J. S. Mast, Elverson, Pa. May the Holy Spirit bless them through life.

Hertzler—Stoltzfus.—Bro. Milford Hertzler and Sister Martha Stoltzfus, both of the Conestoga, Pa., congregation, were united in holy marriage, March 1, 1930, Bro. J. S. Mast of Elverson, Pa., officiating. May they ever be used in His service.

Stutzman—Jantzi.—On Feb. 19, 1930, Bro. Clarence Stutzman and Sister Ethel Jantzi, both of the Woodriver, Neb., congregation were united in holy matrimony, at the Woodriver Church, by Bro. D. G. Lapp. May the Lord bless them through life.

Sensenich—Dombach.—Bro. Harry H. Sensenich of Millersville, Pa., and Sister Mildred B. Dombach were united in holy matrimony, March 15, at the home of the officiating bishop, Bro. J. H. Mosmann of Lancaster, Pa. May the Lord bless them in their new relations, giving them many spiritual blessings as well as earthly comforts.

Obituary

Johns.—Sister Evann Johns was born Dec. 9, 1857; died March 7, 1930; aged 72 y. 2 m. 28 d. She was for many years a member of the Mennonite Church, and is survived by her husband and two sons, Frank and Landis. Funeral services were held March 10 at the New Danville, Pa., Church, conducted by Brethren A. B. Harnish and John Charles. May God comfort the bereaved.

Hershey.—Minnie B., wife of J. J. Hershey, was born July 15, 1872; died Feb. 26, 1930; aged 57 y. 7 m. 11 d. Sister Hershey was a model member of the Church, taking obediently the teaching of the Mennonite Church and her daily life was highly commendable. She leaves her husband and 3 married daughters (Sue Risser, Florence Martin, and Barbara Bollinger). Funeral services were conducted by Bros. Harvey S. Grove and H. H. Loose. Burial in the Gruber church cemetery near Meigs Mills, Pa.

Hoge.—Benjamin, son of Jacob and Mary Hoge, was born near Scotland, Pa., Jan. 29, 1841; died at his home in Scotland, Mar. 6, 1930; aged 89 y. 2 m. 6 d. He was married to Sister Fannie Lehman, who died Jan. 10, 1929. A number of nieces and nephews are left to mourn his departure. He was a member of the Lutheran Church, but was a frequent attendant at the Mennonite Church, having donated quite liberally to some of her institutions. Funeral services were held at the Chambersburg Mennonite Church, Mar. 10, in charge of Bro. D. E. Kubus and R. W. Lind of the Lutheran Church. Burial in the adjoining cemetery.

Bard.—Simon Snyder Bard was born March 17, 1862; died March 10, 1930; aged 67 y. 11 m. 23 d. He was married to Emma Brubaker who preceded him in death a little over three years ago. Two children survive (Elvin A., and Mary Lockert) and 4 step-children; also 4 brothers; and 3 sisters. Bro. Bard united with the Mennonite Church at Chestnut Hill in 1917, and his place was seldom vacant until his health began to fail. Services were held at his late home by S. E. Ebersole and at the Chestnut Hill Church by Bros. Isaac Brubaker and S. E. Ebersole. Texts, 11 Cor. 4:17; 5:1-10; Rev. 16:15. Interment in the Rohrerstown Cemetery.

Hess.—Maria (Horst) Hess, widow of Peter Hess, was born near Chambersburg, Pa., July 20, 1850; died March 5, 1930; aged 79 y. 7 m. 15 d. She united with the Mennonite Church in early life and remained faithful till death. She is survived by one brother (Jos. L. Horst), 3 step-children (Christian B., Mary S., and Anna Hess), 3 grandchildren, 4 nieces, 3 nephews, and many friends. She was kind and loving to all. Funeral services were held from the Slate Hill Mennonite Church near Shiremanstown, Pa., March 8, in charge of Bros. Denton Martin of Smithsburg, Pa., and Harry Longenecker of Middletown, Pa. Texts, Rev. 14:13; Heb. 10:38. Interment in Slate Hill Cemetery.

Merillat.—Robert Lee, son of Eldon and Sylvia Merillat, died Mar. 11, 1930; aged 8 weeks. Robert was a frail child but was gaining in weight and strength until Saturday, March 8, when he became seriously ill and suffered intensely until Tuesday morning when he passed away. He leaves his sorrowing parents, grandparents, 1 great-grandmother, and many other relatives and friends. Funeral services were held at the Central A. M. Church near Archbold, O., conducted by E. B. Frey and S. S. Wyse. Text, Matt. 11:26. Interment in Pettisville Cemetery.

"A little flower of love,
That blossomed but to die,
Transplanted now above
To bloom with God on high."

Denlinger.—Mary Ann, wife of Aaron Denlinger, died very suddenly of acute dilation of the heart at her home in Lancaster, Pa., Feb. 22, 1930, in her eighty-third year. She was a daughter of Abram and Frances Hess Deffenbaugh. Besides her husband she is survived by a son and a daughter, 11 great-grandchildren, 4 brothers, and 1 sister. She accepted Christ in her youth and was a faithful member of the Church. Funeral services were held at Mellingers Mennonite Church by Bro. John Mosemann. Text, Psa. 8:4. Burial in the adjoining cemetery.

"No one heard the footsteps
Of the angel drawing near
Who took from earth to Heaven
One we loved most dear."

Beaner.—William, son of George and Mary Beaner was born in Somerset Co., Pa., June 29, 1849; died in his home in Bowne, Mich., March 12, 1930; aged 80 y. 8 m. 12 d. He grew to manhood near the place of his birth and was married to Magdalena Blough Sept. 15, 1873. In April, 1876, they came to Bowne, Mich., and have lived in this community for nearly fifty-four years. He was well-known and respected as a kind neighbor, always ready to lend a helping hand where needed. In the home he was a kind and devoted husband. Though failing in health during the last year, he was in his usual health when stricken March 7. All that loving care and medical aid could do could not stay the death messenger for God saw fit to call him Home. He is survived by his companion, 1 sister (Mrs. Rebecca Long), 1 brother (John), a number of other relatives, and many friends and neighbors. Funeral services were held in the Bowne Mennonite Church conducted by Ira S. Johns. Text, 11 Sam. 14:14. Burial in the cemetery.

Hershey.—Minnie B. Hershey, daughter of Samuel B. Throne, was born July 15, 1873; died Feb. 26, 1930; aged 57 y. 7 m. 11 d. She was married to Jacob Hershey of near Menges Mills, Pa., where she lived and died. She had been in failing health for several years, had a stroke of paralysis, but had recovered from that so that she was able to go about some and attend to household duties. Her death was caused by heart failure, and she had been a sufferer from diabetes. Her passing was very unexpected, as she had been about until the morning of her death. She is survived by her husband, 3 daughters, 9 grandchildren, and 1 sister, who mourn the loss of a devoted wife and mother and friend. She was a member of Garber's Mennonite Church, where funeral services were held by Bros. Harry Loose and Harvey Grove. Text, 1 Tim. 5:10.

"Rest on dear mother, thy labors are o'er.
Those loving hands will toil no more.
A faithful mother, true and kind
No friend on earth like her we'll find."

Kaufman.—Sister Hettie, wife of Isaac S. Kaufman, Davidsville, Pa., was born Aug. 21, 1860; died March 15, 1930; aged 69 y. 6 m.

24 d. She was a lifelong member of the Mennonite Church, Johnstown district, Pa. Oct. 19, 1879, she was married to Isaac S. Kaufman, who survives her—also the following brothers and sisters: Mary Gildner, Elizabeth Layman, John J. Kaufman, Levi W. Kaufman, and Isaac W. Kaufman. While our departed sister suffered from some years physically and almost losing her eyesight, she bore it all patiently. Her life was a devoted life to the service of God. Much reading in her earlier life gave her a knowledge of God's Word that proved a pleasure and benefit to her during her afflictions. May we profit thereby. Funeral services were held at the Kaufman Church in charge of Wm. C. Hershberger assisted by the brethren, L. A. Blough and Irvin Holsopple, where a large concourse of people assembled to pay the last tribute of respect to the departed sister and her relatives. Interment in the Kaufman Cemetery.

Miller.—Elizabeth Yoder Miller, daughter of Stephen and Magdalena Yoder, was born Nov. 8, 1846, in Holmes Co., O.; died at the home of her daughter Mrs. Mahlon Schlabaugh, Feb. 1, 1930; aged 83 y. 2 m. 23 d. She united with the Amish Mennonite Church at Walnut Creek in 1867 and remained faithful to the end. She was of a peaceful, quiet disposition, devoted to her family and church, a friend to all who knew her, and by whom she will be greatly missed. She came to Iowa in 1870 and was married to Lewis Miller, Mar. 11, 1880. To this union were born 4 children. Her husband died in 1910. She leaves 1 son, 2 daughters, 3 brothers, 26 grandchildren, and 3 great-grandchildren. For the past eight months she had been confined to a chair; and although at times she seemed to improve, and physicians and loving hands did all they could for her, her race was run. She suffered greatly with cancer, but endured it patiently. Funeral services were held at the home of her daughter, Mrs. Mahlon Schlabaugh, Feb. 3, conducted by Bros. S. G. Kemp, C. M. Yoder, and Joe C. Brenneman. Burial was in the Miller Cemetery.

If we would have Gospel unity we must pray more than we have in the past.—O. N. Johns.

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